

# GRAPEVINE

No 124

Autumn 2021

THE MAGAZINE OF THE DIOCESE OF BRECHIN

## ***Bishop Andrew writes:***

Greetings to all in the Diocese of Brechin – we are now in a time of the present pandemic when restrictions are being greatly eased and the possibility of a return to something much more like life ‘before the pandemic’ is looking possible for Scotland and her churches. This is a time of great hope – and also a time of great anxiety for many people. The past eighteen months or so have been a time of taking great care to avoid contact with people from other households, of wearing face coverings in most places outwith our homes and avoiding travel within Scotland and certainly to other countries. The restrictions to normal life that we (and so many other people in the world) have lived through have allowed a programme of vaccination to take place. That programme, in this country anyway, has brought us to this time of increasing freedom. But the fear and anxiety that many people have is very real and very reasonable. What if the vaccine isn’t fully effective for me? What if the virus develops a new variant that defeats other protections? Can it actually be safe to stop taking all those precautions?

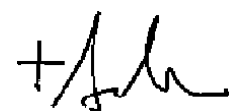
Our church life has followed this same pattern. Extreme lockdown, careful opening, lockdown returning again – then re-opening and a steady process of relaxing restrictions. All of our churches that have opened have done exceptionally well at applying mitigations, carefully communicating how safe and meaningful their worship will be, keeping online presence to keep all included and making sure everyone remains connected. It has been a long, long journey for all of church communities, and there are restrictions still in place (and with the potential to increase if a virus outbreak occurs) – but all are doing well.

And why have we done this? Why have we continued to gather online, or with restrictions in place for ‘in-person’ worship? I would offer that our church communities are all living signs of God’s love for the world. We might look to a casual observer like a number of Victorian (or thereabouts) buildings where people gather each week to sing and pray and worship – but the faith that built those buildings, the faith that created the worshipping community in each place, the faith that has supported and guided all those people through this time of pandemic – that faith, on display for all to see, is a sign of God’s love for this world.

A question that arises for us as Christians, even in this pandemic, is how we respond to the environmental crisis. We are working to be visible signs of God’s love – and that work can extend to our own impact on the environment and our advocacy for environmental action. The SEC has passed motions calling for us to be net carbon zero by 2030 – this will involve changes in how we travel, heat our churches and houses and how we consume products and materials. And we can also raise an awareness of how all society, people of faith or not, can be taking similar action. God’s love is for the whole world, for all creation. Much more work is needed as the church (and the wider world) take on this challenge to hold back climate change but being careful and conscious of our use of resources, focusing on greener ways of living: those can be a sign of that divine love.

Please stay safe and well as we move through this latest season of this pandemic.

Bless you all.



*Andrew,  
Bishop of Brechin*

# The Reverend David Shepherd, R.I.P.

The Reverend David Shepherd, who died on the twenty-seventh of March, was one of the diminishing number of Scottish clergy to serve their whole ministry in the same diocese.

He was born in Bolton-le-Sands in 1942. On leaving Abottsholme School, he spent three years at Saint John's College, Durham, graduating in 1965. He later added an M.A., and then an M.Litt. for a thesis on the Yugoslav Royal Family. After a gap year in the Probation Service, he joined Edinburgh Theological College, where the Principal was Kenneth Woolcombe, later Bishop of Oxford.

David arrived in Dundee in the Diocese of Brechin in 1968 to serve a title as curate of Saint Paul's Cathedral, Dundee. Several of his maternal forebears had ministered in the Diocese, including a bishop, a dean and a former Provost of Saint Paul's. He remained at the Cathedral for eleven years, during which he exercised a remarkable ministry amongst young people both in the Cathedral and in his Chaplaincy to Anglican students in the University of Dundee.

In June 1979, he was appointed as Rector of Saint Mary Magdalene's in the city of Dundee. This was a large building that had formerly been a Catholic Apostolic Church. In 1954, an Episcopalian congregation had moved from Hawkhill, at one time reputed to be the most over-crowded area in Europe. Over the years the building had become rather forlorn and a recommendation was made that it should be closed. His appointment was an act of faith.

I remember clearly the evening of his Institution. The church was dark and dismal, and many of the lights were not working. Under David's guidance, the building was transformed into a place of beauty – including the replacement of the windows with stained glass. But important as that was, the building was not the church, but the people, and it was to their care that he was being instituted.

As a Rector, David received the same commission as that given to Saint Peter – 'Feed my lambs, tend my shearlings, tend my sheep'.

During his Rectorship, the Baptismal Register showed no less than eight hundred and fifty lambs nurtured and in their baptism given grace to live Christian lives.

And the shearlings, those young and sometimes wayward members of the flock. In the halcyon days of the sixties at Saint Paul's Cathedral, his Sixty-Nine Club had to be restricted to a hundred and fifty members meeting regularly in the halls. He spent six fruitful years as Chaplain to Anglican Students at Dundee University, some of whom stayed in contact for the rest of his life. Four ordinands came from those years.

Then – 'Feed my sheep'. The ordinary, routine day-to-day care of the flock – visiting, preaching, teaching, comforting and ministering to them to the end. Some thirteen hundred funerals, nearly all of them loved by their shepherd and loving in return.

Beyond Saint Mary Magdalene's, David's hospital chaplaincy was exemplary. His sixteen years as Chairman of Saint Serf's Retirement Home saw a major extension completed, the books balanced and a facility of which the Church was proud. He was of great assistance in Chaplaincy to the Burma Star Association.

He had a particular interest in lists and tables and would have made a good statistician. The beginning of Advent always saw him producing for the ensuing year a table of lessons, readers, hymns and music. Although not musical himself, he appreciated good music and loved listening to the Mahler symphonies and classical liturgical music.

