

GRAPES VINE

No 88

Spring 2009

THE MAGAZINE OF THE DIOCESE OF BRECHIN

The Bishop writes:

If you have seen the April Diocesan newsletter (the *Brechin Bulletin*), you will know that I drew attention to poverty in this part of the country and to recent events in Dundee. In particular I mentioned some of *The Courier's* reporting of poverty levels especially among children. In one case, *The Courier* recently reported that there were 14,840 children living in poverty in Dundee, and 8,410 children in Angus.

The Courier's journalist, Graeme Strachan, drew these figures from the *Child Poverty Action Group in Scotland* and they are damning and perhaps dangerous figures. They are damning because they say something about the kind of society in which we live – the extent of unemployment and our apparent inability to do anything. Dangerous, because the levels of unemployment we face now and in the future can only lead to further disaffection and disillusionment.

In many parts of Scotland we are not facing 'occasional' or 'seasonal' unemployment but a substantial long-term reduction in the employment base. Where NCR has pulled out of Dundee they are not, presumably, going to return. Put simply, the number of jobs available is falling. People – especially young people – can find it very hard to get work. Some, as a consequence, simply leave the town or city from which they come, seeking employment elsewhere and leaving behind a growing elderly population. Others, without working parents or peers, have no role models to encourage them. They do not know what it is to have to set an alarm, get up at a specific time of day, go to work, and keep going until it's time to go home.

The chance of a job or even an initial start at work can come as a shock to the system; the pattern of everyday life changes and it can be difficult to adapt and 'hold

down the job'. We cannot entirely blame young people if an older sibling or parent has never done this.

How should we react?

Firstly, we should help and support young people where they work in our local communities. The youngster working in a supermarket checkout, call centre, or local café needs a smile and a word of encouragement from those who shop locally. Local businesses also need our support, especially when prices are a bit higher. The old adage about post offices holds good here: 'Use it – or lose it'. If we want a local shop to stay local and open we cannot complain if we then do all our shopping at the supermarket. Buying local produce, supporting local ventures, being encouraging to the young who are in work is important. The next time you get an unsolicited call from a call centre trying to sell you double

glazing, a new kitchen, or to check up on your bank's services, don't get grumpy and slam the phone down; try being pleasant and encouraging – even if you don't want the services. Remember, there may be a young person on the other end of the line who can't at the moment get a job elsewhere but who is being responsible in trying to hold down a job and bring in an income.

Secondly, where we can, we need to take a wider view of the local economy and ask whether there is anything we can do in our own locality to urge change, and to help provide long-term encouragement to younger people. Could we provide training, further education, job-share, or part-time or voluntary work that would encourage people to be able to take on a responsibility they might not otherwise have? Can we help them improve their 'CV' so that next time they go for a job they can demonstrate a level of responsibility and experience?

On a bigger scale we may have to 'get political' and lobby local authorities and MPs if we feel more could be done in our area to improve the prospect of jobs. It is also about being responsible and encouraging those in our local authorities when they are doing what they can to encourage local investment.

One might argue that Christmas time and 'goodwill to all' would be a better occasion for the writing of this article. But it's all happening now, and Lent and Easter have to deal with the tragedy of human life and the ways in which we can all be caught up in the suffering of others.

So often, conflict in society begins not with mad dictators and their grandiose schemes for territorial expansionism, but from localized poverty of mind and body that leads to dangerous disaffection and disillusionment. Some commentators on modern culture have gone as far as to suggest that the creation of the welfare state in the UK in the aftermath of the Second World War was a deliberate attempt to assuage the real anxieties of a war-weary population, rather than a true humanitarian project for the benefit of all. It is, of course a cynical view. But there are others too, who have claimed that today's disaffected youth can be 'dangerous'. Some will see this as alarmist; others will point to the early deaths of adults and children that come from situations of poverty.

We have a trust that human beings who make up society can be transformed by the teachings of Christ: that common life, citizenship and community can spring from hope in a resurrected Christ, whose very life condemned selfishness and hopelessness, while upholding the blessedness of caring compassion that arises from loving our neighbour.

Our response as disciples is not to set 'conditions' of church or community membership. Not to 'tell' others what they must believe or to 'be transformed themselves first', but to demonstrate in our own life that we are ourselves transformed people. It is God who does the work of conversion. What we are called to do is to love our neighbour. And who is our neighbour? Go and read the story of the Good Samaritan.

+ John

The editor apologises for the non-publication of the Winter 2008 edition, which was due to personal circumstances, but most contributions submitted for that edition are included in this one.

Three Trees

A Reflection for Passiontide

Once upon a time in a forest in Palestine there were three young trees. These trees had been planted at the same time and grew next to each other, and as they grew they used to share their hopes and their dreams for the future. Although they had seen nothing of the world they knew from deep within themselves that something special and wonderful was planned for each one of them.

"I know what I shall be," said the first tree. "I shall be made into royal furniture. I can just see myself as a great throne covered in gold. A great king will sit on me when he receives all his courtiers and subjects and ambassadors. I can't wait for this to happen."

"I also know what will become of me," said the second tree. "I shall be used to make a great ship. I will travel all over the world seeing wonderful, exciting peoples, carrying rich passengers and splendid cargoes. I can't wait to grow up so that I can be cut down and begin this great journey."

But the third tree was different. "I don't want to be cut down," he said. "I want to stay here and provide shade for people to sit in and shelter from the heat. I shall then be a sign pointing them up to heaven and giving them protection from the bad weather on earth."

The day came when the woodcutters arrived in the forest. When they reached the three trees the first two trees were excited. "Hooray," cried the first tree as he fell. "Now I shall go to become a throne for a great king." "Hooray," cried the second as he fell. "Now I shall become a ship to carry great people." "No, no!" screamed the third tree, as the woodcutters started on him. "I

want to stay here and be a protection for families and a sign pointing to God." But woodcutters do not listen to trees, and he fell too.

Unfortunately when the trees were chopped up they turned out not to be very good wood. The first tree did not become a throne in a great palace. But a farmer took parts of his wood and made them into rough farmyard furniture. He was deeply ashamed to find himself carrying hay for animals to eat, stuck in the corner of a dirty stable, until one cold night a small baby was placed in the hay and he found himself bearing the King of all Kings, the Lord of all Lords.

And the second tree did not turn out to be a great ship. He was right, though, that he would become a boat: a small, dirty, fishing boat on a small lake. And he began to smell of the fishermen's feet that walked over him, and of fishes and other filth. He too was ashamed until one day he realised that a new pair of feet were standing on him as the greatest teacher of all time stood in this boat to speak to the crowds of people.

But the third tree had the worst time of it. No one wanted him. Not even the firewood sellers. He lay somehow forgotten in a corner of the yard hoping someone would notice him and use him. And then when someone did take him he wished they hadn't. To his terrible shame and grief, he found soldiers nailing a man to him to hang him up until he died. But as the man hung there the tree realised that after all his great dream had come true. He would stand there for ever casting a shade to shelter people from the storms of life and pointing upwards to heaven and God.

Top Appointment

Dr Joe Morrow, our Diocesan Chancellor, has been appointed by the Scottish Government as the President of the Mental Health Tribunal for Scotland.

This is the top legal job within mental health law in Scotland and places under Dr Morrow's jurisdiction all the Tribunal panels which will deal with any compulsory powers that are being sought in relation to individuals and the care proposed for them within Scotland. His role also extends to the review of all patients detained in hospital on a long-term basis, including those in the State Hospital.

