

GRAPEVINE

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Bishop's Charge Brechin Diocesan Synod 11 March 2017



Handing On

On the refectory wall of St John's Theological College in Nottingham is painted a mural depicting an athlete running and stretching forward to hand over the baton to the next runner in a relay race. It is of course a visual metaphor for handing on the opportunities and responsibilities of ministry to an exciting new generation of clergy.

Ministry is always about handing on, teaching the faith, generating discipleship and disciples. Congregations morph from one decade to another. Clergy come and go. And so do bishops. As a self-assured jute mill worker from our Cathedral's memory once bluntly put it to a predecessor of mine on the day of his Dundee Consecration- 'just mind now, you're only a bed and a night'.

Retirement

Today at Diocesan Synod I am announcing my retirement. I very much want to tell you personally, not in an email announcement, but face to face here in Synod, whose Electors had faith in me at the Episcopal Election held in 2011.

At that time I indicated I hoped to serve as Bishop until 2018. However, last Easter Anne and I decided that, for family and health reasons, we would bring this date forward a little. I have been in senior Church leadership now for eighteen years. Anne retired from teaching a decade ago and some significant life events have left their imprint on us as a family.

My episcopate will draw to a close with farewells over the last weekend of June and I will retire officially on 31 July 2017.

As I indicated in my reflection on the Presentation of Christ in the Temple in the last edition of Grapevine, like patient, elderly Simeon I wish to make a dignified exit, content with what I have achieved and handing over unfinished business to others. We each have a shelf-life and I trust a younger generation to rise to the challenges of Church leadership. There's a clergy saying which goes, 'don't worry if you don't get on with your Bishop – just keep your head down and hope that the next one will be better'.

Measuring Ministry

In Matthew's Gospel this morning Jesus speaks of great treasure, in parables about a field, a fine pearl and a net full of fish, treasure worth sacrificing all else for. In what is sometimes thought to be a self-portrait of Matthew the Evangelist, Jesus indicates that faithful servants of God's kingdom 'bring out of their treasures what is new and what is old'.

I believe that God is never quite finished with us. A young curate once asked me where I 'learned all the ministry stuff?' One answer is – by listening carefully and faithfully sticking around long enough. Experience is gained over the years, and a certain amount of wisdom acquired, yet there are always fresh challenges to face, new people to know, different problems to solve. That's why I felt called to return to Brechin Diocese.

It is for others to measure the achievements of my episcopacy. I trust that I have enabled good things to happen and opened hopeful doors into the future. I have tried to find new resources and some fresh ideas – and to make ordinary things special. As far as providing ministry across the diocese is concerned I believe the Spirit is with us but that statistics often seem against us. Managing decline is not enough and the coming years will require ever more radical courage from the Bishop, Diocesan Council and Vestries.

My heart and my endeavour has always focused on the Diocese, its clergy and lay ministers, its congregations and its communities. I guess I am something of a player manager, and have enjoyed being a missional and strategic leader both locally and across the region. In a kaleidoscope of ways every Charge in the diocese has given me joy during my episcopate. Our collaboration with Church Army to pioneer a Centre of Mission has been inspirational and the Diocesan Centre inaugurated here at the St John's campus has huge potential to enrich the life of our Diocese and the local community.

New roles have been fun – in particular sharing in the life of St Margaret’s Home for the Elderly and the governance of Abertay University, engaging in the public affairs of the city of Dundee and writing some fifty pieces for the Courier newspaper.

I have participated fully in the College of Bishops and General Synod, serving on the Information and Communications Board and Personnel Committee. In 2014 I organised the Provincial Cascade Conversation on same sex relationships at Pitlochry, preparing the way for the synodical process on Marriage culminating this June. I have enjoyed being Bishop for the Mission to Seafarers.

Becoming Church

The Church ever needs to reimagine itself over time. The people and the culture and the mission of our diocese are certainly moving forward. I have sought to make good appointments and to build a team of many talents: Clergy, Readers, Lay Ministers, Vestry Members, Diocesan Officers and Staff. And to make fruitful connections with organisations beyond the Church.

Sometimes though I have had to deal with dispiriting matters and challenges to the Church’s integrity. I have always tried to do the right thing, not the easy thing, remaining focused on God’s greater purpose. I believe in a lived faith, and an imperfect and hopeful Church that loves people, as we are gestured into God’s light and glory.

We should perhaps regard the word ‘Church’ as a verb rather than as a noun. Jesus calls disciples – and in our calling we are always becoming Church. Rowan Williams reminds us that the Church is not ours to keep. In the theological imagination it is squeezed into existence, making its home in our community, living out the transforming presence of Christ – like ‘an echo chamber of the divine Word of God’, as John Donne once wrote.

The Diocese of Brechin has provided the bookends of my 41 years of ordained ministry since 1976 and for that I shall always be proud and grateful. I feel very blessed that my priestly vocation has encompassed such a rich and varied ministry over the years. Along the way I have enjoyed relationships with so many good and interesting people. Being Bishop here has been a privilege and fun, challenging and rewarding in equal measure.

The Vacancy Process

So what happens next? The provincial process for an episcopal vacancy and election is set out in Canon 4. An Interim Bishop will be appointed by the College of Bishops who shares with the Dean the oversight of the Diocese through the vacancy. The Dean, Diocesan Council and Diocesan Secretary have particular tasks to undertake. In particular, a Description of the Diocese and its aspirations has to be written.

Two lay persons and two clergy will be appointed to serve on the Preparatory Committee for the Episcopal Election in this diocese. This committee is effectively the search committee, arriving at a shortlist of no fewer than three or more than five candidates for election as bishop.

In our Synod Eucharist reading this morning we were encouraged to ‘run with perseverance the race that is set before us, looking to Jesus the pioneer and perfecter of our faith’. I believe that I have run my leg of the race as the 54th Bishop of Brechin as best as I could, and I now must hand on to a successor.

