

GRAPEVINE

No 121

Autumn 2020

THE MAGAZINE OF THE DIOCESE OF BRECHIN

Greetings from Bishop Andrew:

To all in the Diocese of Brechin: greetings !

This latest edition of *Grapevine* is being assembled as the global pandemic continues to affect the lives of every person in the world. Our lives in Scotland have been constrained and changed in many, many ways: and church life has changed beyond recognition! Our churches are now able to gather for worship, but we are limited in numbers that can attend, we wear face coverings, we sanitise our hands, we cannot sing, we can only receive the bread at Holy Communion. This is a very, very different way of gathering as the Body of Christ.

What can we learn about our Christian discipleship in our communities of faith in this time of pandemic, change and constraint? The long-standing traditions of the Scottish Episcopal Church: a weekly eucharist in bread and wine, congregational singing as a key part of our worship, the freedom that we enjoy to gather when we wish in whatever numbers (or choosing whatever pews in the church): do they really matter? Are they essential for our life as Episcopal followers of Jesus Christ?

I believe the answer is 'yes'! The loss of the comfortable and familiar ways that we worship is a painful wrench in our spiritual life. The long, long time when congregational eucharists could not be celebrated at all, from March to July, was, for me and for many of us, a time of desert and emptiness. The lack of singing as a body in church makes worship, to me, seem diminished. We will learn new ways of worshipping as we do, gradually, emerge from this pandemic. The phrase 'a new

normal' is being used in many areas of Scottish and British society, with schools, workplaces and recreational venues wondering what their lives will be like in the weeks and months ahead. And churches are in the same position.

The pandemic and our time of loss may give churches (and dioceses) the opportunity to explore how things might change. Can we do governance in more efficient ways? Are our buildings right for our life in the 21st century? Can we connect with people always unable to travel to a church building using technology? Can we connect with our surrounding communities in ways that the pandemic has shown are needed, such as support for isolated people or food projects? Is our pattern of worship, days and times, the right one for our community? There are many ways that our lives as Christian communities may change as we reflect while we emerge into our new lives.

But we will gather as Christian communities for fellowship and worship. We will gather around the bread and the wine, as Jesus commanded his disciples 2,000 years ago, to give thanks for the saving, healing, restoring message of grace that the gospel brings. We will sing and share that Good News with each other and, God willing, the world around us. These things that we have lost in the past few months will be restored and maybe even strengthened by the experience of lockdown and constraint. We are in a constant process of being changed. The pandemic has intensified this process, but if we are attentive to where the Holy Spirit is leading us, we can grow and deepen our faith and emerge as stronger disciples!

My blessings on you all: please do continue to keep safe and well!



Andrew,
Bishop of Brechin



Canon John Rogan

Provost, St Paul's Cathedral, 1978-83

Canon John Rogan, who died in Bristol on 15 April, Easter Wednesday, 2020 at the age of 91, came to the Cathedral as Provost in October 1978 with an already impressive CV.

Born in Manchester on 20 May 1928, he was educated at Manchester Central High School and the University of Durham, where he studied history. After graduating with both B.A. and M.A., he did his National Service on a short commission in the RAF. He then returned to Durham to train for ordination at St John's College. During this time he married Margaret whom he had known since their schooldays, and who had trained as a nurse.

From 1954 to 1957 he served a curacy in the parish of St Michael and All Angels in Ashton-under-Lyme in the Diocese of Manchester. During these years there his and Margaret's children, Ruth and Peter, were born.

In 1957 came the move to Sheffield which was to inspire the main thrust of his ministry from then on. He served in the pioneering Sheffield Industrial Mission set up by Bishop Leslie Hunter and Canon Ted Wickham. John remained committed to industrial mission and to social responsibilities in general.

In 1961 the family moved to London where John served as secretary to the Church of England Industrial Committee. In 1966 he returned to the Diocese of Manchester as Vicar of Leigh.

In October 1978 John was installed as Provost of the Cathedral. His continuing commitment to social responsibilities was shown by his becoming a chaplain to British Rail workers in Dundee. At a time of high unemployment, in collaboration with DASS (Dundee Association of Social Services) he set up a drop-in centre, staffed by councillors, for the

unemployed, the centre being housed in the Cathedral Hall.

Aware of the centrality of worship, John took seriously the liturgical reforms of the 1970s. He was in the fore of those who realise that traditional Cathedral worship and contemporary language can go together. With some skill, he steered a diverse congregation through the experimental "orange book" of the late 1970s leading to the adoption of the 1982 Scottish Liturgy at the 11 a.m. Choral Eucharist on Sundays and at most weekday Eucharists. It was a tribute to this achievement that the Cathedral organist, the late Robert Lightband, composed a setting for the 1982 rite.

He also sowed the seeds for the successful Cathedral restoration appeal of the 1980s.

In 1983, John was called to be residentiary of Bristol Cathedral. Although his time in Dundee was relatively short, he is remembered with warmth and affection by many.

On retirement in 1993, he continued active in ministry both in the Cathedral and in the city of Bristol,

John had many interests, especially music (he was an accomplished pianist) and history, which he loved to share with others. He did not wear his spiritual heart on his sleeve, but his connection with the sisterhood in Ty Mawr in Monmouth and with the Oratory of the Good Shepherd meant a lot to him.

Margaret died in March 2016. John is survived by Ruth, Peter, three grandchildren and one great-grandchild.

May he rest in peace and rise in glory.

Canon Ian Michael

Vice-Provost, St Paul's Cathedral, 1982-1988

The Five Fingers of Prayer

Your thumb is nearest to you, and without it you are helpless. So begin your prayers by praying for those closest to you, without whom you, too, would be lost. They are the easiest to remember. To pray for our loved ones is, as C. S. Lewis once said, a "sweet duty."

