

# GRAPEVINE

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## ***The Bishop writes:***

### **The Last Man**

As I write this, we are looking towards the autumn when, later in the season, we shall have our services of Remembrance. But I also write at the moment when Harry Patch, the last surviving veteran of the First World War, has been laid to rest.

Although the ceremony rightly remembered Harry as a soldier – a union flag was draped on his coffin carried by soldiers – this was not a military funeral. Harry had requested that peace and reconciliation feature at the service in Wells Cathedral. Good for you Harry. But what if he had requested full military honours?

I have always found it distressing when individual clergy decide to overturn the last reasonable wishes of an old soldier; such as the priest or minister who rejects a particular hymn or song, the presence of the British Legion, or who refuses to allow the union flag to cover the coffin. Do we *always* have the right to override such wishes?

Back in the 1960s and before I began my theological studies, I spent part of a year in an Old Men's Home (as it was then called) near Gateshead and run by the Church Army. Nearly all the men there had served in the trenches of the First World War. What lived with them day after day and night after night were terrible memories of slaughter, unimaginable to us.

They reminded me of a member of my dad's congregation at St Ninian's Dundee who still suffered from shellshock. He would occasionally scream out, lost in a horrific world of his own, especially when cutting the grass around the church. One day, my father wisely took me aside and quietly and carefully explained what shellshock was. But the unintended result was that I became an anxious wee server, who, Sunday by Sunday awaited a sudden and hellish outburst from this poor man.

In the late 1950s and 60s, there were still many men in Dundee, as anywhere in the country, dreadfully wounded and scarred from the First World War, eeking out a living where they could. On one occasion, sitting as I always preferred on the top deck of a bus, I saw and heard a limbless man gasping for breath as he pulled himself and his crutches up the stairs. He sat well ahead of me, and I recognized him as a city newspaper seller. When his fare came to be collected, he looked up at the conductor and said in a still cold voice, 'How about half a fare for half a man?' I remember suddenly looking down – even at the age of 13 - feeling horribly embarrassed; but the old boy paid up.

We have not escaped the horrors of war in our own day. As the coffins arrive at Brize Norton we feel the utter wastefulness, the futility of it all. Young men, cut down in the prime of life. In my last parish I occasionally had to

deal with the traumas that befell those who had lost young friends, and who were in even greater fear of losing members of their own family in Iraq and Afghanistan.


Harry patch was an ordinary man, who in fact spent only a short time in the trenches before he was himself wounded. He didn't want war or his part in it to be remembered as much as the rest of his long and happy life, and especially his plea for peace and reconciliation.

As individuals we will have our own thoughts about war, our reactions to it, and our experience of it. We will make our own judgements about when we can support war (if at all) and how we speak of those engaged in it.

What we are most unlikely to be asked, is to *participate*. Today, soldiers effectively join the army as volunteers; Harry Patch did not; he was conscripted in, and wounded out. While the memories remained searing.

Let us pray earnestly for all our young men and women currently engaged in military operations, for those described as our enemies – who the military have recently reminded us and without satisfaction, are being inflicted with far greater loss - and for those who wait at home; may something of what Harry Patch wanted reach us, touch us, and move us all.

'Blessed are the peacemakers, for they shall be called the children of God' - *Jesus Christ*.



## Comment

In 1959 I joined a demonstration against Apartheid outside the then South Africa House, in London's Trafalgar Square. After about the first hour of the proceedings, several truck loads of British Union of Fascists thugs drove out from the side of Charing Cross station, and began to harry the crowd; some hurling abuse from the top of their trucks; others, wearing Anti-Apartheid badges, infiltrated the mass of demonstrators, and started to pummel and punch them. As things started to get really agitated, Sir Oswald Mosely himself, hedged in on both sides by Neanderthal looking 'minders', came on stage. This was too much for me and I shouted very rude things at him in my loudest voice. A large and tired looking ordinary London Bobby tapped me on the shoulder and said: "Son, I don't like these people any more than you do, but , what with that lot and the ultra-left forming up here, one inflammatory remark would make the whole show explode like a powder-keg. I want to get home this evening, so be a good bloke and please pipe down."

Fifty years later, things are very different, as could be seen from looking at newsreel shots of riot police controlling this year's G20 demonstrations. Admittedly, as there has always been, there were criminal and anarchistic elements attacking property, though I feel that not many

onlookers would have wept many tears for the damage to banks, but many quite peaceful demonstrators were being abused by Martian-looking special police, in a manner that was reminiscent of some totalitarian foreign states. Another thing that comes to mind is that one of the abuses the Anti-Apartheid folk campaigned against, was imprisonment for more than fort-eight hours without trial; something which is now common practice here under the new draconian legislation that the Government has passed. Amnesty International states that the price of freedom is constant vigilance, a comment that we as Christians should support with all our might. Adolf Hitler's National Socialist Party was elected democratically by the German people. After a security scare created by the burning down of the Reichstag, the Nazis were allowed to suspend many legal safeguards that protected liberty, and thus laid the foundations of a dictatorship. Now this country has reduced its freedoms; changed the character of its police; has more CCTV surveillance than anywhere else in the world; and been an active supporter of torture. Little Shami Chakrabarti, that courageous representative of "Liberty", deserves all the support that we can give her.

I have recently been having a correspondence duel with a writer

in *New Directions* over an article he wrote accusing Darwin's theory of evolution to be responsible for Fascism, Communism, and Liberalism. I feel this should be challenged. First his theory was only one of many evolutionary theories, not the least that of Lamarck. It was his and not Darwin's, which was adopted by the Soviet Union. Instead of believing that it was the best equipped who survived (not the fittest in terms of the most aggressively dominant!) he thought that the organism sensed what it needed and proceeded thus: e.g. a giraffe grew a big neck because it wanted one, not because those with little necks died out.

Secondly Darwin formed his theory like an honest scientist by objectively looking at the evidence. Whatever theories politicians, flower-folk and journalists like Andrew Marr create from them, no blame should be put on the shoulders of man using his brain to solve a long-standing scientific puzzle.

Thirdly I am unable to perceive any conflict whatsoever between the theory of evolution and Christian thinking. To me it describes in great detail the beautiful building blocks with which God created such wonderful variety of animal and vegetable forms.

*Francis D. Bowles*

### James Gregory Lectures

The seventh lecture in this series of twelve embracing science and religion will take place in

The Younger Hall, St Andrews  
on Thursday, 29 October at 5.15 p.m.  
followed by a reception until 7 p.m.

### Professor Keith Ward

will speak on

### "God, Science and the New Atheism"

The Rev'd Professor Keith Ward has held many prestigious posts including from 1991 to 2004 the chair of Regius Professor of Divinity at Oxford. His main topics of interest are Comparative Theology and the interplay between science and faith.

### Waiting for Us

His name? Merely a word they used to swear.  
He was to them a swiftly passing thought,  
And if they stopped to think they didn't care.  
They waited for us, though they knew it not.

Their lives were hard and seemed no place for him –  
No pow'r, no glory, not a king's domain,  
But only vice and drudgery and sin,  
Lives darkly lived with intermittent pain.

They waited long and then at last we came.  
Incarnate in our lives lived bold and true,  
He came with us, a bright and joyful flame,  
And we brought love and hope and heaven too.

But now we've lost what took us there before  
And they're not waiting for us anymore.

*Clive Clapson 2009*

## Just the person to round up the 99 Lost Sheep?

I have been asked to write a few words to introduce myself so here goes...

I was born, and grew up in Brighton (so could not be much more 'southern' if I tried!) but lived most of my adult life in Bedfordshire, where I taught in Middle Schools (9-13 year-olds) for 13 years. At this time I was a Reader in nearby Buckinghamshire.



By the church door at the Service of Institution  
in Holy Rood, Carnoustie on 28 March

Before taking up a place at St Stephen's House Theological College in Oxford I spent a year working as a Residential Social Worker in the Therapeutic Secure Unit of a children's home, and six months teaching in an EBD (Emotional and Behavioural Difficulties) Boarding School.