The establishment of the Mental Health Tribunal was seen as marking a fundamental change in the way decisions are made about the compulsory care and treatment of people who suffer from mental disorder. Joe Morrow has been committed to and worked in the Mental Health Law field for nearly twenty years and was the first Director of Angus Mental Health Association, which established a variety of innovative services for people with mental health problems in the community in Angus.

He was previously HM Commissioner for Mental Welfare for Scotland, a post he held for eight years and, during that period, conducted two major Public Inquiries, which changed the approach to, and led to major changes in, Mental Health Law within Scotland.



The Rev'd Scott Rennie from Brechin Cathedral and Father David Mumford from St Andrew's Episcopal Church help hold a rainbow peace flag to celebrate the International Day of Prayer for Peace at the Peace Pole in the cathedral grounds. The day, which is celebrated on 21 September each year, was inaugurated by the World Council of Churches in 2004 and is the same day as the United Nations International Day of Peace.

Brechin Churches Together organised the service as an ecumenical event. Father David Mumford, chair of Brechin Churches Together, said, "The day is an opportunity for churches worldwide to pray and act together to nurture lasting peace in the hearts of people, in their families, communities and in wider society."

God's Golden Acre Revisited

(In the Winter edition of Grapevine 2006 Cheryl Birse gave an extensive write-up on her month-long visit to God's Golden Acre having read a book by the founder, Heather Reynolds, about it and was inspired to go and work there briefly. She now takes up the story.)

On 11 March I returned from a 3-week working visit to God's Golden Acre (G.G.A.) Orphanage, KwaZulu-Natal, South Africa. I was last there in 2006.

My friend, Irene Gillies and I taught First Aid and Resuscitation to all children over 10 years, staff and volunteers. We left all our resources, including Resuscitation Anne dummies, donated by the British Heart Foundation, First Aid books, kits and lesson plans so that regular updates can continue.

The 75 children in G.G.A. are well cared for and their basic needs met, i.e. shelter, warmth, clothing, food, school uniform and fees paid and lots of love.

Not so for children living in the nearby Valley of a Thousand Hills. Outreach work includes delivering food parcels to families living in desperate poverty.

On one such 'food drop' we discovered a young woman in her 20s dying of Aids. She was trying to feed her baby girl, about 3 months of age, who was dehydrated and had a large umbilical hernia. The baby was weak and tired easily. The mother had no formula milk left. She had been unable to register the baby because she did not have the finances to pay for a taxi to the nearest village to do so. The baby was effectively a 'non-person'.

We purchased formula milk and new teats. Heather Reynolds agreed to take this baby into the orphanage if the mother allowed. After a big hug from myself and Irene the last words of this mother were that Karrabo would be taken care of.

We have decided to redirect our fundraising efforts towards the Child Sponsorship Programme. The 'Young Zulu Warriors Choir' from God's Golden Acre is undertaking a U.K. tour this year to raise awareness and much needed funds.

We have organised a concert to be held in the Reid Hall, Forfar on Sunday, 14 June. For more details contact Cheryl Birse on 01356 626282 or via the Rev'd Michael Turner on 01561 377380.

Cheryl Birse

Small is beautiful and effective

Small insects, as those who holiday in the West Highlands know only too well, can pack a punch far greater than their size! So it is for some small congregations – and in the Diocese of Brechin, St Luke's Downfield is clearly one of these, a congregation which proves that not only can 'small be beautiful', but it can also be very effective in mission.

Early in October, I went to conduct their annual Local Collaborative Ministry Review, a time when the congregation, with the help of an external Facilitator, stands back and evaluates the

and interior of the church) has been effected by members of the congregation giving sacrificially of their time, energy and talents, in particular Norman Hammersley, Andrew McHutchinson and Bruce Gowans. The congregation now has an attractive space which it can let out to community groups, and is thinking hard about the kind of outreach into the community it could offer using this asset.

It was clear that not only had energy gone into resurrecting the plant but also into deepening the discipleship of congregational members – through Bible Study, Alpha courses and weekly prayer

many members as possible – so, for instance, there is an excellent worship-leading team, two members of which regularly offer challenging addresses which marry scripture and contemporary experience. Musical styles are many and varied with a Praise Band on guitar and piano offering their gifts on the one hand and a talented organist offering his on the other. "It really is a case of hymns ancient and modern," they joked, "and we are equally comfortable with both; both have their place."

Though small in numbers, this is a congregation that believes that small offerings can blossom into untold blessings, as in the Great Feeding at the lakeside. They have worked hard over the past year at inviting those who live in the vicinity to events such as a Barbecue, an Alpha course, a Carol Service and several imaginative fundraising events, and have not become downcast at the hitherto small response. On the contrary, they are resolved to keep issuing invitations, even to the extent of expanding the distribution to new housing nearby and keeping on thinking 'outside the box' about outreach methods. At the Review, for instance, they discussed ways of following up those who have been bereaved by issuing anniversary cards and an invitation to an All Souls' Service, or perhaps a service of remembrance around Christmas, often a particularly poignant time for those who have lost loved ones.

The author of books on mission, Kennon Callahan, once wrote: "The twenty-first century is the century of small, strong congregations. More people will be drawn to small strong congregations than any other kind of congregation." St Luke's Downfield is definitely one such small, strong congregation – with a powerful story to share.

Anne Tomlinson

Local Collaborative Ministry Officer



steps it has taken along the path of mission and ministry in the previous year. The first thing that struck me on arrival was what an inviting impression the church now gives, with its well-kept lawn, neatly trimmed hedge (which allows one to see the attractive notice-board) and prominent SEC sign. A far cry from its rather more dilapidated appearance only eighteen months ago!

Nine members of the congregation had gathered for the Review – a blend of worship, food and conversation – in the kitchen of their newly renovated church hall; the transformation of this facility (as well as of the organ

meetings. Sunday worship itself also clearly feeds the congregation richly. It was described as a time of 'surprise and teaching' when new things are heard, new truths shared; "No-one ever goes away having been bored at St Luke's!", they said. A wide range of preachers has been invited in over the past year ensuring a variety of homiletical approaches, and the congregation is comfortable with experimenting with participatory and dialogical methods of preaching, styles which sit well with their setting and numbers.

Efforts have been taken to release the liturgical gifts of as

The Church in the Community

Late last year I went to a conference organised by the Church Buildings Renewal Trust. One of the main aims of the Glasgow-based Trust is to promote the conservation of architecturally significant redundant church buildings but it can also advise existing congregations on church maintenance and how to make more viable use of their buildings.

The subject of the conference was, *Use and Re-Use of Rural Church Buildings*. I attended in my capacity as Convener of our Diocesan Buildings Advisory Committee (DBAC) wondering which aspects of the day's discussions I would find most useful and beneficial to me, and ultimately the diocese. I was only too well aware that making churches redundant and finding another use for them are not issues which we are currently facing!

Immediately, however, I was struck by what, to me, emerged as an underlying conference theme: the church in the community. This was first mentioned by the Moderator of the General Assembly of the Church of Scotland, David Lunan, in his introductory address. He said quite plainly, 'the church must serve the community and not the community serve the church'. He stressed how important the 'body language' of churches is. By this, for example, he meant the messages imparted by grounds that are well kept and doors unchained – 'we are open, welcome'; as opposed to long, unkempt grass and padlocked doors which say, 'we are shut, go away'. But he warned that in the midst of trying to respond to the varied needs of the community we mustn't forget the importance of 'sanctuary', and provide that quiet corner of calm and peace.

