

GRAPEVINE

No 97

Spring 2012

THE MAGAZINE OF THE DIOCESE OF BRECHIN

The address that the Bishop gave to the Diocesan Synod on 3 March is printed below for wider circulation.

Getting off to a good start

My first five months have flown by! I am enjoying the people and the places and the fresh challenges and opportunities Brechin Diocese presents to a new bishop. I have been doing a great deal of looking, listening and learning.

I have nearly completed my three dimensional visitation – first, presiding and preaching at each Charge; second, meeting each Vestry and third, having a pastoral conversation with all the clergy. I have met the Lay Readers and joined the various Boards, Committees and Groups making up the life of the diocese. Nobody need feel left out and further dates are going into the diary.

Over the winter months I attended a large number of public events in Dundee and elsewhere and engaged with both universities, with St Margaret's Home, pre-school nurseries and community projects. I would particularly welcome more invitations to local outreach events where our people are involved.

We have, I think, raised our profile considerably with the new-look *Dundee Courier* and its innovative editor. The monthly *Brechin Bulletin* is an important organ of diocesan family communication and I hope that it is handed to worshippers and not just left at the rear of our churches. In a year's time *Grapevine* will be a hundred issues old!

Bishop Alan Scarfe's recent visit marks, I believe, a rekindling of our 30-year relationship with Iowa. The Provost and I are travelling there later this year for their clergy summer school and diocesan convention respectively. A new Bishop of Swaziland will, God-willing, be elected in July and we will continue to support the particularly demanding situation in that diocese and perhaps learn to receive more from folk there.

Anne and I have welcomed a steady stream of visitors to Bishop House for coffee and chat, suppers, parties and overnight stays and have further ideas for later this year.

People

First of all, on behalf of Synod I want to thank Hilary Gibson for her diligent eight years' service as Diocesan Secretary which covered two Episcopal vacancies. The Administration Board will shortly be making a presentation to her. If you have ideas about the nature of the role of Diocesan Secretary in the next few years or suggestions of names, please have a word with Professor Peter Sharp or myself. I am confident we will have someone in place for the autumn.

Since last Synod Mrs Pat Millar has become our Companion Dioceses Link Officer; the Rev'd Kirrilee Reid has been appointed as our Diocesan Director of Ordinands and Vocations Advisor, and we have gained from a neighbouring diocese Dr Peter Smart, a Reader now serving at Montrose.

On 11 March at Cathedral Evensong I will be licensing Kerry

Dixon as Church Army Evangelist in the Diocese – he is known already to some as the Director of Signpost International here in Dundee.

And, following recent interviews, I expect shortly to announce the appointment of a Rector at St Mary's, Broughty Ferry to commence in September.

Strategic direction

What have I learned from going around? Many things are better than I might have imagined. Good things are happening and many clergy and lay leaders are trying hard in difficult circumstances. Nevertheless it is disappointing to find some churches stuck with seemingly no clear way ahead, and others slipping into half-stipend priestly oversight.

The modest take up of diocesan youth initiatives is a concern and we perhaps need to rethink our approach. For example, I will gladly throw a party for the first Charge to establish and grow a children's choir, or an after school club or similar. Where are the Confirmations, how much faith exploration is happening?

I have yet to meet with the Vestry at Tarfside but I feel that St Drostan's Lodge deserves much greater diocesan support. Peter and Jane Nelson are doing a brilliant job running the Lodge but it seems to have slipped off people's radar and use by us in the wider diocese is poor.

Our overall focus has to be on newer and younger people, on reaching outwards rather than maintaining what we have. Maybe we need to do some very different things with our portfolio of resources. Two examples from the city:

At the invitation of the Priest-in-Charge and Vestry, Kerry Dixon has agreed to lead a small task group with me to have a radical look at St Luke's, Downfield in the hope of transforming vulnerability into an opportunity. The Partnership Group of St Margaret, St Martin & St John are similarly engaging with some intriguing possibilities. The Rector and I are meeting the Housing Strategy Manager of Dundee City Council at St Martin's Church to discuss the Derby Street regeneration programme.

Linking charges for financial reasons to achieve a stipend without a mission rationale may not lead to the best use of clergy time and I remain unconvinced that some service times are right for growing the congregation.

The Clergy Ministerial Development programme has got off to a good start and we eagerly anticipate our June Retreat in the long summer evenings at Tarfside. I will be reviewing the Clergy Ministry Review scheme with the Dean in due course.

I very much hope that we can generate some ordinands, and also welcome clergy on placement, secondment and exchanges, possibly using our Companion Diocesan Links.

There seems to be some correlation between churches growing and younger clergy or more imaginative, self-confident clergy. It also seems to be the case where Vestries are mission-shaped rather than maintenance dominated. We need more of that – a steady evolution, each of us moving up a gear.

The Cathedral Chapter meets soon and I wish to explore its purpose and prospects. I intend to fill the vacant Canonry this year. I have some ideas about sharpening our strategic leadership approach which I will bring to the autumn Diocesan Synod.

Treasured by God

Our Old Testament reading this morning (Deuteronomy 26, verses 16-19) invites the faithful to be

God's treasured people while St Matthew (Matthew 5, verses 43-48) records that Jesus bids us to be as perfect as our Father in heaven. If we think about it these add up to an astonishing calling, full of love and hope, full of ambition and grace.

My limited aspiration for us all in Brechin is to be the most improved diocese in 2012. I will be writing to all Charges in the autumn ahead of your annual meeting to ascertain the answers to a simple question: in what ways have you grown in the past twelve months? I will be looking for frank replies that celebrate our achievements and acknowledge our failings.