The next finger is the pointing finger. Pray for those who teach, instruct and heal. This includes teachers, doctors, and ministers. They need support and wisdom in pointing others in the right direction. Keep them in your prayers.

The next finger is the tallest finger. It reminds us of our



leaders. Pray for the next President of the USA, the UK Prime Minister, the national leaders in Europe, the leaders in business and industry, and administrators. These people shape our nations and guide

public opinion. They need God's guidance.

The fourth finger is our ring finger. Surprising to many is the fact that this is our weakest finger; as any piano teacher will testify. It should remind us to pray for those who are weak, in trouble or in pain. They need your prayers day and night. You cannot pray too much for them.

And lastly comes our little finger; the smallest finger of all. Which is where we should place ourselves in relation to God and others. As the Bible says, "The least shall be the greatest among you." Your 'pinkie' should remind you to pray for yourself.

Novel Institution

With Church Services being suspended because of the Coronavirus pandemic the Institution of the Rev'd Kenneth Gibson to be Rector of St Mary Magdalene's Church, Dundee in succession to the Rev'd David Shepherd, who had retired at Easter, could not take place in a normal fashion.

In the early evening of Friday, 5 June Bishop Andrew, with the interior of St Mary Magdalene's in the background, welcomed all those who were joining in this innovative service from their own homes by video conferencing.



The Service, adapted to the abnormal circumstances, opened with the hymn *Christ is made the sure foundation* – the scattered congregation were permitted to sing, which is currently denied in church. The first part of service included the 'Presentation' of the Rector designate by Judey Struth and Christine Mollison and the reading of the Licence by the Diocesan Chancellor (duly bewigged), Sheriff George Way of Plean.

Although for the actual institution a perambulation around the church could not take place, members of the congregation spoke of the various symbols of office which were given: a Bible, the Holy Oils, a Prayer Book, Bread & Wine for the Eucharist, and the Keys to the church. These were held up in turn by the new Rector.



Dean Fay Lamont presented a copy of the Code Canons of the Scottish Episcopal Church and Professor Nigel Seaton, Principal of Abertay University invited Kenneth Gibson to live and work with people in the local area.

After a prayer of dedication and the Bishop pronouncing the Blessing all were able to join in singing the hymn *We have a gospel to proclaim*.

GETTING BACK TO 'NORMAL'

As you will know by the time you read this article, St James the Great, Stonehaven along with many other charges in the Diocese, has restarted services following the four month lockdown ordered by the Government. Without having conducted a full poll, the impression I get is that most of you very much welcome this development, and to a certain extent that has been the motivating factor behind the work that we have been required to do.

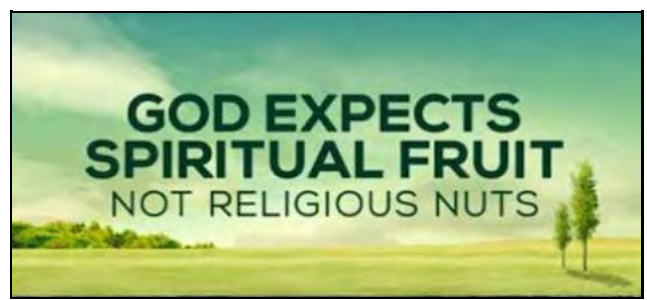
We have tried, whilst following the twists and turns of Government guidelines, to follow a number of principles. In no particular order of importance, the first one is that we should do everything we can to be as safe as possible. Personally, I try to avoid the words 'be safe', (or their even worse current version 'Stay Safe') because safety is always relative. We can minimise and mitigate risk, but never eliminate it. We hope that the arrangements in place make you feel as safe as possible to come and worship and give glory to God in his house.

Secondly, we have tried to return to as normal a setting as possible. We very much value our traditions in the Episcopal Church going back over more than three centuries, and most of our actions and practices in church have a real spiritual meaning. If these are excessively compromised, we believe that that huge benefit of communal worship will not be apparent, and we will all be the poorer for that. Personally, I do not get that same feeling when watching on-line. Whilst we may need to have what the Bishop calls 'blended worship' for some time, the building that we have care of was built for a purpose. An appropriate quote I read recently is that "The church is its people, but they are remembered in brick and mortar".

Thirdly, we have a Christian duty to look after each other, 'to love thy neighbour'. Whilst a phone call or a Facetime session does allow us to catch up with each other, and check that all is well, there is nothing that can replace face-to-face (without a facemask!!) chat – and gossip. That is the way that we have evolved as communicating mammals. We pick up a much more nuanced view of each other that way. Whilst for the moment we can't do that inside the building, do take the opportunity to do so in the churchyard after the service.

Having had many months of televisual gloom and doom, and many expressions of fear for the future, let us remember our faith, and go forward in hope and charity, and grow as Christian community.

David Fleming



In Tempore Contagii

Now thank we all our God
With heart and hands and voices,
Who wondrous things hath done,
In whom His world rejoices;
Who, from our mother's arms,
Hath blessed us on our way
With countless gifts of love,
And still is ours today.

Oh may this bounteous God
Through all our life be near us,
With ever joyful hearts
And blessed peace to cheer us;
And keep us in His grace,
And guide us when perplexed,
And free us from all ills
In this world and the next.

When German Lutheran pastor, Martin Rinkart (1586–1649), penned these words, now sung as a hymn, as a prayer to be offered before meals, he probably was not preoccupied with autumnal church décor and Harvest Festival meals. On the contrary, he was probably thinking about how he had ministered in his beleaguered Saxon city of Eilenberg during Europe's horrific Thirty Years' War. As hymnologist Erik Routley has commented, "Its context is not really the country church decorated with corn and flowers and fruit. It is plague and bereavement and slaughter and famine."

