

GRAPEVINE

No 118

Spring 2019

THE MAGAZINE OF THE DIOCESE OF BRECHIN

The Bishop of Brechin writes:

Greetings to all the sisters and brothers of the Diocese of Brechin!

As I write this note we are about to meet in Diocesan Synod for my first time with you. I am very conscious that you all have met in synod many times and have heard many ideas, suggestions and directions about the way we should be going as a diocese: so what new insights do I bring as your new bishop? I wish to share with you the great encouragement I have found in my time with you!

In the six months that I have been your bishop I have come to all the communities of the diocese to share worship: and I have met wonderful, faithful disciples in all those church communities. It has been a spirit-filled experience to meet you, to start to learn your stories and to start to share your hopes and fears for our future as a church. It has been encouraging to meet so many leaders, lay and ordained, who are ministering so faithfully in our communities. The Province and the Diocese have plans to support and grow those leaders and others in that ministry.

I am also encouraged by the various mission initiatives that my predecessors put before you: plans to share ministry in groups of charges; plans to develop congregational confidence and outreach; plans to become outwardly focused as well as being strong worshipping communities. And we are putting those plans, in various

forms, into action. The 'areas' (or 'hubs' or 'clusters') of charges will meet and share fellowship, worship and input on growing church life. Dates are now set for events in the 'North' – a start-up roadshow is set for the 'East' area along the Tay coast. Dundee City and the West will follow soon, with Diocesan staff working to help you talk about God, to build up your confidence and enhance your local charge life.

I am also very encouraged as I have engaged with the finances of the diocese. You are all very gracious and generous in supporting the work of the diocese through quota: it can feel quite a burden (I have been there as rector of a charge!) but it funds me, the office and directly supports work in the charges. We have a sound financial base in the Diocese of Brechin, with enough historical funding to give us time to make decisions where our priorities will lie. And I want to start some

conversations in Synod about freeing up, prudently, some of that historical funding to let us run new projects to help us change. Funding the right priest in the right place for a fixed number of years: I believe that will give us the capacity to grow in confidence in the short term and put in place changes that we need to flourish in the future.

There will be important decisions ahead of us as a church (as all denominations are facing) – decisions about charges working together, about the future of our buildings and decisions about what ministry and mission will look like in our churches in the 21st century. Having met you, I believe you are ready to do the work we need to make those decisions! And having met you, I am very, very encouraged that you have faith in God's plans for us all and you are ready for the journey ahead of us as the Scottish Episcopal Church in this place!

Wishing you every blessing for this season of Lent and onwards to Holy Week and Easter,



Andrew, Bishop of Brechin

Prebendary Jonathan Eades, 1951-2018

Jonathan Eades died peacefully aged 67 on 28 December 2018 in Scarborough where he retired in 2016. Cruelly, in addition to the degenerative ataxia from which he was already suffering, an aggressive terminal cancer was diagnosed which he faced with great courage.

Educated at Leighton Park School, a Quaker foundation in Reading, Jonathan graduated from Dundee and Edinburgh Universities, training for the ministry at Edinburgh Theological College. He was ordained by Bishop Ted Luscombe in St Paul's Cathedral Dundee in 1977. For eleven years he served as Cathedral Chaplain and Dundee University Chaplain in the Diocese of Brechin.

A son of Staffordshire and the Diocese of Lichfield, in 1988 Jonathan became Team Vicar and later Rural Dean of Leek. He was subsequently Vicar of Wolstanton 1996-08 and Rector of Ashley 2008-16. In 2008 he was made a Prebendary of Lichfield Cathedral.

Jonathan will be fondly remembered as a faithful priest and fine person: diligent and effective, kind, intelligent and

sociable, and, as a bishop once remarked, 'the most self-deprecating priest' he had ever known. Jonathan valued good theology that was accessible to all



kinds of people. Academics and students recall with gratitude his significant influence in their lives, while numerous parishioners over the years are grateful for his prayerful and wise pastoral leadership.

Jonathan would smile at dying on Holy Innocents Day – never married, he was popular with children and he loved the Christmas season.

In readiness, Jonathan determined his death arrangements and a private family funeral was held in Scarborough on Friday, 11 January. However, Jonathan has entrusted me with a Memorial Service and the Committal of his Ashes. This will take place at 12 noon on Saturday, 18 May 2019 at Mavesyn Ridware Parish Church, near Rugeley, Staffordshire where Jonathan's family home is close by the parish church.

Jonathan was proud of his Scottish Episcopalian ordination and will be well remembered by many former colleagues and friends in Scotland. Jonathan and I were priest friends for over forty years and it has been my sad privilege in recent months to accompany him along his final journey. May he rest in peace and rise in glory.

*The Rt Rev Dr Nigel Peyton
Assistant Bishop Diocese of Lincoln
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SECMA

The Scottish Episcopal Church Mission Association is an organisation dedicated to the relief of poverty overseas and mainly supports projects in Africa, but also some in the Middle East, Asia and Eastern Europe. The association generally gives out grants of around £1,000 to £2,000 directly to projects where there is a link with someone within the Province. By having a personal contact the association can get feedback regarding the progress and impact of each project. Decisions of which projects to support are made by the committee of diocesan representatives who meet in March, June and October each year. If you know a project that would benefit

from SECMA's help, start the process by getting in touch with the SECMA secretary at secma@live.co.uk or phone 0131 225 6357.

The Diocese of Brechin Branch of SECMA has a regular programme of four gatherings a year to raise awareness and funds. The first for 2019 was held in St Luke's Café Church, Dundee, on 27 February – the annual lunch and talk. This year Bishop Andrew kindly presented his view of SECMA, praising its work and encouraging its support as part of the way the church continues to reach out to those in need. Guests from Fife and Edinburgh joined us and altogether 30 adults

and 4 little children enjoyed a soup and sweet lunch, with over £200 raised.