After two years in Oxford at Theological College I was ordained Deacon in 1992 and began my ministry in the Parish Church Team in Kidderminster. Two years later I was ordained Priest, amongst the first women to be priested. In 1996 I became Priest-in-Charge of a group of three Churches (five communities) in South Leicestershire and subsequently Rural Dean of a small, but active Deanery.

From there I moved in 2001 to a group of three churches in Lincolnshire, where I became Rural Dean once again. I moved here in March this year – having asked God for a move 'a bit north' (I was thinking of Derbyshire or Yorkshire, or even Cumbria – God had other ideas!!)

I enjoy music, light reading and folk dance, but my main hobby revolves around my Border Collie dogs, of which there are ten. Having competed for years in such canine activities as Obedience, Flyball and Working Trials I have now turned my hand to Sheepdog Trials and am thoroughly enjoying learning more about this wonderful craft.

Thank you to the many people who have already made me feel so welcome, I hope to be amongst you for many years to come.

*The Rev'd Angela Hughes*  
Rector Holy Rood, Carnoustie and Holy Trinity, Monifieth

## Mr G H Pilcher

Graham Hope Pilcher died peacefully at his home at the end of March. He was Honorary Secretary of the Diocese of Brechin in the 1960s and '70s. During the ninety-two years of his life he had given remarkable service in three different spheres – industry, the army and the Episcopal Church.

His whole working life was spent in the jute industry and over the years he became an increasingly important figure in the textile industry in Tayside. A director of Jute (later Sidlaw) Industries, he was also chairman of a number of other companies including Jute Industries of New York and John Prew of Belfast. He had served, too, as chairman of the British Jute Federation.

In 1935, on leaving Clifton College, he followed in his father's footsteps, not only in joining Jute Industries Ltd. but also by becoming a Territorial Officer in the 4/5th Black Watch. During the 1939-45 War he saw considerable service in North-west Europe and was wounded three times – in 1940, in 1944 and most seriously two weeks before VE Day in 1945. He was awarded the Military Cross as a company commander leading an assault on an enemy position in 1944. His citation read: "his conduct and courage were an outstanding example to all ranks under his command". Graham maintained a lifelong connection with the Black Watch and was President of the 51st Highland Division Veterans' Association.

He had been confirmed as a young boy at Craigflower Preparatory School in Fife and remained "Christ's faithful soldier and servant" to his life's end. In addition to his work as Diocesan Secretary he served on a number of Boards and Committees. He was a member of the Vestry of All Saints', Glencarse where he was a devout and devoted weekly communicant.

In the summer of 1945 he went to Cornwall to recuperate and met again his future wife, Rosamunde, who was to become a famous novelist. They were married the following year and celebrated their 60th anniversary three years ago. She survives him along with their four children, Fiona, Robin, Philippa and Mark.

A service of thanksgiving for the life of this generous Christian man was held in Longforgan Parish Church which was barely able to accommodate the large congregation.

May he rest in peace, and rise in glory.

+ *Edward Luscombe*

### WOMEN'S RETREAT

at St Drostan's Lodge, Tarfside  
from 6 p.m. Friday 11 September  
to after lunch Sunday 13 September

### Letting God Heal

**Cost £40**

For further details & bookings contact  
Vanessa Stark 01382 542342

# Caritas in Veritate – Love in Truth

This recent encyclical of Pope Benedict offers a thoughtful and comprehensive reflection on modern economic trends as they affect development.

The first section considers the relationship between truth and love, noting that without truth, charity degenerates into sentimentality (3). To love someone is to desire that person's good (7) and the relationships which fundamentally promote the common good and the city of God are those of gift, mercy and communion (fellowship / fraternity) (6). Giving and sharing are the roots of authentic development (9) which will recognise the ideal of a single family of peoples in solidarity and fraternity (13).

The next section looks at current human development, assessed by the yardstick of a fundamental right to life (27), involving the meeting of basic needs such as access to food and water. Our present economic and political structures and our present consciences and action have not ensured that all people have an effective right to life. Where economic systems are dominated by the profit motive and lose sight of the common good then poverty rather than true wealth is the result (21). The systemic increase of social inequality is condemned (32) and the encyclical calls for all people should have the opportunity for steady employment.

Previous church teaching has held that the economy exists, in Christian terms, first to ensure that the intermingling of human labour and the created order produces goods and services that enable human flourishing. All people need among other things love and security, food and clothing, warmth and shelter, access to health care and education if they are to flourish. These rights are achieved in community; and society as a whole, acting through the appropriate institutions, has a moral responsibility to enhance human dignity and protect human rights. Secondly, the way in which the economy is run should safeguard the integrity of creation for future generations.

Money and finance are there to enable exchange to take place both in space and over time and to ensure that savings can be productively used in investment to produce socially useful goods and services.

The encyclical calls for the avoidance of investment for short term profit that ignores sustainability and the benefit to the real economy (40) and condemns speculative financial dealing and the unregulated exploitation of the earth's resources (21).

How people invest their money has a moral as well as an economic significance (40) and purchasing is "always a moral – and not simply economic – act". (66) These sections would encourage us in buying fair trade products and choosing as far as possible ethically acceptable financial institutions to place our money with (banks, insurance, pensions, etc.). Consumer co-operatives are especially encouraged (66). Unjust structures do not exist in isolation from moral individual decisions which work either to sustain or to replace them.

The encyclical is clear about the challenges posed by globalisation (33); stresses the principles of subsidiarity and solidarity (57-8); has a balanced section on the strengths and dangers of technology (69-71); and on the applications of technology – although those who do not fully agree with the Vatican line that the early embryo be treated as an ensouled human person will find the treatment of bioethics a little one-sided. The need for more effective global regulation is also emphasised although the encyclical is less clear about the precise shape that this should take.

This encyclical repays careful study and it would be good to consider a day conference on the issues that it raises. The economic order, like the rest of life, comes under the Lordship of Christ. We can judge that something is not working if the final outcomes are wrong – and we clearly have a

world divided between rich and poor, where the basic human needs of many of our brothers and sisters are not being met. We can judge that something is wrong if the dispositions and motivations it encourages run contrary to Christian virtues – and if greed and avarice are enshrined, then there is something amiss. Lord Myners, the minister appointed by the Westminster government to 'clean up the city' has become so disenchanted by bankers' greed and self-aggrandisement that he is planning to become a theology student. There is, he said, "a troubling absence of clear moral purpose" in banking and that money has become everything.

*Caritas in Veritate* is an important step on the way to re-establishing a moral dimension to the way in which the local, national and international economic order functions.

David Mumford

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## Mrs Eileen Calderwood



Eileen Calderwood died on July 23 after a short illness at the age of 83. She had been a member of St Andrew's Church, Brechin and a lifelong Episcopalian. She was a choir member, read the lessons and for many years a vestry member. It is not only for these that she will be remembered, but also for her lively involvement in the social events! She was a teacher who inspired and encouraged young children, her last post was head of the small school at Craigo, north of Brechin. Her deep Christian faith was lived out in her life. We give thanks for her life and witness.

Rev'd Ursula Shone

# GROWING TOWARDS A THRIVING CHURCH

As you will be aware from the advertisement that appears in the centre of this page, this Conference marks an important milestone in the Brechin Diocese. *We are, as far as I know, the only Diocese to substitute this for a Provincial Conference which should have taken place on the same day.* For this reason we have invited all other Dioceses in Scotland to attend. The Conference is open to everyone, clergy and laity, and deals with the important subject of Church growth.

## Church Growth or Church Decline?

Are we now in a period of not only steady but relentless decline? This is a question we have to ask ourselves, while at the same time trying to provide a counter to such decline. As more and more charges ask about 'stipend support' I wonder where it will end. As bishop, I do wish we could use our stipend support for a full-time University Chaplain, for sector ministries (that is for industrial and commercial chaplains), for new curates, and as always for the *most* deprived areas. Yet more and more, charges which once supported a full-time rector are finding it hard to 'get by' and are automatically looking to Edinburgh for help.