As the global church weathers today's COVID-19 pandemic and braces itself for the continued spread of the contagion, it may be strange to suggest that a time of pestilence is, at once, a time of thanksgiving. On the contrary, there is never a time more spiritually profitable to express gratitude than times of societal crisis and widespread fear. While the world either denies the reality of danger or panics in the face of its imminent escalation, the Church – gathered or scattered – must rest gratefully in Christ our hope.

The joy and serenity of this hymn are staggering, when we recall the much darker and frightful circumstances in which it was written. Martin Rinkart, who was a pastor at Eilenberg,

Saxony, during the terrible Thirty Years' War (1618-1648), is stunning in his articulation of the heart of Christian thankfulness.

As a walled city, Eilenberg offered some protection to the inhabitants. No wonder that political and military refugees of all sorts poured into the city, making it dangerously overcrowded. Soon the water supply was fouled, the sanitation overwhelmed, and the food ran out – leaving people famished and diseased.



In 1637 a terrible pestilence swept through the city, killing some 8,000 people, including Rinkart's beloved wife. By that time Rinkart was the only minister left in Eilenberg, because the others had either died or fled for their lives. Rinkart alone conducted the burial services for 4480 people, sometimes taking as many as 40 to 50 funerals a day!

Eilenberg was besieged and overrun three times – once by the Austrian army and twice by the Swedes. When a Swedish general demanded the town pay him 30,000 thalers, Rinkart pleaded that the impoverished city could never meet such a levy, but the general scorned him. At that, Rinkart turned to his companions and said: "Come, my children, we

can find no mercy with man; let us take refuge with God." On his knees there and then, Rinkart led his friends in a fervent prayer and in the singing of a hymn. The Swedish commander was so moved that he decided that he reduced the levy from 30,000 to 1,350 thalers.

Somehow, out of the hell of the Thirty Years War came this lovely hymn of peace and total trust in God. Martin Rinkart had had to dig deep into his faith to survive, and the result was utter, serene dependence on God – despite chaos and destruction all around.

The resounding theme of this brief prayer-turned-hymn is one of trust, faith, and gratitude in all situations of life. It echoes Paul's words to the Philippians, "Rejoice in the Lord always; again I will say, rejoice! Let your gentle spirit be known to all men. The Lord is near. Be anxious for nothing, but in everything by prayer and supplication with thanksgiving let your request be made known to God" (Philippians 4:4–6). Our lives must reflect the goodness of God, whatever the state of the times.

Whether the updates broadcast or filling inboxes are good or bad, we are consciously to devote ourselves to thankfulness and praise. And what will be the result? "And the peace of God, which surpasses all comprehension, will guard your hearts and your minds in Christ Jesus," continued St Paul. We pray with thanksgiving, knowing and believing that God will "keep us in His grace, and guide us when perplexed, and free us from all ills in this world and the next."

Looking to an even more ancient time than the Thirty Years' War for precedent, we can turn to Psalm 3, attributed to King David on the run from his powerful and rebellious son Absalom. After setting the scene in the first verses, and before making his plea for salvation at the end, David makes a confession of faith that reflects the loveliness, peace, and goodness of God:

*But thou Lord art about me as a shield:
 thou art my glory and the lifter up
 of my head.
 I call upon the Lord with my voice:
 and he heareth me out of his holy
 hill.
 I laid me down and slept and rose
 up again:
 for the Lord sustains me.
 I will not be afraid of ten
 thousands of the people:
 that have set themselves against
 me round about.*

What greater act of faith and trust could a man commit than to lay down and sleep in the midst of troubles? The picture is vivid.

Though his enemies surround him "round about," David peacefully rests in the sovereignty of God.

While the current COVID-19 crisis is nowhere near (or nothing like) the pandemic that struck during the Thirty Years' War, many people here and around the world are frightened, worried, and literally immobilized as a result of the spread of the virus. As modelled for us by Pastor Rinkart, the apostle Paul, and King David, we can respond not with panic, but with rest in the sovereign goodness of God our Father, rejoicing at all times in the loveliness of Christ our Saviour,

being led by the Spirit to sing songs of thanksgiving and praise. Routley correctly wrote, "Thanksgiving in the midst of darkness, thanksgiving every day – these are the worship and the joy of Christian folk." And so Rinkart concluded:

All praise and thanks to God
 The Father now be given,
 The Son, and Him who reigns
 With them in highest heaven,
 The one eternal God,
 Whom earth and heaven adore;
 For thus it was, is now,
 And shall be evermore.

ZG & MT

God's Smuggler

Andrew van der Bijl (born 11 May 1928 in Sint Pancras, Netherlands), known in English-speaking countries as Brother Andrew, is a Christian missionary famous for getting Bibles into communist countries in the height of the Cold War, a feat that earned him the nickname "God's smuggler" He told the following story many years ago.

"A few years ago a pastor was travelling by train in the Soviet Union. He started up a conversation with the man sharing his compartment, and soon the talk turned to God. The pastor listened patiently as the other man extolled the logic of atheism and mocked his faith in God. When the pastor tried to talk about Jesus, the atheist grew very angry. The pastor then left the compartment for a few minutes, and on his return found that his Bible was missing. The atheist was just closing the window. The pastor was deeply hurt to lose his Bible, and the journey concluded in stony silence.