His principal recreation was in writing detective novels – fifteen of them altogether. He produced four

very interesting and well-illustrated books for the Sunday School. In 2018, he published the first of three volumes of autobiography, entitled "Shepherd's Delight". He left the other two volumes almost ready to go to print.

David's letters are never likely to be forgotten, and would on occasion have been better written on asbestos paper. The seven bishops under whom he served were not exempt from what he euphemistically described as "constructive criticism".

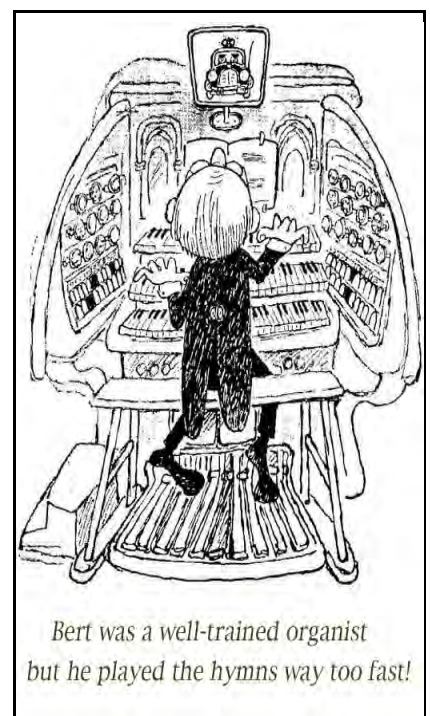
In 1986, he married Patricia, who was a constant, yet unobtrusive, support and mainstay throughout his ministry.

Sadly his last few years were dogged by a progressively disabling cancer, through which he was devotedly nursed by Patricia.

He retired on Easter Day 2020 after forty years at Saint Mary Magdalene's.

He was seventy-eight years old at the time of his death and had been a priest for more than fifty years. He leaves a wide circle of grateful Episcopalianians.

*Bishop Ted Luscombe*



# A New Chapter at St Paul's Cathedral

*The Very Rev'd Elizabeth Thomson was instituted as Rector and installed as Provost of St Paul's Cathedral on Saturday, 19 June. Here she shares thoughts on how she has arrived here.*

When I arrived in Derby several years ago, and had to write something about myself for the cathedral website, I wrote that I had come 'from a team parish in Witney and an earlier curacy in Somerset; originally from Edinburgh, she is gradually working her way north.' It was true, for here I am three hundred miles further north, in Dundee in the Diocese of Brechin; and, once again, I have been invited to write something about myself.



The newly installed Provost with those who had participated in the service in St Paul's Cathedral

I'm going to do it by looking back at some of the stages of the journey, so that you know a bit about how I got here. But I'm just going to pick one key thing for each, and make that a way to look forward or at least around as well as back.

Derby's the most recent stage and it's too recent for it to be easy to pick one key thing. I arrived there to be Canon Missioner at the cathedral, one of the three full-time clergy and with a responsibility for helping the cathedral look outwards and make connections with its community. Later, in a vacancy and then during lockdown I was Acting Dean. However, I'm not going to choose anything to do with church, or work, but the damson tree I planted in the garden.

Derby: a damson tree. A damson tree is a lovely thing, with delicate white blossom and then little hard green bullets that ripen, gradually and then suddenly, into dark purple. And then you can make jam, or chutney, or ice cream. So clearly a damson tree is a good thing. But you don't know, when you plant a tree, how many years you'll get to eat the damsons, and you do know, when you plant one in the garden of a clergy house, that you'll only see a few years in what may be the very long life of this tree. It was still worth planting. There are analogies with cathedral ministry.

Witney: a bicycle. Witney is a market town on the edge of the Cotswolds, well on the edge so that nothing is too steep. I was the team vicar of four churches, one large, two small, one tiny, no more than five miles apart. So I cycled. I stopped in Derby, and now in Dundee with good safe cycle paths I have been cycling again (though I would like to note that here everything is too steep). Cycling is great for noticing things about the place where you are, the small details, the scents and sounds; for trying a different route or just exploring. You need a sense of place, I think, for ministry, and it's very difficult to keep that alive if you're a minister in a car or a minister staring at a screen. You have to find ways to connect to where you are. So it's good to be back on a bike.

Somerset: a tent. I was a curate in Somerset, near Wells, in four idiosyncratic small villages. One of them was idiosyncratic enough to host the Glastonbury Festival, and the tent is the church tent there, a nightshelter run by church volunteers. In the tent, it is Sunday morning and there is a Eucharist. The congregation consists of the volunteers, and festival-goers, and regulars from the parish who have walked up the hill, and bodies on the tent floor in and half emerging from blankets. The bodies belong to the people who spent the night here, because they were lost or tired or confused; the volunteers gave them blankets and bedded them down, and now they are waking up and stretching and being handed a hymnsheet or a mug of tea. Some of them joined in the hymns, and some went straight back under the blankets. I used to do the dawn shift because I loved that early morning resurrection, especially on Sunday when it became part of that gloriously mixed congregation. It has stayed with me as a wonderful image of church and community, outreach and worship, all happening haphazardly together.

A tree, a bicycle, and a tent. I don't know what Dundee will turn out to be. But I have been enjoying these first weeks – pitching the tent, getting back on the bike, considering a place in the garden for a tree. Meeting people, exploring, thinking about what we can do together here. I am very much looking forward to continuing to do that, with you, in the Cathedral and the city and the Diocese.

## DIOCESE OF SWAZILAND

An Elective Assembly took place on 4 & 5 August to elect a successor to the late Bishop Ellinah Wamukoya for Swaziland.