A most interesting and stimulating account was given by Iain McFadzean the minister of Bankfoot Church, Perthshire. He

began by quoting Jeremiah 29:11:– 'I alone know the plans I have for you, plans to bring you prosperity not disaster, plans to bring about the future you hope for'. His story was of the re-building of Bankfoot Church which was burned down in February 2004; only the shell remains on top of a hill surrounded by a graveyard. The congregation quickly decided that a re-build on the same site was not viable (as there would be terrible access problems due to the hill and graveyard) in the construction phase and also for future use. But out of this dreadful tragedy came a huge opportunity which firstly posed major questions for the congregation, i.e. what are we about? what should we be doing in the church? what do we need from a church building? The congregation also realised they needed to talk to a lot of people and, more importantly, listen. A mission statement was prepared – in essence it was 'to be involved with and in the community'. Their list of requirements expected of a new building and its congregation included: a flexible worship space; a focal point (for the community) with multiple meeting areas; support for young families, children and young adults and the elderly; relevant moral and spiritual guidance and leadership.

The resultant building has a church area, prayer room, commercial kitchen, café, disabled bathing area and day care centre for the elderly. Work on the new building began in June 2007 and was completed by the end of last year. It has a wooden frame and a lot of recycled materials have been used in the construction making it a very eco-friendly building. There are two wind generators which supply the ground source heat pump which heats the building and the type of window glass used reduces the amount of heat loss but lets in lots of light. For further information go to www.bankfootchurch.org.uk

Another significant address was given by John Hume, a retired Chief Inspector with Historic Scotland. He talked about the variety of ways in which redundant church buildings have been re-used. He also posed several questions including, should national government put money into a trust fund to finance the retention of rural churches? and, does the church have a role in the community? The overwhelming answer from the conference to both these questions was ... Yes!

I write this short piece the day after having attended Diocesan Synod during which I presented the DBAC report. The committee dealt with an increased number of applications last year. Some were for the removal of pews to allow for more flexible use of space or to accommodate wheelchair users. The most ambitious was a two phase project at St Ternan's, Muchalls, firstly to extend the loop hearing system and to install a new, efficient and eco-friendly heating system and secondly to build an extension on the north side of the church. All of these projects both large and small are enabling churches to be fit for purpose and to better serve the community.

Of course most charges already carry out a rich variety of work within their respective communities and at diocesan level we benefit from the work of both the Diocesan Mission Officer and the Mission and Ministry Board's Church in Society Action Group. All of this enriching activity is to be applauded, commended and supported by every one of us.

Lisbeth M. Thoms

A Child's Prayer

Dear God,

I bet it is very hard for you to love
all of everybody in the whole world.
There are only 4 people in our family
and I can never do it.

Nan

Homily preached by the Provost at the Installation of the Very Rev'd David Mumford as Dean of Brechin, 23 November 2008

William Laud, Archbishop of Canterbury, as he prepared himself in January 1645 to be beheaded on Tower Hill said: "This is an uncomfortable place in which to preach"!

On the contrary, in many ways for me, this is an increasingly comfortable place for me to preach. I am getting used to my surroundings, but for us this evening there is a certain discomfiture in the absence of our Bishop.

The Installation of our new Dean has been organised in some haste in order to ensure a degree of continuity in the administration and care of the Diocese during the Bishop's illness.

It is a testing time for us, and I ask your prayers for David as he takes up his new role in such difficult circumstances, for the Chapter too as we assist him; but most important of all for John, along with his family, that God will strengthen and support them; and we ask that he will shortly be returned to us with all his characteristic vim and vigour, from which we have so benefited in the past three years as our Bishop.

When Archibald Campbell Tait, one of the many Scotsmen to go ultimately to Canterbury was made Dean of Carlisle, he received a letter from a friend encouraging him to excel in his new position:

"I do hope that in your hands the post of Dean will prove not to be a completely useless office. For it seems to me that if a man has judgement and courage, a Dean might prove an invaluable person."

Judgement and courage are doubtless two qualities of which you will need a great deal, David, in the time that lies ahead: qualities which pertain not simply to the successful exercise of your new office as Dean of Brechin, but to all of us in our vocation as Christian people.

It does not simply fall on the shoulders of the Bishop, or the Dean, or the Provost or the

Canons, to be interpreters of God's presence like Daniel in the First Lesson this evening, or feeders of God's people like Jesus himself in the Second: these are essential marks of the vocation to which each of us here tonight is called.



The Scottish Episcopal Church as an ordered Church sets people apart for specific purposes: we have an ordered (ordained) ministry. We differentiate roles and functions, but it is the role and function of every Christian to live the gospel and to show judgement and courage in so doing, both within and beyond the walls of the church as we engage in the journey of life. As a Diocesan family that is our calling in this part of the east of Scotland, and on occasions like this we do well to remind ourselves of that fact.

Interpreting the presence of God in our contemporary world, showing people around us that God is here in our midst, and feeding others with the generous love that flows from the creative and transforming force whom we know as God is no mean feat, and it takes a great deal of both judgement and courage to do that to any effect.

We live in a world which we are told is increasingly secularised. People are shut off from the Church and its message. As Christians we are regarded almost

as freaks, and no-sayers. Perhaps you recall Edina from *Ab Fab* the other week, complaining to her dowdy Christian daughter Saffy: "It's bad enough being a Christian; but do you have to go about looking like one too?"!

Because the Church has lacked good judgement, and because of our lack of courage and faith in the all-embracing love of God we have pulled up the drawbridge, mounted the stockade and arguably lost the plot as we have presented the Christian religion to the world outside merely as a set of doctrines to be believed, rules to be kept, laws to be obeyed, boxes to be ticked, sins to be owned up to and respectabilities to be aspired to.

It may well be that the story told in the First Lesson this evening has given us the stock phrase: "The writing is on the wall". If you were to believe some statisticians of declining church numbers you could be forgiven for believing that indeed for the Church the writing **is** on the wall, Mene Mene, Tekel Upharsin: You have been weighed in the balance and found wanting.

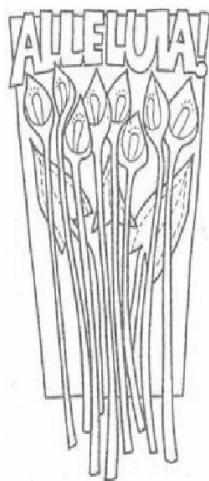
And so it is incumbent upon us all as individuals, as separate congregations and as a Diocesan family to ensure that we have the good judgement and the courage to let ourselves go into God. Our true vocation is to engage with the world; to show those around us by our loving and our generosity and our openness that God is still around, still in business; that the whole created order is an outpouring of love, which is for everyone: regardless of race, colour, gender, sexuality or religious creed; and to interpret God in a 21st century way, so that the 21st century society in which we live might be welcomed at the table: and so welcomed, might be fed and fed to the full on the undying and all encompassing love of God. And who knows, we might even find that we start to enjoy ourselves in the process!!

Easter (Waiting for the Kingfisher)

In the beginning
The Lord God planted a garden
Facing the rising sun.
Adam was the gardener,
And all was very good
Until, worming its way
Into his mind the idea
Came that he could
Do things his way.

And the rest was trouble.

But in another garden,
The risen Son, Adam renewed,
Appearing as a gardener
Brought new beginning,
Showed that through God's grace
All can be life.



☐ Third
☐ Sunday



Diocesan
Youth
Action
Group

for secondary school age
meeting monthly on the
Third Sunday in St Paul's
Cathedral from 6.30 to
8.15 p.m.