"A few months later, a stranger from some distance away called on the pastor. He wanted to be baptised. Startled, the pastor asked why his own church had not baptised him. 'There are no Christians and no church in my village,' said the man. 'But I have read my Bible and I know that Jesus Christ is the Son of God,

and I want to be baptised and follow him.' The pastor was astonished. 'If you know no Christians, how did you even get hold of a Bible?' The man paused,



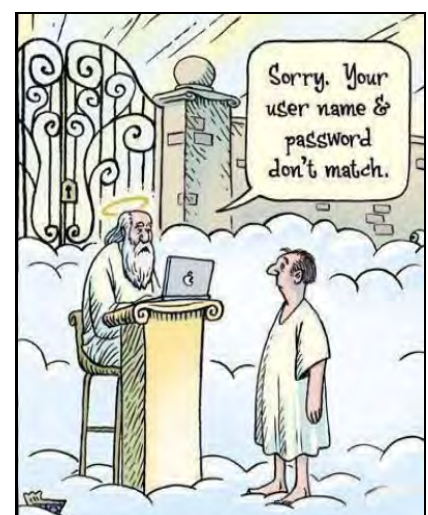
'You aren't going to believe this,' he said, 'but God sent it to me direct. Some months ago I was working as a builder near a railway track when, as the train went by, a book came flying out the window and landed in the dust near to me. It was a Bible! I started to read it out of curiosity, and then I could not put it down. Through it I have found God.'

"The pastor had no trouble in believing that a Bible had flown out of a train window. He rejoiced that it had landed at the man's feet. He baptised the man, who returned to his village full of enthusiasm. He shared his faith with his neighbours. Soon a little group of believers was formed, and began to grow, and all because of a thrown-away Bible."

How kind of an atheist traveller to spread the Christian Gospel!

Since the fall of communism in Europe and the end of the Soviet Union, Andrew has not reminded idle despite his advancing years. He has shifted his focus to the Middle East and worked to strengthen the Church in the Muslim dominated world. His visits to Arab and Lebanese Churches have been a source of great delight since many in them had felt that the Church in the Western world was largely ignoring them.

His first book entitled naturally *God's Smuggler* was first published in 1967 and in various editions and translations has sold over ten million copies worldwide. His tenth book perhaps not surprisingly has the title *Secret Believers: What Happens when Muslims Believe in Christ* was published just over a decade ago.



Responding as God's Church to God's Creation

The Iowa Diocesan Clergy Conference in May this year took on a different format from that originally envisaged. Because of the restrictions caused by the pandemic Bishop Ellinah Wamukjoya was unable to travel from eSwatini and so her illustrated addresses were shared by streamed conferencing. Thus an invitation was extended for people from the other companion dioceses to participate and a number took this up.

Bishop Ellinah gave three talks under the overall heading of "Responding as God's Church to God's Creation" and each was followed by small group discussion which then fed into a sharing by all participants. Bishop Alan Scarfe carried out his role as chairman with an easy manner.

Her first talk involved a whistle-stop tour of The Theology of Creation. Citing various biblical passages she demonstrated that creation is good and proclaims the glory of God; yet as we look round us the earth tells a different story. The image of Adam and Eve being expelled from the garden epitomises the breakdown of relationship between God, each other and the land.



The Lord God says: I brought you into a fertile land to eat its fruit and rich produce. But you came and defiled my land and made my inheritance detestable. *Jeremiah 2:7*

Quoting Pope Francis she said, "Once we start to think about the kind of world we are leaving to future generations, we look at things differently; we realise that

the world is a gift which we have freely received and must share with others. It is a basic question of justice, since the world we have received also belongs to those who will follow us."

The idea of the sabbath – a regular period of rest – should be applied to the land as well as to religious ritual, since our faith should not look upon the earth as merely our temporary environment. The vision of the Book of Revelation is of God making all things new.

St Paul writes of creation being in agony, but that is the prelude to the coming into being of the new heaven and the new earth.

So, since God values his creation, for Christians the care of the environment is an issue of justice, especially involving as it does the world's poorest and marginalised people.

For all of us the earth is our God-given home and our Creator cares about how those who are guests in his house live. Just as God's relationship with nature continued after creation (for he continues to uphold and sustain it) so sustainability should be the hallmark of our manner of living.

It is incumbent upon us to remove those tinted glasses of greed, love of money and consumerism which colour our view of life. The culture in which we live leads us to not notice the plain message of the Bible as it speaks on creation and our place in it. It is a wake-up call to the disaster that our high-energy lifestyle is sending upon the earth. One truck of rubbish enters our oceans every minute.

It is evident that we are nowhere near the vision of the banquet where all are invited to the table and the abundant life of justice and sustainability which we

so desire; so the question is what do we do.

One suggestion is that within the context of climate change we have to re-evaluate who we are and who God is. We need to move from an individualistic notion to a communitarian one.

Whether we realise it or not each of us has a theology – who we think God is and who we think we are – which is expressed in our words and actions. The world is our meeting-place with God, and for that very reason we must look after it.

Just as Jesus in his ministry healed sick bodies and invited the outcast to the table, so we who have caused nature to be the new poor have to seek to redress the imbalance we have caused by encroaching on the space needed by others.

Bishop Ellinah concluded this first talk by quoting words from Gus Speth, a former Administrator of the United Nations Development Programme. "I used to think the top environmental problems were biodiversity loss, ecosystem collapse and climate change. I thought that with 30 years of good science we could address those problems. But I was wrong. The top environmental problems are selfishness, greed and apathy ... and to deal with those we need a spiritual and cultural transformation. And we scientists don't know how to do that."

The second talk concerned The Eucharist in Relation to the Environment. Being a sacramental Church Holy Communion calls to mind many significant aspects of our faith. As we give thanks we act in the name of all creation and not only ourselves. We also aspire to the sanctification of the whole world – a world in which very many go hungry whilst others enjoy abundance.

As we recall Christ's saving work we are reminded that when Jesus died on the Cross his blood fell on to the land but from that ground new life emerged: God, humans and creation reconciled.

We share the Body and Blood of Jesus, who has closed the gap created by us and our sinfulness. But as we eat and drink we are reminded to share ourselves with others and with nature. We cannot therefore be joyful when nature is in mourning.

In 2015 many Anglican Bishops gathered in Cape Town to discuss the Church's response to Climate Change. All are equal when they celebrate the Eucharist – a sign that we should make our communities equal, for Jesus died for all humanity equally.

