

GRAPEVINE

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THE MAGAZINE OF THE DIOCESE OF BRECHIN

The Primus writes:

I'm happy to write this brief article for *Grapevine*. As Primus, it is my role to preside over the process by which a new bishop is elected. As you may know, day to day episcopal oversight of the diocese is in the hands of Bishop Robert Gillies, Bishop of Aberdeen and Orkney.

In the Scottish Episcopal Church, we have a very clear process by which a bishop is elected. It is set out in Canon 4 of the Canons of the SEC – a clear set of processes and time frames designed to ensure that a new bishop will be elected. If you want to look at Canon 4, you can find the Canons on the SEC's website at <www.scotland.anglican.org>.

The process is very open as it begins – any priest of the Anglican Communion can be nominated by anybody. My own election as Bishop of St Andrews is an example of where that openness may lead.

In the second phase, the Preparatory Committee responds to the list of nominees. Through a Questionnaire which nominees complete and an interview process, the Preparatory Committee produces a short-list of between three and five candidates. These candidates meet the Electoral Synod which then elects its chosen candidate. It is a complex process but one which is more transparent than many. Above all, it is important to remember that for both diocese and for those nominated as potential candidates, it is a process of vocational discernment through which we seek God's will for them and for the diocese.

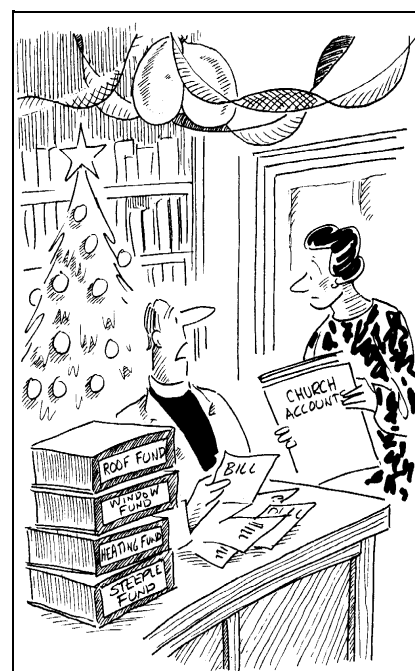
The election of a new bishop is a significant event in the life of any diocese. For the clergy, the relationship with the bishop is a significant element in their working lives. The bishop is pastor, friend, supporter, encourager. The bishop is bound in prayer to the clergy and to the diocese. For the diocese, the bishop is traditionally a teacher of the faith and a focus of the unity of the diocese. Increasingly, we see the bishop as the leader of mission as our church seeks to engage with the secular society which the context in which we live out our faith.

It would be surprising if there was not some apprehension in the diocese. This is a time of uncertainty – as it is for any organisation or institution when a change of leadership is impending. We hope and pray that God will call a person clearly rooted in their spiritual life. We shall look for a person who will receive and respect the work which Bishop John

and the diocese have done together – but then know how to lead the diocese forward to the next stage. We shall look for a person who can represent the diocese in the wider society and in our relationships with other churches – and who can share with the other members of the College of Bishops in giving leadership to the Scottish Episcopal Church.

I have one request. Many people will be involved in this process. I ask that you should pray for them faithfully and regularly – that in this work which we undertake God's will may be done.

+ David St Andrews
Primus



*"Then there's the candlelit carol service.
Can we afford a candle with this recession?"*

St Salvador's Opens its Doors

Autumn is upon us, V-shaped skeins of geese wing their way across the sky, and it has once more been the time for **Doors Open Day**, when the city of Dundee shares some of its interesting buildings and activities with the wider community. Here at St Salvador's we can feel proud to have had the privilege of sharing our very beautiful and historically significant building with our visitors every year of the scheme, now some twenty times.

Saturday 18 September this year was, to my mind, one of the best in which I have been fortunate enough to share. We had over fifty visitors of all ages, interests, different denominations and none, full of enthusiasm and very genuine interest, not only in our wonderful building with its decorative art and architecture of such historical significance, but also in our tradition of faith and worship, and in our activities with the wider world in terms of support of Salvador in Mozambique, Neliswa in Swaziland, and our attempts to support those in need in our more local community both young and older.

We are fortunate in having the 'WOW' factor of our gilded and painted chancel, which always makes such an instant impact on our visitors. But they were also genuinely interested in the historical reasons which explain why Bodley designed the church and its interior in such a way, for the poverty-stricken and disadvantaged jute workers living in the surrounding tenements. There were many interesting conversations and exchanges, networking carried out and bridges built – all of which are so important if St Salvador's is to continue to survive, and be a living and working organism in the tradition of its founder, Bishop Forbes.

Just to give you all a flavour of this exciting day, here are a few snippets about our visitors.

One elderly lady who had lived in the Hilltown many years ago reminisced fondly of the 'little

village' which was the area then – the many shops, ice-cream parlours and cafés, a sense of community, neighbours caring for each other, and church still being a focus for its inhabitants for the major milestones of life: baptism, marriage and death. As a relative outsider I am particularly fascinated to hear about what the Hilltown was like in the past.