There were two nominees:

The Rev'd Charles Mhlaba Kunene  
The Very Rev'd Advent Nhlanla Dlamini

The Elective Assembly decided to delegate the election of its new Bishop to the Synod of Bishops of the Province of Southern Africa.

# Cups and Communion

The effect of the coronavirus has been wide-ranging for the Church as well as in society at large. One aspect which has caused great distress has been how the Liturgy or Eucharist has been celebrated, and in particular as regards the administration of Holy Communion.

In March 2020 the Bishops of the Scottish Episcopal Church issued advice that "The sharing of the chalice is suspended until further notice, and communion should be offered in one kind, i.e. taking the bread only, placed into the hand." This deprivation has caused unhappiness in varying degrees to communicants. The wine was still to be consecrated but consumed only by the celebrant; without this the sacrament would not be valid.

This instruction begs the question as to whether it was the only course available or desirable to be carried out once churches were permitted to reopen for communal worship in July 2020 and then subsequently in March 2021 after the second lockdown ended. The history of the practice of administering Holy Communion down the ages and across the denominations is complex.

The starting point has to be the Last Supper as recorded in the first three Gospels and by St Paul writing to the Corinthians. Within that traditional Jewish Passover meal context Jesus did two specific things which is all that is left of that original setting, and in so doing identified himself with the bread and wine.

The early Church quickly put these two elements together, but in the Passover they were separate. Each person would have had their own vessel for the four cups of wine drunk during the celebration, but St Paul states "in the same way he took the cup **after** supper," indicating a different point in the occasion. And by using the definite article (**the** cup) he clearly was referring to a single cup, perhaps the one placed for Elijah, who was expected to herald the kingdom of the Messiah.

All the earliest writings point to the fact, therefore, that in celebrating the Eucharist a communal cup was shared, although there is some evidence that more than one cup (or chalice) might be used to facilitate the administration when there was a large number of communicants.

Over the centuries there grew up concern over the danger of sacrilege in spilling the consecrated wine, as well as the difficulty and expense of administering to large numbers. Concerns about drinking from a common cup were also aired from time to time.

Basically two solutions came about. In the Orthodox Churches of the East from the eighth century it became customary to use a spoon and this remains the practice today: the Lamb (the bread) is divided up into fragments and put into the chalice, so that both are received together. The theological rationale is that it is the living Lord who is received and in the resurrection the whole person of Christ was raised from the dead. The spoon is cleansed after each communicant. (This also makes it more practical for infants to receive the sacrament as is the custom.)

In the Western Church of Europe the solution which increasingly became the norm was to restrict the chalice to the celebrant. A number of theologians in the twelfth century affirmed the doctrine of concomitance which affirms that "under either species both the Body and the Blood are received. There is no Body without Blood, nor Blood separated from the Body." At the Council of Florence in 1439 it was declared that Christ's body, blood, soul and divinity are present under both forms because the risen Christ is not divided in any way. Such teaching was endorsed by Bishop Forbes of Brechin when he wrote "the sacrament under one kind conveys all the graces necessary for salvation." Though he adds that the chalice has "the grace of gladdening."

Concomitance enabled people theologically from the Middle Ages onwards to accept the withdrawal of the chalice and was echoed by the Scottish Bishops' statement last year. But with the aim of minimising the transmission of infection was that the only option?

The use of individual cups was one possibility. Because their use is widespread amongst many Protestant denominations people may think this is long established. In fact they were first introduced in the 1890s in the United States by a handful of independent Protestant ministers at a time when folk were becoming aware of the existence of bacterial infection. To begin with there was strong opposition on the grounds of it being a non-Scriptural innovation, that their use diminished the sense of communion and that these small cups resembled shot glasses in which spirits are served in pubs. When their use was brought to Scotland the Church of Scotland General Assembly only reluctantly allowed them in 1909.

Another possibility was to encourage intinction (the dipping of the bread into the wine). In the Prayer Book provisions for the Communion of the Sick this practice is advocated where the sick person cannot sit up in bed. A suggestion has been made that the celebrant place a drop of the wine on each piece of bread, but though one may receive the Blood of Christ all sense of the fellowship of one cup is lost.

The Prayer Book does not propose that the communicant himself intincts. This habit took hold in the 1970s with the HIV Aids epidemic, but transmission of that virus was impossible by drinking. However, it was more likely for the communicant to contaminate the wine and intinction has been seen as resembling the action of Judas.

We would probably not subscribe to an Eastern Orthodox view expressed on TV by a Russian nun that the Body and Blood of Christ could not transmit infection, so perhaps our Bishops' directive may be the best option.

# Abraham's Variegated House

The idea for the 'House of One' (see article in last edition of *Grapevine*) began in a Protestant church community in Berlin. Here is its inspiration, in the words of the three community leaders who initiated the project.

"At the historic heart of Berlin, where the city was born and where its first church stood, this is where the music of the future should be heard. A sacred house of several religions will now grow from the foundations of the old churches. The people there will remain true to their own faith, live by its strength and enter into peace-loving conversation with one another and with the secular urban society. It will be a house in which justice, peace and reconciliation dwell."

*Pastor Gregor Hohberg  
St. Marienkirche auf dem Alexanderplatz, Berlin*

"The House of One is characterised by a dialogue of hearts, which is active and visible in an idea and a building. This is our way of inter-religious dialogue, as a connection between tradition and the present. We fill them with life and thus make our contribution to world peace.