The relationship between the Eucharist and the cosmos helps us to see the unity of God's plan and to grasp the relationship between creation and the 'new creation' inaugurated in the resurrection of Christ. The Eucharist points to the renewal of the entire creation.

The Eucharist enables us to grow in our understanding of God.

- We are made aware that the fruitful land we are given to live in still belongs to him.
- We are made aware of our responsibility as we confess in penitence our faults.
- We are made aware that as God has made all creation so we recognise that humanity and nature are interdependent.
- We are made aware as we worship that we belong to God and to one another with common purpose and a communal life.
- We are made aware also that we are in communion not only with individuals but with angels and archangels and indeed the whole company of heaven.
- We are made aware of the interconnection between humanity and nature as the bread and wine are rooted in matter having grown in the soil.
- We are made aware that as sacraments transform the recipients, they become no longer abusers but preservers of the cosmos and nature by working towards their preservation.

In the light of this we recognise inadequate theological trends of:

- Mastery, based on the Genesis

charge to subdue the earth;

- Escapist, setting the spiritual against the material;
- Consumerist and Prosperous, ignoring the need to economise.

We need to reflect on the analysis of climate change experts and be a prophetic voice speaking for justice. The Eucharistic symbolism proclaims that we must engage in the care of the environment and make the search for justice central to the Christian life.

Bishop Ellinah's third talk was on The Response to Climate Change. Speaking from her personal experience she suggested that the continent of Africa was one of the hardest hit by climate change. The consequences of the increase in extreme weather events of droughts and storms are many and varied. The growing hunger crisis, affecting both urban and rural communities, is aggravated by rising food prices and un-employment.

One of the greatest threats is the scarcity of water. In eSwatini river flows have diminished by 40%. Not only that but half the population does not have access to safe drinking water or basic sanitation, leading to disease and limiting development.

Water, she said, is not only critical for the support of life, but it is used as a powerful image in Christian literature and Church practice. The Spirit of God hovered over the face of the waters in creation; rivers flowed in the newly created Garden of Eden; Jesus said that "He who believes in me out of his heart will flow living water"; and in the Book of Revelation the fountain of the water of life is given freely, flowing from the throne of God.

From of old water has been a prime religious symbol for both human beings and nature. It cleanses and purifies; we are baptised in it; blood and water flowed from Our Lord's pierced

side on the Cross. It is therefore a sacred thing, though it may go unnoticed until we find it is not there.

Shrines have been erected at places where water has been seen as something sacred. At Ngome in KwaZulu Natal at a place where seven springs converged Sister Reinolda saw a vision of Mary who promised that in that place her graces would flow in abundance.

As a response to climate change and the significance, both spiritual and material, of water various projects have been developed in the diocese. In celebrating a Season of Creation. Work has been undertaken to clean up the pollution and rubbish in the Mbabane River; tree planting has been encouraged to celebrate significant life events; tanks to harvest rainwater have been installed at some churches and Care Points and sustainable projects have been initiated.



Girls celebrating their Confirmation by planting trees

Bishop Ellinah concluded by saying that we had to recognise our need for repentance for harming nature and she offered a prayer:

"As we remember what we are, what we have done, as we turn away from self-centredness, may the Creator welcome us, forgive us and strengthen us to live a new life, co-operating with all Creation."

The lively and thoughtful discussions which took place in the groups subsequently showed how appreciative participants were of Bishop Ellinah's study talks.

Fr George Greig RIP

Fr George Greig died at his home in the company of his neighbour Ian on Friday 1 May, following a gradual decline for some time and an illness over the past few weeks. Fr George had just celebrated his 38th anniversary of ordination to the priesthood on St Mark's Day.

George was born in 1928 and had a secular career in finance. He became a Chartered Accountant in 1953, and worked at a number of businesses until going to NCR and rising to Financial Manager there.

He was an active layman at St. Margaret's Lochee, mentored by the well-remembered Fr Bone. After completing training in 1979, he was ordained Deacon in 1981 and Priest a year later. His church career was all in the Brechin Diocese. He was a non-stipendiary curate at St Mary Magdalene Dundee 1981-82, then Assistant Priest at St Mary Magdalene and St John the Baptist, Stobswell 1982-84. He was Locum Priest at St Ninian's Dundee in 1984-85. He was then appointed honorary chaplain at the cathedral from 1985-1998, with special responsibility for All Souls' Invergowrie (1985-88). George was awarded a BD by St Andrews University in 1995. On retirement he was Assistant Priest at St Salvador's Dundee from 1998-2016, then held a Permission to Officiate in the Diocese until his death.

Often irascible, but not lacking in charm and humour, Fr George will be missed. Please keep him and his daughter Angela in your prayers.

Fr Clive Clapson

What If?

What if, Moses ignored the bush that burned,
And away from the holy ground had turned?

What if, Samuel had not warned Eli,
That his two wayward sons would surely die?

What if, Ruth and Boaz had never met,
And David's ancestral line was upset?

What if, Mary chose no mother to be,
Exposed to local shame and ignominy?

What if, Jesus Christ had refused to die,
On a harsh, lonely cross for you and I?

What if, Saul stayed in the street called 'Straight',
Left all alone in a confused blind state?

What if, believers reject God's call,
Perhaps unaware of it all?

Recognise His plan from the start;
Follow it up with all your heart.

"Speak Lord for your servant is listening"
(1 Samuel 3 v.9)

Margaret Couper

New Tricks for an Old Dog?

An old physician, Doctor Gordon Bassett, became very bored in retirement and decided to re-open a medical clinic.

He put a sign up outside that read:

Dr Bassett's Clinic.

*Get your treatment for £500
If not cured, get back £1,000*

Doctor Colin Young, who was positive that this old codger was well and truly past it, thought this would be a great opportunity to get an easy £1,000. So he went to Dr Bassett's clinic.

On entering he said, "Dr Bassett, I have lost all sense of taste in my mouth. Can you please help me?"