The next event is a Musical Afternoon with ukuleles providing the tunes at Holy Trinity, Monifieth (High Street, DD5 4AB), at 2 p.m. on Wednesday, 22 May, and in August there will be a 'Time for Reflection', details yet to be confirmed.

There will be an illustrated talk from the convener of SECMA about the needs of the Diocese of Wau, South Sudan, on Monday, 8 April at 2.30 p.m., in St John's Church Hall, Perth.

Gill Campbell

The Friends of St Paul's Cathedral, Dundee

The Cathedral AGM in November 2018 agreed that there be established, or re-established, an association to be known as "**The Friends of St Paul's Cathedral, Dundee**", to support the conservation and promotion of the Cathedral building; that a group be formed of interested parties to look at next steps, which should include the formation of a committee, the adoption of a constitution, registration with OSCR, etc. This group might look at how to involve other groups who might be of assistance in the furtherance of the aims of the Friends.

There was such a group in the past, but it appears to have been 'put on hold' in 1998 while the Cathedral authorities had the opportunity to decide what the function, constitution and aims of the Friends should be.

Research into other similar groups indicates:-

- A basic rate membership, often in the region of £10, or life membership for a more substantial amount, around £60.
- Involvement in promotional activity to enhance the profile of the Cathedral, disseminating information, supporting activities.
- Involvement in practical ways – volunteering to provide guides, help at events, organising and managing special **Friends'** events.
- Access to information about activities in the church/ Cathedral via newsletter or website.

The basic idea is to raise the profile of the Cathedral, to increase interest in the local area and beyond, and to raise funds, for care and maintenance, and for special projects. A leaflet will be produced, with photos, points of interest about the building, contact details and a form for membership fees and direct debit commitment, so that tourists who are only here for a visit can donate something worthwhile.

There might be an annual programme of events for **Friends** – lectures, social gatherings, outings, cultural activities, and opportunities for practical help in the building and around.

There is already available a draft basic constitution for **The Friends of St Paul's Cathedral, Dundee**, supplied by Councillor Stuart Fairweather, who has responsibility for encouraging community groups in Dundee.

A meeting was held recently with Bishop Andrew, who expressed real enthusiasm and support for the project. He is happy to be regarded as a figurehead and is keen to establish good governance, i.e. trustees, constitution, registration with OSCR, etc. He is happy to encourage participation around the diocese, and is keen to promote visionary and inspiring leadership. To that end, he suggests having an exploratory meeting of interested parties to encourage participation and exchange of ideas.

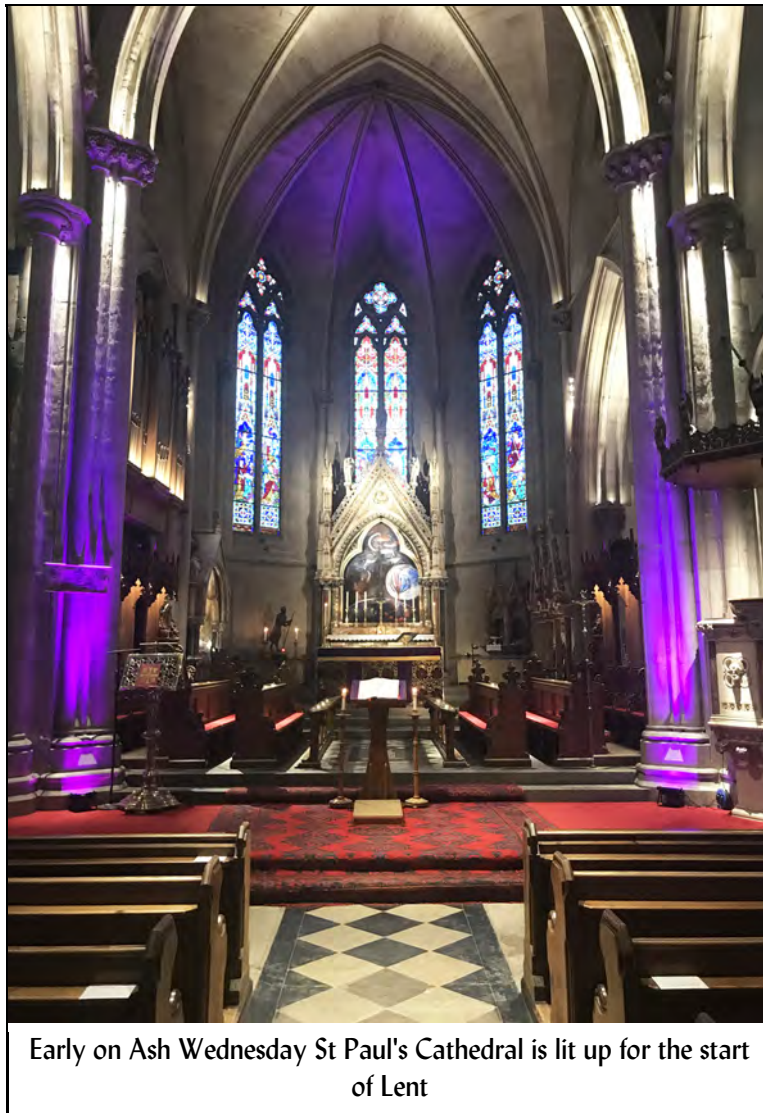
At the launch of the new Lighting in the Cathedral on 27 February, a leaflet / flyer was available, introducing the **Friends' Group** and seeking expressions of interest.

You may have skills, contacts, and / or special interests which would be valued by the **Friends' Group**.

If you are interested in this venture, and would like to be involved in beginning of what will be an exciting and productive time in the history of the Cathedral and the diocese, please get in touch.

Thank you.

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Early on Ash Wednesday St Paul's Cathedral is lit up for the start of Lent

Visits to Companion Dioceses – Brechin, Iowa, Swaziland

Plans are being made for group visits to be made this year to both of our linked dioceses and now is the time to think about possibly taking up the invitations.