Pastor Gregor Hohberg, Rabbi Andreas Nachama and Imam Kadir Sancı pose during the ground-breaking ceremony of the multi-religion building 'House of One' on 27 May, 2001

From the search for the best architectural language to the establishment of a foundation that gives equal place to religions and society, our cooperation has been able to move hearts and win hearts around the world, and give them hope. We are very grateful for the great trust that has been placed in us; it is also our responsibility."

*Imam Kadir Sancı  
Bet- und Lehrhaus am  
Petriplatz in Berlin*

"A place that has also been dark in its history is a place of potential peace. For me as a Jew, Berlin is associated with memories of wounds, but within that memory is included another fact – that the city is also a place of enlightenment, and the development of Jewish life. After the expulsion from Spain, the Jews put a ban on that country. For

500 years, they did not return. In Berlin, after the end of World War II in 1945, the Jews who had gone into hiding and those who came into the country immediately began building new Jewish life. Memories and new beginnings - for me, that is Berlin."

*Rabbi Tovia ben Chorin,  
Synagogue Sukkat Schalom, Berlin*

Website: <https://house-of-one.org/de/initiatoren>

## The Road Not Taken

Two roads diverged in a yellow wood,  
And sorry I could not travel both  
And be one traveller, long I stood  
And looked down one as far as I could  
To where it bent in the undergrowth;  
Then took the other, as just as fair,  
And having perhaps the better claim,  
Because it was grassy and wanted wear;  
Though as for that the passing there  
Had worn them really about the same,  
And both that morning equally lay  
In leaves no step had trodden black.  
Oh, I kept the first for another day!  
Yet knowing how way leads on to way,  
I doubted if I should ever come back.  
I shall be telling this with a sigh  
Somewhere ages and ages hence:  
Two roads diverged in a wood, and I —  
I took the one less travelled by,  
And that has made all the difference.

*Robert Frost*

## The Wild Side

Consider WILD flowers in their bliss,  
Displayed in such a World as this:  
Musk rose, a canopy has laid,  
O'er hedges in the woodland glade:  
Jostle for space on sweet Earth's floor;  
While Iris wild in sea of green,  
Paints a bold, spectacular scene.  
Regard this "wild side," while we may —  
Within a day it fades away.  
No more conformed nor confined;  
Delight in freedom of the mind!  
Uplift the soul! Fresh vistas find!  
Let go the "things" that bind and blind.  
Through winsome fragrance peace restore;  
Breathe, breathe more deeply than before.

*Margaret Couper*

"If that is how God clothes the grass of the field, which is here today and tomorrow, thrown in the fire, will He not so more clothe you. O you of little faith."

*Matthew 6 v. 30*

# Coming to Coastal Congregations

After what seems like a very protracted interview and discernment process due to Covid, it is wonderful to finally be in the Brechin Diocese. Strangely now that we have arrived, it feels like we have been here for months, and I have to keep



Martin and Colleen in the porch of Holy Rood, Carnoustie following the Institution

reminding myself, and others, that I have only been licensed for just over 3 weeks. However, the boxes have all now been unpacked, the Rectory feels like home and the work begins.

Originally moving to Suffolk

from South Africa in 2001, I was ordained priest in 2011 after training at Cuddesdon College in Oxford. My first incumbency was in rural North Yorkshire, where I was solely responsible for 4 parishes, 7 churches and 11 villages. Drawn to the role in Carnoustie and Monifieth by the concept of focused transitional ministry, it is something which has been on my mind for a while, as I have observed how damaging it can be for congregations to be forced to work together with little or no understanding of their joint history or narratives.

All of us experience change at some point in our lives, but very few of us have the opportunity of having someone to walk alongside us, giving guidance and support during that process and this can be the same for congregations. As a transitional minister, my hope is to bring a breathing space and time of reflection for the two charges of Carnoustie and Monifieth, so that they can hear and be guided by the Holy Spirit, to find their true purpose and calling. Space which is particularly relevant at this time of anxiety and pressure after the pressures and challenges of Covid-19 but also due to additional pressures of ageing congregations, rising needs and perceived lack of resources.

I now have the task of working with the two charges of Holy Rood, Carnoustie and Holy Trinity, Monifieth, to find the way forward and determining how that will work



Martin receiving the Bible from the Lay Reader, Linda Walls, at the Intitution in Holy Trinity, Monifieth

in practice, so that they can move forward to a new future. This is not a merging of two congregations, but two individual communities with their own identities working on a shared identity, working together to seek out God's will for them in this area.

*Martin Allwood*

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## Friends of St Paul's Cathedral, Dundee

After many months of preparation and patience, awaiting OSCR registration and then a bank account to become active, we on the committee are very happy to announce that we will be making a 'soft launch' on 10 October. This will happen that evening at 7.30 p.m., after the Bishop Forbes Evensong, at which there will be a guest preacher.

The launch will take the form of a drinks reception and short introduction to the aims and plans of the Friends group, and please note – all are welcome to attend the reception and launch of the Friends – attendance at Evensong at 6.30 p.m. is optional!

The Friends of St Paul's Cathedral, Dundee, aims to introduce more people to the Cathedral's

magnificent building in the heart of Dundee and to its history and heritage. The Friends hope to promote cultural and social activities for members and occasional open events. Come along and hear more!

All are welcome, not only from the Cathedral congregation, but also from the wider Diocese of Brechin, and all other interested parties.

There is a proviso – all these plans are of course subject to change if by that time there are new restrictions imposed by government in relation to the pandemic.

*Alice C Simpson*  
Chair

## *When I'm Not Cleaning Windows . . .*

The recipient of the Rising Star Award at the 2019 Ukulele Festival of Scotland is shortly to take up residence in the diocese. Rev Jim (as he was named in the Festival programme) is Jim Benton-Evans, currently Priest-in-Charge of the East End Team in the Diocese of Glasgow and Galloway, will be instituted as Rector of St Andrew's Brechin, St Mary & St Peter's Montrose with St David's Inverbervie.