I was delighted to encounter one of the Duncan of Jordanston Arts students who had attended a lecture in church some 18 months ago, back full of enthusiasm for the beauties of the interior. She spent a happy time with her camera, recording details of the building for her further studies.

An academic of rather distinguished appearance also came along to gather information for a paper she was writing on the Pre-Raphaelites in Dundee.

Another pleasant but rather quiet chap spent some time in the Lady Chapel, standing in peaceful admiration of the beautiful carved wood, relishing its craftsmanship.

The current chair of the Civic Trust paid us a visit: many of you will remember or see from the two plaques at the back of church that we have had close links with this organisation in the past. He was interested not only in our building and restoration plans but the life of our church, and shared some brief memories of Monsignor McInally, a good friend to St Salvador's from our Catholic neighbours at St Mary's, Forebank.

There were challenges, too, as people of other denominations asked really quite searching questions about what we actually believe and how we practice out faith in such a very different church. How stimulating to experience the challenge of trying to put one's beliefs and ideals into words!

One lady was intrigued by the fact that we had Stations of the Cross on the walls, asked a bit about them, and then went round them again in meditation. Some

interesting conversations were indeed enjoyed! A few of our regular children appeared from time to time, and two of the girls in particular seemed to be content just to sit in the quiet space of the Lady Chapel, looking around it and pointing out various of its features to each other.

We had two visitors who had spent time working in Africa and who were interested to learn more about our contacts there, reminding me of the great poverty in that continent and of how important it was that those more fortunate found some way, through a responsible organisation, of trying to share just a little of what they have.

Others were interested to learn about our Sunday afternoon provision of spiritual and practical support to those in need more locally, and it is encouraging to hear what support there is from the wider community for our small attempts at mission and efforts in a simple way to put into practice the teachings of our faith, even if the cost is sometimes significant.

So, all in all it was an inspiring and rewarding day for those of us involved, and was hopefully also a way of showing to those around us that there is life in St Salvador's church yet, both in being able to share our historically and religiously significant and beautiful building, and equally importantly also our attempts to show that the church still has something to offer all in the widest sense, those of faith and those who are not quite sure, who may need religion expressed initially in a more practical fashion.

Kirsty Noltie

St John the Baptist's Church

Wednesday, 15 December,
7 p.m. Prize Bingo.

St Mary Magdalene's Church

Sunday, 19 December, 11 a.m.
Carol Service and Prize Draw

The Episcopal Election Process

The first meeting of the clergy and laity who make up the Electoral Synod took place on 20 November with the Primus, the Most Rev'd David Chillingworth, as Convener.

There will follow meetings of the 11-strong Preparatory Committee, 6 of whom come from the Brechin Diocese. After receiving suggestions of potential candidates and making appropriate enquiries about them, all of which is confidential, the Committee will produce a list of candidates (at least 3 and no more than 5). These names will be made public.

On Saturday, 26 March 2011 there will be a meeting with the candidates of the full Electoral Synod, who will have received confidential information about them. The manner in which this meeting between candidates and electors is to be conducted will be at the direction of the Primus.

The following Saturday, 2 April, the election will take place. Voting is by ballot with the clergy making one house and the laity the other. The election is completed when one candidate receives a majority of votes in **both** houses. If such a majority is not achieved in the first two ballots a scheme is in place to achieve a result.

Assuming an election is satisfactorily made the Bishop-Elect would normally be consecrated and installed within 15 weeks of the election, which means this should happen by the middle of July.

At St John the Baptist's, Dundee we continue to support the Diocese of Swaziland in many ways. Recently we have been sending off monthly parcels of children's clothes (mostly new) for the children at Mpaka and Bulembu. The parcels take 2 months in transit, but we have now caught up and parcels arrive every month. The parcels cost £13 to post. If anyone in the Brechin Diocese would like to support this, donations of clothing or money would be most welcome. Contact Gillian Millar 0784 616 4491.



St John's has also been taking part in the Shoebox Appeal on behalf of Blytheswood Care. This year St John's has filled 25 shoeboxes with a variety of small gifts to which Blytheswood add a Biblical storybook for children or a calendar with Bible verses for adults. These will go to countries like Albania, Bulgaria, Hungary, India and Ukraine.

History and Mystery at All Saints', Glencarse

All Saints', Glencarse recently hosted 'An Evening with Joyce' – an evening of local history and conversations with our highly revered sacristan, Miss Joyce Bulman who came to Glencarse as a small child in the early 1930s. The evening attracted a large number of people from along the Carse of Gowrie, from the parish church and those interested in local history. All Saints' was set up in a lounge-room style complete with armchairs, lamp and a hearth rug.

We heard about the significant changes over the years, with Joyce's observation that the arrival of electricity to the area had the most dramatic impact on people's lives; this made quite an impression. All Saints' famous hospitality came to the fore with cake and coffee and an opportunity for people to share scrapbooks, old photographs and

conversations. All agreed that this ought to be the first of many such nights. It was a great way of opening up the church to the local community.