Iowa

The proposed dates are 6 to 18 August. Bishop Alan suggests that six young adults from each of the three dioceses should spend time together in Iowa, studying, worshipping, travelling and enjoying social events. There would be two age groups with 3 people in each: 18-23 and 24-32. The programme is yet to be confirmed but is likely to have a main focus on issues relating to justice and care of the environment.

Swaziland

The diocese will be holding its synod in the second half of September which Pat Millar plans to attend as does Bishop Alan with a working party of perhaps a dozen people from Iowa.

The proposed dates for a group visit are 30 September to 11 October, being in eSwatini (the current name for Swaziland) from

2 to 9 October, but this depends on when the best flights are available. Probably folk from Brechin (18 years old and reasonably fit, but with no upper age limit!) would fly to Johannesburg, stay in a guest house overnight and then travel on to Mbabane staying at Thokosa, the Diocesan Conference Centre.

One purpose of the visit would be to assist with the construction of a priest's house in a suburb of Mbabane. Other projects to be identified by Bishop Ellinah might include refurbishment, environmental clean ups, help in parish vegetable gardens and further work on the Diocesan Library.

But the other equally important purpose is to continue strengthening relationships and support networks with our Companions from Swaziland and Iowa, through sharing in work, worship, travel, visits and social time. As on previous occasions, not only will there be work on projects, but also visits to parishes in rural and urban areas, and possibly a day visit to Hlane Game Park.

Accommodation at Thokosa is basic, but clean and comfortable, and is on a B&B basis, but other meals will be available there as required.

Total costs (air fares, transport hire and accommodation) will be in the region of £2,000. Although some funding support may be available, participants should expect to bear a fair proportion, so saving up, seeking sponsorship or raising funds should start as soon as possible. Those going will need to arrange their own vaccinations, anti-malarial protection and travel insurance.

Those who been on visits to Iowa and Swaziland in the past have all enjoyed their experiences and have found their horizons broadened and their lives transformed.

Anyone interested in possibly going on either of these visits should contact Pat Millar, the Companion Links Officer Diocese of Brechin, who will hopefully be able to give further information and answer any questions.

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Wet Good Friday

Rain falls from a grey sky.
 The garden needs it they say.
 How else will the seed swell and split
 To hear the call and answer the urge
 To let life in and let life out?
 These are the pattering showers of spring.

Rain falls from the darkened heavens.
 The spirit needs it, I say.
 How else will the heart break and open
 To hear the knock and answer the voice
 To let love in and let love out?
 These are the piercing tears of God.

Joan Wilton

Crossword Solver

The 'lucky' winner of the last edition's Crossword picked out at random is Grant Wilson of Carnoustie. Congratulations to him.

The correct solution was:

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

The Story behind the Hymn

*Lead, kindly Light, amid th'encircling gloom,
lead Thou me on!
The night is dark, and I am far from home;
lead Thou me on!
Keep Thou my feet; I do not ask to see
The distant scene; one step enough for me.
I was not ever thus, nor prayed that Thou
shouldst lead me on;
I loved to choose and see my path; but now
lead Thou me on!
I loved the garish day, and, spite of fears,
Pride ruled my will. Remember not past years!
So long Thy power hath blest me, sure it still
will lead me on.
O'er moor and fen, o'er crag and torrent, till
the night is gone,
And with the morn those angel faces smile,
which I Have loved long since, and lost awhile!
Meantime, along the narrow, rugged path,
thysself hast trod,
Lead, Saviour, lead me home in childlike faith,
home to my God.
To rest forever after earthly strife
In the calm light of everlasting life.*

In 1833, the young Anglican vicar John Henry Newman was travelling in the Mediterranean for his health's sake. But he was struck down by a fever that nearly killed him. "My servant thought I was dying and begged for my last directions," he recalled. "I gave them as he wished, but I said, 'I shall not die, for I have not sinned against light.'"

Newman recovered slowly, but felt desperately homesick. On the way back to England, he took an orange boat from Palermo to Marseilles which was becalmed in the Straits of Bonifacio. Thus stranded, in an exhausted and emotional state, Newman was impelled to write this verse as a meditative poem called *The Pillar of the Cloud*, expressive of his longing for consoling Christian certainties in an age of mounting doubt.

People have puzzled over the nature of the 'kindly light' and the identity of the lost 'angel faces' in the last lines of the third stanza. Indeed, the Rev'd J. B. Dykes, who composed many hymn tunes, enquired what was meant by the final lines so that he could reflect their meaning in the music. To which Newman replied crisply, "I am not bound to remember my own meaning."

He was, perhaps not surprisingly, not best pleased when the poem was turned into a hymn in 1845, omitting the fourth stanza. By this time he had converted to Roman Catholicism, where there was no congregational hymn-singing in divine service.

But that was to no avail: his words embodied the maudlin spirit of the age, to the point at which Queen Victoria asked it to be read to her as she lay dying. It was also the last hymn to be sung on the Titanic – not, as is sometimes said, as the liner was actually sinking, but at the final service given on board by the chaplain on the afternoon before the disaster.

The Three Crosses

The Dutch artist, Rembrandt van Rijn, created the engraving *Christ Crucified between the Two Thieves: The Three Crosses* in 1653.



It is one of Rembrandt's finest works in any medium, representing the culmination of his virtuosity as a printmaker. He drew on the copperplate entirely in drypoint which allowed him fully to exploit the velvety areas of burr raised by the drypoint tool as it cut into the copper.

When Rembrandt created this impression, he deliberately left ink on the printing plate; it lightly veils the figures standing at the foot of the cross on the right; a thicker layer almost completely covers the bushes along the right edge. By creatively inking the copperplate, Rembrandt in a certain sense painted each impression. Each time he printed the copperplate he created a unique work. He further varied impressions by printing them on different materials; this impression is printed on vellum, which infuses the composition with a warm light. Vellum, less absorbent than paper, holds ink on the surface, softening lines and enhancing the richness of entire effect.