As a Diocesan Synod it remains crucial that we pray for and encourage one another in mission and ministry. Clergy and lay leaders together, we should see ourselves as a multi-talented team, serving the diocese.



WOMEN DRIVERS!

What did you do to mark International Women's Day? Did you even know there was such a day*, or that there might be anything you could do to advance the cause of equal rights for women? Here, as one small suggestion, are a few paragraphs from the Amnesty International website:-

"Saudi Arabia is the only country in the world that has banned women driving. In 2011 women activists called on women with international driver's licences to take to the roads. Scores of women supported the campaign and got behind the wheel, many of whom posted videos of their driving on YouTube.

"Not allowing women behind the wheel is an immense barrier to their freedom of movement," said Amnesty International's Philip Luther, 'and severely limits their ability to carry out everyday

activities as they see fit, such as going to work or the supermarket, or picking up their children from school.'

"Some were arrested and were made to sign pledges that they would not drive again. At least one woman was tried and sentenced to



ten lashes. The campaign has led to renewed scrutiny of the issue but so far has failed to force an overturn of the ban.

"Like many women's rights issues, the ban on driving is a divisive subject in the country. But there seems to be more support for a change to the driving ban – from both women and men – than

there has been for overturning other areas of discrimination. This is partly because many believe the authorities' argument for the ban is based on a weak interpretation of Shari'a principles and Saudi Arabian values.

"The ban on driving is only one example of human rights and agency being denied to women in Saudi Arabia. These include being unable to travel, engage in paid work, pursue higher education, or marry without the permission of a male guardian."

Add your voice to the campaign by visiting the Amnesty International website <www.amnesty.org.uk/>. The campaign link is currently on the front page under the menu 'Take Action'. Or you can enter 'Saudi Arabia: Open the road for women drivers' into your search bar.

(* March 8, in case you didn't know.)

Bishop Alan Surveys the Diocese of Brechin

Bishop Alan Scarfe from the Diocese of Iowa has been a fairly regular visitor to our Diocese over the last eight years, but his visits have been for particular Diocesan occasions – such as Bishop Neville's farewell, Bishop John's consecration or most recently for Bishop John's memorial service – and only for two or three days at a time.



Bishop Scarfe looking southwards over the Mearns towards Montrose from the Cairn o' Mount

This time, he came for over a week (19 – 28 February), with a plan first to get to know Bishop Nigel, and second to explore the life of our Diocese in more depth; but also to give us an account of life in his Diocese. The intention was to have an exchange of wisdom; to discover what the two dioceses share in the joys and challenges of carrying out God's mission, and to identify what we can offer one other, as companion Dioceses, to better our efforts in that special task.

While Bishop Alan is still recovering from illness, he had a measured but quite full programme of visits and conversations with clergy and lay people around the Diocese. On the Saturday morning, at Holy Trinity Church, Monifieth, he gave a presentation to about 30 folk (which was a slightly disappointing turn-out) from around the Diocese. He described his own Diocese and said something of his hopes for building up the links between Brechin and Iowa, and also Swaziland – the third partner of international link.

"If you want to understand something of the nature and

people of the State of Iowa," Bishop Alan said, "watch the film *The Music Man* set in River City – actually Mason City." (76 trombones, and the dangers of the Pool Parlour, etc.). Alternatively, for a more up-to-date picture search on Google for the Des Moines or Council Bluffs websites.

Geographically, the Diocese equals the State, bounded by the Missouri River on the west and the Mississippi River on the east. The state population is about 3 million, of which 10,000 (0.3%) are Episcopalians – a slightly lower percentage than in Scotland; but, like the Scottish Episcopal Church, it considers itself small but mighty, and has a significant voice in issues of social justice. The Diocese has two Cathedrals, one in Des Moines and one in Davenport and some 60 other congregations which vary in size, some quite small. There are 43 stipendiary clergy and 37 Deacons, and a number of retired clergy who have an important role in providing ministry for the smaller congregations. Six congregations have local ministry development teams. Congregational and ministry development is being promoted through a scheme they have entitled Jacob's Ladder, and you can find out more about that on the website:

<http://www.iowaepiscopal.org/ministry_together/jacobs_ladder.php>.

The distances between congregations can be considerable and clergy isolation is a concern. As people move from rural to urban areas, and within towns and cities move from older to new developments, church buildings end up being in the wrong places with few residents around them. But a new mission strategy based around the slogan,

One Church Many Locations, has helped people gather in different ways and at different times.

Around the Diocese, church congregations are discovering new ways of interacting with their communities through extending the ways in which buildings and land round about them are used.

As far as Youth is concerned, there are a couple of annual Diocesan events where they gather for spiritual enrichment and social enjoyment; the Bishop will usually attend and rarely misses the skiing week.

In the discussion after his presentation, the main topic of conversation was mission. Alan said that we have to be clever and be faithful. Also, we have to know what we are doing as a Diocese: "It's frustrating," he said, "when he goes to some congregation and raises the subject of the Diocesan Mission Plan and they say, 'What plan?'"



Bishop Scarfe speaking at Holy Trinity, Monifieth

As we approach Lent, we have to seek our own desert, as a place of prayer and contemplation for ourselves. But we have to recognise other people's deserts where they are in spiritual need. The church has to scratch where they are itching.

Bishop Alan thanked Bishop Nigel for his hospitality, and for the hospitality and openness of the Diocese; and is looking forward to our continued shared mission in the Gospel.