With local history still fresh in the minds of All Saints' a lovely surprise emerged in the form of a 'teapot', a relic from All Saints' past. Out of the blue, a lady (who lives in England), after finding our website on the internet, made contact via email carrying the following message;

"...Today I was cleaning a piece of silver, in fact it is a silver teapot which was acquired by my husband when we were in Zambia in the 1970s. It was a rather battered teapot and he saw it on a fire outside an African worker's home, and recognised it for what it was. He paid the African owner K10 which was quite a lot of money to the African family. When we got it clean we saw that it had

been presented to a Reverend H B Nichol and his wife when he left All Saints' in 1921."

Being unable to contact the Nicol family, the lady has generously donated this wonderful gift to the church. She felt that it was time for the teapot to 'come home' to Glencarse. There is still the mystery of how the teapot came to be in Africa ... maybe this too will be revealed in the future.

There were tears in the eyes of several in the congregation when the rector, Rev'd Kirilee Reid produced the beautifully polished teapot and shared its story with the congregation. The teapot is intricately engraved with a design of All Saints', Glencarse etched into the silver.

The dents and imperfections speak of a story yet to be told of this beautiful piece of our history.

Comment

The October edition of *New Directions* gives the SEC further dubious publicity over the changing of the liturgy and other ecclesiastical literature, due to prompting from the feminist lobby, to remove all references to a male oriented deity. For over two thousand years Christians have heeded Our Lord's clearly stated instructions that we should approach God in prayer, not as a maternal figure, but as a loving father, the traditional (and genetically programmed) head of the family. God is the Creator Omnipotens, that great force – far greater than our puny 3D anthropoid intelligence can envisage – that brought all things into being.

Jesus knew that to approach the Almighty in prayer, a human being had to hold a comprehensible mental image to be able to worship. Arguments about God's gender are pointless. The Almighty is a conscious, boundless, spiritual force, not a physical organism having to reproduce in a genetically selective manner.

Of course, not all concepts of

God have been male. Paganism, which, after centuries of persecution, has recently been granted official status of a religion, and therefore respectability, has two deities, a female goddess called The Lady and associated with the moon, and a male god who possesses horns, and is called 'Lord of the Herds'. In the north of Europe he is called Herne, but in the south he is Pan, from which the word 'panic' is derived, the group force driving frightened herds of hoofed beasts.

We Christians don't worship a God who wishes us to subdue our individual identity and emotions into the group force that controls cattle but one who wants us to develop our individual personalities and their potential to the highest level that we are able, and to do this, his Son, Our Lord Jesus told us to come to God as a child to a loving father.

Pope Benedict's visit to Britain was interesting. Behind the competent theatre the Roman Church can create on these occasions, and behind the traditional semi-deified image that

the Bishop of Rome, as Christ's Vicar on Earth, must project, we had a glimpse of an old, but very able theologian. While he still sadly, in my opinion, upheld reactionary views of birth-control and science, his surprising emphasis on an ecumenical approach to world religion, the emphasis on all people of faith co-operating together to fight materialism in all its corrupting aspects, was most refreshing, as was his demonstration of affection to the representatives of other religions.

Although the matter was not aired during the visit, I have always thought that he was correct to emphasise the importance of foster parents to be of different gender. A child needs a father figure and a mother figure in the context of a nuclear family for his personality to develop fully. Same-sex foster parents would have great difficulty with this, and the poor child would have many problems adjusting to his/her peer group both in school and later, outside.

Francis D. Bowles

Before we came . . .

Before we came to Dundee, John already knew the pitfalls and problems of a bishop's life, and he'd done his homework and knew the particular problems he would have to face in Brechin. Well, I did my home work too. I bet you didn't know there was a handbook for bishops' wives, written by bishops' wives

They spoke most keenly of their sense of loss and loneliness. They had left work colleagues and parish friends behind. They missed not being part of parish life. They missed not being able to join in parish worship regularly. They missed their husbands, who were away from home a lot more. No bad thing sometimes – less tidying up to do!

They spoke of battles with bishops' secretaries, who seemed to think they had prior claim on their husbands' lives. They spoke of battles with diocesan treasurers, and fabric committees.

But they were the wives of English bishops, and they didn't come to Brechin.

I could never have imagined the warmth of the welcome that greeted us when we came to Dundee, even before we came. And no, I didn't have a parish congregation and somewhere to worship regularly. But as we travelled around Sunday by Sunday, I realized that the whole diocese felt like our parish and each and every congregation welcomed us with warmth and sincerity and coffee, and often a meal.

And I have never had to battle with either of our lovely bishop's secretaries, or our lovely treasurer! Whenever there was a ring on the phone, or on the doorbell, there was a friend on the end of it, ready for a bit of a natter (sorry – blether). The people on the doorstep had smiles on their faces; or sometimes a frown, but when they left there was a smile, which was nice to see.

In fact, our time in Brechin has been wonderful, and fulfilling, and a privilege from beginning to end.

Thank you. We shall miss you.

Gill Mantle

Church in Society Roadshow Audit Visit

Introduction

The Church in Society visits to churches in the Diocese are completed. I'm writing this to update and inform you.

How it all started

Discussion at the 2008 AGM of the Ministry & Mission Board led Bishop John to say that he wanted to know the range of 'church in society' activities engaged in by each congregation.

Hence, the idea of an "audit" was born. A "resource" booklet would be published for distribution to each congregation.