## What are we here for?

Around Scotland, there seem to be some churches that believe we are here to serve Episcopalians *only*, and that when they 'die out', we should simply pack our bags and close down our operations. Well, if that's our attitude we may not have long to wait.

But if we are truly to be a part of Scotland's *Christian* heritage, then it is important that we see ourselves as offering something distinctive in every town and village. People are sometimes drawn to our Church because they fall in love with the music, the liturgy, the spirituality, or what amounts to a very democratic participation. We especially hope they'll fall in love with Christ's Gospel.

We are naturally inclined to maintain our services

because (certainly in Scotland) there has been a tradition that the 'Scottish Liturgy' is the *only* way for us to worship. Some of us are poor at being liturgically creative.

## What to do?

If there's a possibility that in some places we are going to be the only church for miles around, then offering only one diet of worship helps no one. If old Jeanie Smith, once Church of Scotland, finds she can't get to *her* church anymore – and there are others like her – should we not consider occasional *alternative* acts of worship.

If we are to welcome into our community, many who have no understanding of the

history or content of our worship (let alone the Christian faith) then the SEC liturgy will not be the best place to start. Some kind of introduction/explanation has to go on, even for those who simply wish to try a different church.

These and questions like these will feature on our day – do come and help make this a success.

*Bishop John*

Scottish Episcopal Church - Diocese of Brechin

**MISSION CONFERENCE**

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**Growing Towards a Thriving Church**  
*Lead Speaker*  
**Bob Jackson**  
Author of 'Hope for the church'

Growing To Others      Growing To God      Growing Together

*Are you interested in seeing your church grow?*

We invite you to join us on

**Saturday 3rd October 2009**  
**in Chalmers-Ardler Church,**  
**Turnberry Avenue, Dundee, DD2 3TP**  
**9.30am - 4.00pm**  
**Cost £10 (£5 for students and unwaged)**

## New Cathedral Canons

Following his election as Synod Clerk at the Diocesan Synod, the Rev'd Dr John Cuthbert was installed by the Bishop as a Canon of St Paul's Cathedral, Dundee and member of the Cathedral Chapter on Sunday, 14 June. The Rev'd James Milne, the previous Synod Clerk, who recently took up the charge of St Bride's in the Glasgow Diocese, was installed as an Honorary Canon of the Cathedral at the same service. The Rev'd Canon Jonathan Mason, from All Saints Church, St Andrews, who was a fellow ordinand with John Cuthbert at Coates Hall Theological College preached.



Canon Milne, Canon Mason and Canon Cuthbert

## FAIRTRADE

Four members of The Church in Society group are currently taking a roadshow round the diocese. As part of this Cate Domm is promoting Fairtrade.

She wishes to draw attention to the fact that new products are available and so the list includes items such as clerical shirts, beauty products, body butter, shower gels, sugar scrubs, body creams, foot lotions, lip balms and face masks.

All these and other items can be bought from the Fairtrade Foundation, email address: [mail@fairtrade.org.uk](mailto:mail@fairtrade.org.uk).

Further details from Cate on [<catedomm@btinternet.com>](mailto:catedomm@btinternet.com).

## The Visitor

If Jesus came to your house to spend a day or two  
If He came unexpectedly, I wonder what you'd do.  
Oh, I know you'd give your nicest room to such an honoured guest.  
And all the food you'd serve to him would be the very best,  
And you would keep assuring him you're glad to have him there -  
That serving him in your own home is joy beyond compare.

But when you saw him coming, would you meet him at the door  
With arms outstretched in welcome to your heavenly visitor?  
Or would you have to change your clothes before you let him in?  
Or hide some magazines and put the Bible where they'd been?  
Would you turn off the video and hope He hadn't heard?  
And wish you hadn't uttered that last, loud, hasty word?

Would you hide your worldly music and put some hymn books out?  
Could you let Jesus walk right in, or would you rush about?  
And I wonder - if the Saviour spent a day or two with you,  
Would you go right on doing the things you always do?  
Would you go right on saying the things you always say?  
Would life for you continue as it does from day to day?

Would your family conversation keep up its usual pace?  
And would you find it hard each meal to say a table grace?  
Would you sing the songs you always sing, and read the books you read,  
And let him know the things on which your mind and spirit feed?  
Would you take Jesus with you everywhere you'd planned to go?  
Or would you, maybe, change your plans - for just a day or so?

Would you be glad to have him meet your very closest friends?  
Or would you hope they'd stay away until his visit ends?  
Would you be glad to have him stay forever on and on?  
Or would you sigh with some relief when He at last was gone?  
It might be interesting to know the things that you would do  
If Jesus Christ in person came to spend some time with you.

*David Yarham*

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## CAIRD HALL ORGAN CONCERTS

A series of lunchtime concerts will be given on the Wednesdays of September at 1 p.m. in the Caird Hall, Dundee. Tickets, available from Dundee City Box Office, £3.25 per concert or £10.60 for all four.

2 September     **Simon Nieminski**  
St Mary's Metropolitan Cathedral, Edinburgh

9 September     **Graham Barber**  
Professor of Performance Studies at Leeds University

16 September     **Stuart Muir** (with a classical guitarist)  
Dundee City organist & St Paul's Cathedral, Dundee

23 September     **Morley Whitehead**  
Morningside Parish Church, Edinburgh



# Living with our own Complexities

*Catherine de Hueck Doherty was born into minor nobility in Russia in 1896 and escaped the Bolshevik Revolution by fleeing to England. Thence she moved to Canada and in 1947 founded Madonna House in Combermere, Ontario, a lay community working for social justice and serving the needs of the poor.*

Catherine de Hueck Doherty, the founder of Madonna House, once gave a wonderfully insightful interview. A renowned and respected spiritual figure, she acknowledged that her path wasn't easy. Why? Because, like the rest of us, she was pathologically complex. Being a human being, she suggested, isn't easy.

Here's how she described herself. I paraphrase:

"Inside me," she said, "there are three people. There's someone I call the 'Baroness'. The 'Baroness' is the one who's spiritual, efficient, and given over to prayer and asceticism. She's the religious person inside me. She's the one who founded a religious community, who writes spiritual books, challenges others, and has dedicated her life to God and the poor. The 'Baroness' reads the gospels and is impatient with the things of this world. For her, life here and now must be sacrificed for the next world.

But, inside me too, there's another person I call 'Catherine'. 'Catherine' is, first of all and always, the woman who likes fine things, luxuries, comfort, pleasure. She enjoys idleness, long baths, fine clothes, putting on make-up, good food, and used to (while married) enjoy a healthy sex life. 'Catherine' enjoys this life and doesn't like self-sacrifice. She's not particularly religious and generally hates the 'Baroness'. 'Catherine' and the 'Baroness' don't get along.

However, there's still another person inside of me, who's neither 'Catherine' or the 'Baroness'. Inside me too

there's a little girl lying on a hillside in Finland, watching the clouds and daydreaming. This little girl doesn't particularly like either 'Catherine' or the 'Baroness'.

... and, as I get older, I feel more like the 'Baroness', long more for 'Catherine', but think maybe the real person inside me is the little girl daydreaming on a hillside."

Had these words been uttered by someone still struggling with basic conversion, they wouldn't pack much punch. They come however from a spiritual giant, from someone who had long ago mastered essential discipleship and had, long ago too, vowed herself to a radical discipleship of service to God and the poor. If saints struggle in this way, what about the rest of us?

That's the point. Saints struggle and so does everyone else. It's not a simple thing to be a human being and it's even more complex if you're striving to give yourself over beyond what comes naturally, morally and spiritually.