Without any examination Dr Bassett said, "Nurse, please bring medicine from box 22 and put 3 drops in Dr Young's mouth."

"Aaagh!" shrieked Dr Young. "That's petrol!"

"Congratulations!" smiled Dr Bassett. "You've got your taste back. That will be £500."

Dr Young left very annoyed. A couple of days later he goes back having figured out how to recover his money.

Going into the surgery he said, "I have lost my memory, I cannot remember anything."

Dr Bassett immediately said, "Nurse, please bring medicine from box 22 and put 3 drops in the patient's mouth."

"Oh, no you don't," objected Dr Young. "That's petrol!"

"Congratulations! You've got your memory back," crowed Dr Bassett. "That will be £500."

Having lost £1,000 Dr Young exited furiously.

After several more days he returned and said, "My eyesight has become weak – I can hardly see anything!"

With a sigh Dr Bassett confessed, "Well, I don't have any medicine for that so, 'Here's your £1,000 back.'" And gave him a £10 note.

"But this is only £10!" protested Dr Young.

"Congratulations!" declared Dr Bassett. "You've got your vision back! That will be £500."

Moral of story:

Just because you're 'Young' doesn't mean that you can hound a 'Bassett' out of his mind.



Out of the deep . . .

The prophet Jonah is mentioned three times in the Gospels when Jesus refers to ‘the sign of Jonah.’ In the Old Testament he was swallowed by a large fish, traditionally a whale, and lay in its belly for three days and three nights.

It is easy to see in that sign a reference to the death and resurrection of Jesus, but the book is also a powerful allegory of life. The prophet runs away from God, only to encounter a storm and possible shipwreck. He is thrown overboard and swallowed by the whale.

The story of Jonah and the Whale is also, mentioned in the Qur’an (sur 37:139). It was popular in the Muslim world and frequently illustrated in manuscripts of world history. Below is depicted a large-scale painting, which may never have formed part of a manuscript. Rather, it may have been used during oral recitation or storytelling. Scholars have also suggested that with its strong palette, monumental figures, and spare composition, this work may reflect a now-lost wall painting tradition.



In 1988 Heathcote Williams wrote a long poem called ‘Whale Nation’ in praise of these mysterious, gifted and intelligent creatures. We hunt them, we plunder the seas for them. But they are also our friends and guides, and it is easy to neglect those truths. The book ends with examples of whales and dolphins guiding ships and saving human lives. So, we, in the midst of all that worries and perplexes us, can give thanks to God our guide and Saviour, and pray that He will bring us safely through life.

From space, the planet is blue.
From space, the planet is the territory
Not of humans, but of the whale.
Blue seas cover seven-tenths of the earth’s surface,
And are the domain of the largest brain ever created,
With a fifty-million-year-old smile.

.....
Whale families, whale tribes,
All have different songs:
An acoustic picture-language,
Spirited pulses relayed through water
At five times the speed sounds travels through air,
Varied enough to express complex emotions,
Cultural details,
History,
News,
A sense of the unknown.
A lone Humpback may put on a solo concert lasting
for days.
Within a Humpback’s half-hour song
There are a hundred million bytes.
A million changes of frequency,
And a million tonal twists

.....
An Odyssey, as information-packed as Homer’s,
Can be told in thirty minutes;
Fifty-million-year-old sagas of continuous whale mind:
Accounts of the forces of nature;
The minutiae of a shared consciousness;
Whale dreams;
The accumulated knowledge of the past;
Rumours of ancestors, the Archaeoceti,
With life-spans of two and three hundred years;
Memories of loss;
Memories of ideal love;
Memories of meetings...



Folio from a Jami al-Tavarikh (meaning Universal History)
written by Rashid-al-Din Hamadani (1247-1318)

Here, we see Jonah just as he is released from the belly of the fish. Above him, a gourd vine grows – sent by God to protect him from the elements – and, gliding across the top of the painting, a spirited angel with colourful spreading wings offers Jonah a garment.

We are living through difficult and anxious days with the coronavirus: we seem to be surrounded by fear and danger, like Jonah. Where, we ask, is our hope and safety amid the storm and threat of breakdown? In his distress Jonah prayed to the Lord and placed his trust in God. In the short book in the Old Testament which bears his name he utters a psalm which ends with the words, “Deliverance belongs to the Lord.” And as he speaks, the whale spews him on to the safety of dry land.

The story of Jonah is depicted in this other beautiful painting from a 14th century manuscript from Persia. Here the whale is friendly and smiling, basking in the expanse of blue sea. Jonah is safe in the shade on terra firma: his hope has triumphed, and God has delivered him from danger and possible death.

The Life & Times of Robert Lyon: Priest, Rebel and Martyr, 1710–1746

by Edward Luscombe and Stuart Donald, 2020

“Bishop Luscombe, in collaboration with Stuart Donald, has again in this most recent publication in a long line of printed historical narratives on the Episcopal cause in Scotland, provided us with engaging material, this time on the short life of Robert Lyon, a devoted son of the Scottish Church and a passionate Jacobite. ... The availability of this material is not only long overdue, but serves to remind us of the great sacrifice of those engaged in the Jacobite cause as we approach the 275th Anniversary of the Battle of Culloden and indeed of the barbarous execution of Robert Lyon at the age of 36 at Penrith on 28 of October 1746.” — so writes The Very Rev'd Dr A. Emsley Nimmo, Dean Emeritus of Aberdeen and Orkney and President of the 1745 Association, in his preface to Bishop Ted's book on the Rev'd Robert Lyon.