Phase I

The 'Church in Society' Group (Cate Weir, Angela Kilby and myself) visited a total of seventeen churches commencing with St Salvador's in May 2009 and concluding with St Paul's Cathedral in June 2010. At each church we were welcomed warmly and our presentation was an integral part of the Sunday Service which made it special and prayerful.

The main aim of the visit was to listen, and take notes, as

members of the congregation, Vestry and Rector told us about their church's activities: how it was being 'church in its community'. Such an exercise, naturally, extended the duration of the Service, and the after-service socialising! However, each and every person co-operated generously and graciously, for which we are extremely thankful.

What beautiful church buildings we have and what a struggle it can be to keep them in good repair! Nonetheless congregations shoulder this heavy burden cheerfully and with determination, holding many and varied fund-raising events to reach the target amounts.

After the visit we wrote up our notes and sent a draft report out to each congregation, with the request that they add or delete or amend the information as appropriate and then return the reviewed report back to me.

Well, as you can imagine, not all reports came back! Consequently, in October gentle reminders were sent to those churches whose reports were still outstanding. All except two have been returned.

Phase II

Over the next couple of months we are going to collate and analyse the material we have gathered. It is this information that will form the basis of the 'resource' booklet that must be printed and ready to distribute at the March 2011 Synod. So, not much of a challenge then!!!

Conclusion

This 'audit' is just that: a fact-finding exercise; an historical snap-shot of the church in society activities engaged in by the churches in this Diocese of Brechin. The data is useful for the various diocesan governing bodies. But, Bishop John also wanted each church to have the information – hence the production of a booklet – which could be used not only to celebrate our work, but, more importantly, for each congregation, Vestry and Rector to use it as a tool to inspire and encourage them to engage in new and imaginative ways of being church in their communities.

Tricia Paton

*Convenor of the Church in Society Group
on the Ministry & Mission Board*



The annual Retreat for Women took place at St Drostan's Lodge, Tarfside over the last weekend of September.

Led by the Rev'd Ursula Shone and with the theme of "The Lord says, I am about to do a new thing", the ladies enjoyed the silence, prayers and recreation in the peaceful surroundings of Glen Esk.



The graduation ceremony of TISEC (The Theological Institute of the Scottish Episcopal Church) was held in St. Ninian's Cathedral, Perth on 6 November 2010.

Joyce Mumford from Brechin was amongst those receiving a Diploma in Theology for Ministry from the Primus. The photograph shows the Primus together with those graduating and TISEC staff.

Sermon given by Canon Fay Lamont at the Eucharist in the

"I knew that a part of me lives on still on the very edge of that estate where I'd first heard of rock 'n' roll, Suez, Russia's 1957 Sputnik and the Beatles and I also knew in a funny sort of way that the story of Jesus Christ somehow lived on and lives on still often unknown in the humanity of ordinary men and women, employed and unemployed, who may not now or have ever spoken his name except to swear but whose own lives, though sometimes apparently uncouth, had colour, richness, saintliness, sadness and all the compassion and skulduggery of the gospel stories own characters."

This was the first I heard of John Mantle – part of the introduction to his book Britain's First Worker Priests telling of his early years in Mid Craigie which formed him and encouraged him to believe in a deep sense of incarnational mission, a deep sense of living the gospel in our everyday lives, a deep sense of servanthood, a deep sense of priesthood, or for that matter Christian discipleship, not as a job or a pastime but as a calling, a way of being, and a deep sense of spirituality. He learned in the way of Fr Charles de Foucauld to see that the more his prayer became a mystical meeting with Jesus, the more he was drawn to seek Jesus in others. At the heart of Charles' way of prayer was a deeply Eucharistic spirituality seeing in the gift of Jesus' body and blood the sign of God's abiding presence among us, a love capable of healing and saving our broken humanity and the image of his own way of presence to others.

Coming back to this city, which grew on John from being a "hell-hole" to somewhere where part of him will always live on, memories shared with his sister Jerry and his brother Peter of their parents in laughter and sorrow pouring out their love on ordinary men and women, where he first brought Gill, his wife to be, and where much of his formative years were spent, Bishop John has shared with us his spirituality, his

hopes and his fears, his astute thinking and discipline, his friendship and his servanthood. He has given us tree-loads of paperwork, policies and presentations, but across the Diocese he has been a sign of God's abiding presence among us.

Paul wrote: "I appeal to you therefore, brothers and sisters, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship."

In Paul's day a sacrifice was an animal burned to honour one of the Greek or Roman gods or to worship the God of Israel. The Christians in Rome were burned alive or fed to animals, the first martyrs to give their lives for the Gospel. Here Paul is not talking about martyrdom; he is telling the Roman Christians to present their bodies as a "living" sacrifice.

Paul goes on, "Do not be conformed to this world but be transformed by the renewal of your mind, that you may prove what is the will of God, what is good and acceptable and perfect." Bishop John has provoked thought, even disturbed the Province in his enthusiasm for proper clergy training. His concern is that by failing to engage in proper academic study future clergy will be unable to engage properly with a sophisticated and fragmented society. The reason Jesus understood his purpose so clearly is because he was thinking with the mind of God. Peer pressure is not just an issue for teenagers. All of us face pressure to conform to our world and God calls us all, not just bishops or clergy, to take the harder road of being transformed and live in opposition to the world. Throughout the Gospels, we read of Jesus spending time in prayer, filling his mind with the thoughts of God, filling his heart with the will of God, filling his mouth with the words of God, and pointing his feet in the pathways God had laid out for him.