Like Catherine de Hueck Doherty, all of us have multiple persons inside us. Inside each of us there's someone who has faith, who wants to live the Beatitudes, and who wants to be attuned to truths and realities of the gospels. Inside each of us, there's a martyr who wants to die for others, a 'Mother Theresa' who wants to radically serve the poor, and a moral artist who wants to carry his or her solitude at a high level. But inside each of us there's also someone who wants to taste life and all its pleasures here and now. Inside each of us there's a hedonist, a sensualist, a libertine, a materialist, an agnostic, and an egoist. Beyond that, inside each of us there is also a little girl or little boy, innocent, daydreaming, watching the clouds on some hillside, not particularly enamoured of either the saint and the sinner inside us.

Who's the real person? They all are. We're all of these: saint and pleasure-seeker, altruist and

egoist, martyr and hedonist, person-of-faith and agnostic, moral-artist and compensating libertine, innocent child and jaded adult, and the task of life is not to crucify one for the other, but to have them make peace with each other.

Peace, as we know, means more than the simple absence of war. It's a positive quality. What makes for peace? Two things: harmony and completeness.

A musical melody is peaceful when all the different notes are strung together so as to make a harmony, a melody. Part of peace is to not have discord. But there's another part: To play a melody, you also need a full keyboard. Peace also depends upon having enough keys at your disposal to play all the notes that the musical scores demands. A keyboard with a wide, wide range of possibilities is not a bad thing.

That's true too of human nature. Our complexity is not our enemy but our friend. All those pathological opposites inside us are precisely what make up our keyboard. It's precisely because we're both sinner and saint, hedonist and martyr, adult and child, that we have the enough keys to play the various musical scores that life hands us.

The secret, of course, is harmony, melody. We need to move beyond a random, undisciplined stabbing at the keyboard because that produces discord. We've all had enough experience in life to know that. Peace comes when we put all the complex pieces inside of us together in such an order so as to make a beautiful melody.

And, of course, the more varied the notes, the more complex the musical score, the richer the final melody.

*Used with permission of the author, Oblate Father Ron Rolheiser, who is currently serving as President of the Oblate School of Theology in San Antonio Texas. He can be contacted through his web site, [www.ronrolheiser.com](http://www.ronrolheiser.com).*

# 2009 – A Year of Celebration

*A look beyond the best known works of four great composers*

Regular listeners to Radio 3 and the Proms will know that 2009 is the year for celebrating anniversaries relating to four great composers. In 1809 Haydn died after a long and productive life and, in the same year, Mendelssohn was born. The other two composers represent the Baroque period with Purcell (born 1659) and Handel (died 1759).

All of these composers produced music that is regularly featured in concert halls around the world but less well known is their contribution to church music. The Bible has been a source of inspiration for them and texts have been set to music together with organ pieces that would grace any church, large or small.

Felix Mendelssohn is best known for his *Scottish* (3<sup>rd</sup>) and *Italian* (4<sup>th</sup>) symphonies as well as the "Hebrides" overture. Less well known are his second symphony (*Hymn of Praise*) and the fifth symphony (*Reformation*) which are both moving and uplifting. The *Hymn of Praise* was performed in the Royal Albert Hall in July this year during the Proms season for the first time in 100 years, even though it was regularly performed in the late-Victorian era! In this work is the well-known hymn "Now thank we all our God" and the tune that we sing in our congregations comes directly from Mendelssohn's symphony.



Felix Mendelssohn-Bartholdy

Contrary to popular belief, Mendelssohn devoutly followed the Lutheran faith and not the Jewish faith, this being reflected in his *Reformation* symphony. Not only is Luther's own hymn *Ein' feste Burg ist unser Gott* included in the music but also the Catholic *Dresden Amen* later used by Wagner in *Parsifal*.

Away from the symphonies, Mendelssohn produced fine organ and choral music that is regularly performed in larger churches. By his compositions he revived interest in the organ which had fallen to a very low level in mainland Europe. From this it was natural that the works of J.S. Bach would now be of great interest to scholars, performers and congregations.

In his choral works he set verses of Psalms 2, 22 and 43 for choir and soloists as well as short anthems for different times of the year. Without doubt, the best known work in this sphere is the hymn for soprano (or treble), choir and organ, *Hear my prayer* with its final verse *O for the wings, for the wings of a dove*. More mature readers will instantly remember the recording by the young Ernest Lough in the Temple Church, London in 1927 which was so popular in radio programmes during the post-war era.

George Frideric Handel's name will always be synonymous with *Messiah* but I wonder how many devotees of this oratorio know how many of the books of the Bible provide the text for this work. There are 14 books with seven each from the Old and New Testaments. This work has been described as "... a statement of Christian doctrine from God's promise of salvation to the universal triumph of Christianity and the Messiah's final triumph over death and sin." Beyond this oratorio there were others with a Biblical theme including *Solomon*, *Saul*, *Israel in Egypt* and *Judas Maccabeus* with its rousing tune to

which we sing the hymn "Thine be the glory".



G. F. Handel in casual attire in 1741, the year he wrote *Messiah*

Handel wrote operas, organ concertos as well as music for special social occasions. His skills were also sought for the great royal ceremonies, most notably the Coronation of King George II that produced the appropriate anthems. Most famous of all these, *Zadok the Priest*, is based on 1 Kings 1 verse 39 and has been used in every coronation since it was written in 1727.

Henry Purcell was a brilliant musician who would, today, be referred to as a prodigy. He was writing music at the age of eight and during the ages of 15 - 18 he was the tuner of the organ at Westminster Abbey and subsequently became the organist there. He was, though, something of an entrepreneur as he used to charge fees to the public for visits to the organ loft at the Abbey and keep the money for himself; naturally, this led to a dispute with the Abbey authorities who threatened to withhold his payments.

During his time as organist at the Abbey and, later as organist at the Chapel Royal, he wrote 71 anthems and 43 sacred works with non-Biblical texts for choirs and soloists; in addition he wrote



settings for both the Morning and Evening Services. Outside these ecclesiastical works he produced music for the theatre which under Charles II had undergone a revival.



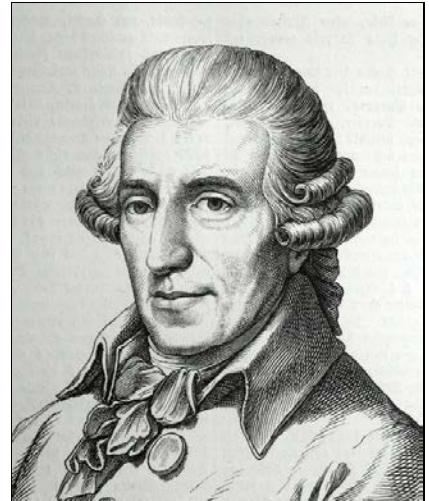
Henry Purcell

His untimely death occurred in November 1695 at the age of 36. In spite of his earlier dispute with the Abbey authorities, the order went out that he was to be accorded the finest funeral service and that all should be present in their finest robes.

The last of the composers being celebrated in 2009 is Josef Haydn, the prolific writer of 104 symphonies; the best known of these being the 12 "London" symphonies. He also wrote many highly regarded string quartets that are regularly performed by some of the finest musicians in the world.

Sadly, perhaps, the least performed string quartet is Haydn's setting of *The Seven Last Words of our Saviour from the Cross* which not only contains the music but is also accompanied by meditations for each section in a complete performance. How wonderful it would be for this work to be performed in our Diocese in an appropriate setting.

In addition to these, Haydn wrote 14 Masses and two oratorios the best known of which are *The Seasons* and *The Creation*. Whenever *The Creation* was performed in Haydn's lifetime it was not unusual that, at the words "let there be light", audiences would burst into applause – and that was at the opening chorus! Like other works mentioned in this article there are now few live performances of *The Creation* for us to enjoy.



Josef Haydn

In 2009 we not only celebrate these great composers but also our joy in being able to hear their wonderful music in churches, concert halls and, by the wonders of technology, via our home entertainment systems.

I hope that I have given you food for thought.