In this fascinating little book, Bishop Ted traces the salient features of what is known of Robert Lyon's background and ministry, and his fateful attaching of himself to the army of Prince Charles Stuart. His father was almost certainly the Rev'd James Lyon, whose family's roots were in Glenogil. He had been ordained under the patronage of James, Earl of Strathmore (whose own family name was Lyon). The son, Robert Lyon, was ordained in 1738 by Bishop Thomas Rattray – the subject of another of Bishop Ted's recent books – to serve as Assistant Curate to the Rev'd Laurence Drummond, the semi-invalid Incumbent of the Perth Episcopal congregation, which had been driven out of Saint John's Kirk in 1689 by the Presbyterians. When Prince Charles Edward Stuart came through Perth in 1745 on his march to Edinburgh, Robert joined himself to his cause as a non-combatant, becoming Chaplain to the Forfarshires (Lord Ogilvy's Regiment). Having entered Edinburgh without resistance and having roundly defeated General Cope at

Prestonpans, 'Bonnie Prince Charlie' and his Jacobite army reached as far south as Derby, en route to London, before his nerve failed him, and the decision was taken to retreat to the Highlands, there to regroup for a second invasion of England. Enter George the Second's favourite son, the Duke of Cumberland – the 'Butcher', as he came to be known. Pursuing Charles Stuart as far as Inverness, Cumberland won a decisive victory over the 'Rebels' on 16 April, 1746 at Culloden. A thousand Jacobites died in the action. On Cumberland's orders, many were shot or bayoneted as they lay wounded on the field of battle. Another fifteen hundred were pursued across the Highlands and slaughtered in the aftermath, while Prince Charles Stuart himself escaped to France, there to die in exile.

Cumberland's revenge was “a calculated attempt to destroy the Highland way of life”, banning the bagpipes (“an instrument of war”) and also the kilt, plaid or any Highland garment. He aimed also to destroy the Episcopal Church – many of whose members were supporters of the Jacobite cause. Its buildings were physically destroyed and the clergy, already suffering under the existing Penal Laws, were subjected, under the Toleration Act of 1746 and the Penal Act of 1748, to even harsher and more rigorous requirements and restrictions.

Back in Perth, Robert Lyon's name was first on a list of eighty “Rebels” who were wanted men. The other seventy-nine were arrested and incarcerated without trial in horrendous conditions in the Tollbooth at Perth, before being despatched, some to Inverness, some to Stirling, to an unknown fate. Robert Lyon was probably captured on his way back to Perth after Lord Ogilvy's Regiment was disbanded in Glen Clova in April 1746. He was imprisoned in the Tollbooth in Montrose, then in York, before finally being shackled in “horrid”

conditions in Carlisle Castle. Bishop Ted's book contains images of the originals of a letter written by Robert's sister, Agnes Ogilvy, interceding for him with Sir Archibald Grant of Monymusk, and of a joint letter of support and consolation sent to Robert in Carlisle Castle by the Primus, Bishop Robert Keith of Edinburgh, and Bishop John Alexander of Dunkeld.

Tried on a charge of High Treason and of levying war against the King, Robert Lyon, along with another clergyman, Thomas Coppock, Chaplain to the Manchester Regiment, were found guilty and sentenced to death in September 1746. Lyon was executed at Penrith on 28 October, aged 36. Bishop Ted closes his account with the full text of Robert Lyon's moving, twenty-minute long, last speech, which he delivered from the Gallows.

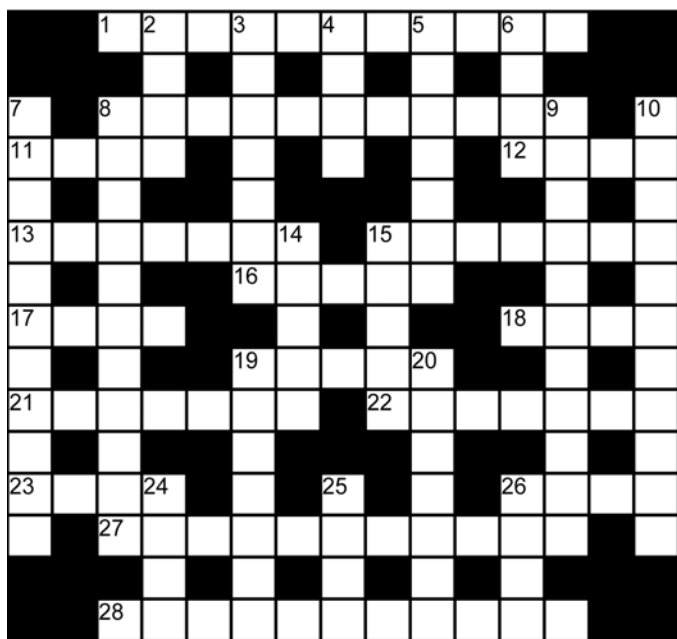
Bishop Ted's illuminating book sheds light for us on a tragic era in Scottish history and on the fortunes of the Episcopal Church in it, through the figure of a little-known, but heroic, individual whose allegiance to the heirs of the exiled King James the Seventh, and loyalty to “my dear mother, the Church of Scotland” – i.e. the Episcopal Church – led him to pay the ultimate price, with his life.

Dr Nimmo concludes his Preface to the book, “The most recent Synod of the Diocese of Aberdeen and Orkney unanimously passed a motion, to be forwarded to the General Synod of the Scottish Episcopal Church to be held at Edinburgh later this year, asking that body to invite the Church's Faith and Order Board to include the name of Robert Lyon as a Hero of the Faith in the Liturgical Kalendar. The date suggested was the 27 October, the Vigil of SS Simon and Jude Apostles. The timeous publication of this booklet could not be more appropriate.”

Rev'd Eryl Rowlands

CRYPTIC PRIZE CROSSWORD

Perhaps about ten answers are related to the pandemic in this contemporary crossword. Send your entries to the editor at the address on the back page by Friday, 30 October.