In a conversation with the editor Jim revealed he had wide, if eclectic, musical tastes, mentioning his liking for generally unknown music from Scotland. If he was to join the company of those who have been guests on Radio 4's Desert Island Discs he would take Laurie Anderson's Big Science and a concert given by the pianist Keith Jarrett in the Béla Bartók Concert Hall, Budapest. In the same vein he refused to be limited to just one book apart from the Bible and Shakespeare (and being in Scotland, Robert Burns' Poems): that would be torture! An avid reader, he would want some thick volumes: "After all I will need plenty of paper to light a fire!" He mentioned such topics as *The Silk Road*, casting a non-Eurocentric view on the world, and Hilary Mantel's *Wolf Hall* trilogy.

Jim's musical interests have evidently rubbed off on his children who are in various ways involved in the creative arts. Tabitha, having gained a degree at St Andrews University, is currently engaged in directing an online production of Gilbert & Sullivan's *The Gondoliers* before heading to the Royal Welsh School of Music and Drama to study Opera Directing. Alex is completing a degree in Adventure Education at the University of the Highlands and Islands in Fort William and Tobias is studying Sound Engineering at Perth.

But 'Rev Jim', has other strings to his bow apart from the ukulele (pun intended). His academic formation was with a degree in Classics at King's College, London after which he was employed for 5 years in the Civil

Service in the Department of Transport. Most of his time he was involved in investigations of marine incidents such as the disastrous loss of life on the River Thames when in 1989 the *Marchioness* was sunk after colliding with a dredger and the grounding and oil spill from the *MV Braer* off Shetland in 1993.



A desire to take a new path in life led him to train as a primary school teacher. Although his teaching practice was to the east of the city he still resided in London where he had met Claire, his wife to be, a secondary school teacher, who is presently Provincial Youth Enabler for the SEC and Youth and Children Officer for the Diocese of Edinburgh. They worshipped together at the renowned St Alban's Church, Holborn, London.

As a qualified teacher he held a post for 4 years at a primary school in Devon. Involvement in the life of the church soon led to him being accepted for ordination. He was sponsored by the Diocese of Exeter for his training at Ripon College Cuddesdon near Oxford. and in 2003 became Assistant Curate at Ivybridge. This provided him with a broad spectrum of experience within parochial ministry and a considerable challenge when the incumbent was on the sick list for six months. But with Plymouth being only 10 miles away he could indulge his long-held passion and support for Plymouth Argyle Football Club.

Having completed his curacy he moved westwards into his native Cornwall becoming Priest-in-Charge of Lanteglos by Camelford and four smaller churches. There

his passion for community-based ministry was really kindled: he established a toddler group and foodbank operating out of St Thomas' Church, was chaplain to the local comprehensive school, chaired the Camelford & Wadebridge SureStart Children's Centre and for good measure led the (successful) opposition to the closure of Camelford Leisure Centre. When his beloved Argyle fell into administration in 2010 and looked set to be liquidated, he was a founder member of the Fans' Trust that ultimately enabled the club to be saved and now to flourish in League One.

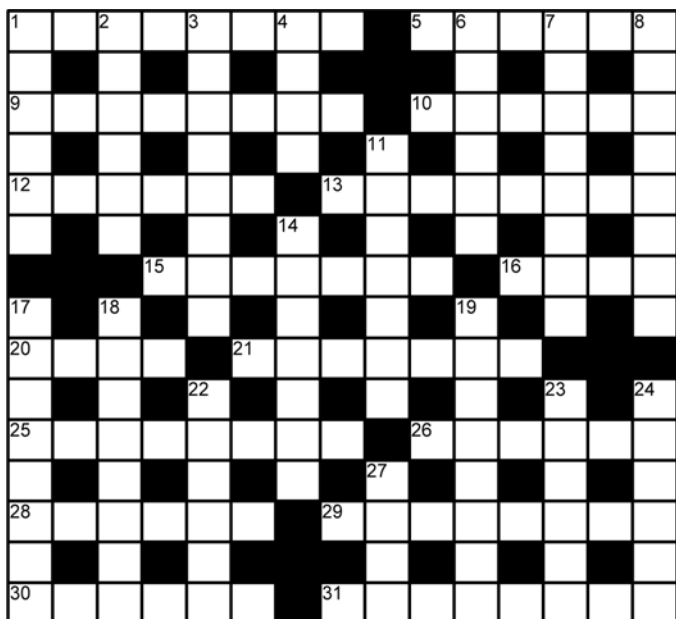
Looking for a move and wanting educational stability for his children (the eldest was now of secondary age) they moved to Scotland and he became Rector of St Peter's Peebles together with St Andrew's Innerleithen in 2012. Again, schools and community ministry was a central concern, (he was founder and chair of Peeblesshire Foodbank for four years), but he also developed his passion for using music as a tool to connect people to God and to church – St Andrew's hosted many concerts of local and more far-flung musical talent, including Hawaiian ukulele stars Craig Chee & Sarah Maisel and Andrew and Jay Molina. He also began as a gigging musician, mainly in Edinburgh, off the back of that Rising Star Award! This passion developed further when he made the transition to the congregations in the East End of Glasgow, including hosting the radio show, "Hidden Gems With Reverend Jim" on East End Community Radio. As live music begins to return, Jim looks forward to playing in Angus and beyond (and is available to perform in churches at specially negotiated rates ...)

The institution of the Rev'd James Benton-Evans to the Brechin charges will take place on Saturday 2 October details of which will be published later ... but he probably won't be playing his ukulele at it.