John Cuthbert

Diocesan Synod

The Spring Synod of the Diocese of Brechin met on Saturday, 3 March, at Chalmers Ardler Church again. It was Bishop Nigel's first spring synod as our Diocesan Bishop.

The day began with the customary format of opening Eucharist, a refreshment break, and then the business session commencing at 10.45 a.m. This tried and tested way of doing things was significantly improved this year in two ways. Firstly, the provision of doughnuts and other baking treats (provided by St Margaret's, St Martin's and St John's Dundee) embellished the refreshment break after the Eucharist immeasurably. Secondly, the conclusion of all the day's business, and even Synod's adjournment, before lunchtime might be considered little short of a miracle. Its recurrence in future might be a subject for fervent prayer, but this would tend to undermine the definition of "miracle" as a one-off happening.



Mrs Pat Millar giving the report of the Mission & Ministry Board

The business of the meeting included the usual reports (efficiently and succinctly presented) and elections (successfully concluded).

Among the highlights of the reports and elections were:

1. The remission to the Administration Board of the presentation of the Diocesan statistics in future so as to allow comparison with former years.
2. The strong encouragement by the Dean that all charges should have a photographic inventory of their valuables.
3. The reminder by the Treasurer, Mr A. Duffus, for the Administration Board, that all charges must have an architect's quinquennial inspection of their properties, and that all forms for OSCR must be submitted in an accurate and timely fashion.
4. The Annual Accounts were received and the Budget for the coming year was approved. The Treasurer noted that the Diocese would be drawing from

reserves to try to keep the level of Quota down. He said that the congregations with a high level of Quota might consider themselves as being successful, having generated income.

5. Mr Neil Young of Bird Simpson was reappointed as Diocesan Auditor/Independent Examiner.

6. The report by Pat Millar, of the Mission and Ministry Board, gave Synod an insight into a large number of developments and initiatives that are "at the core of what we do". Of particular concern are outreach to young people and children by our congregations, that applications for stipend support be fully prepared and submitted on time, and that Swaziland be a continuing cause for our Diocese's prayer and support – to be real companions to them.

7. The Monifieth congregation has a reliable means of getting donations directly and safely to where they are badly needed in Swaziland, and it was suggested that this method be used by others in the Diocese wanting to help with donations.

8. The Diocesan system for elections to General Synod has been reconfigured for 2013-2017, to allow for new alignments of congregations.

Malcolm Betts, Treasurer of the SEC, was present and invited to speak. Bringing greetings from Edinburgh, Malcolm's remarks included:

1. Information that the SEC website is being revised to provide a comprehensive range of guidance notes in its Vestry Resources section, and that there are monthly leaflets available on Church-in-Society issues.
2. Provincial training sessions for Vestries are being planned.
3. The importance of prioritising SEC financial commitments in the present economic climate.
4. The consideration by the SEC of ethical banking and investing.
5. After a two-year moratorium, limited funds for building grants are again available, and it is important that applications be filled in fully and on time (given the expected number of applicants).
6. The SEC Pension Fund is a costly, final salary scheme. It is likely that, to keep things at their current level, some sort of change will be required to contributions from 2013.

Bishop Nigel's report to Synod had three main sections – Personal, People, and Strategic Direction – and it is printed as the front page article in this edition of *Grapevine*, so readers may access what the Bishop told us. However, his final wish that we should aspire to be the SEC's "most improved" Diocese gets a loud "Amen!" from me.

Fr Clive Clapson

Independence and the Church's social teaching

The primary issue for the social doctrine of the church is to consider what best makes for human flourishing and the common good. The importance of subsidiarity and solidarity are major secondary concerns. Subsidiarity ensures that decisions are taken at the appropriate level but as close as possible to those whom the decisions taken affect; solidarity is about all that makes for service, mutual aid and love of neighbour.

Is an independent Scotland likely to facilitate or hinder such flourishing?

On grounds of subsidiarity, there is a strong argument for an independent Scotland but with the recognition that an independent Scotland should play its full part in both European and international affairs. An independent Scottish government could better represent the interests of the Scottish people at these levels on issues as diverse as fishing and agriculture, energy and migration.

An independent Scotland would control its own defence policy. This would be most unlikely to include a continuing commitment to the nuclear deterrent. All the major Churches in Scotland have called for the ending of Trident and opposed the renewal programme. It would be a positive moral argument in favour of independence if it were to lead to nuclear disarmament.

Independence could also lead to Scotland no longer being a member of NATO. This would be both as NATO is an alliance which is prepared to use weapons of

mass destruction (the morality of which is highly questionable) and as NATO has been used as a support for illegal or unjust post-imperial forays outwith Europe. One may admire the courage and commitment of British troops whilst at the same time questioning British military involvement in places such as Iraq, Libya and Afghanistan.

The economy is a crucial area. How could an independent Scotland help or hinder human flourishing? This is an area of prudential judgement, but it is at least arguable that a Scottish government with full economic powers could better manage the Scottish economy so that jobs and people took priority over the demands of finance capitalism. The resources that Scotland has, from the quality of its education to whisky, from tourism to energy, could be used to sustain an economy geared to the production of socially useful goods and services. The current emphasis on developing a renewable energy industry is an example of what could happen.

An independent Scotland could run a more humane benefits system which was driven by response to human need rather than by efforts to cut public expenditure. Indeed in some areas an independent Scotland would be likely to increase public expenditure and value public service and professional competence within the public sector.