Of course, in a relay race each handover of the baton is as important as running each leg of the race as fast as possible. On an athletics track the exchange zone is only 20 metres long, so a smooth and precise handover is essential. Top teams have a special coach who concentrates solely on that moment of the race. For the episcopal vacancy, our Dean, Francis Bridger is that coach. As it happens he taught at St John’s Nottingham so will have often reflected on the Refectory mural as he prepared ordinands for ministry.

Assuming that a new Bishop of Aberdeen & Orkney is elected by the summer, our diocese and the Diocese of St Andrews, Dunkeld & Dunblane will be running their vacancies in parallel. Apart from providing information as requested I will play no part in the vacancy process.

A New Chapter in Lincoln

Anne and I are retiring in July to a large village close the City of Lincoln, nearer family and to Nottinghamshire where we spent 26 years’ of our family life. Clergy retirement can be unsettling so I am keeping an open mind about the future. I am taking six months away from active ministry and hope in due course to serve as an Assistant Bishop in the Diocese of Lincoln. I will continue with writing and academic projects and I anticipate taking up some completely new activities. For sure I will once again become a season ticket holder at my beloved and infuriating Nottingham Forest Football Club.

Today is not about farewells but about beginning the handing on. I will ensure that in my final months we gain every advantage for the next leg of episcopal ministry in this Diocese. My prayer is that under God’s guidance the vacancy process goes well and that our Diocese of Brechin continues to flourish.

+ Ngj



Citizen of the World comes to Brechin

On Saturday, 25 February the Rev'd Catherine Gibson was instituted as Priest-in-Charge of St Andrew's Church, Brechin in the presence of a large congregation which had gathered from near and far. Unfortunately earlier that day she had seriously hurt her left leg, making the customary perambulation during the service impossible. However, the necessary adjustments made to the service did not detract from its significance or joyful atmosphere.



Introducing herself to people in the diocese, Kate writes:

I was born in Philadelphia, grew up on the New Jersey Shore. I spent my youth reading, studying piano and painting and in the summer racing sailboats. I studied drawing and painting at Art Student's League and Parsons School of Design in New York City. I first came to Europe when I was 15 years old, but it wasn't until 1975 that my life changed and began again in Beirut, Lebanon. We moved there as a family after my husband, Jim, took a job in Basra, Iraq while we lived in Beirut. Beirut was wonderful. Unfortunately, we had to leave because of the outbreak of war. It may surprise some that my sense of a call to the ministry came in Tripoli, Libya, where we then lived from 1976 to 1980. In that year, because of my husband's work, we again moved – this time to Aberdeen.

My life as an ordained minister started in Scotland. It was where I

was further educated in Aberdeen and during discussions on women's ordination to priesthood, I went to Coates Hall Theological College in Edinburgh. I was ordained Deacon in Bogota, Colombia 1986 and Priest, at St Andrew's Cathedral, Aberdeen, in December 1994. Aside from living in Libya and later Qatar, we travelled extensively in the Middle East for which we both developed a deep abiding attachment. I have been to the Holy Land twice and over the years we lived in, drove around, and visited almost all of Europe.

After I was ordained priest I served as Rector in Aboyne and Ballater in Aberdeenshire. Later because of my husband's health and job situation I moved to join him and served as an Assistant Priest in Doha, Qatar, Diocese of Cyprus and the Gulf. At this time my husband and our young son became British citizens. My husband's company then sent us to the States to check on his loss of sight. While there I was asked to serve the American Episcopal Church as an Associate Priest at Fort Lauderdale and Bethesda-by-the-Sea, Palm Beach. Yearning to come back home to this side of the Pond, I found a position in 2004 as Rector of 5 churches in County Cork, Church of Ireland. Sadly, I was widowed in Ireland in 2006. I then went to Switzerland to be the Priest-in-Charge in the Diocese in Europe, in Lugano. When the need arose, I was encouraged to go to the States to be closer to family and moved to Chattanooga, Tennessee, where my youngest (very Scottish) son had moved. I was then asked to be the Priest-in-Charge of a small church in Appalachia in Tennessee, which was a huge learning curve. I later did a short stint as a part time Associate at a multicultural church in West Palm Beach, Florida. All this time I longed to be back in Scotland, which had become my home many years before. I discovered wherever I go that people ask me where I am from and my answer is now, "the world".

I like sailing and being by the sea. I studied art / painting many moons ago in NYC and oil painting and iconography continue to be a part of my life. I like Belgian Chocolates, baguettes, a good cup of tea with milk. I am also fairly serious about coffee and prefer Cappuccino or Macchiato. French & Scottish cheeses are on the top of my list and my favourite food is Lebanese. I read a great deal: some say, "You have too many books, Kate". I like all classical music, especially Bach, and even some jazz. And I love dogs and cats, having had both. My favourite was a pug named Maggie. There have been rough bits in my life like most of us experience and even in my ministry but life moves on, enriched by both the good and the bad, and now I am able to say that I am thankful for it all! I have 3 wonderful children and 4 grandchildren. I feel very blessed in my life, and very grateful that I have seen so much of this wonderful world. I discovered, however, that retirement meant not being able to do what I love best so I am truly thrilled to be able to serve once more in His Church. Thanks be to all those who stood by me and encouraged me and of course my heart overflows with thankfulness to God!



Diocesan Synod

The annual synod meeting of the Brechin Diocesan on Saturday 11 March was remarkable in a number of ways, not least that it was held in the new Diocesan Centre, which hitherto had been St John the Baptist Church, Albert Street, Dundee. So the opening Eucharist was celebrated in the established worship space.



The meeting itself had various matters of particular significance. The first was the announcement by Bishop Nigel in his Charge, which is reproduced here on the front pages.