Brian Cartwright

Any reader wanting to know of suggested CD recordings of any music referred to in this article can contact the author at <brian.cartwright@zen.co.uk> who will be happy to provide details from his own collection.

## Hidden Talent

A rector became aware that his church was getting into very serious financial troubles. While checking the church storeroom, he discovered several cartons of new Bibles that had never been opened. He asked for three volunteers from the congregation to sell the bibles door-to-door for £10 each to raise the desperately-needed money for the church.

Three parishioners volunteered for the task. The priest knew that two of them were salesmen and could do well. But he had serious doubts about Louie, who had always kept to himself because he was embarrassed by his speech impediment.

He sent the three of them loaded with Bibles and asked them to report back in a week.

To the first he said, 'Well, Jack, how did you get on?' Proudly handing the vicar an envelope, Jack replied, 'I managed to sell 20 Bibles, and here's the £200 I collected.'

Turning to the second, he asked the same question. Paul smilingly replied, 'I sold 28 Bibles, and here's £280 I collected.'

The vicar congratulated them both then turned apprehensively to the third and said, 'Did you manage to sell any Bibles last week?'

Louie silently offered up a large envelope. The vicar opened it and counted the contents.

'Louie,' he exclaimed, 'there's £3200 in here! However did you manage to sell 320 Bibles for the church, door to door, in just one week?'

Louie shrugged. 'I-I-I re-re-really do-do-don't kn-kn-know f-f-f-for sh-sh-sh-sure,' he stammered. 'A-a-a-all I-I-I s-s-said wa-wa-was, "Wo-wo-wo-wo-would y-y-y-y-you I-I-I-I-I-like t-t-t-t-to b-b-b-b-buy th-th-th-this b-b-b-b-bible f-f-for t-t-ten p-p-p-p-pounds o-o-o-or wo-wo-would yo-you j-j-j-just I-like m-m-me t-t-to st-st-stand h-h-here and r-r-r-r-read it t-to y-y-you?"'

# THE DIOCESAN 'CHURCH IN SOCIETY' GROUP

AND

## THE DIOCESAN YOUTH CONVENOR

### VISIT YOUR CHURCH!

During the months of May, June, July and August there have been "mysterious sightings" at Sunday morning services in Churches all over the Diocese!!!!

**Strangers !?!  
Newcomers !?!  
NO ...**

Just the **Church in Society Group** (Angela Kilby, Cate Domm, Tricia Paton) and the **Youth Convenor** (Steven Cassells) on their fact-finding tour of the Diocese! These two groups, which are committees attached to the Mission and Ministry Board, were given this task by Bishop John at the Board's AGM in September 2008. The Bishop wants us to make a record of the various ways the churches are reaching out, both to their local community and to the wider world. He also wants links with the dioceses of Iowa and Swaziland expanded and strengthened. It was also decided that the Youth convenor should publicise youth activities and encourage individual churches in their youth work. Accordingly, the aims of each meeting are to tell the congregations about our work, but the most important one is to listen and record the congregations' stories about how they are the Church in their communities. The outcome ultimately is to compile a record, in booklet form, celebrating all the many and varied activities of our church congregations.

The response to my initial letter proposing a visit was most encouraging, with fifteen Rectors and Vestry Secretaries replying. Consequently we have met with **ten** congregations, and have two more visits to arrange (Holy Trinity, Monifieth and Holy Rood, Carnoustie). For some churches, such as St Palladius' and St Drostan's, such an exercise is not appropriate owing to their tiny congregations. Only one Rector has refused us, writing, "we would not welcome a Presentation at this time".

What a delightful and enlightening experience it has been! We've turned up for the Sunday service and been welcomed warmly; then afterwards joined the congregation for a cup of tea. Having told them a bit about our work they did not need much encouragement to give us their stories! And what an astonishing breadth and variety of work is going on:

- All the congregations have several **fund-raising events** each year for the church coffers, generally in the form of Coffee Mornings.
- Each church is involved in various **ecumenical projects** with the other Christian Churches in their locality: for example, there are *Hunger Lunches* and joint services at Lent, Easter and Christmas. Occasions such as *Women's International Day of Prayer* and *Week of Prayer for Christian Unity* are also ecumenical.
- **Outreach to the wider community** is engaged in by all the churches and comes in many forms: volunteers who work in community Charity Shops and who visit the elderly; Eucharistic Ministers also take Communion to the elderly; the 'Boomerang and Branching Out' projects; food parcels; an advice centre; the *Mothers' Union* who knit jackets, bonnets and blankets for premature babies; the *Quilt-Making Group*; a *Scripture Union* employee working in Dundee Schools receives financial help.
- **Donations** support overseas projects through organisations such as *Christian Aid* and *Tear Fund*. There is support too, also by way of **donations and/or special Sunday services**, for domestic organisations such as *The Mission to Seafarers*, *Racial Justice Sunday*, *Action Against Poverty*, *CHAS*, *Cyrenians*, *Dundee Blind and Partially Sighted Group*.

- Our **linked diocese of Swaziland** receives funds to support a number of children in their education; *St Augustine's school* also gets a cheque; children at the *Pasture Valley Orphanage* are given funds for their education and for the past five years the *Mothers' Union* in Manzini has received an annual donation of £1000.

- **Money** is sent to other parts of the world: for example, a child in **Mozambique** is supported through the *World Vision* Organisation; five children in **Palestine** have been helped with their education; a *Lent Appeal* raised funds for **Gaza**. All the churches have a number of **environmental** projects on the go, namely, recycling things such as ink cartridges, stamps, tin foil, eye glasses, mobile phones that all go to various collecting points and are used to raise funds for several charities.

- **Fair Trade** tea, coffee and biscuits are used, and at regular intervals **Fair Trade stalls** sell fair trade goods.

- In each parish the **church hall** is used for many community activities including music groups, Scouts, Brownies, 'Weight Watchers', line dancing and tea dances.

- There are several **youth hot-spots**: one in the North East, another on the **Third Sunday** at the Cathedral, and, most encouragingly, the **Glenalmond Week** has had to be increased to **two weeks in August**. While some churches have a definite **link** with churches in the **Diocese of Iowa** most only have contact on special occasions, such as hosting visitors from Iowa.

#### In conclusion

**If you haven't had a visit from us yet ask your Rector or Vestry Secretary to get in touch!**

Tricia Paton,  
Convenor of the Church in Society Group

## *“When I think of the stars ... and the earth”*

Have you watched any of the programmes on TV celebrating the 40th anniversary of the landing of Neil Armstrong and Buzz Aldrin on the moon? I just about remember seeing it on a small black and white television back in 1969. What an amazing feat it was; and it was an incredible achievement for the scientists, engineers, technicians and all the thousands of people involved in the project. That people could sit in their own homes and actually see the two men walking on the moon, says much about human achievements.

However, it was the earlier Apollo mission that orbited the moon without landing that had an emotional impact in a different way and said something much more. When the module was in orbit around the other side of the moon, the astronauts were out of all communication with the command centre in Texas. It was as they came round from the far side of the moon that they had this incredible sight of ‘earth rise’. They saw the earth as a blue ball with white swirling clouds against the blackness of deep space. The photograph that was taken is probably one of the most familiar and has been reproduced many times.

The impact for the astronauts was one of awe at this entirely new view. From their spacecraft, their response was to read aloud the first chapter of the book of Genesis. “In the beginning God created the heavens and the earth

... and God said let their be light”. For me and for very many people this was a profound spiritual moment. As I watched the other evening when the story was retold again, it made me aware yet again of the Christian belief in God as Creator of all that is and that this belief has many implications. In the first chapters of the Genesis we read that God created humans to live on this earth and provided all that is needed for life. In other parts of the Bible there are passages which show how humans have responsibility for the right stewardship of the earth and a responsibility to God for how his gifts in creation are used.