Immigration policy could also become more humane with a

greater recognition of the value of overseas students, of people working temporarily in Scotland, of the importance of strengthening family life by enabling families to live together and by a more generous and less xenophobic attitude to refugees and asylum seekers. However, nationalism has in the past in Scotland (and is at present in other countries) often a source of xenophobia.

I would argue that, while the primary considerations for and against independence are those which make for human flourishing, in the process people in Scotland need to maintain an inclusive view of 'the other'. There is, as the Primus noted in a recent article in the Church Times (1 March), in Scotland a refreshing lack of the negative imaging of 'the other'. At present Scottish nationalism is broadly inclusive and Scotland is a place of multiple identities. I believe these multiple identities could cope with an independent Scotland, or with a federal United Kingdom, or with some form of the present dispensation but with greater powers for the Scottish parliament.

Solidarity is the balancing component to subsidiarity in the Church's social teaching. The Churches and faith communities in Scotland will need to work hard over the coming period to ensure that nationalism does not become exclusivist and unionism does not retreat into denigrating the capacity of Scotland to govern itself.

*David Mumford
Dean of Brechin*



Agnus Day appears with the permission of www.agnuseday.org

A CONCERT

will be given by the

Konevets Quartet

in St Salvador's Church, Dundee

on Thursday, 19 April at 7 p.m.

All welcome £6 donation at the door

A monastery was founded in 1393 on Konevets Island in Lake Ladoga, 100 miles north-east of St Petersburg, by St Arseny Konevsky as a base to convert to Christianity the pagan population of Karelia. The Cathedral of the Nativity of Mary the Mother of God was started in 1428 and contained a miraculous icon which he had brought from Mount Athos in northern Greece. This represented Christ playing with a dove nestling, symbolising spiritual purity.



The Konevsky Monastery buildings

In the 19th century the monastery's fame spread, bringing donations which enabled the monks to fund extensive building projects including a new cathedral. Following the 1917 Russian Revolution control passed first to newly independent Finland who garrisoned a regiment there. Wars with the Soviet Union, who took control of the region, caused extensive damage to the monastery buildings.

The monks emigrated to Finland in 1940 taking with them the holy icon but having to leave behind much of the monastery's possessions and treasures. The USSR established a military unit in the monastery but with the ending of the Soviet era the Russian Orthodox Church began reviving the region's monasteries in 1990.

Restoration work commenced and in November 1991 the brethren discovered the relics of St Arseny which had been hidden in the 16th century because of Swedish incursions. By 2004 most of the restoration work had been completed and now the place is visited by many tourists and pilgrims.



l. to r. Maksim Mostovoy (1st tenor), Sergey Svyoysky (2nd tenor), Oleg Palkin (baritone), Igor Dmitriev (bass)

The Konevets Quartet was founded in 1992 by four young musicians from the St Petersburg Conservatoire who were singing in the monastery choir. Their first audiences were the people working on the restoration and pilgrims and tourists who came to the island. Though the makeup of the quartet has changed over the years, the director, Igor Dmitriev who sings bass, is one of the original four. All the current members are graduates of the Glinka Choral Academy.

At the heart of their repertoire is Russian Church music ranging from ancient chants written for monasteries to works by 20th century composers. The earliest sacred music is sung in unison or in arrangements for two or three voices. Their concert programmes usually include also a variety of Russian folk and military songs and marches from the days of the Imperial army: these were almost lost during Soviet times. Their repertoire also draws on settings of Russian poems arranged for male choirs by Russian classical composers.

From 1994 they have toured extensively throughout Europe and the USA participating in many prestigious festivals; and they have received a number of awards. A good number of CD recordings of their singing both of sacred and folk music are on sale from music distributors and are also available at their concerts. A flavour of their sound can be accessed at <http://konevetsquartet.com/records/>. A proportion of the revenue of the Konevets Quartet goes to the continuing work of restoration of the monastery.



The restored Cathedral of Mary Mother of God

PIETÀ

"Can I hold him?" she asked,
The soldier rubbed his chin, the bristles rasped,
"Not now, he'll stink and you'll be sick."
His halting Hebrew struck her now, like Latin spit,
"You know we'll need to get him down, best turn your back."
But she watched and saw the lower leg-ties slack
And drop. "Remember, please" she said
And watched the lifeless, lolling of the head
The shudder of the cross-post as they sawed with blades,
The snapping of the ropes among the oaths and black asides
And then the peeling of his torso down and forward from the stake
And the tenderless manhandling off the block.

And "Can I hold him?" once again she asked, from feet away,
The soldier grimaced, breathing hard, he grunted awkwardly
And hitched the corpse into his chest and knee'd into its back,
Half turning round, and said "It's not allowed",
But still, self-consciously, upheld the flesh,
With just the injured feet at rest against the ground.
"I carried him nine months." she said, he paused a longer time, in thought,
And then again to pick a place for it to land
And slowly let the body slip down belt and lap on to the sand.
He saw the other "tunics" turned and heading for a further two
And said "We've got these others - it's up to you"
He stepped away and rubbed his stubble, still unsure,
They sometimes started wailing, he'd seen it once before.
But this one knelt and looked, with all the tenderness of life-supposed,
And touched the brow and stroked the cheek, where it was bruised.

"A heavy-handed lot" he thought "this time."
Seeing now her disbelieving fingers roam
Along the swellings and contusions that were purpling up the face
"Surely ten hours on "the wood" were going to show he wasn't Christ."
And as she lifted up the matted head on to her gown
And bit her lip against the pricking of the mocking, jagged, crown,
His veteran dispassion seemed to crumble in his gut
And he wiped his hands and shifted, foot to foot.