Synod had opportunity to comment on the proposed changes to the Canon on Holy Matrimony to permit the possibility of same sex marriages taking place in church. Only a few observations were made, chiefly over lack of clarity in the wording, but this was perhaps because of the two open meetings which had been held in February to explore the subject. In the event the proposed alterations were agreed to by significant margins amongst the clergy and laity, the bishop abstaining. It is for the General Synod, however, to make a final decision in June.

Before the lunch break Jenny Marra MSP was welcomed as guest speaker. She opened her remarks by speaking of her upbringing which had been within the Roman Catholic Church and this had imprinted on her the duty to be involved in the community and especially to care about those in need. Involvement in civic and political life was therefore natural to her and she observed that in her experience all the MSPs

sought to make life better for all and to try to make society more cohesive. There is a service role and not one for personal aggrandisement. She appreciated that the expenses scandal had done no favours to those in political life.

Focusing on faith groups she noted the positive contribution they have made. She instanced the impact achieved by drawing attention to human trafficking which had brought about changes in the law. She suggested that with Scotland being smaller than the UK as a whole the Church's voice is more likely to be heard especially on moral issues. In the light of the current preoccupation with a possible second referendum on independence, which was inward looking, the churches can promote a wider view of life and community.

She went on to express some thoughts about employment possibilities and the dignity of work. As elsewhere, Dundee and the wider area have experienced the impact of globalisation and automation. A post-industrial society has thrown up human problems which for some has led to alcohol and drug abuse, and this again is where the churches can and do give practical support for the those in need. Because of constraints on public finances the contribution of the voluntary sector is going to become more important.

In a question and answer session some of Jenny Marra's points were taken up and expanded, such as the need and duty to get more people involved in political life and the impact of loss of jobs in industries or services which had changed or closed.

The 2016 Synod meeting had had a significant discussion on the

future direction of the diocese under the title of "Call to Action – Mobilising for the Future". Arising from what had been said and written a year ago and contributions since made, the Rev'd Captain Kerry Dixon presented an audio and visual report. This can be accessed in full on the diocesan website: <www.thedioceseofbrechin.org>.

His report consolidated the aspirations and needs under the following headings:

- The need to be mission focused and effective in mission;
- The desire for 25% of worshippers to be between 12 & 24 years old;
- The churches and diocese to be fully resourced in ministry and administration;
- The rationalisation of church property and resources;
- The need for congregations to be committed to Jesus and live out their faith; and
- The next steps to be taken.

Reactions to this presentation were invited by way of brief written notes. These will be evaluated.

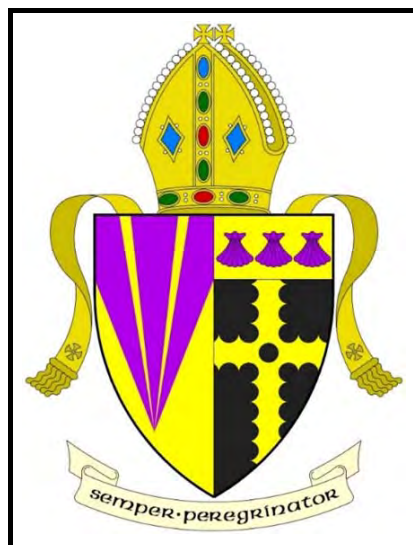


Jenny Marra, MSP, addressing Synod

Other regular business of the Synod was carried through without much comment. Various reports in the synod papers were received without additional remarks. A motion from the Cathedral that the provincial Faith and Order Board carry out a review of the canon 'Of Offences and Trials' was unanimously endorsed; and the accounts and budget were fully accepted. Not for the first time was question raised about the basis upon which Quota is calculated – at least something was familiar!

Bishop granted Coat of Arms

Bishop Nigel now has a personal Coat of Arms. The Ensigns Armorial granted to the Right Reverend Dr Nigel Peyton by the Lord Lyon King of Arms in Edinburgh in 2016 combine two themes. The gold engrailed Christian cross on a black shield references the historic arms of the Peyton family of East Anglia and its Cambridgeshire descendants. Bishop Nigel has researched his ancestry to 1800 and hopes to go further back in time. The gold chief with three purple scallops references the colours of the Arms of the Diocese of Brechin and a career in Holy Orders as Deacon, Priest and Bishop in our diocese. The scallop shell is the badge of pilgrims, hence the personal and priestly motto "Always a Pilgrim".



The Peyton Arms illustrated here are impaled with those of the Diocese of Brechin, founded in 1153, a gold shield with three

purple 'piles in point', suggesting the nails of the Crucifixion against a background of Resurrection light.

The last Scottish Episcopalian Bishop to matriculate arms was Bishop Nigel's predecessor Bishop Ted Luscombe, and the Lord Lyon, Dr Joseph Morrow, has expressed his pleasure to see an Episcopalian Bishop once again record arms. Our Diocesan Archivist, Dr David Bertie, is in the process of publishing his recently completed definitive illustrated manuscript on 'The Episcopal Heraldry of Scotland' which covers pre-Reformation arms, the Episcopalian Bishops and the restoration of the Roman Catholic Bishops.

Settling in at Downfield

"We cannot do great things on this earth, only small things with great love". This is a quote from Mother Teresa. It reminds me that we are all called to love the people God has placed before us in the season in which we currently find ourselves.

It is hard to imagine, writes *Stuart Budden*, that we have only been away from the Isle of Thanet, (which includes Margate, Ramsgate and Broadstairs in Kent) for less than 11 weeks.

In less than three months, we have packed up one house and started to make a new home; joined a new congregation; integrated with our new community; I have officiated at three funerals and we have acquired a new puppy for the purpose of evangelism – that's my excuse anyway – and started interacting with the pupils at the local school.