Paul continues: "For by the grace given to me I bid every one among you not to think of

themselves more highly than they ought to think." The world believes in looking out for Number One and Paul warns us against the attitude of the disciples who, being human, dreamed of being number one. They weren't thinking with the mind of God, or seeking the purposes of God; they were dreaming of the day when Jesus would be crowned King of Israel and as his special friends they would be given number 1 places in the new Kingdom of God that Jesus said was coming. Perhaps Peter would be Secretary of State, James would handle the Home Office and John would head Foreign Affairs.

Near the end of his ministry Jesus tried again to teach them the meaning of being number one in God's kingdom. Kneeling on the floor washing their feet, carrying a cross of sin and shame and embracing not only a child but the whole world he spread his arms wide and was nailed to the cross. There is something very sad about Jesus going towards the cross and his disciples wasting precious time arguing about who would be the greatest.

After his coronation as King of kings Peter, James and John who wanted to be number one disappeared. Only the women who had travelled with the disciples attending to their needs, stooping to care for them and never demanding a position or recognition remained. It was not the ones who sought to be number one but the ones who engaged in service to the community who were blessed to embrace the holy Lamb of God at that moment of his sacrifice.

The really great people who are remembered as having made a real contribution to life are the ones who said to themselves, "How can I use my personal gifts and talents to serve the state, society, church?" and not "How can I use the state, society, church to further my own prestige and personal ambitions." Engaging with our communities, living the gospel in loving acts of service

Cathedral marking the retirement of Bishop John Mantle

should be our ambition. True selflessness is rare and when we catch a glimpse of it we remember it.

Bishop John has constantly reminded us that we are part of the whole church, the Body of Christ and that we have a duty and a responsibility to one another. We are part of the ultimate team, a dream team beyond all dreams! Through learning and sharing together in the Lay Days people became more aware that each of us has a role to play on that team and whatever we do we do for the best of all.

Dave Thomas, the founder of Wendy's fast food restaurants had a photograph of himself in his MBA graduation outfit—a snazzy knee-length work apron. His picture in the corporate annual report showed him wielding a mop and bucket. He called it leading by example. "At Wendy's," he said,

"MBA doesn't mean Master of Business Administration. It means Mop Bucket Attitude, a commitment to service. Jesus wants a Mop Bucket Attitude from his disciples. The secret of happiness in any job is to see it as a calling, a vocation, and an opportunity to serve. The ironic thing in our celebrity culture is that people who are waited on hand and foot are the unhappiest people of all.

Trying to impart wisdom and attitude to the disciples, Jesus stops and embraces one of the children playing around. Jesus says: "Whoever welcomes one of these children in my name welcomes me; and whoever welcomes me welcomes the one who sent me." Today it is right that we welcome many guests to this Diocesan gathering. I know Gill has interesting comments to make on our churches welcoming strategies as she has quietly

served the Diocese going around with Bishop John encouraging and supporting him and the people and activities of our congregations. Wisdom is to love and honour God but greatness is to stoop and hug a child.

The finest gift you can offer another human being is the gift of being present with them in their lives. Bishop John has been present with us in dark days and fine. He has seen us through times of difficulty with wisdom, with greatness and with a firm hand. In the days of celebration, what is a party without someone to share it with? What is a sorrow without someone to make the journey with you? That is what presence is all about. Let me leave you with these words of Charles de Foucauld, "It is love which should recollect you in me, not distance from my children. See me in them, and like me at Nazareth, live near them, lost in God."

A Letter to Bishop John from the Rt Rev'd Alan Scarfe

16th October 2010

Dear John,

It is with profound regret that I am not able to be present in person on the occasion of your formal retirement as Bishop of Brechin. Unfortunately our timing is not always in our own hands in our various journeys.

The people of Iowa, and especially the clergy, have fond memories of the time you and Gillian spent among them. You have been in our daily prayers as a Diocesan through our Companion Prayer calendar, and of course these are no small things that bind us together. Personally I recall our time traveling across the west and Polygamy Porter has become a special brew in my mind! We did ride horses, find genuine jazz (of sorts) as well as stumble across one of the places of pilgrimage for Native American Episcopalians in the Navajo nation.

Yet for me, it is the vision you shared for a Church that needs to live the gospel beyond its walls that sticks uppermost in my heart and mind. Whether you were creating opportunities for reluctant English bishops to get their hands dirty in continuing education, or introducing us to the heroes of the faith who lived their priestly call as a worker and not only among the workers in industrial places, there seems to me to be a pattern in all of this that speaks of taking the gospel incredibly seriously while learning to hold ourselves with our titles and privileges a little less seriously.

Donna and I look very much to seeing you both during my sabbatical next year, and want you to know that you move forward assured of our prayers, and our constant thankfulness to God that our the path of our episcopates coincided in God's good time and wisdom.