THE DIOCESAN SYNOD

The Annual Meeting of the Brechin Diocesan Synod took place on Saturday, 9 March at St Ninian's Church, Dundee. It commenced with the celebration of the Eucharist and after a refreshment break the business was begun.

Items on the agenda were differently ordered from previous years, put into three sessions with the intention of concluding by lunchtime (another novel feature).

The first session was on the theme of Mission and the Future. The written reports from the Officers for Mission, Protection of Vulnerable Groups, Companion Links and Youth were received without elaboration, it being assumed that members had already read them.

The pages of statistics listing such things as numbers of communicants, services, baptisms and funerals during the past year showed generally a gentle decline, as had been the case in previous years. Question was raised as to whether such evaluations were outdated in measuring the health and vitality of the Church.

Bishop Andrew posed the question of what makes a church grow and went on to refer to the history of plans made by his episcopal predecessors. All of these, he said, were a valuable source of fact and vision and he intended to make use of them in guiding the diocese forward into the coming years. Already, as he had indicated in his Charge during the Eucharist, various steps had been taken and meetings were planned to take place in Muchalls, Montrose, Broughty Ferry and in the city of Dundee in the coming months.

After a momentary pause the second session on the theme of Vocation and Ministry began. The report of the Ministry Officer was received without further comment.

Each year a member of the Church's General Synod Office attends the Diocesan Synod. This year it was Dr Mike Hull, who works in the Scottish Episcopal Institute, which is concerned with the training of people for ministry within the Church.

In an open conversation with Bishop Andrew Dr Hull spoke of the process of discernment of vocation for those who detected a call by God to serve the Church in some active and purposeful fashion. Although there remains the very necessary and rightful priestly role in the ordained ministry (whether this be as an incumbent of a congregation or in some other context) there is a variety of paths to which God may be calling people. The process of exploring what that role may be for any individual and putting in place appropriate training is vital. Such roles might be as a spiritual enabler (otherwise called director), pastoral assistant, evangelist, youth worker or worship leader. There is planned to be a Festival of Lay Ministries on 1 June in St Paul's Cathedral.



Dr Mike Hull and Bishop Andrew in conversation

Following a comfort break the third session started. This was on the theme of Business and Finance. Reports were received from the Diocesan Council, the Buildings Committee and the Information and Communications Officer.

Elections and appointments were made to various offices, the Rev'd Ken Gibson becoming Synod Clerk and most of the other vacant posts filled for both diocesan and provincial positions.

Two proposed changes to the Canons of the Church had been handed down from the General Synod. Canon 35 deals with the care of the structure and furniture of churches. The proposal was to remove the requirement for the Buildings Committee to have to approve various minor works unless subject to statutory planning permission. The other proposal was to dissolve the Provincial Information & Communications Board, by deleting mention of it from Canon 52. Most of the matters of an information and communication nature are the responsibility of other Boards and people so this Board's existence was deemed unnecessary. Both canonical changes were passed with near unanimous agreement.

Mr Allan Duffus, Diocesan Treasurer, presented the audited diocesan accounts which he said reflected an atypical year. Not only was there a bishop's stipend to pay for only part of the year, there had been a profit made in selling the former bishop's house and purchasing a replacement and there had been received a most generous unrestricted legacy of nearly £89,000 which the Diocesan Council had designated for the purposes of Ministry and Mission. This resulted in a significant surplus for the year. The accounts were accepted by the synod.

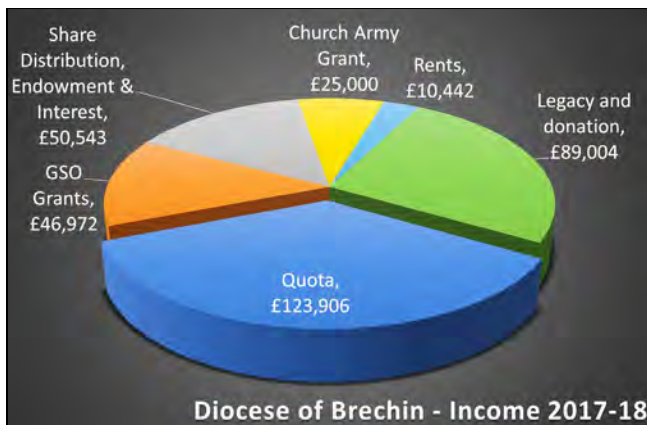
However, the future financial prospect was not so reassuring, said Mr Duffus, especially because the grant coming to the diocese from the General Synod was once again to be reduced significantly for the current year, as he presented the budget showing a projected deficit of £50,000 with a requirement from Quota of £126,898.

This budget was approved subject to a number of conditions:

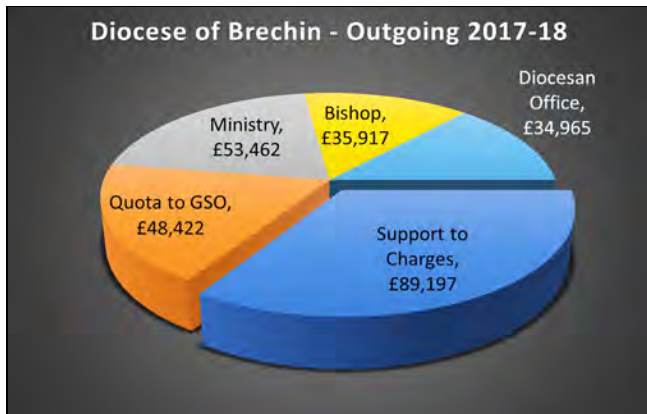
- that the Diocesan Council should inform congregations of the breakdown of expenses and ministry support;
- that the sum allocated for repairs to St John's Church, Dundee, be reduced from £4,000 to £1,500;
- that the amount to be paid for the bishop to attend the Lambeth Conference be the accurate figure of £4,950 (£50 reduction);
- that the Diocesan Council provide revised Quota calculations; and
- that the Diocesan Council provide forecast budgets for at least 3 and possibly 5 years.