"Can I help?" he heard one say, perhaps not him,
But he it was now bending forward, reaching down,
His grizzled face so close, she smelled his smell of beer and sweat,
And he who took the body up again and said "You sit."
She leaned a little backwards, on her heels, and raised her hands,
Looking for her child to be delivered to her arms
And he shuffled, burdened, forward and let the shoulders down
Until they settled heavily, and cold, against her gown:
And, rising, felt his strength begin to drain upon the bone
And muscles weakly shiver, like his days of working stone,
And he saw the little Jewess inexpressibly bereaved
And for a moment, with her, felt the world should be moved.

Bruce Gowans

Ascension Day

St. Mary Magdalene's Church
are holding a joint service with
St Paul's Cathedral
to celebrate the
Feast of the Ascension

The service will be
Sung Eucharist
and will take place
at 7.30 p.m.

on

Thursday, 17 May

at

St Mary Magdalene's Church

It will be followed by
Wine and Cheese

Spot the Difference!

• Preaching about 'Fact and
• Faith' the Bishop said: "That
• you are sitting in front of me
• is fact. That I am speaking to
• you from the pulpit is fact.
• But it is only faith that
• makes me believe that any
• of you are listening."

St Drostan's Day Picnic Tarfside

The annual Patronal Festival and Picnic
will take place at
St Drostan's Church and Lodge on

Sunday, 15 July

All are welcome to come along and join
us at any time during the afternoon

Picnic lunch 1.00 p.m.
Bring your own food; tea, coffee, soft
drinks provided

Pilgrimage walk 2 - 3 p.m.
suitable for all ages

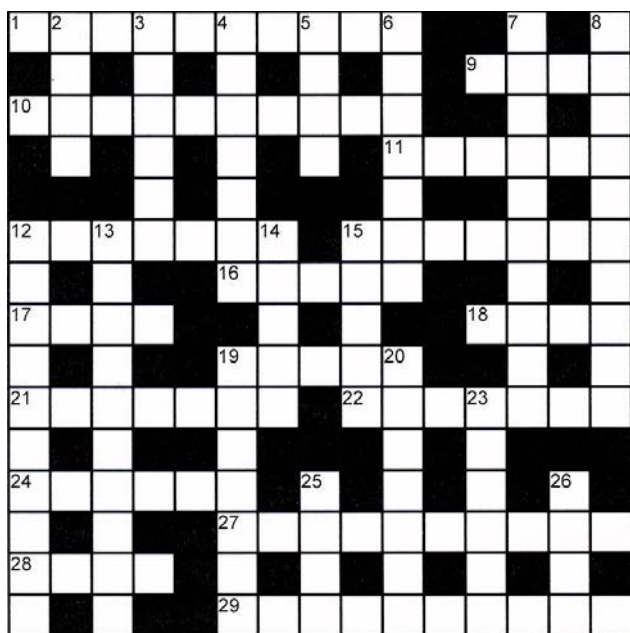
Eucharist 3.30 p.m.
Celebrant and Preacher: Bishop Nigel

Tea 4.30 p.m.

Evening Prayer 5.30 p.m.

CRYPTIC PRIZE CROSSWORD

Relax and try this while you watch the spring flowers bloom! Send your entries in to the editor at the address on the back page by Saturday, 4 August 2012 at the latest and make sure you put your name and address in the box provided.



CLUES ACROSS:

- | | |
|--|--|
| 1 High energy drink? Pitch one up! (10) | 15 Plunge a sword in a royal house (7) |
| 9 Teacher flies back on fashionable carpet (4) | 16 Garment cut in style (5) |
| 10 Did they slap any mud on the road that day? (10) | 17 Dress up a Roman goat (4) |
| 11 A one stripe presbyter? (6) | 18 A round of drinks may ruin one's reputation (4) |
| 12 Break the last command by exercising veto in December (7) | 19 Pete pitches his tent to the east (5) |
| | 21 Tea-sets made for large properties (7) |
| | 22 It is used for duplicating |

- | | |
|---|---|
| clients' letters (7) | 7 Play the percussion at a lightning speed (10) |
| 24 An instruction to curb the Inland Revenue? (6) | 8 Attendance list of truer molls (10) |
| 27 Pleasure-seeking fellows dressed in nice dhotis (10) | 12 The place to go for a dash of claret? (10) |
| 28 The vegetable foundation of Wales? (4) | 13 The vet begs for ale to wash these down (10) |
| 29 A senile mess is hardly courteous behaviour (10) | 14 Titled men get their dues with potassium (7) |
| | 15 They have three points – no! four (5) |
| | 19 Educates each set (7) |
| | 20 A real net lasts for ever (7) |
| | 23 He had no lens in one eye (6) |
| | 25 Lied about being busy (4) |
| | 26 Your might well sing after a few of these! (4) |

CLUES DOWN:

- | | |
|---|--|
| 2 Where a Mormon would go in an aristocratic hat (4) | |
| 3 Does a stoat tunnel to the east? (6) | |
| 4 Sounds as if the instrument will win the trick! (7) | |
| 5 Bare dune (4) | |
| 6 Just like this! (7) | |

Name

Address.....

.....