19 April – "Questions in Faith", *tackling questions surrounding faith*

17 May – "Keeping in Faith", *faith in love, life & relationships including watching the film Keeping The Faith*

21 June – "Feasting in Faith" ... *summer barbeque*

For more information contact:

Steven Cassells, Doug Aitken or Gordon Aitken
Telephones: 01382 525229, 01382 827492

SIR LEWIS ROBERTSON, R.I.P.

A bidding prayer in the Scottish Prayer Book contains the petition "that there may never be wanting a supply of fit persons to serve God in Church and State". Sir Lewis Robertson who died on 24 November 2008 was pre-eminently one such person, whose involvement in national and business life extended far beyond Scotland.

Born in Dundee in 1922 and educated at Glenalmond, he began studying accountancy before war service in RAF intelligence curtailed his apprenticeship. After the war, he returned to Dundee to join the family jute business where he remained for more than twenty years becoming chairman in 1968. He left the company in 1970 after a boardroom dispute and began a new career as a corporate recovery specialist.

He was to become Britain's foremost company doctor. His successes in this field included many household names – amongst them Grampian Holdings, Triplex, Lilley plc and Stakis Ltd. His great organisational ability

was recognised whilst he was still working in the jute industry and led to a number of national appointments. He joined the Monopolies Commission, the Scottish Post Office and the Eastern Regional Health Board. These were to be followed later by the chairmanship of Girobank Scotland; of the Dundee University Court, the Carnegie Trust for the Universities of Scotland, the Scottish Arts Council and the Treasurership of the Royal Society of Edinburgh. He served for four years as Chief Executive of the Scottish Development Agency.

Lewis's contributions to national life were recognised by the award of a CBE in 1967 and a knighthood in 1991. As well as an honorary Fellowship of the Royal College of Surgeons of Edinburgh he was awarded honorary doctorates from five Scottish Universities.

His place in the life of the Episcopal Church was equally remarkable. For twenty years he was a member of the Provincial Synod and a director of the

Scottish Episcopal Church Nominees. Perhaps his most notable contribution was as the first chairman of the Provincial Policy Committee from 1974 to 1976. His experience and expertise helped to inject an element of urgency and realism to meet the challenges of those years, not altogether dissimilar from those of today.

Sir Lewis was a lifelong communicant and was seldom absent from the early morning Sunday Eucharist in St. Paul's Cathedral, Dundee and later in St. Mary's Cathedral, Edinburgh. He greatly valued the sacraments of the Church, and his Christian faith was a kind of sat-nav for his life and work. He had an incisive mind and was a prodigious worker. He did not suffer fools gladly and could, on occasions, be abrasive. But his friendships were enduring and enriching. He enjoyed, and enjoyed sharing, good food, good wine and good conversation. He had a passion, too, for anything connected with Italy.

Rt Rev Edward Luscombe

REPORT FROM PARTNERS IN WORLD MISSION CONFERENCE

NOVEMBER 2008

This is the second PWM conference I have been able to attend. Last year the conference concentrated on the Pre-Lambeth Hospitality Initiative. This year the agenda was to look back at this and the Lambeth Conference – their successes and where we go from here.

Bishop Mike Hill, Bishop of Bristol and chair of PWM, introduced us to Archbishop Valentino Mokiwa of Tanzania and Bishop of Dar-Es-Salaam, Bishop Idris Jones, our Primus, and his wife Alison, who were to tell us about their stories of the Lambeth Conference and lead us in worship. We were also introduced to the mission agencies who were present and who partly funded the conference.

We received a message via DVD from Archbishop Rowan Williams telling us how important the Hospitality Initiative had been and the contribution it had made to the success of the conference itself.

Clare Amos, Director of Theological Studies at the Anglican Communion Office, led us in a Bible reflection on the “I AM” teaching of Jesus from St John’s gospel. This was the same theme used in the Lambeth Bible Studies. We learnt of the connection to Exodus where God (Yahweh) says “I AM” and of His vulnerability by disclosing who He is. There are several references in John’s gospel to the “I AM” teachings.

We were allocated to base groups which were used throughout the conference to discuss various questions: “How was it for you? What might we learn for the future?”; “What messages does it offer the church?”; “How might the church respond?”; “How do we respond?”; “Where do we go from here? – an agenda for action”. We talked about what a great experience the hospitality initiative had been for each of the

dioceses and of the privilege of being able to welcome bishops and their spouses from so many different parts of the world.

This was followed by a celebration dinner. Afterwards we were able to hear firsthand from Bishop Idris, Alison, Archbishop Valentino and Bishop Mike about their experiences at the conference itself. Without exception everyone had enjoyed the experience and found it very positive and enriching and they have been able to take many memories away with them.

Bishop Mike was the only bishop to have also been at Lambeth 1998 so was able to compare the two: 1998 was terrible! He told us a story of how he had gone into a Canterbury pub dressed in mufti only to be addressed by the landlord “Are you one of ‘them’ from up the hill? What are you all doing up there anyhow?” He was quite taken aback as he hadn’t thought he could be so easily identified as a bishop. The landlord disappeared only to return with a photograph taken at the first Lambeth conference in 1867.

If you have read accounts from Inspires about the Lambeth conference from our own and some of the other Scottish bishops you will have heard about the Indaba groups. These groups were used to discuss many different topics and proved to be a very helpful way for everyone to be heard and be listened to in a safe space. The template for the Indaba groups used at Lambeth was taken from Southern Africa. Archbishop Valentino told us in West Africa Indaba groups are a talking and, more importantly, a decision-making process and continue until a final outcome is reached. Maybe we could use this template for making decisions in our own churches!

Bishop Idris (using the Scottish Liturgy) and Archbishop Valentino

officiated at our Eucharistic services. Other services were led by Rob Jones, Geoff Weaver and Chris Chivers from the Anglican Communion. The music used came from many different parts of the world.

We discussed the Millennium Development Goals and how we can incorporate them within the five marks of mission and the place of the mission agencies and what focus we can give them in our own dioceses. We need to be open as to how we look at the Bible, engage with it and be able to meet the challenge it gives us. There was a feeling of a lack of sharing of knowledge from our priests – most have been highly educated and many have been to theological colleges. This knowledge needs to be passed on. We were reminded more than once that education is freedom – not only in the third world but here as well. There is a need to rebuild trust and to create a climate where we can work and walk together – open hospitality. Jesus reconciled us to God without any pre-conditions. Mission is not an extra but an integral part of our church life. Small beginnings can lead to so much more.

Tim Dakin from the Church Missionary Society (CMS) was also at GAFCON (the conference held in Jerusalem by those bishops who felt unable to attend Lambeth, although some came to both), which had been a very good and positive experience and full of energy. We need to use their energy to refresh ours. We were told the mission agencies were very good at edgy pioneering stuff, like setting up new churches and establishing them. Once established they are then ready for a diocesan link. It was stressed prayer was the most important part of any link as it can so easily become a two- or even (as in our own diocese) three-way link.

In our base group was a priest from Trichy Tanjore in Southern

India who is now working in a very poor parish of people mainly of white origin in the Leicester diocese. Over the course of our base group discussions we found ourselves being drawn into his observations of his life as a priest in India compared to those in this country. In India evangelism is considered to be very important; the church there provides free education and health care and everyone who benefits is told about God's love for them. Suresh had been to Leicester before when completing his studies some

years previously; this however had not prepared him for the poverty he found when he returned this year. He was and still is amazed how few have heard about Jesus, let alone know who or what he is. In his own country, which is mainly Hindu he is certain there is a great need for mission – to tell people the Good News and this he has found to be the case here. We were all fascinated by this, as we were talking about how we could share God's love with others. A few of us felt it could be expressed as

much by what we do as by what we say. We learnt much about the caste system and how hierarchical it is and of the disbelief of his fellow countrymen would have to discover there is poverty and deprivation in this country as well.