In the love and peace of Christ,

Your friend and proud colleague,

Alan Scarfe, Bishop of Iowa

Are we Donors or Stewards?

A pig and a chicken were passing a church. Outside was a sign advertising a full Scottish breakfast as a fund-raiser for repairs to the church roof. The chicken turned to the pig and said, "I'd like to help them. I think I'll donate some eggs. What will you give?" The pig answered, "It's all very well for you. You can make a donation. Anything I might contribute would involve total commitment." This illustrates neatly, I think, what Christian giving **should be**, and what it **shouldn't be**.

I think many of us often confuse fund-raising with stewardship. We must not think of them as interchangeable. They aren't. The one calls for a donation and the other for commitment. The one is a gift of what we can spare; the other is a sacrificial gift. Fund-raising for particular projects from time to time is entirely appropriate. However, the Church's regular running costs, and indeed its whole financial basis, must continue to rely on stewardship – the committed giving of our members, growing together in our awareness of who we are and what God has put us here for: to give ourselves for others, as Christ gave Himself for the world.

The mission and ministry of the Church in the world must be supported by committed citizens of the Kingdom, both clergy and lay people, and not merely by the donations of strangers, visitors and the half-hearted. We need to understand – and so does the world – that when the Church extends its hand, it is in welcome, friendship, rescue, and to share the Gifts of God, not to beg for a hand-out. Too often, because we are so concerned about fund-raising – of asking passers-by for a donation – we have made the work of God through His Church just another good cause for people to give money to. That isn't Stewardship.

Stewardship is not about making a donation. Rather, it reflects our awareness of who we are as

Christians and what we are about as citizens of God's Kingdom and signs of His New Creation, the stewards and priests of the self-giving God. With our gifts, we are not giving something of ours to God (donation), but taking our hands off something that belongs to God already (stewardship). Our giving gives us away. It demonstrates whether we are truly stewards or merely donors – whether we are truly engaged in God's work or just helping another good cause.

Being stewards means that we should give, not because the Church needs the money, but because we need, as disciples of the self-giving Christ, to give. It has nothing to do with the size of our gift, but of its proportion to the rest of our income and resources (cf. Mark 12: 41-44). We should give at least as much attention to our giving as we do to other aspects of our Christian commitment and, indeed, of our lives beyond the church's walls.

- ✠ Have we ever calculated what proportion of our income our usual offering represents? Does it adequately reflect our commitment?
- ✠ Could we not assure the regularity of our offering by using offering envelopes or by making a standing order arrangement with our bank?
- ✠ Have we maximised our gift by taking advantage of the tax laws with regard to charities, and made a gift aid arrangement with our church treasurer?
- ✠ Have we made out a will, to ensure the ongoing work of the congregation after our time?

These are things every responsible adult Christian should consider as part of their duty to God as His stewards and priests, using in His service the resources entrusted to us. Donors don't bother with such things – they just throw some loose change in the alms plate now and then. Are we donors or stewards?

Our giving gives us away. How we give reflects where we are spiritually. To sit back and wait for God to provide may seem like an act of faith, but in reality it is an act of laziness and cowardice. It is unbecoming of the sacrificial, responsible citizens of His Kingdom that God has called us to be in the world. He has **already** provided; what He is waiting to see is whether we have heard the call to follow the self-giving pattern of His Son Jesus Christ. To follow Him, we must offer ourselves, "our souls and bodies, to be a reasonable, holy, and living sacrifice" to the God who is waiting to see whether His Church will respond with courage and faith in our time and in this place.

*Fr Clive Clapson
St. Salvador's*

RESULTS

The first correct answer drawn of the crossword in the last edition of *Grapevine* was sent by in Mr David Robinson of Dundee.

The solution was:

P	I	N	N	A	C	L	E		S	C	R	E	E	N
U		O		L	I					A	N		E	
L	O	D	G	M	E	N	T		I	N	S	T	E	P
P		D		I	E		P		O	R		O		
I	C	E	A	G	E		T	R	A	N	S	E	P	T
T		D		H		P	E		S		A		I	
						S	T	E	E	P	L	E	O	T
G		C		Y		A		A		S		Y		M
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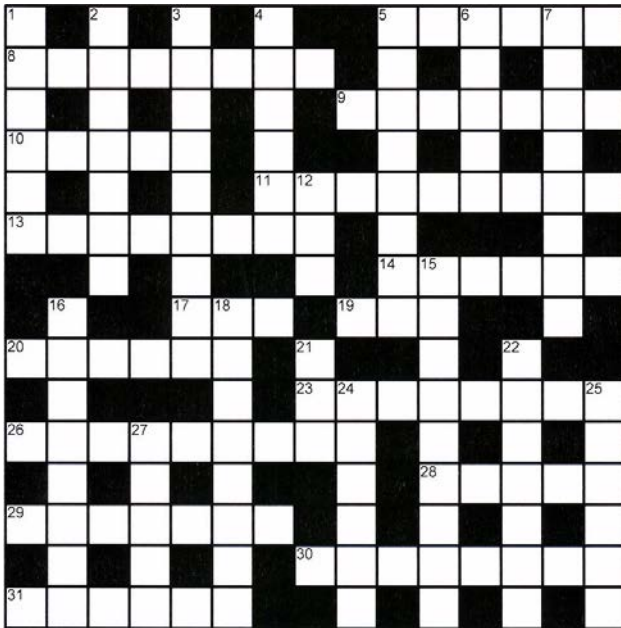
A number of people sent in answers to the 'Scripture Search' puzzle, but unfortunately not everyone was able to mark all 25 books of the Bible. The person who did and whose entry was the first to be picked out was Nancy Bone of Dundee.