*"I wouldn't bet against it!"* he said.

# CRYPTIC PRIZE CROSSWORD

Looking towards the hills this autumn eleven answers will be found in Psalm 121 (Prayer Book version). Send your entries to the editor at the address on the back page by Friday, 29 October.



- 26 Celestial body encountering hydrogen is approaching (6)  
 28 End of the beef soup? (6)  
 29 This may be curtailed if plane's crashed (8)  
 30 In French, Hugo managed adequately (6)  
 31 Penny set aside for jam perhaps (8)
- 7 Overheated swimmers, always stuffed (8)  
 8 A grunter somehow sounded authentic (8)  
 10 Confronted by a cow the wild deer showed fear (7)  
 14 Why a name is, perhaps, forgotten (7)  
 17 Perpetually get over mere adjustment (8)  
 18 Italian instrument in the freezer compartment? (8)  
 19 A Scot gets sore about such basic forms of transport (8)  
 22 Approaching the leader of a Chinese dynasty (6)  
 23 Can't he lose his job? (6)  
 24 Chancellor doesn't finish with fortune (5)  
 27 Coming back on train line? Don't believe him! (4)

### CLUES DOWN:

### CLUES ACROSS:

- 1 Be he insect or monster? (8)  
 5 Permit to have a bad time! (6)  
 9 Lead the French politician towards illumination (8)  
 10 It's real bliss residing in the avenue (6)  
 12 Meal had around a moment of take-off (6)  
 13 Ship's timber bends at start of rough trip (8)  
 15 Rumbles terribly in one's sleep! (7)  
 16 Biblical fellow has an entry in the Thesaurus (4)  
 20 Old fiddle sounds horrible (4)  
 21 Guarding of French barrier (7)  
 25 Show a clean pair of heels to Bolt (3,3,2)

Name .....

Address.....

## Flowers on the train

Seeking to be allowed the freedom to choose what they may wear, three unveiled Iranian women made a peaceful protest by handing out flowers to female passengers on a metro train in Tehran.

Days later they were charged with sham offences including



'inciting prostitution' and are now serving 30 plus years in prison between them. This is latest in a trend of crackdowns against women's human rights in Iran.

There are grave health risks for prisoners like Monireh, Yasaman and Mojgan as Covid-19 is rife in Iranian prisons with poor hygiene and no possibility of social distancing.

To support Iranian women like these please sign the on-line petition at:

<https://www.amnesty.org.uk/actions/iran-women-jailed-viral-video-force-d-veiling-hijab-law>

## RESULT

A good number on entries for last edition's crossword. The randomly picked winner is Andy Jackson of Errol.



Apologies: 19 across should have been shown as two words.



## *Lambeth Award*

In April Archbishop Justin Welby announced the recipients of the 2021 Lambeth Awards for outstanding contributions to the Church and society. Among over 30 individuals the late Bishop Ellinah Wamukoya was one recipient.

He said, "During the pandemic, we have seen just how vital the contribution of churches is to the fabric of our society. As well as finding creative ways to worship together safely, churches have been feeding the hungry, reaching out to the lonely and offering hope to those struggling in the midst of the crisis. This year's Lambeth Awards recipients embody this spirit of service - not just during the pandemic but, for many of them, through decades of faithful work. I"

The full citation read:

### **The late Bishop Ellinah Wamukoya The Langton Award for Community Service**

For outstanding leadership in the area of sustainable development and Creation Care in the Diocese of Swaziland (Eswatini).

The late Bishop Ellinah Wamukoya was the first woman to be Bishop in Africa. As such she served her Diocese, the Province and the Anglican Communion in an outstanding manner. She integrated the care of creation into her theology, her teaching and her praxis, prioritising the environment at all levels.

In the Diocese of Swaziland (Eswatini), she was one of the first bishops to introduce the Season of Creation on a yearly basis. She instituted many successful environmental projects, the wattle tree project, seed distribution, the rocket stove initiative and the pig farming project. These have demonstrated sustainable development in a way which is healing the land. The Department of Environment has recognised the Diocese two years in a row for an Eco-award, and she was invited to preach at National World Environment day events.

On a Provincial level, she was the liaison bishop for the environment and oversaw the Greening of the Canons, divestment from fossil fuels, a commitment to banning of Styrofoam at church events and other environmental resolutions.

On a Communion level, as chairperson of the Anglican Communion Environmental Network she spoke at Anglican Consultative Council in Lusaka on the Eucharist and the Environment. She spoke at forums in Washington DC and was a facilitator for Trinity Church, Wall Street on sustainability for churches in Africa.

Bishop Ellinah was an active member of the Anglican Bishops in Dialogue consultations. These bishops, in the spirit of the Indaba process of Lambeth 2008, courageously took the risk to meet and listen to those with whom they have had profound disagreements. They met for over 10 years and grew in trust, mutual respect and understanding of their diverse contexts and common mission. In this, as in all she undertook, Bishop Ellinah made an outstanding contribution.

## IOWA ELECTION

The Rev'd Betsey Monnot was elected on 31 July to become the 10th Bishop of Iowa in succession to the Rt Rev'd Alan Scarfe.

Most recently she has been serving as Priest-in-Charge of St Clement's Episcopal Church in Rancho Cordova, California and as Director and Retreat Leader of Called to Abundant Life: Leadership Consulting. Her previous ministerial roles had also been in California.



She is the first woman to be elected as the Episcopal Bishop of Iowa since the diocese was formed in 1853. Shortly after being notified of her election she said in an address to the diocese via Zoom, "I am so excited to join you in ministry and to take the next steps soon! May God's blessing be with all of us as we prepare for our future together, as we journey as disciples of Jesus on the road together, and as we continue to listen for God's call for the Episcopal Church in Iowa. Thank you."