When forty years ago there was all the excitement about the moon landings, little could it be imagined that there would be concern about the state of the planet. It is the realisation that human activity is affecting the earth in ways that could affect the way of life for everyone. Pollution of land, sea and air, the using up of non-renewable resources of the earth, drought and famine, floods and desertification. What is being done to God’s Creation and what can we do? There are many ways: not wasting resources, recycling, taking concern for those who are starving and suffering for drought or flood. God’s command to love our neighbour should be in not only how we live with one another but in how we care for God’s earth and act and live responsibly.

*The Rev’d Ursula Shone*  
St Andrew’s Church, Brechin

## **The Fellowship of St Thomas**

The Fellowship of St Thomas is an ecumenical association promoting interest in and learning from the Churches of India, Pakistan, Bangladesh, Nepal, Sri Lanka and Burma. By its name it recognises the ancient tradition that the Apostle preached the Gospel in India. This year is the centenary of one of its outstanding leaders, Bishop Lesslie Newbigin who was born on 8 December 1909 and anticipates the celebration of the 1910 Edinburgh World Mission Conference.

Each year there is the Annual Meeting at which Holy Communion is celebrated according to a liturgy of one of the Churches of South Asia will be held this year in St Mary’s Episcopal Church, Dunblane on Saturday, 26 September following the liturgy of the Church in Pakistan. In the afternoon Mr Justen John, Principal of Pennell High School, Bannu, Pakistan will speak on Aspects of Education followed by a panel discussion. The day will run from 10 a.m. to 4 p.m. with an Indian meal at the nearby India Gate Restaurant. Cost for the day including the meal and refreshments is £10. This should be sent to the Fellowship’s Treasurer, Mr Sardar Ghauri, 31A Hardridge Road, Corkerhill, Glasgow, G52 1RH by 15 September.

The St Thomas Unity Lecture is given every three years by a prominent Indian church leader. This year this will take place on Monday, 19 October at 4 p.m. in the Martin Hall, University of Edinburgh in co-operation with the Centre for the Study of Christianity in the non-western world. The lecture will be given by Rev’d Dr Joshva Raja from the Church of South India.

Further information for any interested can be obtained from Vanessa Stark, 01382 542342; or from the Fellowship’s secretary, Mrs Betty Robinson, 43 Underwood Road, Burnside, Rutherglen, Glasgow, G73 3TE (email <robinson.burnside@talktalk.net>).



Mercedes-Benz ‘Bendy Bus’ at Oxford Circus, London; with apologies to the British Humanist Association, Professor Richard Dawkins, et alii !

# “Not one of us”

*An extract from a sermon preached at St Salvador's on the text of Ephesians 2, verses 13-18*

St Paul was looking at two groups of people among the first Christians that weren't getting along. The Jews had all of God's promises and gifts and they were not keen to share them. The Gentiles had neither God's promises nor His gifts and wanted them very much. To the Jews the Gentiles were “not one of us”. But St Paul reminds the Ephesian Gentiles of good news: “Now in Christ Jesus you who once were far off have been brought near by the blood of Christ.” Both groups in the Church had been reconciled in Christ, through the Cross.

We may be different, we may not like each other, we may be dreadful sinners, but no Christian can be considered “not one of us”. We belong to Christ. We belong to each other. But what about those other people – the ones outside?

I want to tell you about Robert. He stank. It was the first thing you noticed about him. He was middle-aged, fairly well built, and relatively good-looking, but he also stank. It was a smell combining stale, cheap booze and a body and clothes unwashed for several days. He had been living rough because his landlord had locked him out. All his possessions – and I can hardly imagine that he had very many – had been locked away. What he wanted most of all that day was a photograph, and he couldn't get it.

The second thing you noticed about him was that he was a foreigner. Not one of us. He was a Latvian. His speech was heavily accented, and it was difficult to understand what he was saying. He told us his name. Apparently Robert had been a veteran of the war in Afghanistan when, as a young conscript, he had been sent there by the Soviets. He had seen terrible things. Maybe that was why Robert drank. Maybe that was why he couldn't settle at home. Maybe that's why he'd left his family back in Latvia. But things hadn't worked out for him very well here either. And now something new and terrible had happened. He'd somehow heard about it

though he'd been living rough for five days. Isn't it the truth that bad news almost always somehow finds us, wherever we are?

It was Sunday morning, between our two services. When Robert first came in, we thought that he was coming for a food parcel. The first service had not long ended. Robert was too early for the usual distribution. But he hadn't come for a food parcel. Robert had come to cry.

Churches exist for all kinds of people and all kinds of things. Churches are places of worship. People go to get in touch with God. And people believe that there God gets in touch with them. Churches are places where some go to be comforted by the familiar. Occasionally they go for a challenge – which most folks don't mind very much every now and then as long as the demands are optional. Churches also sometimes offer a place or a means to respond to various needs. We serve Christ in serving others.

As you know, some people come to our church looking for a handout. Since we began responding to such requests, the numbers coming to us for handouts of food have gone up and up. This has created some problems but, if we believe that people should not be turned away from our doors, then we shall resolve these problems. People are flocking to us as they flocked to Jesus, who looked on them with compassion as sheep without a shepherd. Maybe we're getting known as a soft touch – but at least we are now **known**, and not **ignored**, as once we were. Even if we **are** a soft touch, is it such a bad thing to reflect to outsiders a God who has been so over-generous with each one of us insiders?

I can't say whether Robert thought our church a soft touch or not. But he did know us well enough from previous visits to think that it was a place where he could come to cry. You see, he had just received word that his young daughter back in Latvia had died. Because he had been locked

out from his possessions, he couldn't even get her photograph. He had no focus for his mourning. He only had our church. And he only had the three of us who sat with him near an open church door. Robert had come to cry.

When he spoke, we could only listen. We could hardly understand him and he could hardly understand us. No matter: there is no misunderstanding of grief, no misunderstanding of comfort in a situation like this. We gave him a little time, a cup of tea and a food parcel. He didn't ask; it was our way of communicating Christ's love for him. Then Robert left. Did he get what he wanted? He knew that we would have given him some tea and some food anyway, as we usually do after our service. He knew he didn't have to give us a sob story in order to get a handout. Did he get what he needed? I don't know. He had come to cry in the only place that he could think of to do it. The three of us who stood there with Robert as he cried were his Gospel that day, his Jesus. Maybe the only Gospel and the only Jesus that Robert will ever know.

Do we treat “those people” outside the church better than we treat our own? I don't think so. Not by a long way. If Robert had been one of our own, we would have wrapped him up in our care and concern, as we do with insiders in this congregation. If Robert had been one of our own, we would have found a way to get his things back from his landlord – and especially the photograph of his dead young daughter. If Robert had been one of our own, we might even have found some way for him to go back to attend his daughter's funeral. But no. He wasn't one of our own. Not one of us. He was one of “those people”. But at least we “citizens with the saints and members of the household of God” gave Robert that day a cup of tea costing 20p to make, a food parcel worth not more than £4 and a place to cry.

*The Rev'd Clive Clapson  
Rector of St Salvador's, Dundee*

# Theological Learning

The training of Clergy and Lay Readers in the Scottish Episcopal Church is the responsibility of each Diocese, although the Theological Institute of the Scottish Episcopal Church (TISEC) provides the educational material for Diocesan Seminar Courses, and also organises the Residential Week-ends and Summer School which all those in training from across the Province attend together.

While the residential elements are only for those in training for authorised ministry, the Diocesan Seminar Courses are open to others who are interested in

deepening there theological knowledge and awareness. A few people already attend seminars on this basis, for their own interest, although it is possible to gain academic credits by doing the written assignments if you feel up to that. If you would like to explore these possibilities then please contact Canon John Cuthbert, Rector of St Mary's Arbroath (Tel. 01241 973392; or e-mail <john@cuth100.freeserve.co.uk>).