There is not room to give the correct solution here but it can be sent to anyone who writes to the editor asking for it.

These winners will get a 2011 calendar.

CRYPTIC PRIZE CROSSWORD

Another grey-cell exercise, with a few seasonal references! Send your entries in to the editor at the address on the back page by Saturday, 5 March at the latest and make sure you put your name and address in the box provided.



CLUES ACROSS:

- 5 Ass who paid in yen for a course of martial art (6)
- 8 Wild yarn (8)
- 9 Try turning a lacy hem into gold (7)
- 10 Dance through a quiet gaol (5)
- 11 Master can't turn into a holy thing (9)
- 13 Call it vanity? It's a start (8)
- 14 Get the German to eat the French in the barn (6)
- 17 A sip with a bite to it (3)
- 19 Idiot at a Sunday School (3)
- 20 Ah! even this is bliss (6)
- 23 Did the divine Athena find zirconium here? (8)
- 26 Hose might get shorn if you don't use these (9)
- 28 Ah! play a record for a start (5)

- 29 I join a thousand peers to rule the dominions (7)
- 30 He asked what was the result of a stack of paper (8)
- 31 Escape loudly at 186,282 miles per second (6)
- 7 Not whom you would expect to arrive on a mean mule! (8)
- 12 Yes, yes! (3)
- 15 Plant a sugar spa (9)
- 16 An elm on the beach is full of flavour (8)
- 18 Ten lions are audaciously impudent (8)
- 21 I'm staying at the pole – twice! (3)
- 22 Can a lad rope this creature? (7)
- 24 Uplifting dances? (6)
- 25 It is so hard keeping all these things (6)
- 27 Looking at the passive principle within, for example (5)

CLUES DOWN:

- 1 Ring six times for her (6)
- 2 I get all the Christmas presents today (7)
- 3 Given a pear from this stock? (9)
- 4 Little Maureen is last – well, not quite (6)
- 5 Mould doctors into a listless calm (8)
- 6 Make a prophet hum an air (5)

Name

Address.....

.....

Saint Mary Magdalene's Church, Dundee



The children of the Sunday School in rehearsal for their forthcoming Nativity Play. This will be performed on Christmas Eve, 24 December at 6.15 p.m. in the church. All are very welcome to come along.

Evensong at the Cathedral Church of St Paul



On 26 September the diocesan Lay Readers were relicensed and others who fulfil particular lay ministries reaffirmed their commitment at Evensong. The preacher was the former Primus, the Rt Rev'd Idris Jones.

Address given by the Rev'd Dr Harriet Harris at the Institution of the Rev'd Alison Jones to the Charges of St John the Baptist's, St Margaret's and St Martin's, Dundee

Jesus' disciples want a strong lead from Jesus; but their idea of a strong lead probably does not include behaving like a servant. But Jesus trains his disciples to live and think differently from the standards around them; standards that they, and we, are used to accepting. We do not often respect a servant-like nature. We may even try to train service-like tendencies out of ourselves and others – especially if we associate being a servant with being servile. We are used to regarding those who sit at table, not those who serve at table, as people of influence. But Jesus said I come among you as one who serves.

Tonight Alison comes to live among you as one who serves, and one who will quite literally serve you at the table with the body and blood of Christ. She has been deputed by Christ to love and serve you as he loved and served his disciples. Service is something to emulate and aspire to – one of the many reversals of outlook he instils in his followers. As his disciples, we are disciplined and shaped by him, to see the world differently; for what he says is the opposite of what we normally see or think.

He began his public ministry by reading at Capernaum the very passage we've just heard from Isaiah. 'The Spirit of the Lord God is upon me', he said, to bring good news to the oppressed, release to the prisoners, comfort to the mourning – in other words, describing life not as it usually is, but as it is made possible through him.

The most surprising thing, perhaps, is that comfort will be brought to all who mourn. Jesus harks back to this promise in Isaiah in his famous sermon: Blessed are those who mourn, for they shall be comforted. The word used for 'mourning' conveys intense grief. 'A voice is heard in Ramah,' says Jeremiah, 'lamenting and weeping bitterly; Rachel is weeping for her children, refusing to be comforted, for they are no more'. Those who mourn so intensely cannot accept comfort,

for comfort would seem to deny their sorrow and betray their loved ones. Those in deep mourning are terribly sad. How odd to say they are blessed or happy. When Jesus says this, he not only echoes Isaiah, but also seems to praise those who mourn, as though their unhappy state were some sort of accomplishment. One can understand why Jesus hails those who serve, and indeed the merciful and the peacemakers, for in them we can see qualities that belong to the kingdom he is proclaiming. But why the mourners? Is mourning also a characteristic that reflects the life of the kingdom of God?