The conference was friendly and very informative; and it was able to give new insights into the mission agencies and how we can and should be working with them together with our diocesan links.

*Angela Kilby
World Church and Link Diocese*

Mothers' Union at Broughty Ferry

On 23 September 2008 the Mothers' Union at St Mary's, Broughty Ferry celebrated their 50th anniversary. The occasion was marked with a church service at which the Diocesan Chaplain, the Rev'd Dr Marion Keston, presided and Bishop John Mantle was the guest preacher. He challenged the Mothers' Union to support their clergy in the preparation of couples for marriage. "The Mothers' Union has a great deal to offer in helping young couples and supporting their clergy."



Afterwards, along with members from the other branches, we enjoyed a buffet lunch. The photo shows a cake being cut by Mrs Betty Forsyth, one of the founder members, Mrs Betty Kiddie, at one time Diocesan President of Brechin Diocese, who on the day was celebrating her 94th birthday, and Mrs Rosemary Stirling, Branch Leader, looking on. We concluded with Mrs Helen Gardiner, who writes as a farmer's wife in *The Courier*, giving us a light-hearted look at events which took place 50 years ago.

Twenty-four years ago when St Mary's M. U. was the only remaining branch in the Diocese of Brechin, we were warmly welcomed into the fold of the Diocese of St Andrews, Dunkeld and Dunblane. Four years ago the branch at St Mary the Virgin, Arbroath was re-instated. Both branches are affiliated to St Andrews Diocese. This enables us to function much more effectively and enjoy a wider fellowship.

Rosemary Stirling

The Year of Paul

The last in the "Talking around..." series will take place in St Paul's Cathedral on

**Friday, 24 April 2009
at 7.30 p.m.**

The Rt Rev'd Stephen Cottrell
will be

Talking around mission

Bishop Cottrell is Bishop of Reading in the Diocese of Oxford. A former Missioner in both the Diocese of Wakefield and then of Peterborough, he is a much sought after authority on Mission. Who better to conclude our talks around St. Paul than Bishop Stephen, on Paul's missionary activity and how that presents a challenge to us in our own day to spread the gospel and build God's Kingdom with a talk entitled: "We're all Athenians now! Learning from Paul's missionary journeys how to be a missionary church."



Booking at St Drostan's Lodge

The Trustees have decided to maintain the existing fees for 2009 and 2010, at £12 per person per night for members of Brechin Diocese and £15 per person per night for others. This makes the Lodge exceptional value for short group breaks, vestry away-days and family holidays.

By visiting the website <www.thedioceseofbrechin.org> you will be able to navigate and see full details of the Lodge, and remaining available dates for 2009. Booking for 2010 is open from 1 April 2009.

If you wish to make a booking, or for more information, contact the Rev'd Jane Nelson, tel. 01569 730967, or email; <stdrostansbook@btinternet.com>.

Apostolic Order

Bishops are crucial in an Episcopal Church. Coming to Scotland from the Old Catholic Church in the Netherlands, a Church which highly values the episcopacy, I sometimes feel that the SEC is insufficiently proud of its Episcopalian nature.

The Trinity is one starting point. Three persons, separate yet bound together by love – a love which flows out to enfold all creation. Three persons in communion with each other, looking to reconcile all people and the whole created order and bring them within that communion. Our salvation is full communion with God, with our neighbours and with our fellow Christians.

The Church can also be seen as part of the communion of saints, called to be a sign and an instrument of the kingdom: a sign insofar as the church in its own relationships shows forth the love and the glory of God; an instrument insofar as the Church witnesses and acts in a sinful world in the light of the kingdom that is promised.

We are called to follow Jesus as individuals in relationship. We are very different people in very different situations but we are all called to be bound together by love and show mutual respect, forbearance and charity in our relations one with another.

Bishops, priests and deacons are here to help the people of God on their pilgrimage towards God. God, who knows our needs, has given us the gift of orders that we may be strengthened and sustained on our pilgrimage.

The first apostles appointed deacons. The apostle Paul could write of himself as a Father-in-God to a particular congregation (1 Corinthians 4:15) He exercised oversight and appointed presbyters in local congregations. There was no clear pattern of church

governance in those first years after Christ's death and resurrection. Jerusalem seems to have been the responsibility of James, the brother of the Lord. Ephesus had a group of presbyters under the supervision of Paul. The church in Philippi had bishops and deacons. By the time of the pastoral letters (1 & 2 Timothy and Titus) a pattern of single bishops and multiple presbyters seems to be developing. Between 60 and 120 A.D. a clear pattern emerged of a single bishop in a see with multiple priests and deacons. This occurred earlier in Syria (Ignatius of Antioch) and perhaps later in Alexandria. As local churches grew in numbers, so priests were ordained to minister to additional congregations. The bishop shared the cure of souls and ordained priests to celebrate the Eucharist.

This pattern of church governance can be seen as the way in which the Holy Spirit, working through the people of God in the first centuries, safeguarded apostolic order.

Within this framework the bishop has a number of important tasks and responsibilities.

The bishop is the focus of unity at the local level. The fullness and catholicity of the local church is exemplified in a Eucharist celebrated by the bishop in the presence of diocesan priests, deacons and laity – the people of God in the see. The local church, understood as the diocese, is the basic ecclesiological entity.

The bishop is the link to the wider church through relationships with other bishops. Local churches do not exist in isolation. As well as not being isolated in space, the local church is not isolated in time. A succession of bishops ensures fidelity over time to the apostolic tradition and teaching so that what is proclaimed is sufficient for salvation. Episcopal receptive-

ness to the power of the Spirit is made easier when bishops gather together. Cyprian talked of the plenitude of Episcopal charism when bishops are joined together. Part of the Episcopal charism is a special responsibility for safeguarding the faith.

The structure of bishop in synod, whereby presbyters and laity are involved in church governance but on crucial issues there is voting by houses, preserves the bishop's responsibility for safeguarding the faith.

The bishop in a profound way represents the diocese. The relationship of a bishop to the diocese is much more than just a function of oversight. Instead it at times comes close to being a marriage – the bishop wedded to the diocese. The bishop has pastoral care and responsibility for all in the diocese and the bishop's crozier symbolises the task of shepherding. The bishop shares pastoral care (the cure of souls) with others, especially those ordained to act as priests.

The method of selection of a new bishop, whereby the person is proposed by the clergy and laity of the diocese but that proposal has to be ratified by the other bishops, is a process that ensures both the local and the universal aspects of the church are involved.

The gift of orders is a gift that the Episcopal Church has to bring to any further moves towards visible unity of Christians. In the present dispensation bishops are essential for the wellbeing of the people of God and are the guarantee that the local church is both part of and embodies the church universal.

The SEC should celebrate its commitment to Apostolic Order and its continuing witness to episcopacy.