The Diocesan LINKS Group

(Scottish Episcopal Church Mission Association)

are having

A Quiet Day

on Wednesday, 16 May

at All Saints' Church, Glencarse

to be led by

The Rev'd Kirrilee Reid

10.45 a.m. – 2.45 p.m. (approx.)

depending on bus times

(to be confirmed)

Bring a packed lunch

All welcome

Further details from Rosemary Eddy on 01382 667119

Dedication of New Facilities at St Drostan's Lodge, Tarfside

Thanks to the generosity of many donors, the Trustees of St Drostan's Church have been able to go ahead with the refurbishment of the existing Ladies WC and shower room area to make an "Ambulant Disabled WC/Shower room" and a separate "WC and shower" in the Lodge.

These modifications will result in the Lodge having an additional shower and WC in a room particularly designed for those who are less able, but not wheelchair bound, in addition to a separate new WC and shower.

There will be an open day at the Lodge on Thursday, 3 May, from 2.00 p.m. until 7.00 p.m., and Bishop Nigel will carry out a dedication of the new facilities at 3.00 p.m.

Light refreshments will be available throughout the afternoon and all who may be interested in our work at the Lodge are welcome to come along at any time during the day.

The Claremont Trust

Repeated financial crises, such as we have seen over the last few years, all contribute to making us feel less secure in life, and that is true whether we are a young man under 25 with little or no post-secondary school education or an international banker, whether we are a country that has needed to be bailed out or one that has lost its AAA rating in the international markets. Among the many groups that are struggling at present are the charities, not least those charities which are struggling to help the most disadvantaged in our society and in our world.

So bodies like the Claremont Trust are all the more important in the current financial situation. The Trust is a small, ecumenical body with limited financial resources, which seeks to help constructive and radical projects in Scotland and abroad, both within and outside the Church, as well as in the field of inter-faith activity.

In 2011, for example, it gave grants to a range of groups. One of them is the Citadel Youth Centre in a very deprived part of Leith which runs open youth clubs throughout the year and which received a grant which enabled it to take groups of disadvantaged young people away for residential weekends, with activities ranging from challenging outdoor pursuits to doing chores together.

Further afield the Society for Community Development Project in Tamilnadu in India used its grant to empower marginalised and vulnerable tribal people to combat HIV and STD infections by organising five street theatre performances and visiting five schools.

Different yet again is the Dornoch Firth Group Bridge Project where five rural parishes worked at forging and developing links among their young people with a week long programme of activities ranging from using

Scripture Union materials in the mornings to managing a youth cafe in the evenings.

Jubilee Scotland used its grant to concentrate on building awareness of the need to combat the scandal of unjust and unpayable poor-country debt by prioritising International Debt Week last November through inserts and articles in church publications.

Another international grant was given to the New Earth Team in Tamilnadu which is training 80 tribal women in bee-keeping through a three-day course, and supplying them with the necessary bees and hives, thus providing them with an ongoing income.

PEEK – Possibilities East End Kids is using its grant to support a deprived Glasgow parish in running a creative arts “funshop” programme for children by helping discover and develop skills and talents, and increasing personal and social development.

The final example of how a grant can make a significant difference is the Glen Kin Experience using it to help equip a new outdoor centre near Dunoon. The money is being used to buy adequate waterproof jackets and trousers for lending to disadvantaged youth participating in the Centre's programmes.

Further information or a grant application form are available by please contacting:
The Claremont Trust Secretary,
Mrs Chris Fulcher,
23 Langholm Street,
Newcastleton,
TD9 0QX.

If you like to contribute to the Claremont Trust contact:
The Treasurer,
Mr Norman Kerr,
57 Raeswood Gardens,
Crookston,
Glasgow,
G53 7LD.

THERE ARE TWO SEAS ...

There are two seas in Palestine. One is fresh and fish are in it. Splashes of green adorn its banks. Trees spread their branches over it, and stretch their roots to sip its healing water. Along its shores the children play.

The river Jordan makes this sea with sprinkling water from the hills; so it laughs in the sunshine. And men build their houses near it, and birds make their nests; and every kind of life is happier because it is there.

The river Jordan flows into another sea. There is no splash, of fish, no fluttering leaf, no song of swimming birds. Travellers choose another route, unless on urgent business. Tourists come but take precautions. The air hangs heavy about its waters, and neither men nor beast will drink.

What makes the difference between those neighbouring seas? Not the river Jordan; not the soil in which they lie; not the country round about.

This is the difference – the Sea of Galilee receives but does not keep the waters of the river Jordan. For every drop that flows into it, another flows out. The giving and receiving go in equal measure.

The other sea is shrewder, hoarding its income jealously. It will not be tempted into any generous impulse. Every drop it gets, it keeps. The Sea of Galilee gives and lives. The other sea gives nothing. Well is it named the Dead Sea.

There are two kinds of sea in Palestine.

There are two kinds of people in the world.

Should there be two kinds of Christian?

CURSILLO IN BRITAIN – THE YEAR OF THE RAINBOW

Where were you in 1981? I was in Derbyshire doing my 'O' Levels, writes Sally Harvey. Lady Diana married Prince Charles, Greece joined the EEC and Soft Cell, Adam and the Ants and St Winifred's school choir were all in the charts. In the Bangor Diocese, also, something extraordinary was happening – something that would affect the Anglican Church throughout the UK.

Hywyn Jones was the Priest in Holyhead and he'd finally got the curate he'd been desperate for. Rather unusually his curate came from Texas. Hywyn knew that he wouldn't have him for long and often spoke about the need for the whole church to be renewed so that all his church members would be truly part of the church team. Eventually Father Lee from Texas said that something called 'Cursillo' might help. It was a sort of course and it had come from Spain. It can't have sounded like a perfect match for Holyhead but Hywyn was prepared to try anything.