I think we would say that overall the move has been an enjoyable experience. We have been warmly welcomed in the diocese by our congregation, my line manager, the Rev'd Kerry Dixon, by Bishop Nigel and his staff and our

neighbours.

My background and previous employment, included such professions as a London taxi driver, professional darts player, cocktail bartender, slaughter-man and publican, to name but a few. All these life experiences, have given me opportunities to share my faith with people and communities that the church may consider "unchurched" or "de-churched". I have always felt comfortable in sharing my faith in a non-church setting, as well as embracing the richness and diversity of the traditional styles of church.

Whilst I value the relationships that have been established through the diocese and Kerry's interaction with the community in the Downfield area and at the cathedral, with the help of my wife, Mandy, we hope to have a better understanding of the needs of the people in this community as we live and interact with them, hopefully, on a day-to-day basis.

As we find our feet and try to integrate with the people around us, I am reminded that building relationships and trust takes time.

As someone who is an activist, I am reminded of the words from Philippians 4:13, "I can do everything through him who gives me strength."

We can honestly say that Dundee feels like home in the short time we have been here and we pray that God will give us clarity of where we need to invest our time, in the season we are in now, not only as a couple (Mandy and myself) but at St. Luke's and in our community.

For more information on Café Church or the work of Church Army please contact Captain Stuart Budden at :

<sbudden983@gmail.com>.



HIDDEN AND FORGOTTEN INFORMATION

Scottish individuals and societies, and beyond to the Scottish diaspora, have varying levels of interest in personal and organisational history. This may be the specific research of a family genealogy or the story of an organisation's history. There are many well known records in public and private collections which can assist in this process and begin to build up a picture of what the family or organisation was about. However, after scratching the surface around the more well-known and public archives, there are also hidden and often forgotten records held within the archives of organisations which are not in the public domain.

The Brechin Diocesan Archives are one such treasure trove. This collection is held at the University of Dundee and contains 10,000 records, rare books and manuscripts created by the Diocese of Brechin. The collection was founded in 1792 and was handed over to the University in 1962.

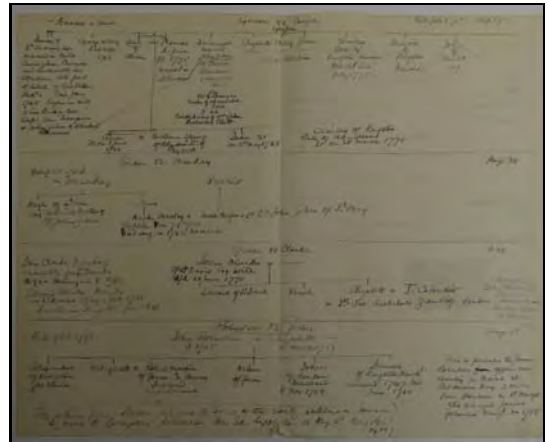
The records contain insights into the complex history of the Episcopal Church and, despite there being no statutory duty on the Church to keep records, this and other Diocesan archives exist which contain unique information. The Brechin Diocesan Archives hold a wealth of information which

is not to be found elsewhere, and its records burst with material on the Diocese and on the counties of Kincardine, Angus and Perth. The information can be consulted online at: www.dundee.ac.uk/archives.

The materials range from information on churches and clergy, administrative records, sermons and discourses, correspondence, transcripts, baptismal and other registers, plans and a few photographs. You can, for example, find in the Archives the records of the Diocese of Brechin from 1774 to 1995.

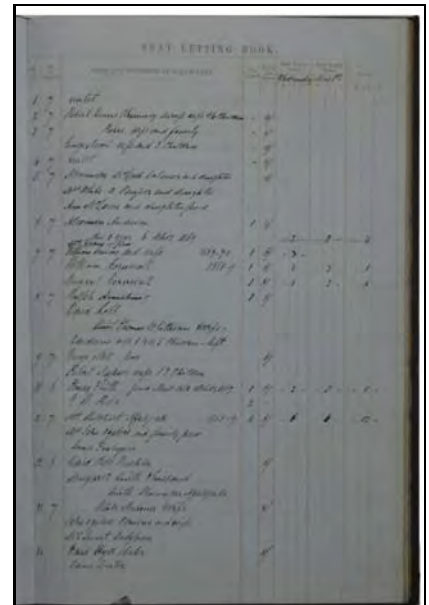
The Archives also contain unexpected gems, such as a backgammon table which is said to have belonged to Mary Queen of Scots. Part of the provenance of this table is contained in the Archives – this artefact was given to Bishop Alexander Penrose Forbes of the Diocese by a Mrs Bruce of Clackmannan (there are also numerous documents relating to Bishop Forbes in the collection). Other material which caught my eye was a little volume published in 1909 entitled '*Sketch Pedigrees of Some of the Early Settlers in Jamaica*' by Noël Livingston. This Scottish "Who was Who" features detailed, illustrated biographies of prominent Scottish-Americans living at the turn of this century. Each biography identifies the subject's place and date of birth, names of parents, date married, name of spouse(s), and names of offspring – thus linking the subject to two other generations and, usually, to his Scottish origins. which gives insight into some of the North East families who emigrated to Jamaica, outlining – in some cases in detail – their family trees.

The material in the Archives on people has unique, and often most engaging information. There are,



Handwritten family tree of various 18th century people of Scottish origin; information taken from "*Sketch Pedigrees of Some of the Early Settlers in Jamaica*" by Noël Livingston

for example, entries concerning the birth of twins on 20 July 1774, 17th century marriage details from the Old Deer area, and records of 1697 relating to 'jilted grooms'.



First page of Seat-Letting Book for St Mary's, Arbroath 1869. The first pew was unlet: did people even then not like sitting in the front row?