Rev'd David Mumford



"Easter Morning"
by James Janknegt

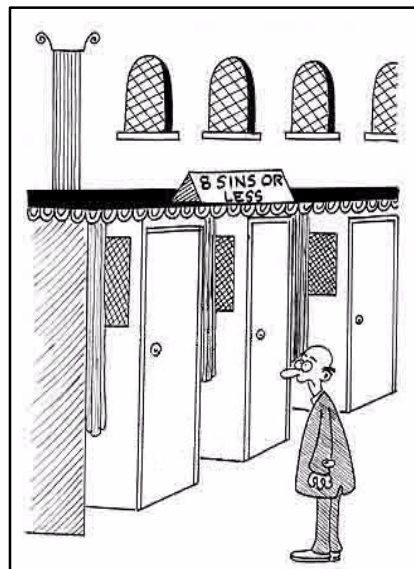
Easter Evening

Stay with us, Lord,
for the day is far spent
and we have not yet recognized your face
in each of our brothers and sisters.

Stay with us, Lord,
for the day is far spent
and we have not yet shared your bread
in grace with our brothers and sisters.

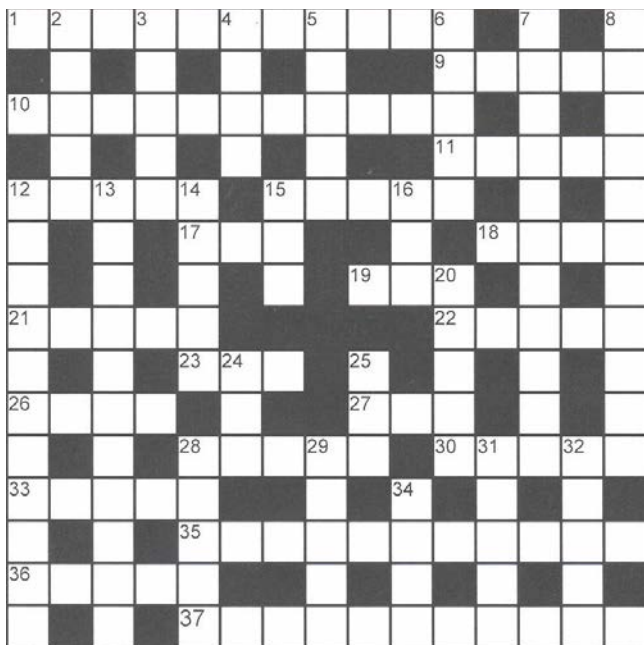
Stay with us, Lord,
for the day is far spent
and we have not yet listened to your Word
in the words of our brothers and sisters.

Stay with us, Lord,
because our very night becomes day
when you are there.



CRYPTIC PRIZE CROSSWORD

Another chance to exercise the grey cells! Send your entries in to the editor at the address on the back page by Wednesday, 29 July at the latest and make sure you put your own name and address in the box provided. A small prize will be given to the sender of the first correct answer opened as well as the honour of seeing your name in print in the next edition of Grapevine.



CLUES ACROSS:

- 1 In this the last four are often reflected (5,5)
- 9 Examination resit gives different levels (5)
- 10 A sailor dabbling in a Haitian cult loses a couple of ducks on a miserable journey (3,8)
- 11 A great girl (5)
- 12 Cis meets recovering alcoholics to get her man (5)
- 15 Outline a new phase (5)
- 17 What to drink in Palestine (3)
- 18 Failings in social security? (4)
- 19 Solid or liquid nourishment? (3)
- 21 No flight from this debt (5)
- 22 My tan is so smooth (5)
- 23 Stick to stick in (3)
- 26 Transport back from the market (4)
- 27 I am my own friend (3)

- 28 Did they hound you before the Nazi military? After as well! (5)
- 30 A cone can float (5)
- 33 Backward Canadian cad is a parasite (5)
- 35 Can't stand a profit? (11)
- 36 Understood that I enter the Isle of Man race in the middle of a hundred (5)
- 37 Is Darwin one of those who start to cook in the oven? (11)

CLUES DOWN:

- 2 The offspring of a man who is a confused knight (5)
- 3 I leave a void filled with potassium. Prost! (5)
- 4 The flower for my lady (4)
- 5 Wood support for fifty (5)
- 6 As you like it the whole of Shakespeare's world (5)
- 7 Well said (11)
- 8 Kill a couple of idiots in a team missing its mother (11)
- 12 I trail Tommy into endless life (11)
- 13 On balance I'm against a point, but there are conflicting feelings (11)
- 14 Vehicle to move freight (5)
- 15 After the game, place before the match (3)
- 16 The black and white bird has lost its periodical but not the pastry (3)
- 20 It's clear the snake is in charge (5)
- 24 Atmospheric melody (3)
- 25 24 down has lots of it (3)
- 28 Picture the warmth in the Post Office (5)
- 29 A little shoot from Spanish equipment (5)
- 31 Belonging to but separate from (5)
- 32 Vehicle out of stock? No, a 13½ inch statuette (5)
- 34 A sip will give you grief (4)

Name

Address

Hospitals and the Christian Heritage

Hospitals began in the eastern part of the Christian Church, inspired by Christ's example of serving and caring for the poor, the sick and the needy. They spread rapidly to the West and were closely associated with religious orders and their duty to offer hospitality to any in need.

The oldest hospital in the land, I believe, is in Rochester, and it is called St Bartholomew's, like its more famous namesake in London. The names – St Thomas's, St Richard's, St Mary's – betray their origins, and quite often these foundations continue to have connections with the Church.

How is it, then, that the Christian faith is becoming more and more marginal in the very places that owe their origin to it? Why are chapels being replaced by "multi-faith rooms" and how can it be that a nurse, Caroline Petrie, can be suspended for offering to pray for a patient who could have said – and did indeed say – "No, thank you"?

Praise be! Mrs Petrie is being allowed to return to work – but are other people vulnerable to the same kind of treatment? People's personal beliefs and their professional practice are often closely inter-related. Of all professions, nursing is one that is firmly rooted in the Christian tradition.

It arose first in the religious orders, and, although it began to become secularised after the Reformation, its Christian foundations were rediscovered by people such as Florence Nightingale – the founder, in many ways, of modern nursing.

During a visit to Egypt, she studied the work of the Sisters of Charity at Alexandria and also of the order of deaconesses in Germany. While in the Crimea, she is known to have prayed for the soldiers who were her

patients. It was her inspiration that led to the training of nurses in a systematic way in this country, and she was hugely influential in the increase of Christian medical missions in Africa, Asia and elsewhere.

In many parts of the world, these missions pioneered the practice of modern medicine and, especially, the training and use of nurses in hospitals. This debt is widely acknowledged in the countries concerned.

How ironic that it is in Britain that a nurse is threatened with the loss of her job for offering to pray for someone who was unwell – especially when prayer at the beginning of work was routine for nurses in many British hospitals right up to the 1960s. Indeed, in the NHS itself spiritual care is widely recognised as part of caring for the whole person.

More and more evidence is available that spiritual beliefs and prayers have a positive effect on patients and their sense of well-being. Chaplains and others are employed to deliver appropriate care to staff, relatives and patients. This is especially so at times of bereavement or of a local or national emergency, but it is not, of course, limited to such occasions.

It may be, however, that political correctness is restricting even the role of chaplains and of the volunteers who work with them. It is no longer enough, it seems, for the chaplain to be able to visit people who have declared their faith on admission. The chaplain may not be allowed access to such data on confidentiality grounds (in which case why gather it in the first place?), and patients may actively have to request the services of a chaplain or volunteer before they can have access to them. Why cannot consent for access by chaplains, for example, be taken

at the same time as information about religious allegiance?

The arrival of people of other faiths provided chaplains with an opportunity for Christian hospitality by making sure that such people had access to a spiritual leader from their own tradition and had their spiritual needs met. This has now mutated into the closure of chapels, the retrenchment of a distinctively Christian chaplaincy and the advent of a doctrinaire multi-faithism.