Then Bishop Andrew presented a general outline of the financial situation in a graphical form rather than as numbers which many people find difficulty in understanding.

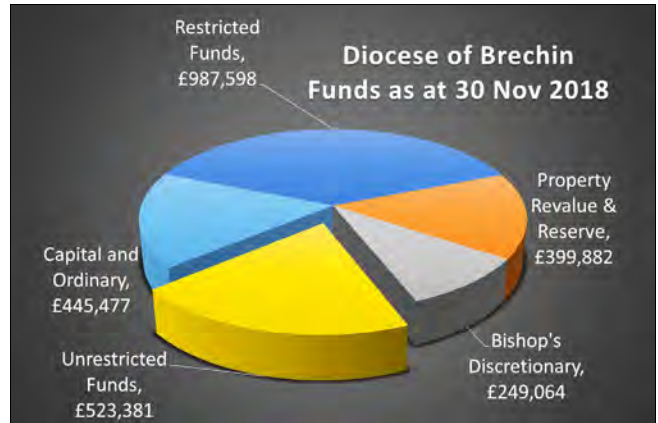
The first diagram shows the sources of income that the diocese had last year; the majority is from Quota in the blue sector. The green slice is mainly made up from the legacy mentioned above. The orange section is what we got from the Province as a block grant and which this year will be reduced. The yellow, Church Army, sector is what is currently received for the Centre of Mission at St Luke's.



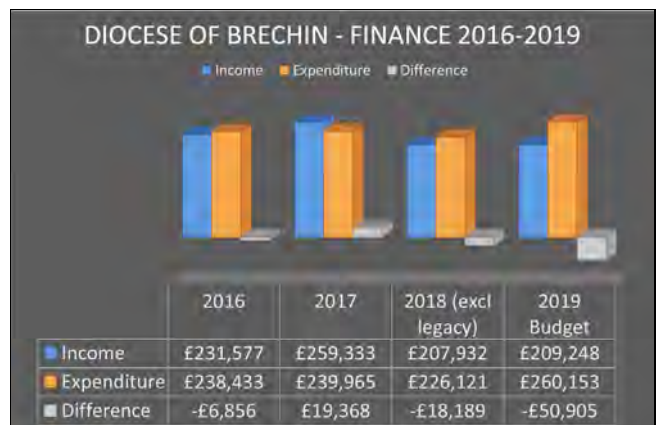
The next diagram shows the total expenditure last year. The largest single area is 'Support to Charges', which is primarily help for stipends at St Luke's and Ninian's Dundee, All Saints' Glencarse and St Mary's Arbroath. The yellow section is unusually small because of the episcopal vacancy. The grey 'Ministry' sector covers a wide range of necessary expenditure.



The third image shows the funds which the diocese possessed at the end of the last financial year. The yellow unrestricted section is the amount which the diocese has which it can use as it wishes, e.g. to manage a budget deficit or carry out additional projects. A proportion of what is in the pale blue sector also is held without restriction of use. The Bishop's Discretionary Fund (grey) is just what it says. The large dark blue slice contains monies whose use is limited to particular purposes, such as may be made by people leaving a legacy.



The last diagram is an analysis of the financial performance of the diocese over the last three years and the budgetted expectation for this year. The grey column shows the modest deficit or surplus in the previous years, whereas an anticipated far larger deficit is shown for the current year. Not to have budgetted for this deficit would have meant Quota would have had to be increased to a level far beyond what congregations would be able to pay. As it is the increase has been limited to 2%. This deficit can be managed by using diocesan reserves, controlling costs, seeking additional income for mission partnership activities and being careful over Quota increases.



Closing this presentation Bishop Andrew said there would be an additional Diocesan Synod meeting in the autumn to consider a strategic view of finance for the future in order to achieve a sustainable financial position.

Prior to the Bishop confirming the Acts of Synod and pronouncing the Blessing the Dean expressed the Synod's appreciation of his chairing of his first Diocesan Synod and announced that he personally would be retiring from his office as Dean in May. Members then tucked into a sandwich lunch.

Oberammergau 2020

Once every ten years, an unassuming village in the heart of the Bavarian Alps holds an event that draws eager crowds from across the world. Oberammergau is now synonymous with its famous Passion Play.

During the Thirty Years War of the earlier part of the 17th century in central Europe, not only was there the most terrible casualty rate with approximately eight million deaths, but the plague ravaged cities and towns. In 1633, the remote and obscure Bavarian village called Oberammergau was afflicted by the Black Death. As the town's population dwindled, the local government vowed that they would perform the 'Play of the Suffering, Death and Resurrection of Our Lord Jesus Christ' every ten years if God was to spare them from the plague ravaging the region. The death rate slowed to a halt and the following year, the townsfolk performed the first Passion Play on a stage erected above the graves of their countrymen who had been claimed by the deadly disease.

In thankfulness to God, the villagers have honoured that vow to stage a play every ten years, depicting the Passion of Our Lord for almost 400 years since then, except during the war years when Hitler wanted to use it for Nazi propaganda purposes.

The vast majority of the village's population of 4,500 are involved in one way or another in the production. The 20 principal speaking parts are double cast to cover for illness and the strain of

the five hour performance. There are no auditions for these parts but the actors are chosen by the play's director. There are about a thousand people on stage for the crowd scenes. Over a hundred people are in the choir and a similar number in the amateur orchestra.

Everyone participating has had either to be born in Oberammergau or lived there for 20 years, with the exception of the children. To add historical authenticity to the scene the menfolk on stage are required to stop shaving or cutting their hair from the Ash Wednesday in the year prior to the performances, unless they are to be Roman soldiers.