Backgammon and chequers table originally belonged to Mary Queen of Scots

For those who have a specific interest in Church history, the collection contains the 'Seat Letting Book of St Mary's Arbroath', funeral registers from Stonehaven to Dundee, confirmation registers (for

example from St Margaret's, Lochee), lists of tenants of the Diocese of Brechin, and detailed statistical returns. Each of these records could provide the basis for an article in itself.

There is also up to date information, such as a list of Clergy from 1981 – in which I found my own name as 'Priest of the Diocese'. On the same page, an error had been discovered

beside the name of Rev'd John Morrison, who had against his name the designation of 'Dean'. This has been scored out and replaced by the word 'Priest'. In fact, both the original entry and the corrected one were wrong, as John Morrison was a Deacon in St Martin's Church, Dundee. I use this as an illustration of how histories can be built on simple errors and go astray from the factual reality.

The keeping of archives such as the Brechin Archives and their constant updating and use is essential for accurate recording of organisational and family histories. If this is not continued and valued, then the information, in essence, is simply lost.

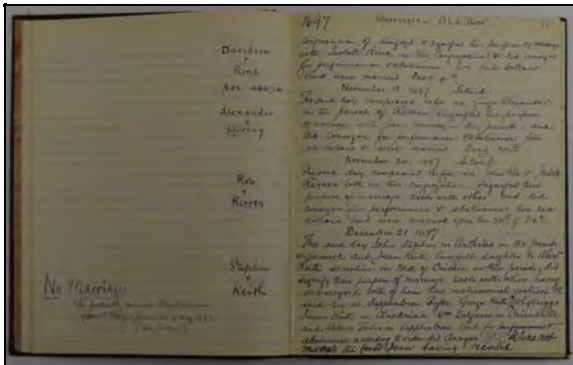
The collections in the Diocese of Brechin Archives are often forgotten, alongside many other archives which are not held in public collections, and



"State of the Seat rents belonging to the Episcopal meeting house at Redmere" (later part of Saint Laurence's, Laurencekirk) in 1739

the material and information contained in them needs to be used. So when it comes to such valuable collections remember the popular saying "Use it or lose it!"

Dr Joseph J Morrow QC LLD



Copy register of parish of Old Deer 1697, the bottom entry showing a marriage which was not completed. The bride had moved and the note says she probably married someone else from St Fergus 18 months later. The jilted bridegroom came from the parish of Garvock near Laurencekirk.

Language or Love?

'In the beginning were the Words, and the Words were from God, and the Words were God.' No, this isn't the opening verse of St John's Gospel, but we are all capable, from time to time, of thinking, speaking and acting as though it were.

Language, words strung together in such a way as to convey meaning, is one of the two most precious distinguishing features of our humanity. The other, also beginning with the letter 'l', is love. A great many of humanity's problems arise, however, when language is made to take precedence over love, or even to prevent love's very possibility.

I would find it an interesting experience to attempt to write a life of Jesus from the perspective of someone born totally deaf and

denied any opportunity to acquire the gifts of reading and writing. If such an individual were to follow Jesus from day to day, even to witness his manner of speaking to and with others would be to sense the love that characterised his life and ministry. Jesus' miracles and signs would reveal the power that enabled such a love, and his cross and resurrection would demonstrate the victory of love over evil and death. And all without a single word being heard or understood!

Don't get me wrong: words matter. Without them our lives would be much the poorer, and our ability to share our faith much reduced. But words should be our servants, not our masters. A new-born baby knows nothing of words, but can and should experience the fullness of love. What that baby experiences as mothering love, is what our

imagined deaf person would have experienced in Jesus, and through Jesus, of God. Is this our experience? In what is our faith grounded – language or love?

And what is the experience of those who encounter us as individuals and as churches? Are we content simply to tell them what they should know and believe?

Truth is not a set of statements about God to which we are invited to give our intellectual assent; it is a loving relationship with God and with one another into which we discover ourselves to be drawn. This is the truth that must find embodiment in ourselves, and that we are called to share with others. Truth is Love, and Love is Truth.

*William G. Neill
Assisting Priest
St Mary's, Broughty Ferry*

Spring Lay Ministries' Study Day

Following the success of the Celebration of Lay Ministries held in October 2016 (reported in the last edition of *Grapevine*), those present agreed we should hold two gatherings a year at which we could join in worship, study and fellowship. The spring 2017 event was held at Holy Trinity, Monifieth on Saturday, 25 February.



Our programme started with the modelling of Café Church by Rev'd Canon Captain Kerry Dixon and his new assistant at St Luke's, Dundee, Captain Stuart Budden. We have all heard about Café Church, but few of us have had the opportunity to experience it. We started, naturally enough, with coffee, pancakes and scones. Then Kerry and Stuart took us through the way in which they approach this model of church, using a range of visual aids, from film clips to PowerPoint slides, with our worship based on the theme of Love. They explained that they use visual prompts for teaching, readings and prayers, rather than paper-based materials, and encourage the congregation to participate in the worship through discussion, quizzes and other activities.

Fortunately, Holy Trinity has movable seating, so that we could cluster into small groups round tables, from where we could all see the screen. Café Church, à la St Luke's, is IT intensive, with laptops, data projectors, sound reinforcement systems, screens – even a Cona coffee machine. Certainly, Café Church as done at St Luke's would not be achievable in a conventional pew-based

church, or even with movable chairs all facing the front. It demands a new approach to worship which might put many outside their comfort zone. 'Whoever heard of holding a quiz or a discussion as part of the Eucharist?!'

Certainly, one of my conclusions is that it is much more demanding in terms of preparation than a ten minute sermon – finding the relevant resources from YouTube or wherever, editing them, putting them into a PowerPoint setting, interleaved with readings and prayers and other text-based materials. It would not just be the congregation that might find themselves outside their comfort zone.