With her husband, Michael, she has three teenage sons. Her consecration will take place in Des Moines on Saturday, 18 December at which the chief consecrating bishop will be the Presiding Bishop of the Episcopal Church in the United States, Michael Curry.

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## Confirmation



At St Ninian's Church, Dundee on Sunday, 27 June Bishop Andrew confirmed Isabella Campbell, Ellie Grant, Maia Fraser.

*The article entitled 'Christianity v. Churchianity' in the last edition of Grapevine generated responses some of which are reproduced below.*

## Churchianity – A New Market

Ken Tonge's article discussed the word 'market'. I can vividly remember making a similar observation some years ago, and my then Vicar threw up his hands in abject horror, effectively querying how I could even mention marketing and Christianity in the same sentence. However, I am afraid he did not present any convincing arguments for his view.

However, I have retained the thought, and Ken's article has prompted me to think through my view.

Conventionally and academically, marketing has four aspects – Product, Position, Price and Promotion. Let's try to apply these to ourselves.

### **Product**

Are we clear what our product is, and why people should partake of it? Is it just the church services; is it the social interaction and mutual help; is it the 'do-gooding' in the community for those less fortunate? Is it something else? Do 'people out there' want or need the hugging and kissing of the Peace, or prefer the quietude of Choral Evensong? I personally am far from clear what the average (non-churchgoing) member of public might be looking for in a 'sales pitch' from the church. I don't think I am alone. There is very little on church websites that seem to indicate any knowledge of this. Plenty about what we do. Very little about what the general population feel they want or need. The corollary from this is we really need to do some serious research into what the average person in 2021 would like to see. It is not what we want, but what other people want. Then that want has to be converted into a need. We really should not be promoting all that we have when we are blind, not knowing what need we are trying to fulfil.

### **Position**

We are fairly clear where we sit in the pantheon of religions: somewhere between the Pope

and Wee Frees. After all, many clergy have put pen to paper to discuss the dogmas, the liturgies, the theology. And some of our attitudes of inclusion and our love of our neighbours are well known and well-liked. They may be accepted by the wider community. Whether recent scandals have dented that perception is a moot point. But in terms of marketing position, I would presume that we are much as every other denomination – struggling to be heard and to gain participation, regardless of our churchmanship.

### **Price**

Just in case one thinks this is the treasurer's domain, price does not just cover money. It is the totality of what our prospects must expend to participate. Giving up Sunday mornings might be more difficult than putting a few coins in the collection plate. Overcoming one's embarrassment and fear in venturing into new territory seems to be a large ask. And it is far from certain that our liturgical and theological mumbo-jumbo adds any value to others. We need to establish what people would want to 'pay', and what is stopping them getting out of their comfort zone, with or without their wallet.

### **Promotion**

Now here comes the rub. This is about putting our message to people in ways that they can react to and do the things we would like them to do. Given the level of advertising, broadcasting and social media messaging out there, it is quite clear that the church as a whole is drowned out. As with Product, we really need to find out how much of our message is being received, how much is acceptable and whether any of it generates any action at all. Yes, there are some websites; yes, there are some Zoom and YouTube offerings; yes, a few press releases and interviews do get reported. But their effect? Certainly, some of the recent messages, particularly those of a political nature, or discussing

wokery are unlikely to satisfy an unfulfilled need for many. Are we measuring whether our messages are being effective in achieving our aim of proclaiming the gospel?

So, what should be happening? As was once remarked, "It's up to us. No-one else is going to do it for us". Unless we take the time and trouble to find out what is working and, more importantly, what is not working, the church will continue to slide until oblivion overtakes us. Until we go out and ask for help, we will continue to be helpless. Who is going to be the first brave church official who says "we can't continue as we are? We have to up our game." That means learning the lessons of all other organisations and embracing what marketing, in the round, means, and spending time and money actually doing it. The results of some serious market research followed by an appropriate outward-looking policy and practice changes could be invigorating.

*David Fleming*

*Another reader who did not wish their name to be published voiced several thoughts:*

What a lot of rash generalisations!

As much as I dislike the songs in the new churches rather than hymns, these are the ones that fill the buildings. And being known as a more relaxed church helps, especially when there is food: people come for that.

Welcoming people with social needs can help. It's often people who have had problems in life that attend church for comfort. As in times of war people go to church for comfort. Those with no problems just jog along. At the start of Covid lockdowns even non-attenders watched services.

And why that sneaky question of pews versus chairs? Even non church attenders and those touring on holiday love real pews. No, we don't want sofas or bean bags!

## *'The Lord is in this place'*

In the 3rd century a Chinese philosopher, Chang Tsu, had a very vivid dream. He dreamed he was a butterfly, happily flying here and there. When he awoke, he thought to himself, "Did Chang Tsu dream that he was a butterfly, or did the butterfly dream that it was Chang Tsu?" Dreams are often like that: crucial experiences which cause us to ponder and wonder about their meaning. The prophet Joel suggested that it was old men who dream dreams, while young people see visions. But dreams invade and colour our sleeping hours, whatever age we are.

In the Bible dreams are vital events. Think of Joseph in the Old Testament dreaming of his superiority among his brothers, the dreams of the cup bearer and baker at Pharaoh's court, Daniel interpreting Nebuchadnezzar's dreams, and Joseph's dreams in the Gospels that were so crucial for the safety of the Holy Family. Here we focus on *Suena Jacobo* (Jacob's Dream) by Ribera.