Let me say immediately that this has little to do with people of other faiths, who have no objection to chapels and chaplains, as long as their own needs are met, and everything to do with secularist agendas that marginalise all faith but seem especially hostile to Christianity.

It seems certain that no other faith would be subjected to such strictures and, indeed, to the benign neglect to which the churches have become accustomed.

A place for Christians in the public square must be reclaimed. We should be able to contribute to public discussion about the beginnings of life and its end, the structure of the family, the building of community, justice for the poor, company for the lonely and, especially, the care of the sick, the dying and the bereaved.

It is time for a movement of Christians that will put the Christian case vigorously in public debate, that will remind the nation of its Christian heritage, that will make a difference where there is human need and, yes, that will commit itself to prayer in schools, hospitals, prisons, workplaces, Parliament and the streets so that people may experience again the blessing of God on this country.

*Michael Nazir-Ali
Bishop of Rochester*

Report from the Diocesan Synod 2009

Members of the Diocesan Synod of Brechin, meeting at the Anglican Chaplaincy at the University of Dundee on Saturday, 7 March began with prayer to remain awake and alert. The theme of watchfulness as being necessary for living the Gospel was continued by Bishop John both in his sermon and in his charge to Synod. The theme also ran through presentations later in the day.

celebrate the ways that they are 'being church' in society.

There was a presentation about the summer youth event at Glenalmond and Synod members were encouraged to spread the word to all young people about the monthly 'Third Sunday' meeting for young people at the Cathedral.

The newly updated diocesan website will be available soon and can be used to find out information

The hope is to achieve these goals by 2015 but to do this requires help and action from everyone. Further information can be found on a leaflet from the General Synod Office or from the website <www.mdgmonitor.org>.

The SEC provincial conference is to be held in Aviemore in October 2009 and its theme is Living Well. This will encompass the five marks of mission, based on the gospel account of Jesus' meeting the women at the well, and the main speaker is to be Bishop Stephen Cotterell. The other speakers are the Rev'd Eric Cramm and Annabel Goldie MSP. It is hoped that at least one member from each congregation will be able to attend and help with funding is available. More details can be found on the SEC website.

The Rev'd Canon Fay Lamont, the Diocesan Mission Officer, gave an inspiring talk developing the theme of living the gospel where we are, focusing on faith in the work place. She interviewed 3 people who talked about how God helps them in their daily lives and how church prepares them for the working week. She left us with a question we could ask each day 'Lord, how can I make a difference today?'

Bishop John gave a review of the year since the last synod emphasising that the diocese is financially sound, has filled or will fill a number of vacant charges and that the model developed in the diocese for dealing with vacancies is being looked at by other dioceses in Scotland. The Bishop returned to the theme of being alert to live out our faith in daily life.

Synod ended with good wishes being given to the Rev David Shepherd as he celebrates 40 years in the priesthood and a gift being given to Bishop John and Jill on the occasion of their upcoming ruby wedding.

Fr Clive & Katie Clapson



Synod members attentive to the presentation of reports

The morning was spent on the usual business of Synod, with reports and elections. Diocesan income has suffered as a result of the lowering of interest rates and the fall in share prices and we were assured that restraint will be applied to diocesan spending this year. Congregations were thanked for the payment of their quota for last year and it was pointed out that this year's quota has only gone up by 0.89%.

Judy Robinson was thanked for all her work over the years for the diocese and especially on the Property Committee.

Congregations were encouraged to look at what they are doing in their communities to reach out to those around them and to

or to contact the various diocesan committees.

Synod heard about MiDGies: the Millennium Development Goals which the SEC is supporting and working towards along with the rest of the world. The 8 goals agreed in 2000 are:

- 1) eradicate extreme poverty and hunger,
- 2) achieve universal primary education,
- 3) promote gender equality and empower women,
- 4) reduce child poverty,
- 5) improve maternal health,
- 6) combat HIV/AIDS, malaria and other diseases,
- 7) ensure environmental sustainability; and
- 8) global partnership for development.

The Address *(abbreviated)* given at the Funeral of the Rev'd John Blair Hardie

by the Right Rev. L. E. Luscombe

John Blair Hardie, a priest of the Church of God, died peacefully early on Sunday morning, 19 October 2008 at his home, surrounded by his family, anointed and commended to God in prayer.

Father Ian Hardie, as he was known here in St. Salvador's, was born in London in 1916. His 92 years marked not only a long life, but a very full life – much of it spent in the service of God and of his fellow men and women. He came of Scottish parents and had been brought up a Presbyterian.

In 1938, Ian qualified as a dental surgeon with the Royal College of Surgeons in England, where he had trained at Guy's Hospital in London and where he met Margaret. They were married in September 1939. Sadly, Margaret predeceased him after 54 years of marriage.

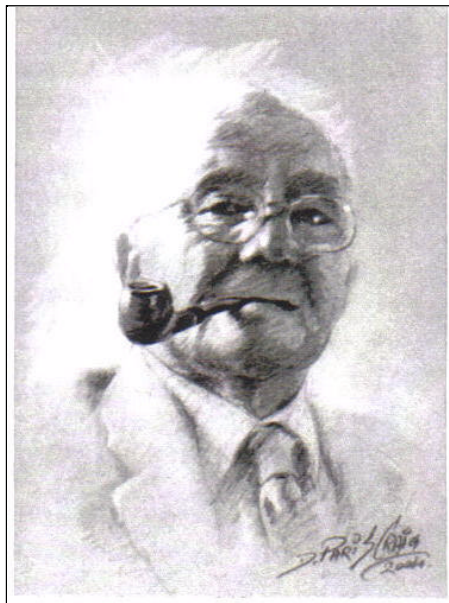
After qualifying, he joined the Royal Army Dental Corps and was sent out to the West Indies. He was joined by Margaret in Jamaica, and there Gillian was born. On return they stayed in Edinburgh, and at a Midnight Mass in St John's, Princes Street Ian decided to become an Anglican. However, he was very soon posted to Naples, where he was confirmed by the Archbishop of York visiting the troops in Italy.

In Italy, Ian became part of the team undertaking maxillo-facial restoration. For his services in this specialised field of reconstructive surgery he was awarded the MBE and later became a Fellow in Dental Surgery of the Royal College of Surgeons in Edinburgh.

After leaving the army in 1969 he purchased the dental practice in Montrose; and he and the family spent the next 25 years in that burgh. The family had grown with the addition of Angus and Richard.

Montrose was an ideal place for Ian to indulge his outdoor pursuits – shooting, fishing, golf and hill walking. Ian was an avid

fisherman. His record catch was a salmon weighing thirty-five pounds. Friends and family benefited of these fishing outings. In fact when Gillian was married, no less than a hundred guests were able to feed on Ian's salmon.



He became active in the Montrose community serving for a time as a councillor. He was on the council of the British Dental Association, on the General Dental Council, as well as a member of the Health Service Council for Scotland. And Ian and Margaret became much involved in the life of St Mary's and St Peter's there.

He retired in 1973 from the dental practice and bought a house in Dundee and a flat in Edinburgh. Aged 57 he began training for the non-stipendiary ministry, so fulfilling a vocation of which he had become increasingly conscious. At the same time he was appointed as a consultant for Edinburgh Dental Day Hospital at the Western General.

In 1976 he was made deacon in St. Paul's Cathedral, Dundee. I ordained him as a priest later that year. With the words "Take thou authority to preach the Word of God and to minister the Holy Sacraments in the Congregation where thou shalt be lawfully

appointed thereunto" he began 32 years of priesthood here in the Diocese of Brechin. The preacher at that ordination was his son-in-law, the Rev'd Ian Davidson.