But we did hear that Holy Rood, Carnoustie has adopted some of the principles of Café Church once a month – coffee before the service, worship seated informally around tables – whilst retaining many of the features of 'conventional church'; and this hybrid approach has become an accepted part of their pattern of worship.

The rest of the day involved small group working. The overarching scenario was a church in interregnum, where the erstwhile rector was not a team player, who did everything from leading worship and preaching to preparing the church magazine and the weekly pew sheet. He left a church with a lay ministry team of five who had never really had a chance to work together or to lead worship on a regular basis. Now, the Lay Reader had been appointed Interim Ministry Co-ordinator, and he, with two Eucharistic Assistants and two worship leaders, were

trying to pick up not just Sunday worship but also special services, and links with the local primary school and residential care homes. Now, the precept of the overarching scenario might have been a bit extreme, but many of those present on the day have either current or recent experience of helping to keep the show on the road during a vacancy – or might expect to have such experience sometime in the future.

The four groups were each given a task to put together a special service: for the local primary school at the end of the Easter term, for the residents of the three care homes, for Mothering Sunday and for Sea Sunday. They were asked to identify hymns and readings, the allocation of tasks, how they might invite others to attend the special services, and what challenges they might meet along the way.

The report back sessions gave an opportunity to share experiences of being involved in such services. There was certainly a buzz in the church. And there is certainly a wealth of talent and a keenness for innovation amongst this group.

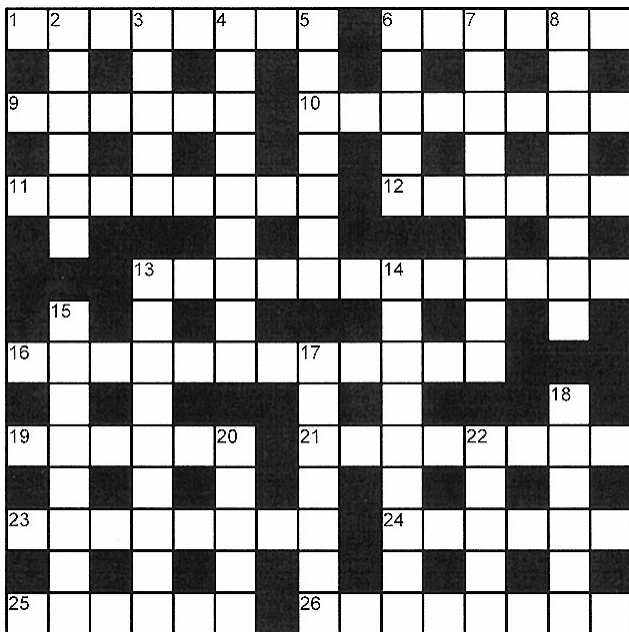


Our next gathering is on 28 October, theme and location to be announced in due course. If you are engaged in lay ministry and haven't received an invitation to the two gatherings so far, please let Peter Smart know (smartpeterdr@btinternet.com) and we will put you on the distribution list.

Peter Smart

CRYPTIC PRIZE CROSSWORD

To give a little help, 11 words are found in the Palm Sunday hymn 'All glory, laud and honour'. Send your entries to the editor at the address on the back page by Friday, 4 August at the latest putting your name and address in the box provided.



- 23 Pay attention to a bent one (4,4)
- 24 Realise the country has lost the east (6)
- 25 Objects to a slimmed down General Staff (6)
- 26 The soundness of a sly idiot! (8)
- 6 Fright at naval armada (5)
- 7 An ill emu got the bird (9)
- 8 Cleans lead urns (8)
- 13 The place to store a tenth rib (5,4)
- 14 And abundant flow of the medicine cricketers take when the bowler changes ends ? (9)

CLUES DOWN:

- 2 Wear politically correct hose for ages (6)
- 3 Praise Lot for returning to his former lover (5)
- 4 Learner roughly handles a train set (9)
- 5 Do the rulers need to eat a teaspoonful or a ton of greens ? (6)
- 15 Something to dry a hot cleat (3,5)
- 17 Songs played over by ten hams (7)
- 18 It cost me when he advanced of old (6)
- 20 They need to be reset to flourish (5)
- 22 I dare to ventilate (5)

CLUES ACROSS:

- 1 Someone needed to rescue the deer from the mere (8)
- 6 Do they speak Eastern slang ? (6)
- 9 Causing death through an East Timor talisman (6)
- 10 Amazing – a cigar for a sou ! (8)
- 11 The rich lend them pocket money (8)
- 12 The tune for my dole (6)
- 13 Agents needed to change a serf into the tsar in the morn (12)
- 16 Ten mates went and conspired to produce an up-to-date record (12)
- 19 Admit a feline is curled around a mushroom (6)
- 21 He wills to rest at the end (8)

Name

Address.....

.....

Why people go to church

The answer has always been complex, as the following rhyme, found in an old Prayer book and dated 1870, shows:

Some go to church just for a walk;
 Some go to laugh, some to talk;
 Some go there for speculation;
 Some go there for observation;
 Some go there to meet a friend;
 Some the tedious hours to spend;
 Some to learn the Parson's name;
 Some go there to wound his fame;
 Some go there to meet a lover;
 Some new fashions to discover;
 Some go there to doze and nod;
 But few go there to worship God.

The fashionable answers may change with passing generations, but doubtless there are still varied motivations.

CROSSWORD ANSWERS

The correct solution to last edition's cryptic crossword is:



Congratulations to Mrs Sanderson of Auchenblae whose entry was the first picked out at random.

The Leprosy Mission (Dundee Branch)

Annual Coffee Morning

on
 Saturday, 22 April
 from

10 a.m. -12 midday

at the Steeple Church Centre
 in the Nethergate, Dundee

Usual stalls

Tickets £2 at the door
 or from Judy Robinson
 (01382-645305)

The Rev'd James Paterson, R.I.P.