The town's auditorium can seat approximately 4,700 people and in 2010 about half a million people witnessed the performances which were nearly all sold out. However, much of the wide stage is not under cover so when it rains those on stage get wet. For this reason there are several changes of costume for each person. The production is in two parts with a 3 hour interval which allows plenty of time to enjoy a meal in a local restaurant before the dramatic culmination of the second half. Part one begins with Our Lord's

Entry into Jerusalem on Palm Sunday and concludes with his arrest in Gethsemane. The second part starts with the Trial before the Sanhedrin and ends with the Resurrection.

Each production is different from the last and the script for 2020 is newly revised, though based on the text written between 1860 and 1870. Nonetheless though the actors naturally speak in German, because of the audience's familiarity with the story of Christ's Passion and its dramatic portrayal there is no loss of understanding or appreciation.



2020 will see the 42nd time that the pledge made in 1633 has been kept. And over the coming months the villagers will be rehearsing the script whilst carrying out their usual daily occupations. The orchestra and singers will study the exceptional music created for the performance in 1820. All of this activity and involvement makes for a very close village community.

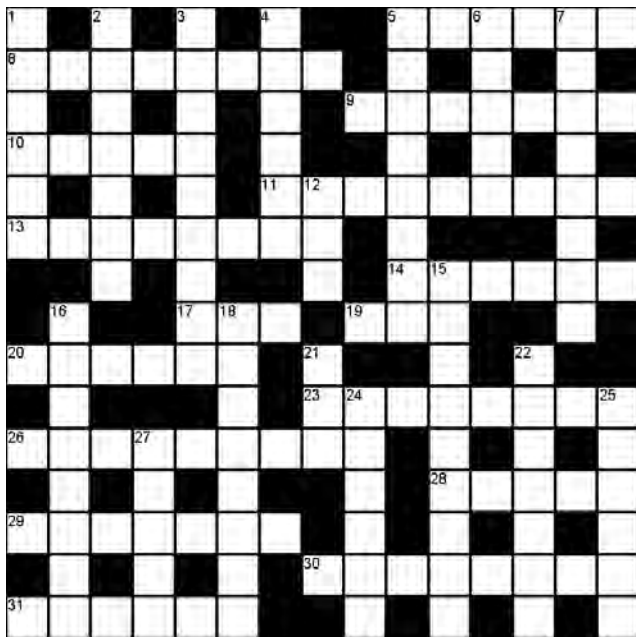
Years ago those going to the Passion Play had to stay in one of the village's hotels either side of the performance, so they were restricted to 3 each week. But with demand having increased the number performances has increased with 102 scheduled to take place in 2020 starting on 16 May and ending on 4 October so that requirement no longer applies. During this period there are five performances each week. There is no performance on Mondays and Wednesdays.

Tickets went on sale in early March and can be purchased individually or as part of a package trip organised by various travel agencies. It is a remarkable and profound experience.



CRYPTIC PRIZE CROSSWORD

Eleven answers will be found in the Passiontide hymn 'When I survey the wondrous Cross'. Send your entries to the editor at the address on the back page by Friday, 2 August.



- 28 Being more mature in a career, I persevere (5)
 29 Material article held by Shakesperian king (7)
 30 Outdoor fellow getting a bad score (8)
 31 They are sharp and shot in the Royal Navy (6)
- CLUES DOWN:**
 1 In favour of an offer? Say No (6)
 2 A story with repeated beginning is charming (7)
 3 He has objections, but is in favour of the examiner (9)
 4 Anna took an American soldier to heart (6)
 5 Guide the girl quietly maybe into the outhouse (8)
 6 Place where it's right to cook a meal (5)
- 7 Putting up with a shivering nude with a silly grin (8)
 12 Painkiller involves drawing fluid (3)
 15 Route I attempt to go round in a long time (9)
 16 Tarzan? He rebuilt a place of pilgrimage (8)
 18 They're not bound to be distributed (8)
 21 Fish brought back by the casually addressed locum (3)
 22 Settle oneself down to write music (7)
 24 The dangers of working with broken pliers (6)
 25 Old bishop runs into a pig, causing grief (6)
 27 It turns round and comes back again (5)

CLUES ACROSS:

- 5 Inspection makes us very put out (6)
 8 Phone the coffee centre for a contribution (8)
 9 Dad's men reorder their requirements (7)
 10 Swank about going out in boats (5)
 11 Right name for a terrifying experience (9)
- 13 Mean lads disturb a Northerner (8)
 14 I'd call round, but not on foot (5)
 17 A 45 inch letter? (3)
 19 Outlawed killer (3)
 20 A tuner – odd character (6)
 23 Poison in cure leads to convictions (8)
 26 Give up using cars if on a slippery surface (9)

Name

Address.....

HOW THE PASSION FLOWER GOT ITS NAME

This beautiful climbing plant that grows in many of our gardens is not native to the UK but comes from South America. It was first discovered by Spanish missionaries working there, centuries ago. Drawings were sent back to Europe, and in 1609 an Italian priest interpreted the flower to represent the crucifixion, known as the Passion.



He decided that the five petals and five sepals could represent the ten disciples who remained steadfast (Judas and Peter both abandoned Jesus). The corona could be seen as Jesus' crown of thorns. The stigma could be seen as the cross or nails, and the five stamens could be seen as the number of wounds Jesus received.

Diocesan SECMA Group

Musical Afternoon

Wednesday, 22 May
 2 p.m. – 4 p.m.

Holy Trinity Church
 Monifieth

Entertainment by
 Bob Mitchell
 and his ukulele group

Bring & Buy stall for funds

Biblical Howlers

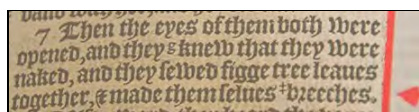
Ancient literature, whether on tablets, scrolls or in book form, was hand written; so the scribe could from time to time make mistakes, either from carelessness or tiredness, or perhaps even poor eyesight. We shall never know what was the reason for the substitution of *gaudium* for *gladium* in the Book of Kells written around 800 A.D. So Jesus, in Matthew 10:34, instead of saying, "I came not to send peace but a sword" was credited with saying "I came not to send peace but joy." Perhaps theologically correct, but not verbally accurate!