In September 1981 a team of stetson-wearing Texans ran the first-ever Anglican Cursillo weekend at Loreto Convent in Llandudno. A few weeks later they led another in the Gloucester

Diocese. The Bangor Diocese team led three and four weekends a year and together with the Gloucester team equipped people from all over the UK to be starter groups for Cursillo. Cursillo members (cursillistas as we call them) are challenged to pray, study and take part in Christian action – as any Christian is; they are also provided with a support network of fellow cursillistas to encourage them and pray for them. Most people who are active cursillistas would say that they are able to achieve more for God because of the support and friendship of these local and Diocesan groups. People lead Sunday Schools or Mothers' Unions as they might have done anyway but without the feeling of isolation or 'why is it always me?' that often accompanies these roles. Others are empowered to feel confident enough to take on responsibility for roles that they otherwise wouldn't have felt able to try – even as Readers or Priests.

The benefit of this system of small group support which is now available throughout most of the UK is very much thanks to Hywyn and his original team who were prepared to try something as

unlikely as a 1940s Spanish residential weekend with a name that no one can properly pronounce.

Canon Hywyn later wrote about this history himself in an article titled 'The Year of the Rainbow'. It can be found on the Cursillo pages of the St. Asaph Diocesan website at www.churchinwales.org.uk/asaph/life/renewal/cursillo/.

In the meantime this year's National meeting "Ultreya GB 2012" will be held on 8 September in St Asaph's Cathedral. Because the Cathedral is small pre-booking is essential for all wanting to come.

Full details can be found on the St Asaph Diocese website or at www.anglicancursillo.co.uk.

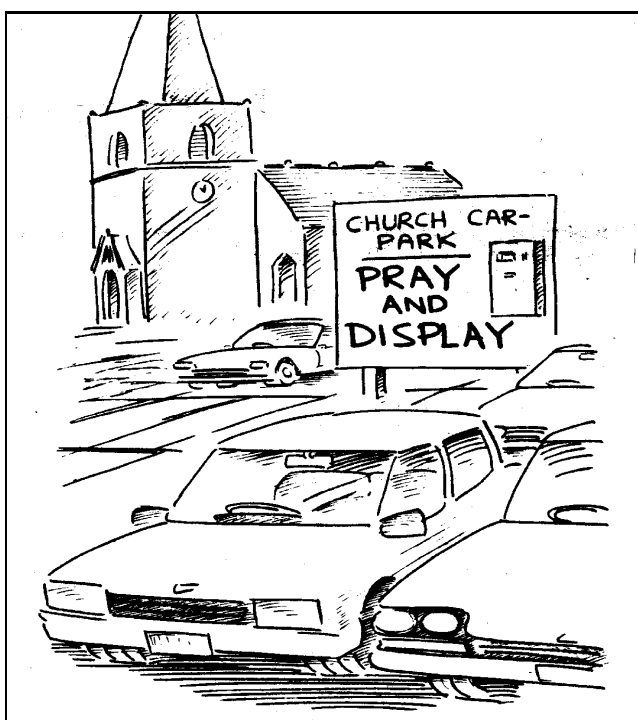
You can book by email by sending all your details, with the names and number of people coming to: ultreyagb2012@btinternet.com or by post (enclosing an SAE) to: Ultreya GB 2012, The Vicarage, Ffordd Penrhwyfa, Meliden, Prestatyn, LL19 8HN.

See you there!

St Ninian's Girls' Brigade



The 19th Dundee Girls' brigade (St. Ninian's) were delighted to welcome Bishop Alan Scarfe from Iowa to their Ash Wednesday Service led by the girls and the Rev'd Kenneth Gibson



Swaziland News

The Rt Rev'd Meshack Mabuza retired from being Bishop of Swaziland at the end of December 2011.

In the middle of January the Archbishop of Capetown and Metropolitan of the Anglican Church of Southern Africa, Thabo Makgoba, spent a weekend in Swaziland accompanied by two retired South African bishops, Anthony Mdlotshe (formerly Bishop of Zululand) and Funginkosi Mbhele (formerly Suffragan Bishop of Natal).

Archbishop Makgoba met with clergy and diocesan officials and observed that "The Diocese of Swaziland is in a healthy state in spite of all the challenges it went through. Bishop Mabuza must be congratulated and complimented for his effective leadership. We wish him a happy and blessed retirement."

The Archbishop appointed the Provost of All Saints' Cathedral,

Mbabane, the Very Rev'd Advent Dlamini, as Vicar-General during the episcopal vacancy. He also asked the two bishops who accompanied him each to take three months in turn to offer episcopal ministry in the diocese beginning on 1 February until the Elective Assembly which will gather in July this year to elect a successor to Bishop Mabuza.

During this weekend Archbishop Makgoba ordained two priests and six deacons for work in the diocese. The priests will be stationed at various Anglican churches around the kingdom. After they were ordained they took canonical vows to uphold the gospel, respect the leadership of the church and not discriminate in their ministry. They were congratulated by members of their families and those in the congregation, but were warned not to abuse their offices by doing things that would be against the will of God.

Luck of the Draw

The number of entries for the crossword in the last edition was the highest ever. Is it getting more popular or more easy to solve?

One of Bishop Scarfe's less onerous tasks when he was visiting our diocese was to draw the winning entry. His episcopal discernment picked Mrs Mortimer of Brechin as the winner. Congratulations to her!