The Rev'd James Beresford Paterson, former Rector of St Mary's Church, Broughty Ferry, died at his family home in Woodbridge, Suffolk on 26 November 2016 aged 94.

During World War II in his early 20s he served on a number of ships, especially escorting convoys in the Atlantic and to Russia. For his initiative and inspiring manner in maintaining fire power when HMS Foresight had been partly disabled he was awarded the Distinguished Service Cross.

In 1959 he felt called to the ministry and after training at Westcott House, Cambridge was ordained to be curate at St Mary's, Woodbridge. From there in 1964 he came to Broughty Ferry, where he carried out a faithful and caring ministry. He resigned from St Mary's in 1972 and in 1976 was appointed Priest-in-Charge of All Saints, Glencarse where he stayed until retiring in 1984. For the last five years there he had been Secretary of the Diocese of Brechin and in 1979 was made an honorary canon of St Paul's Cathedral.

Ecumenical matters and Third World poverty were important to him and from 1972 to 1979 he was Secretary of Scottish Churches Action for World Development.

Mrs Mary Laurie, Secretary of All Saints, Glencarse writes:

This is a very personal memory that I have of James Paterson and his lovely family.

He came to All Saints, Glencarse and was licensed by Bishop Edward Luscombe in

January 1976 as Priest-in-Charge. He and his family settled into the Rectory behind the church, Sue his wife, Simon, Jane and Quentin. Sue was a very keen gardener and the Rectory garden was her joy.

James to me, was a very gentle man, a deep thinker and a great friend and support. My father, who was an active member of the Vestry, developed cancer and I went to tell James and he immediately said he would cancel his holiday – which I would not allow.

His great enjoyment was sailing in one of his many boats. The Rectory in James's day was an ever open door – they were very hospitable to people of all ages and my girls, though younger than the Patersons, enjoyed many parties. James did marvellous Christmas cards with pen and ink sketches with a story attached.

During his time with us he took up other church matters with Scottish Churches Action for World Development. He also became a Canon of the St Paul's Cathedral and when he left asked me to return his Canon's Scarf which I did.

They sadly left us in 1984 and moved up to Foss, where my husband and I used to go up for a meal and catch up – an ideal place for James as he could keep his boat at the bottom of the garden which ran down to Loch Tummel. They eventually moved to Woodbridge, Sue's old home. We kept up with phone calls and Christmas Cards and of course with Robin, his brother, who lived in Perth by this time.

Scottish Episcopal Church Mission Association (SECMA)

The Brechin Diocesan Branch of SECMA, often called LINKS, held their first event of 2017 on Wednesday, 8 March at St Martin's Church in Dundee. They had a 'soup and cheese' Lenten lunch with a Bring & Buy stall to raise funds for mission work overseas. This was followed by an illustrated, most moving talk by the Rev'd Kirrilee Reid from Glencarse on her visits to Lesbos last summer, to volunteer wherever needed to assist the thousands of refugees arriving from Syria via Turkey, in the hopes of reaching Europe. About 30 people attended and almost £200 was raised.

All are welcome to come to our events and further meetings planned are:

1. A Musical Afternoon on Wednesday, 24 May 2017 at St Margaret's Church, Ancrum Road, Dundee from 2 - 4 p.m. The entertainment will be given by 'Total Recall' – a group of dementia sufferers and some of their carers. There will be a Bring & Buy stall and a cup of tea.
2. A 'Time for Reflection' on Friday, 11 August at Holy Trinity Church, Monifieth from 10.30 a.m. to 2.30 p.m. This will be led by the Rev'd Peter Mead, rector of St Mary's, Arbroath. Bring a packed lunch, but drinks will be provided. There is no fundraising at this event; it will be a time to be still, to reflect and to listen for God's prompting.

Ascension Day, Thursday 25 May

Services will be held at 7.30 p.m.

followed by refreshments

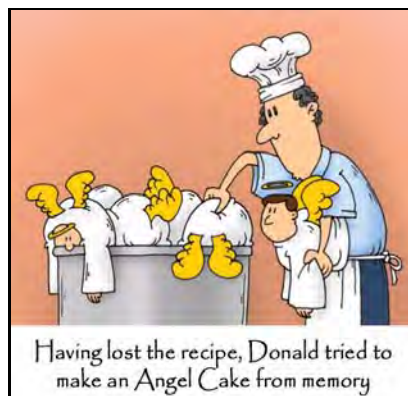
at

St Martin's Church, Dundee – Bishop Nigel

and

St Laurence's Church, Laurencekirk – Dean Francis

All are welcome



What's the Coin in your Pocket Worth?

The introduction of a replacement 12-sided £1 coin from the end of March – the round ones will cease to be legal tender on 16 October – prompts some thoughts about coins.

The chances are that the coins in your pocket have on them a portrait of the Queen, a Latin inscription, a date and a value.

The pound is the oldest currency still in use today, used in eight countries around the world. It dates to Anglo-Saxon England, around 700 AD, where it was equal to 240 silver pennies or one pound weight of silver. It was made popular by King Offa of Mercia and remained unchanged until 1526. The pound sterling is currently the official currency of 12 UK territories and Queen Elizabeth II's portrait has appeared on coins in 33 countries, more than any other individual.

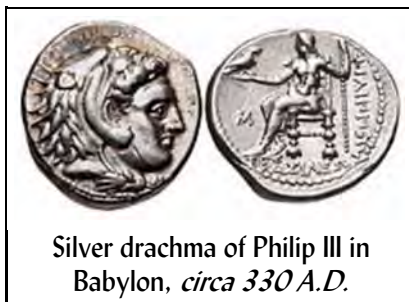


Roman Denarius, with the image of Faustina, wife of the Emperor Antoninus Pius, died 140 A.D.