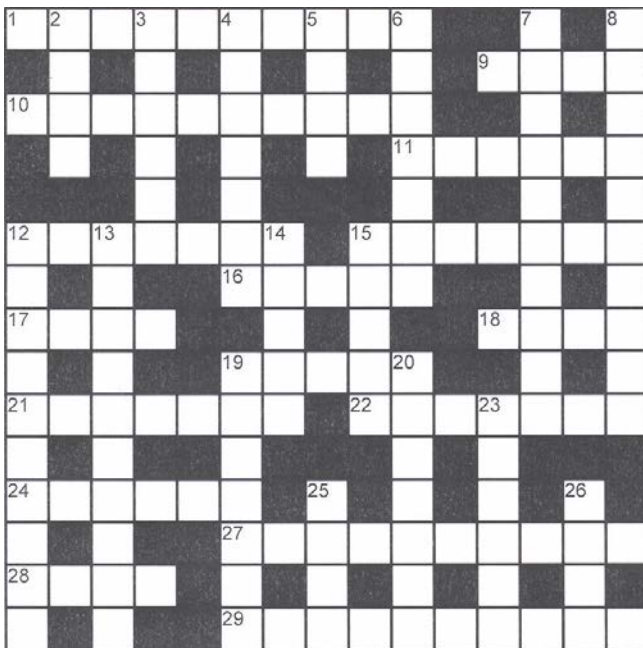
There are six modules of five seminars each covering the following subjects — Old Testament, Ethics, New

Testament, Mission, Doctrine and Church History. They are taught over the three academic terms, each term consisting of five Saturdays with two 2-hour seminars per Saturday with worship and lunch in the middle. A charge of £30 is made per module, which includes £10 for the reading material provided.

If anyone is interested in Christian Education at a slightly lower level, then please let Canon Cuthbert know. If there is enough interest, then a course will be offered.

## CRYPTIC PRIZE CROSSWORD

*It has recently been shown that doing "brain exercises" can significantly delay the onset of dementia. So, for your own well-being have a go at this crossword. You might even win a small prize! Send your entries in to the editor at the address on the back page by Saturday, 31 October at the latest and make sure you put your own name and address in the box provided. As a little help, six of the answers are saints' names whose days are celebrated in September and October.*



### CLUES ACROSS:

- |  |   |
|--|---|
| 1 A hundred consume the fallen god ground to powder (10) | 12 Sensing national flags (7)                       |
| 9 A beautiful fairy is ripe for a change (4)             | 15 Does he claim to be godlike? (7)                 |
| 10 A beautiful lady comes from a noble land (10)         | 16 I've got the legs to become a Provincial man (5) |
| 11 Ian made the inn of white stone (6)                   | 17 The country's rain supply (4)                    |
|  | 18 Cash for your rail fare (4)                      |
|  | 19 Leader who leaves nothing in a mess (5)          |

- |  |  |
|--|--|
| 21 The saint to tear apart the celestial hue (7)             | dead cat with a single energised particle (10)                     |
| 22 Odd grant ends with a couple of points (7)                | 8 The cook minces kale for Easter fare (10)                        |
| 24 Where to address a soft tulip (6)                         | 12 Does this office posit peace? (10)                              |
| 27 Haul Manchester musicians, Jack, to ashout of praise (10) | 13 Blast diminutive parents for having a philatelic necessity (10) |
| 28 Straight track bends to the orient (4)                    | 14 The medical officer is found to be in sin (5)                   |

### CLUES DOWN:

- |  |   |
|--|---|
| 2 Does the poet write these? (4)                         | 15 Five hundred seem like the law of the Persians (5)           |
| 3 Hide an old disc where the oracle is (6)               | 19 He makes the team wet in the counting-house (7)              |
| 4 The bells ring back to front when they lose a note (7) | 20 Anyone getting this salary has to spend it (7)               |
| 5 This cane hits the spot (4)                            | 23 Golden island of the West Indies grows evergreen species (6) |
| 6 A franc isn't needed by this poor man (7)              | 25 A quiet group comes up with a plan (4)                       |
| 7 Inscription in a book for a                            | 26 A heroic story may be merely hot air (4)                     |

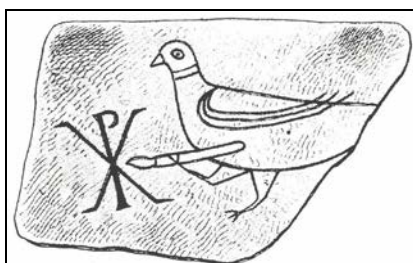
Name .....

Address.....



# Origins of the Sign of the Cross

Frescoes in the burial places at Rome and elsewhere show that members of the Christian Church were having their tombs decorated with paintings as far back as the first century. Amongst the cryptograms found in the Roman catacombs on Christian epitaphs is the monogram of the Chi Rho symbol accompanied by a dove. This is believed to signify the gift of the Holy Spirit given through the anointing in the form of the Chi Rho with the oil of chrism on the brow when the departed person had been initiated into the Christian Church. (Chi and Rho are two letters of the Greek alphabet which look to us like an X and a P, but are in fact CH and R.)



In the catacombs of Callixtus in Rome this inscription shows that the departed person was a Christian who had been signed on the forehead with the chrism in the form of the Chi Rho

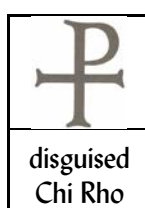
Although there is no known depiction of the Crucifixion until the end of the fourth century, the sign of the Cross in connection with Christian Initiation was used early on. It is found in *The Apostolic Tradition of Hippolytus* (written about A.D. 215) when the bishop anointed the forehead of the candidate at Confirmation. The same writer also commends the use of the sign of the Cross in private prayer and devotion, "But imitate him always, by signing your forehead sincerely: for this is the sign of his Passion."

As an antidote to the scorpion's sting Tertullian (born c. A.D. 160) recommends the sign of the Cross, "We have faith for a defence, if we are not smitten with distrust itself also, in immediately making the sign (of the Cross over the wounded part), and adjuring that part in the name of JESUS."

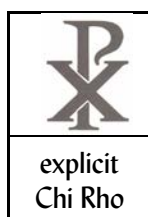
In private prayer and devotions Prudentius (born A.D. 348) commends the use of the sign of the Cross. In one of his hymns he reminds the Christian of his anointing at Confirmation with the sign of the Cross,

Servant of God remember  
the hallowed font's be-dewing,  
the signing with the chrism,  
thine inner man renewing.  
When kindly slumber calls thee,  
And chastely thou reclinest,  
Upon thy heart and forehead  
See that the Cross thou signest.

Where very early examples of the Cross are depicted there is the tendency to disguise it in the form of a cryptogram looking like a plus sign with a P on top or in the form of an anchor. But after A.D. 312, when Constantine professed to become a follower of Christ following the phenomenon which appeared in the sky in the form of a Cross before the Battle of Milvian Bridge, the use of the Cross as a symbol of Christianity in the form of the monogram becomes more explicit. Eusebius, writing about A.D. 323, describes



disguised  
Chi Rho



explicit  
Chi Rho

the standard which Constantine instructed to be borne before his armies in these words, "It was a long spear, gilt and provided with a transverse bar like a cross. Above, at the top of this same spear, was fixed a wreath of gold and precious stones. In the centre of the wreath was the sign of the saving Name — that is to say, a monogram setting forth this holy Name by its first two letters combined, the P in the middle of the X. These same letters the emperor was accustomed henceforth to wear on his helmet."

Another factor in the increasing cult of the Cross must have been the discovery of the relic of the true Cross by Helena, Constantine's mother, on Mount Calvary in A.D. 326, which she subsequently had set up in a basilica near the spot where the relic was found.

From this discovery there arose the Good Friday rite of the adoration of the Cross in the church at Jerusalem, which is described by the lady pilgrim Etheria later in the fourth century.

In the sixth century the relic of the Cross came to be dismembered and broken up into fragments. It was upon the occasion of the reception of one of these fragments at the Monastery of Poitiers on November 19, A.D. 569, that Venantius Fortunatus composed his celebrated hymns in honour of the Cross, *Vexilla regis prodeunt* (The royal banners forward go) and *Pange, lingua, gloriosi proelium certaminis* (Sing, my tongue, the glorious battle). These hymns, which the Church still uses during Passiontide, focus on the mystery of redemption secured through the triumph of the Cross, rather than the feelings and emotions of the beholder of the sufferings of Christ, which characterise most medieval hymns.