- 22 Over there the team leader struck the lady (7)
 23 Jog out from the bistro tipsily (4)
 26 Never land the boatswain (4)
 27 The nurse who sang in Berkeley Square? (11)
 28 Breathing problems for a sorry pirate (11)
- 7 Separation can lead to a lifeless desolation (11)
 8 Provision of fresh air may be vital to nine (11)
 9 Hopefully not a place where he's mourning (11)
 10 Stone Age labourer (11)
 14 He simply wanted some pie (5)
 15 The Spanish rat is vigilant (5)

CLUES DOWN:

- 2 No boycott for West coast port (4)
 3 Good place for scrumping (7)
 4 She's always in Taunton relatively speaking (4)
 5 Sad after the retsina was spilt (2,5)
 6 Second word in a fairytale (4)
- 19 Display phlegm in paying reluctantly (5,2)
 20 ... notwithstanding that Tom's first with an idea (7)
 24 Change of diet indicates trend of opinion (4)
 25 He gets the train back? Don't believe him! (4)
 26 Insult with indistinct voice production (4)

CLUES ACROSS:

- 1 The confusion put on our vicars (11)
 8 A bit of prevention causes sin, so to speak, during vacation (11)
 11 Million to one – only half right! (4)
 12 Of no legal force and void too (4)
 13 Sires, causes to exist? (7)
- 15 Mistakenly train as a craftsman (7)
 16 Faces up to having slid down with a bang (5)
 17 Senior lawyer emerging from a worm? (4)
 18 It falls slowly to begin with, at present (4)
 19 Seek favour of the royal household (5)
 21 Carol ate Ronnie's sandwiches afterwards (5,2)

Name

Address.....

The voyage of the Mayflower

400 years ago this September 102 determined Puritans set sail from Plymouth on what would prove to be one of the most influential journeys in history. These 'Pilgrim Fathers' had some years earlier moved to Holland in search of religious freedom having rejected the Church of England, but life was hard and the New World beckoned.

Heavy seas prevented them landing in Virginia as intended, so after 10 weeks they reached Massachusetts on 11 November. That first harsh winter saw half of them perish from cold and hunger. Indigenous people taught them food gathering and survival skills.

A year later the tiny colony had its first harvest which they celebrated with their new friends. This became Thanksgiving.

The Pilgrims had been convinced that God wanted them to go to the New World. They wrote: "We verily believe and trust the Lord is with us, and that He will graciously prosper our endeavours according to the simplicity of our hearts therein." The Mayflower was one of the earliest pilgrim vessels, and so became a cultural icon in the history of the United States.

Unfortunately because of the pandemic many of the planned celebrations have been curtailed.

Spring Edition Crossword

Regrettably there were only two entries for the last crossword, Bishop Ted Luscombe and John Parry, so perhaps it is inappropriate to declare a winner. This small entry number may be due to the very late and erratic distribution of *Grapevine* because of restrictions on movement.

The correct solution was:



Covid-19 and the Diocese of Brechin

by Bishop Andrew

Worship stopped in all SEC churches in the diocese as the government lockdown came into effect at the end of March 2020. For the four months after that, church communities remained in contact with telephone calls, emails, pastoral letters and, eventually, some online worshipping. The Province produced weekly Sunday services from the start of March, then a midweek service some weeks later. Eucharists were not possible, other than by 'spiritual communion' – a matter of some debate and discussion online. The SEC and other churches settled into this home-based pattern of life as the lockdown continued

As lockdown has been eased by the Scottish Government ('Phase 3' of the Government route map) churches have been able, with restrictions, to start to offer worship again. The government produced rules and guidance which have been amplified and applied by an SEC 'Advisory Group for the Re-opening of Churches' <https://www.scotland.anglican.org/coronavirus-updates/>. Churches in the Diocese of Brechin have been very carefully planning and starting, church by church, to offer worship.

It remains important to remember that no church has to open for worship before it feels ready to do so. Some clergy are in higher risk categories for health reasons and need to take care to protect themselves. Some congregation members are anxious about returning to communal spaces. Some congregation members are not happy about returning to worship that feels so constrained and different! The SEC approach has

been to be careful, pastorally sensitive and, above all, follow safe guidelines for worship in the pandemic.



'Baptism from Stonehaven Jail
1749' by G. S. Brownlow

At the end of August, most of the churches in the diocese have either re-opened for worship or are actively planning to do so. The first church to offer Sunday worship was St James Stonehaven, who also held a baptism at that service, at which the Rev'd Dr Joe Morrow officiated. We believe this was the first SEC baptism post-lockdown. There must be parallels one could draw between the painting 'Baptism from Stonehaven Jail', hanging in St Paul's Cathedral Dundee and this act of worship. The suppression of the SEC in the pandemic was not political, but baptism – a sign of our life as a church being restored – feels important.

Some highlights of returning to worship are midweek services starting in some churches. Cantors are singing in some

churches: a big ask of them for hymn singing or mass settings. The cathedral is now exceeding their 'distancing capacity' capped number of 50 and are planning to offer two 'sittings'. Many different techniques are evolving for receiving communion with a face covering. Signage and hand sanitiser are fast becoming staples of worship along with communion wafers. Altar wine is not being consumed at a great rate at all: an issue for a church that has passed through a reformation that included communion in wine as a key precept!

The applications for churches to re-open have been excellent. The clergy and vestries have read the guidance material well and applied this guidance well to their local situations. Churches that have taken more time to think about re-opening have done this in a wiser and reflective way. Things will change again over the next weeks and months. There may be steps backward if local lockdowns take place. But the worshipping life of the SEC is being restored, gradually, safely and in the faithful traditions of the Scottish Episcopal Church.



I took £4.12 from the sale
of cakes and £2,400
in fines for people not
wearing a mask.

The next issue of **Grapevine** will be coming out for 29 November 2020.

All articles, letters, comments should be with the Editor by 6 November 2020.

Preferably articles should be no longer than 500 words.

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