The correct solution was:

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

There's another crossword on page 8.

Comment

In 2009 my son, who lives and works in New York, invited me to spend ten days with him in Yellowstone Park, Wyoming. Unfortunately I had a fall, and spent three days in the local hospital. As my insurance was all correct, I came home without any worries about the bill. Nevertheless, after about a fortnight I was bombarded with bills twice weekly for thirteen thousand, eight hundred odd dollars. I naturally got in touch with the insurance company, who said everything was being settled. I informed the hospital, but despite this, I began to receive threatening letters from the Laramie debt collectors. Further letters and phone calls from me hit a blank wall, and I was eventually forced to get a solicitor to write. Having done that I thought everything was fine until in May 2011 I got a letter from an Israeli debt collector in Jerusalem demanding \$150 outstanding to the US branch of

the insurance company. This was because the hospital never forwarded their bill to me!

Last summer I slipped on a wet pavement in Dunkeld and shattered my shoulder and crushed a small vertebra in the base of my spine. I had first class treatment in three NHS hospitals; a week in Perth Royal Infirmary; two days in Ninewells, and then nearly three weeks in the Royal Victoria. All aspects of treatment were excellent, and some of the nurses came as near to being angels here as could possibly be. And everything was free.

Nevertheless the UK Government looks as though it may be trying to introduce privatisation of the health service through the back door, by allowing certain outside firms to compete with existing NHS provision. If this process gradually increases, the independence of the health service

would become eventually so weakened, that it could, in theory, be replaced by something similar to U.S. insurance schemes for health care. 40% of the American population are unable to obtain health insurance, either because of their existing state of health, or because of lack of adequate funding. (I was told by a minister in Wyoming that it would cost her daughter \$10,000 dollars to get insurance.) If one of these unfortunate folk land in hospital with a fracture, their treatment costs would bankrupt them. Financial ruin through hospital bills is the greatest cause of house possession in the States.

The primary demand on a Christian state is that it provides free medicine; free education, and free legal help for all its citizens. We must keep our wonderful National Health Service!

Francis D. Bowles

Holy Week & Easter Services at St Salvador's, Dundee

Palm Sunday, 1 April:

Masses at 9 & 11 a.m.

Evensong and Benediction at 5 p.m.

Monday, 2 April:

Mass at 7 p.m.

Tuesday, 3 April:

Mass at 7 p.m.

Wednesday, 4 April:

Mass at 10 a.m.

Tenebrae at 7 p.m.

Maundy Thursday, 5 April:

Mass of the Lord's Supper at 7 p.m.

Good Friday, 6 April:

Mattins at 9 a.m.

Liturgy at noon

Stations of the Cross at 7 p.m.

Holy Saturday, 7 April:

Mattins at 9 a.m.

Easter Vigil at 9 p.m.

Easter Day, 8 April:

Masses at 9 & 11 a.m.

Easter Monday, 9 April:

Mass at 10 a.m.

Easter Tuesday, 10 April:

Mass at 7 p.m.

Easter Wednesday, 11 April:

Mass at 10 a.m.

belief

Medicine Unboxed 2012 explores belief – how our beliefs around illness are informed by science, reason, faith and the imagination, how such paradigms complement or conflict with one another, and how belief relates to truth and certainty in medicine.

In an evidence-based era, how much do medical decisions still rest upon doctors' and patients' personal beliefs? Indeed, how free are reason and evidence from constructs of belief? Is modern medicine fostering a belief that death can be indefinitely postponed and all suffering finally avoided? Does scientific medicine allow doubt, humility and the admission of uncertainty? What is the pull towards alternative medicine and is this legitimate? Does a patient's belief in their practitioner or intervention impact on the therapeutic outcome? Can widely disparate beliefs still be considered similarly rational? Is patient autonomy questioned primarily when beliefs conflict with medical advice? Are ethical decisions the province of subjective beliefs and emotions or ought they to be resolvable through rational analysis? If so, why do arguments such as the one over euthanasia seem so intractable? Are certain religious beliefs deserving of greater respect than others? Is there such a thing as secular moral truth? How can political belief and ideology shape healthcare and society's expectations of it? If the truth about illness exceeds simple facts about disease – might reason, science, religion, art and the imagination converge to illuminate important beliefs about medicine?

Medicine Unboxed explores a view of medicine that exceeds the technical: one elaborated by the arts, philosophy and the imagination as much as science, and one that insists on care and human understanding as much as treatment. Contributors include writers, clergy, artists, poets, philosophers, lawyers, linguists, musicians, dramatists, patients and doctors. Open to the public, healthcare staff and policy-makers, the results are resonant, provocative, sometimes funny and often moving. **Medicine Unboxed** is an NHS initiative through Gloucestershire Hospitals NHS Foundation Trust and supported by the Wellcome Trust.

Come and join the debate – be inspired. Its website address is <www.medicineunboxed.com> where there is information about previous years' gatherings and comments from some of the speakers.

The meeting this year is to be held at the Parabola Arts Centre Cheltenham on 24-25 November 2012. Anyone interested should contact the organiser, Dr Sam Guglani, Consultant Oncologist, at <sam.guglani@glos.nhs.uk> for more details.



Winners of 2012 Quiz Trophy at St Ninian's
celebrate

The next issue of **Grapevine** will be coming out for 26 August 2012.

All articles, letters, comments should be with the Editor by 6 August 2012.

Preferably articles should be no longer than 500 words.

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