He began his ministry as a chaplain in the Cathedral and then spent five years as priest-in-charge of St. Martin's in the Hilltown. The next five years were spent back at the Cathedral where he had become a valued member of the team. He retired for a second time at the age of seventy, but not from exercising his ministry. He went to assist at the Church of the Holy Rood in Carnoustie, and then latterly here in St. Salvador's, regularly celebrating the Eucharist on Tuesday mornings as long as he was able. This was sometimes to the alarm of the congregation, when he genuflected before the altar; but he never fell.

Ian was very much a traditionalist at heart. He stuck rigidly to those twin principles of the Episcopal Church – Evangelical Truth and Apostolic Order. It was natural, then, that he should have found himself totally at home in this church with its tradition of worship.

He married Rachel in 1994 and they enjoyed 14 years of life together, despite the fact that Ian had to contend at various times with serious illnesses, all borne with fortitude and with good humour. He was blessed, too, in the love of his family which was mutual: his three children and five grandchildren together with his extended family.

At his ordination as a priest, Fr Ian Hardie was exhorted to preach the Word of God – the proclamation of the Good News of Christ crucified and risen. The Good News of the Lord who promised "Because I live, you shall live also"; the Lord of the dead as well as of the living; the Lord into whose hands we commend the soul of Ian, his servant and priest.

Pork Pies to Tulips...

...Cotton Mills to Jute

Sketching one's story is, for some of us, seldom a straightforward matter. Some have commented that if I were to write up the script of my life so far and send it to the BBC for dramatisation, they might say, "We're terribly sorry, we can't use this, it's too far-fetched". Maybe; who knows? What I do know is that God has called me on a pilgrimage which has taken to many places and allowed me to grow through many and varied situations and alongside some wonderfully encouraging (and challenging!) people. The Gospel of Providence has always held true – God has always provided very little of what I wanted, but everything I have needed.

I grew up in Melton Mowbray, Leicestershire (home of the pork pie), but have lived in a variety of places since leaving home in 1989, including Hereford, London, Croydon, Hull, Lincoln, Spalding (home of the tulip), Oldham (Lowry 'Cotton Mill Country') and now Broughty Ferry with its jute history.

My professional background was in primary education. Having taught in the London Borough of Redbridge, and Bicester in Oxfordshire, I left the world of education to train for ministry at Ripon College, Cuddesdon, studying for a diploma in Ministry. During my time there I was also able to study at the World Council of Churches' Ecumenical Institute in Bossey, Switzerland, as well as spending a summer working in the Anglican Church of New Zealand – while there I was able to experience my first bungee-jump – I heartily recommend it!

Since ordination I have served a curacy in the Diocese of Lincoln, and been incumbent of two churches. The first was in Sanderstead within the Diocese of Southwark. My previous parish was East Crompton St James, in the Diocese of Manchester – one of the largest parishes in the diocese, with 400 worshipping members, one third of whom were under the age of 11. Here at St Mary's, Broughty Ferry, the challenge is somewhat different from my previous

charges, but there is much work to do in this next phase of St Mary's stable and solid history. Both the congregation and I are looking forward to developing a new vision as we enter a new phase in our church's life.



Bishop John with the Rev'd Jonathan Bower
at St Mary's, Broughty Ferry after his institution

As part of my own ongoing professional development I am about to embark upon a Doctor of Ministry degree through Drew University. I very much look forward to developing further my skills around church leadership and management for the 21st century, spiritual and numerical growth of congregations as well as the study of pastoral liturgy and its development.

Having been in post for only a few weeks I already feel that St Mary's, Broughty Ferry within the Diocese of Brechin feels like home – the welcome, hospitality and love shared, in the name of Christ, has been, and continues to be, heart-warming and encouraging. I very much look forward to building a vision, under God, for His church in our part of the Diocese of Brechin within the Scottish Episcopal Church.

Jonathan Bower



Sponsored walk around Dundee

On a cold and blustery afternoon last October, the combined youth group of St. Mary Magdalene's Dundee and St. Margaret's Lochee, went on a sponsored walk around the city to raise money for St Augustine's School in Mpaka, Swaziland. During the year the youth group had been finding out about life for young people in Swaziland and they were keen to do something to help improve conditions for the children in the school. Although the group is small, they managed to raise more than £650, which will be presented to St Augustine's School the next time a group travel from our diocese. Well done the Youth Group!

BLOODSTAINED BANKING

The Royal Bank of Scotland is the most active High Street bank involved in lending to the arms sector according to a recent report by War on Want (*Banking on Bloodshed* available from War on Want, 56-64, Leonard Street, London EC2A 4LT).

The report finds that Halifax Bank of Scotland, Lloyds TSB and the RBS are all complicit in the arms trade. They fund the arms industry through direct investment (Lloyds TSB own £717.5m of arms shares), loans to arms companies (RBS is the world's leading creditor to the arms sector having participated in 52 deals over the past 10 years worth £44,600m), and the provision of banking services (RBS/Nat West and Lloyds TSB both act as bankers to BAE systems – the largest UK arms company).

Lloyds and the Royal Bank have both given loans to companies that produce cluster munitions and depleted uranium weaponry.

The only UK High Street Bank that does not fund the arms industry is the Co-operative bank.

The SEC Unit Trust Pool has an investment policy that avoids armaments. Perhaps the SEC, dioceses, trusts and charges should review their bankers in the light of the disturbing revelations in this report.

Rev'd David Mumford

At Saint Paul's Cathedral

Lunchtime Concerts on Saturdays at 1 p.m.

- April 4 Sheena Wellington, *soprano*
 May 2 Liam Lynch & Joseph Fleetwod,
violin & piano
 May 16 Peter Griggs, *guitar*
 May 30 Laura Ashto, *violin*
 June 13 Derek Buchan, *piano*
 June 27 Cantiones Sacrae, *vocal ensemble*



June 6 at 7.30 p.m.

Concert by Dundee Symphony Orchestra

* * * * *

June 11 - 13 at 7.30 p.m.

Arthur Miller's *The Crucible*

performed by the Drama Department of
 Dundee High School

Congratulations!

... to Mrs Arline Easson of Dundee for winning the last Prize Crossword.

Some people said it was harder than usual, so here are the answers ... just in case you have still got a copy of the last edition of *Grapevine*! You can have a go at the crossword in this edition on page 11.

S	T	A	L	A	G	M	I	T	E		G	I	G	I	
O		P		N		A		A				N		O	
A	B	S	T	A	I	N	E	R	S		S	C	A	N	
K		E		C		T		F		A		R		O	
				P	H	I	L	O	S	O	P	H	E	R	S
E		P		R		E		I		P		D		P	
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G	I	M	M	I	C	K	S		P	I	L	L	A	R	
R		E		S		I		E		T		E		E	
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St Mary Magdalene's Church, Dundee

Saturday, April 4

The Church Bookshop re-opens at 10 a.m. on Saturday Mornings. Wide range of books available – very reasonably priced.

Thursday, May 28

Ascension Day Eucharist

7.30 p.m. followed by Cheese & Wine.
 Everyone welcome.

Wednesday, July 22

11 a.m. St. Mary Magdalene's Day Eucharist followed by Birthday Lunch. Why not come and join us?

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

All articles, letters, comments should be with the Editor by 7 August, 2009.

Preferably 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 <mjrturmer@zoo.co.uk>)