Josep de Ribera was a Spanish artist, whose most productive years were spent in Naples, where he died in 1652. This painting from 1639, now in the Prado in Madrid, is based on the incident described in Genesis 28. After depriving his brother Esau of his birthright with the connivance of his mother Rachel, Jacob is sent to Laban. At Bethel he rested and in his sleep received the vision of God's angels on the ladder to heaven with God's reassuring words of promise and blessing. When he awoke, Jacob set up an altar at Bethel, which he declared was the house of God and the gate of heaven. (The name Bethel means 'House of God'.)

To baroque artists, this scene in Genesis was seen as prefiguring the coming of Jesus, and in Saint John's Gospel chapter 1 Jesus Himself told Nathanael that he would see "the angels of God ascending and descending on the Son of Man". The story poses an important pictorial problem. Traditionally painters at the time had various options as to how to depict this scene. They could show only the dream – namely a ladder covered in angels; or they could show both Jacob and the ethereal ladder full of angels, giving equal weight to each. Or thirdly, the most difficult option, they could show only Jacob sleeping – surely the most subtle and difficult option.

Ribera's decision to take this last choice demonstrates his maturing style. He avoids drawing

the ladder itself. This is merely suggested with great delicacy and subtlety by the wispy golden light streaming down to the recumbent figure.

With great tenderness he portrays Jacob as he sleeps beneath the luminous expanse of sky, which occupies a major part of the canvas. Not for him the depiction of winged messengers; no, the light of heaven falls down upon the sleeping figure, casting shadows on the ground. The angels, ethereal and insubstantial, are contained in the glory of light. By way of contrast the countryside in the lower half of the picture is drab and miserable and Jacob is clad in equally drab and humble garments well befitting his nomadic status. The tree to the left looks like a fallen cross, and the figure of Jacob is almost reminiscent of a sleeping disciple in Gethsemane. But here, he is in deep repose as his face is lit up with the golden glow of the heavenly messengers.

For Jacob, the dream is the golden assurance of God's blessing. As his saga continues in Genesis, he marries Laban's daughters, wrestles with the divine stranger, is given the name Israel, and his twelve sons become the ancestors of the twelve tribes of God's people. So, the blessing of the dream is worked out in his own life and the subsequent life of Israel.

Dreams can come to give visions of the way life should be. Like Jacob, or perhaps like Martin Luther King and his prophetic words to those who marched to Washington in 1963 calling for civil and economic rights and an end to racism: "I have a dream ...", they can become a springboard for inspiration and new pathways.

Summer is regarded by many as a time to go on holiday to enjoy rest and relaxation, although this year that hope for many may not be fulfilled. As we end each day with sleep, we may pray that like the Psalmist we will lie down in perfect peace and safety and know the refreshment Jacob found at Bethel: a repose which will restore our souls and bodies to bring life and vision wherever we may be.

### **Falling down**

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•  
• *One way to find out if you're old is to fall in front of*  
• *a group of people. If they laugh, you're young. If*  
• *they panic and start running toward you, you're old.*  
•••••

## Eating in the 50s

Pasta had not been invented.

Curry was a surname.

A takeaway was a mathematical problem.

A pizza was something to do with a leaning tower.

Bananas and oranges only appeared at Christmas time.

All crisps were plain; the choice was whether to put the salt on or not.

Rice was a milk pudding, and never part of our dinner.

A Big Mac was something we wore when it rained.

Brown bread was something only poor people ate.

Oil was for lubricating, fat was for cooking.

Tea was made in a teapot using tea leaves.

Coffee was Camp and came in a bottle.

Cubed sugar was regarded as posh.

Only Heinz made beans.

Fish didn't have fingers in those days.

None of us had ever heard of yogurt.

Healthy food consisted of anything edible.

Cooking outside was called camping.

People who didn't peel potatoes were regarded as lazy.

Seaweed was not a recognised food.

Prunes were medicinal.

Muesli was readily available – it was called cattle feed.

Pineapples were chunks in a tin; we'd only seen a picture of a real one.

Water came out of the tap – if someone had suggested bottling it and charging more for it than petrol they would have become a laughing stock.

The one thing that we never ever had on our table in the fifties ... was elbows !

## God and Gödel

As an undergraduate, I was introduced to Kurt Gödel's famous 'incompleteness' theorem. This proves formally that there exist propositions in mathematics that are true but *cannot be proved*.

As a possibly unprovable proposition the famous hypothesis is that there are an infinite number of twin-primes – prime numbers that are separated by 2. As examples of twin primes, we have 3 and 5, 11 and 13 and 101 and 103 – and possibly endless others!

Nobody knows whether there are or are not an infinite number of twin-primes. This proposition may be an example of one that is true but unprovable – only God knows the answer – God is truth as well as love!

In practical terms, Gödel implies we do not have to have proof of everything that we take to be true, for life's purposes. Does God exist? We cannot prove it by philosophical argument, but that does not make the proposition untrue; indeed, the unprovability can even be taken as a convincing indication that God does indeed exist.

If we believe that something existed before the Big Bang, that is God. If we believe that something existed before mathematical proof and is the keeper of Truth, that is God, too. And God remains so after Gödel's proof.

We human beings live by experience and insight. We are entitled to use empirical evidence, coupled with logical understanding, to show that, for practical life purposes, the God that we believe in is God of Truth and Love. We can not only be sure that Jesus existed; we are also entitled to use empirical evidence, coupled with logical understanding, to show that Jesus is the Son of God, sent down for our redemption.

*Anthony Hodson*



The next issue of **Grapevine** will be coming out for 28 November 2021.

All articles, letters, comments should be with the Editor by Thursday 5 November 2021.

Preferably articles should be no longer than 500 words.

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