One might have thought that with the advent of the printing press and moveable type copyist's errors would cease, but sadly not. However the mistakes can raise a wry smile.

The original edition of the King James Version in 1611 at Matthew 26:36 mistakenly read "*Then cometh Judas with them unto a place called Gethsemane.*" It should have been "*Jesus*" with his disciples – Judas arrived later!

Another unusual name substitution appears in a 1792 Bible printed in Oxford which in Luke 22:34 has "*Philip*" as the one who denied Jesus and not "*Peter*". Small wonder that this edition has been dubbed the 'Denial Bible'.

Most older translations of Genesis 3:7 say that Adam and Eve "*sewed fig leaves together and made themselves aprons*". However, the 1560 Geneva Bible says that they made "*breeches*" for themselves, as shown below. For this anachronistic sartorial language it is unsurprisingly called 'The Breeches Bible'.



The 2nd edition of the Geneva Bible has a curious take in one of the beatitudes in St Matthew's Sermon on the Mount: "*Blessed are the placemakers*" (instead of *peacemakers*).

A number of errors occur when letters are transposed. In the 1716 printing of the King James Bible it reads "*sin on more*" instead of "*sin no more*" in Jeremiah 31:34. In a 1795 edition Mark 7:27 Jesus talking to the Syro-Phoenician woman supposedly said "*Let the children first be killed*" rather than the correct "*filled*". And an 1804 edition provides a zoological twist to 1 Kings 8:19 where it states that "*thy son shall come forth out of thy lions*". (Of course it should be *loins*!)

Another source of error, which perhaps provides humour, is when a word has been omitted completely altering the sense. In a 1653 printing of the King James Bible 1 Corinthians 6:9 reads "*Know ye not that the unrighteous shall inherit the kingdom of God?*" There is supposed to be a "*not*" before "*inherit*". A Bible from the reign of Charles I has the first verse of Psalm 14 saying "*The fool hath said in his heart there is a God*" leaving out the essential "*no*" before God. The printer of this edition was fined £3,000 and all copies were immediately suppressed but a few 'got out' and are valued by collectors as the 'Fool's Bible'.

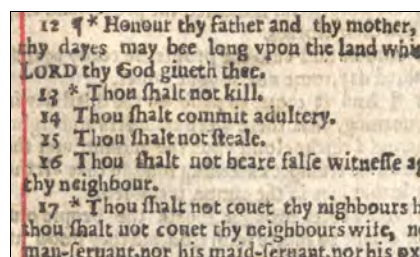
A missing or damaged letter can be a source of amusement. Known as the 'Cannibal's Bible' a 1682 printing alters the passage from Deuteronomy 24:3, which is meant to read, "*If the latter husband hate her*", by missing out the initial "*h*" it reads that "*he ate her*"! A 1944 edition of 1 Peter 3:5 reads. "*For after this manner in the old time the holy women also, who trusted God, adorned themselves, being in subjecting to their owl husbands*". "*Owl*" is supposed to be "*own*" but it is assumed that the error arose from a damaged metal printing plate, but the mistake does raise the prospect of a whole new world of ornithological encounters.

Another curiosity arises from an 1823 rendering of Genesis 24:61 where the typesetter wasn't concentrating and substituted the

word "*camels*", which occurs a few words later, instead of "*damsels*". So it reads "*And Rebekah arose and her camels, and they rode upon the camels, and followed the man.*" The picture of camels riding on camels is exquisitely surreal!

A 1717 Bible has the amusing heading to the parable in St Luke 20 as "*The Parable of the Vinegar*" instead of "*Vineyard*" – perhaps the wine had turned sour! And there is a glaring mistake in a Bible of 1807 where Hebrews 9:14 declares, "*How much more shall the blood of Christ ... purge your conscience from good works to serve the living God.*" It should, of course, be "*dead works*".

Probably the most outrageous omission of a word occurs in the so-called Wicked Bible. This edition which Robert Barker and Martin Lucas brought out in 1631 was full of typos which resulted in Barker being stripped of his printing licence and fined £300. He died in prison 15 years later. The very worst mistake was in one of the Ten Commandments, "*Thou shalt commit adultery*" omitting the "*no*". King Charles ordered the 1,000 volumes printed to be destroyed, but somehow or other apparently 11 survived.



Perhaps the ultimate printer's error appears in a 1612 Bible which has David exclaiming in Psalm 119:161, "*Printers (instead of princes) have persecuted me without a cause*". Freudian slip? But with all of the strange misspellings and omissions produced in Bibles over the centuries, of which those quoted here are just a few, one may wonder if there is a grain of truth in that reading of the psalm and our inky-fingered friends shouldn't be judged too harshly.

St James' Exhibition Spaces

It's all very exciting. After over three years of detailed research, and much hard work by many volunteers, plus generous support from a number of funders, materials for the Exhibition Spaces at St James', Stonehaven started to arrive. On Monday, 18 February a furniture van drew up full of the woodwork needed to provide the display surfaces, and the panels, lighting and other equipment running all across the back of the Nave.

The joiner has completed the main stage of his work, and now we are starting to put out all the historical artefacts that have been discovered and prepared. There will be seven Bibles and Prayer Books, the earliest dating from 1716, and one dated 1737 which was owned by a cousin of the bard, Robert Burns. They will be accompanied by explanations of their historical relevance, and over the next few months, much greater detail will be added on to the church's website:

<http://www.stjames-stonehaven.org.uk>.



David Fleming putting one of the Bibles into the display case

You will also be able to see most of the beautiful silverware and pewterware, some dating from the 1600s, which have been used in the chapel and church, and which Iain unseen in our cupboards for decades.