In Syria in the second century it seems to have been the custom to indicate the east, towards which the worshippers turned in prayer, by inscribing a cross on the wall. While prayer towards the east may have pre-Christian origins, it also developed a significance connected with the Second Advent, as it was believed that the return of Christ would be heralded in the east by the sign of the Cross in the heavens: "Then will appear the sign of the Son of Man in heaven". Likewise, to pray towards the east in private as well as liturgical devotions was accompanied by the setting up of a cross of wood. So in the apocryphal *Story of John, the Son of Zebedee*, we read, "(John) took a cross of wood and put it up towards the east and kneeled and was praying." Later the conversion of a crowd of people by the apostle is followed by prayer towards the east: "they turned their backs to the west and fell down on their faces before the cross to the east, and were weeping and saying: 'We worship thee, Son of God, who wast suspended on the tree.' And the procurator was lying prostrate before the cross."

# Centenary of Holy Trinity, Monifieth

The people at Holy Trinity Monifieth are looking forward to a special service in December to celebrate 100 years of worship in their present church building.

Holy Trinity Church started out as a Mission led by the Rev'd J.B. Jobberns, the Rector of Holy Rood, Carnoustie in 1903. They used various halls in Monifieth until 1909 when the present church was built.



The minutes of the financial meetings show that fund raising is nothing new. The congregation raised money over several years and finally held a huge bazaar that resulted in the then enormous sum of £700.

Lengthy discussions went in to deciding what materials should be used to construct the church. For

some time an iron church was favoured (these being popular at the time) but this was thought too costly to maintain as they needed to be painted annually. Not being able to afford a stone structure, they decided on brick so we are now blessed with our attractive and easily maintained Mock Tudor building.

The land was purchased at the cost of £300 and the building itself cost £700.

Local firms from Monifieth and Broughty Ferry speedily completed the work and a service of dedication was held on Thursday, 23 December 1909 led by the Primus and Bishop of Brechin, the Most Rev'd W. Robberds.

Our long connection with our friends at Holy Rood, Carnoustie has continued through the years and we have now entered into a closer relationship with the arrival of our shared Rector, the Rev'd Angela Hughes.

We are presently collecting photographs, anecdotes and other memorabilia connected to the first 100 years of Holy Trinity. If anyone in the Diocese has anything that they can share with us we would love to hear from them. (Please contact Linda Walls tel. 01382 533107 or email <lwalls@blueyonder.co.uk>)

On Sunday, 20 December 2009 we will be holding a joint service of celebration at 10.30 a.m. with Holy Rood, Carnoustie at Holy Trinity when Bishop John will preside.

We hope to have on display some items relating to the life of Holy Trinity in the past 100 years.

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## Mario Masuku

Mario Masuku is the leader of PUDEMO (the People's United Democratic Movement of Swaziland). However, political parties have been banned in Swaziland for over twenty years, and PUDEMO was one of four organisations defined as 'terrorist entities' under the terms of the Suppression of Terrorism Act in November last year.

The Suppression of Terrorism Act (STA), which became law in August 2008, carries a definition of terrorist acts so broad that it fails to meet the requirements of legality. Offences created under the Act restrict a wide range of human rights, including freedom of thought, conscience and religion; freedom of expression; freedom of association; and freedom of assembly.

Masuku was arrested, detained and charged under the STA in connection with a speech he

allegedly made at a funeral, under one of the provisions which fails to satisfy the principle of legality. In December the prosecution added an alternate sedition charge. His trial had not begun by the end of the year.

By the end of last year, 16 defendants charged in 2006 with treason had still not been brought to trial. The government had still not published by the end of 2008 the findings of a commission of inquiry into allegations that the 16 men were tortured in pre-trial custody.

Please write courteous letters asking for information about the reasons for Masuku's arrest and the progress of his case, and emphasising your commitment to freedom of thought and expression. Letters should be addressed to any or all of the following:

Prime Minister

Mr Barnabas Sibusiso Dlamini  
P.O. BOX 395  
Mbabane  
Swaziland

Minister for Justice and  
Constitutional Affairs

Mr Ndumiso Mamba  
PO Box 924  
Mbabane  
Swaziland

Minister of Foreign Affairs and  
Trade

Mr Lutfo Dlamini  
PO Box 515  
Mbabane  
Swaziland

Further information is available on  
these websites:

<http://thereport.amnesty.org/en/regions/africa/swaziland>

[http://swaziland.dk/?page\\_id=96](http://swaziland.dk/?page_id=96)

## Diary Roundup

Saturday, 12 September, 1 p.m.

**Lunchtime Concert – Avril Evans & Stephen Armstrong** (*piano duets*)

St Paul's Cathedral, Dundee

Sunday, 20 September, 2 p.m.

**Service for International Day of Prayer for Peace**

At the peace Pole in the grounds of Brechin Cathedral (organised by Brechin Churches Together)

Saturday, 26 September, 10 a.m. - 1 p.m.

**Autumn Sale and Fair**, for St Andrew's Church, Brechin City Hall, Brechin

Saturday, 26 September, 1 p.m.

**Lunchtime Concert – Aisling Agnew** (*flute*)

St Paul's Cathedral, Dundee

Sunday, 27 September, 6 p.m.

**Diocesan Festival Choral Evensong**

with the installation of the Rev'd Sidney Fox as Honorary Canon and re-licensing of Lay Readers and Lay Ministries

St Paul's Cathedral, Dundee

Saturday, 10 October, 1 p.m.

**Lunchtime Concert – Joseph Fleetwood** (*piano*)

St Paul's Cathedral, Dundee

Sunday, 11 October, 11 a.m.

**Harvest Festival**, followed by **Harvest Lunch**

St Mary Magdalene's Church, Dundee

Wednesday, 14 October, 6 p.m.

**Diocesan Synod, Special Meeting**

St James' Church and Hall, Stonehaven

Saturday, 24 October, 1 p.m.

**Lunchtime Concert – Lindsay Martindale & Colin Dundas** (*'cello & piano*)

St Paul's Cathedral, Dundee

Saturday, 7 November, 9.45 - 11.45 a.m.

**Coffee Morning**

St Mary Magdalene's Church, Dundee

Saturday, 7 November, 1 p.m.

**Lunchtime Concert – Jeanne You** (*piano*)

St Paul's Cathedral, Dundee

Saturday, 21 November, 1 p.m.

**Lunchtime Concert – Dundee High School Music Department** (*various ensembles*)

St Paul's Cathedral, Dundee

Monday, 21 December, 7.30 p.m.

**Cecilian Carol Concert**

St Mary Magdalene's Church, Dundee

## SECMA Concert

The Brechin Diocese's branch of the Scottish Episcopal Church Mission Association (LINKS) will be holding

## A Musical Afternoon

**on Tuesday, 13 October from 2 to 4 p.m.**

**at All Souls' Church, Invergowrie**

Entertainment will be provided by

**The Ferryport Fiddlers**

'Bring and Buy' stall to raise funds for SECMA

**Tea and biscuits will be provided**

**All are most welcome**

For further details contact the Diocesan

Correspondent, Rosemary Eddy

01382 667119

## Congratulations

... to Miss Myrtle Healy of Dundee for sending in the winning entry for last edition's crossword. The answers are below for those who still have their old copy. Who will be picked out this time?

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

The next issue of **Grapevine** will be coming out for 29 November 2009.

All articles, letters, comments should be with the Editor by 6 November 2009.

Remember, no article should be longer than 500 words.

The Editor of Grapevine, Beattie Lodge, Laurencekirk, Kincardineshire, AB30 1HJ

(E-mail: <office@brechin.anglican.org> or <mjturner@zoo.co.uk>)