Naturally the coins of countries which do not possess a monarch have motifs which are associated with the history or culture of the place. But all are designed to assure the user that they are genuine. If you have been abroad you may well come home with a variety of different currencies which you probably want to exchange for sterling.

In the first century things were quite similar. There was a variety of different currencies in use even within the Roman Empire. From the time that Augustus became the first emperor in 27 BC the emperor's image was stamped on Roman coins, but coins from other places had different emblems. Depending on their value the coins could be made of gold, silver or copper and some had dates and values impressed on them.

Like a modern tourist anyone then travelling around the Mediterranean world could quite easily have picked up a variety of different currencies. And just as you would have to sort them out and go to a bank to change them,



Silver drachma of Philip III in Babylon, circa 330 A.D.

so that often had to be done in days gone by. There could be local Jewish coins, Roman coins produced by the empire, local Greek or Syrian coins for small states and foreign coins; but you could only pay for some things with a particular type of coin.

Jewish Temple taxes had to be paid with one sort, Roman taxes with imperial coins and probably local purchases with local coins. That is why the Temple was full of money changers. Worshippers changed their local coins into the currency accepted by the Jewish treasury. And imperial coins were definitely not accepted in the Temple since they bore the image of the emperor who claimed to be divine.



Silver stater from Delphi in Greece, circa 335 B.C.

Nowadays there is a considerable difference between the price that a currency is sold for and that for which it is bought back. Money changers can make good profits. So it was in the ancient world and we are reminded of that on Palm Sunday when Jesus overturned the money changers stalls saying that they were thieves.

Earlier in the Gospels Jesus had been asked if Jews should pay the Roman poll tax and a *denarius* was produced. This was a silver Roman coin with the image of the emperor robed as a god on it; and so for Jews it was idolatrous. Its value was that of a normal day's wage for a farm labourer or Roman soldier.

On one occasion, as recorded in Matthew 17:24, the apostle Peter was asked if Jesus paid the annual tax for the upkeep of the Temple, which was obligatory for Jews. The questioner used the word *drachma*, which was a Greek or Syrian coin, and did not have



Silver Jerusalem shekel, 68 A.D.

the emperor's head on it. This was the monetary equivalent of half a *shekel*, which was the Jewish currency. The story continues with Jesus telling Peter to go and catch a fish and he would find a coin called a *stater* in its mouth with which to pay the Temple tax for the both of them. That coin was also Syrian and was worth two *drachmas* – the right amount for two people's Temple tax.

When Judas conspired to betray Jesus St Matthew's Gospel says that he was given 30 *argurion*. This word is derived from the Greek for 'silver' and was another name for the *stater* and equivalent to the Jewish *shekel*. Thirty *shekels* was the value that the Jewish Law put on a slave's life.



Solidus of Emperor Constantine I, a gold coin minted in 324 A.D. and then worth 275,000 silver denarii.

James Gregory Lecture

Lectures on Science, Religion and Human Flourishing

The next lecture

entitled

"Reflections on Christian-Muslim Relations"

will be on

**Monday, 8 May
at 5.15 p.m.**

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

Professor Mona Siddiqui

Professor Mona Siddiqui is a public speaker on issues around religion, ethics and public life. She is a regular commentator in the media, especially on BBC Radio 4 and BBC Radio Scotland's Thought for the Day.

She is Professor of Islamic and Inter-religious Studies at the University of Edinburgh's Divinity school. In 2011, she was awarded an OBE for her contribution to interfaith services. In 2014 she spoke on religion and politics at the World Economic Forum in Davos.

MOSES AND MIRIAM

The story about Moses as a baby placed in a basket into the River Nile and rescued by Pharaoh's daughter is a poignant one. Moses grew up to become a great leader of God's people in the Exodus. But there was one person whose courage and ingenuity was vital to his survival as a baby – his sister, Miriam.

She is there with her mother in this tender scene painted by Simeon Solomon, the Pre-Raphaelite artist, in 1860. Jochebed cradles her son, and Miriam looks on with care and concern as she holds the basket that will keep her brother safe. Birds on the window ledge, a potted plant and a lyre provide a gentle background to the drama that will soon unfold.

Like Noah the story of Miriam is linked with water: helping to save Moses from the waters of the Nile; with the people as the Red Sea parted; and the spring that came up from the earth to give abundant water after her death. But as we look at this painting, all that is still to come.

Here Miriam is about to take her brother and the basket to the Nile to begin the journey that will eventually take God's people from slavery and oppression to new life



in the promised land. The Exodus is an inspiring pilgrimage of faith and trust, and Miriam played her part in it as a courageous leader of the women.

To celebrate, she sang a hymn: *The prophetess Miriam, Aaron's sister, took up a tambourine, and all the women followed her with tambourines, dancing, while Miriam took up with them the refrain: 'Sing to the Lord, for he has covered himself with glory; horse and rider he has thrown into the sea.'* (Exodus 15:20).

It is a story that can inspire us to sing and even dance when we recall this victory at each Easter.

A Creative Tale

God was sitting in heaven one day when a scientist said to Him, "God, we don't need you anymore. Science has finally figured out a way to create life out of nothing – in other words, we can now do what you did in the beginning."

"Oh, is that so? Explain ..." replied God.

"Well," said the scientist, "we can take dirt and form it into the likeness of you and breathe life into it, thus creating man."

"Well, that's very interesting ... Show Me."

So the scientist bent down to the earth and started to mould the soil into the shape of a man.

"No, no, no ..." interrupts God, "Get your own dirt."

Holy Trinity, Monifieth

Summer Fete

Saturday, 3 June
2 - 4 p.m.

Stalls, games, refreshments

Come and join the fun!

"Think all you speak but speak not all you think."

Patrick Delaney

The next issue of **Grapevine** will be coming out for 27 August 2017.

All articles, letters, comments should be with the Editor by 2 August 2017.

Preferably articles should be no longer than 500 words.

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