Our design contractor has done wonders with the texts, pictures and graphics to explain the long and fascinating history of the Episcopal Church in Stonehaven starting from 1688 and running through to the present day. There will also be an interactive Virtual Reality app for your smartphone, so that you can stroll round the church and hear details of some of the key features of the church in front of you.



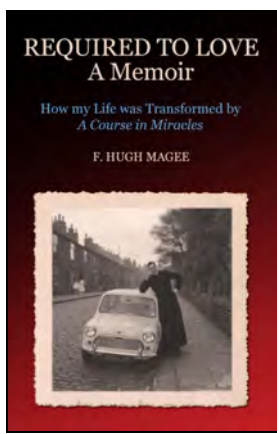
1870 Bible opened at 1 Chronicles 21:16 showing Gustave Doré's 1866 engraving of the Plague of Jerusalem

The Exhibition Space devoted to the organ will have material from the John Wardle archive. John built the St James' organ (which is still in use) and was Organist and Choirmaster for 58 years from 1882 to 1941. We are fortunate in receiving from John's great-grandson a mantelpiece clock and vases given to John for 25 years' service in 1907.

Further displays will explain how a church organ works, and why it is such an important musical instrument. John built over 150 church organs during his time in the North East and as the agent for Edward Wadsworth of Oldham. Details of all these installations (and others that John tuned and maintained) will be shown.

St James' Church is open from morning to evening and entrance is free. All visitors will be most welcome.

Required to Love



Hugh Magee has published a 'spiritual autobiography' in which he has included recollections on his 15 years of service in the Diocese of Brechin. He asks that readers who spot any relevant errors in his narrative communicate them to him directly at hugh@twomagees.plus.com. (Available from Amazon)

One of the ideas being bandied about today by a growing number of people is the notion of being "spiritual, but not religious". While others have reflected along such lines, the author of the present memoir goes further by stating bluntly that Christianity as we have known it is obsolete. He bases this contention on what he describes as new information now available to us from Jesus himself in the form of a major book known as *A Course of Miracles*.



THE EUCHARIST AS A CALL TO JUSTICE

When the famous historian Christopher Dawson decided to become a Roman Catholic, his aristocratic mother, Mary Louisa Dawson, was distressed, not because she had any aversion to Catholic dogma, but because now her son would, in her words, have to “worship with the help”. She was painfully aware that, in church at least, his aristocratic background would no longer set him apart from others or above anyone. At church he would be just an equal among equals because the Eucharist would strip him of his higher social status.

She intuited correctly. The Eucharist, among other things, calls us to justice, to disregard the distinction between rich and poor, noble and peasant, aristocrat and servant, both around the Eucharist table itself and afterwards outside of the church. The Eucharist fulfils what Mary prophesized when she was pregnant with Jesus, namely, that, in Jesus, the mighty would be brought down and that lowly would be raised up. It was this very thing that first drew Dorothy Day to Christianity. She noticed that, at the Eucharist, the rich and the poor knelt side by side, all equal at that moment.

Sadly, we often don't take this dimension of the Eucharist seriously. There is a common tendency to think that the practice of justice, especially social justice, is an optional part of being a Christian, something mandated by political correctness rather than by the gospels. Generally we don't see the call to actively reach out to the poor as something from which we cannot exempt ourselves.

But we are wrong in this. In the gospels and in the Christian scriptures in general, the call to reach out to the poor and to help create justice in the world is as non-negotiable as keeping the commandments and going to

church. Indeed striving for justice must be part of all authentic worship.

In the New Testament, every tenth line is a direct challenge to reach out to the poor. In Luke's gospel, we find this in every sixth line. In the Epistle of James, this occurs in every fifth line. The challenge to reach out to the poor and to level the distinction between rich and poor is an integral and non-negotiable part of being a Christian, commanded as strongly as any of the commandments.

And this challenge is contained in the Eucharist itself: The Eucharistic table calls us to justice, to reach out to the poor. How?

First, by definition, the Eucharistic table is a table of social non-distinction, a place where the rich and the poor are called to be together beyond all class and status. At the Eucharist there are to be no rich and no poor, only one equal family praying together in a common humanity. In baptism we are all made equal and for that reason there are no separate worship services for the rich and the poor. Moreover, St Paul warns us strongly that when we gather for the Eucharist the rich should not receive preferential treatment.

Indeed, the gospels invite us in the opposite direction. When you hold any banquet, they tell us, we should give preferential treatment to the poor. This is especially true for the Eucharist. The poor should be welcomed in a special way. Why?

Because, among other things, the Eucharist commemorates Jesus' brokenness, his poverty, his body being broken and his blood being poured out. Pierre Teilhard de Chardin expresses this aptly when he suggests that

the wine offered at the Eucharist symbolizes precisely the brokenness of the poor: 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. The Eucharist offers up the tears and blood of the poor and invites us to help alleviate the conditions that produce tears and blood.

And we do that, as a famous church hymn says, by moving “from worship into service”. We don't go to the Eucharist only to worship God by expressing our faith and devotion. The Eucharist is not a private devotional prayer, but is rather a communal act of worship which, among other things, calls us to go forth and live out in the world what we celebrate inside of a church, namely, the non-importance of social distinction, the special place that God gives to the tears and blood of the poor, and non-negotiable challenge from God to each of us to work at changing the conditions that cause tears and blood. The Eucharist calls us to love tenderly, but, just as strongly, it calls us to act in justice.

To say that the Eucharist calls us to justice and to social justice is not a statement that takes its origin in political correctness. It takes its origin in Jesus who, drawing upon the great prophets of old, assures us that the validity of all worship will ultimately be judged by how it affects “widows, orphans, and strangers.”

Used with permission of the author, Oblate Fr Ron Rolheiser, who is currently serving as President of the Oblate School of Theology in San Antonio Texas. He can be contacted through his website, www.ronrolheiser.com.

The next issue of **Grapevine** will be coming out for 25 August 2019.

All articles, letters, comments should be with the Editor by 5 August 2019.

Preferably articles should be no longer than 500 words.

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