I think it is and it is a quality related to service. Service requires humility and a regard for others; an ability to move oneself from the centre of one's concerns. The opposite of a spirit of humble service is the proud soul, locked in self-sufficiency. Gregory of Nyssa, a fourth century bishop, described the soul as the mirror of God. A proud soul is like a blank wall, because it is enclosed in self-regard and unable to mirror God. It may appear calm and in control but is in fact cracked and chaotic. Better a soul that has known its brokenness and let go of its sense of self-sufficiency. Such a soul is able to mirror God to the world.

Likewise, mourning can become a process of dismantling self-regard. When we grieve, we grieve partly for ourselves; but it can also enlarge our hearts. It hollows out a space within us, it puts us in solidarity with others who suffer, it can even expand our compassion till we feel that we share in the very sadness of God. Such mourning takes in the plight of strangers, the suffering of fellow creatures, and indeed of the whole of creation.

The capacity to mourn embraces the entire world. We mourn most expansively when our suffering and sadness lead us beyond a sorrow for ourselves and for others, and into sharing God's own sorrow, when this sorrow turns us towards Christ in a longing for our reconciliation and the reconciliation of the world.

The historian Margaret Spufford expresses such mourning and its relation to joy made possible through Christ. She describes what it is like for her to attend the Eucharist, as a mother and thereby a servant to a very sick daughter, whilst suffering herself from excruciating bone disease. The Eucharist focuses the agony of Christ and with it the agony of the world, 'drawing together all those screams I have heard, all those broken branches and bruised flowers, all those fossils in the Grand Canyon, all the fears I have for my own future of cumulative fracture. There is nothing, ultimately, that I can do of myself to transform all this pain. All I can do is offer the pain. Then the action moves from Crucifixion to Transformation and Resurrection. Easter is less comprehensible than Good Friday. Joy has to be silent.'

We are asked to reverse our thoughts: mourning is not an unfortunate state that needs to be 'got over', but as a posture towards the world that it is good to nurture – that expands our hearts, increases our compassion, and points us towards the promises of Christ. Likewise, we should not regard servant-hood as something to grow out of but something to grow into: humility enables the love and service of God to shine through our lives, transforming ourselves and all that is around us.

Alison comes among you as one who serves, to be like the Good Shepherd. A shepherd provides an example of leading by serving; she feeds her sheep, knows them by name, leads them to fresh grass and cool water, risks her life for them, counts them all home at the end of the day, and goes looking for any who have got themselves lost. It's a role that involves on Alison's part the humility to serve, and on our part the humility to be served, and also to see that the one who serves us is, by that very same token, the one through whom we receive God's sustenance, forgiveness and blessing.

The Rev'd Alison Jones' Institution on 31 August



The Rev'd Alison Jones was instituted by the Dean, the Very Rev'd David Mumford, deputising for Bishop John, to the linked charges of St John the Baptist's and St Martin's, Dundee and St Margaret's, Lochee. The service took place in St Martin's Church and was followed by a reception in the hall.

The picture above was taken during the welcoming speeches at the reception and the picture below at the baptistry during the procession in the service round significant places in the church.



3 for 2 *Lowest prices ever*
Save! Save! Save!

Following the launch of the Mothers' Union's new campaign tackling the commercialisation and sexualisation of children, a new guide has been published for use when shopping. This is a timely reminder to assess our expenditure with Christmas approaching and the constant pressure to buy items that we are assured are essential for the happiness of our families and friends.

Huge sums of money – £350 million in the UK – are spent on advertising to children each year. Product placement, pester power and peer to peer sales all encourage children to spend, spend, spend. Mothers' Union research shows that the materialism this promotes in children can harm their well-being. As individuals, we can feel small against the power of commercialisation, but together we can, and will, make a difference – a difference that will transform the lives of children.

When you are shopping (whether out in a shop or ordering goods on the telephone or online) please take a moment to take the Bye Buy Test below. Are you sending the right message to retailers, advertisers and especially to any children witnessing your purchases or for whom your purchases are intended? What will be in your Christmas shopping basket this year?

Bye Buy Test

Use this test when shopping to help you think about what or who is influencing your choices:

- ☐ ? Why do I want to buy it?
- ☐ 0 How often will I use it?
- ☐ £ Can I afford it?
- ☒ X What will happen if I don't buy it?

Heard in New England

Overheard in a restaurant in New England from four men at the next table, in a town (pop. 3,000), slightly smaller than Brechin (pop. 7,000):

- Saying a Grace before the meal (which attracted my attention!).
- Discussing with a Minister how they might raise \$26 million dollars to convert the local school into a Christian-based University dedicated to C. S. Lewis.

Conversations amongst them included the following:

- "Did you feel good when you have given? How much better would you feel if you had given double the amount?" (*The sum being discussed was \$10,000 which one person had just donated.*)
- "Judge yourself not by what you have given, but by how much you have retained."
- Discussions on last week's sermon, and how much they were looking forward to going to church on Sunday.

By chance, the next morning we found that the Minister was

staying at our Bed and Breakfast lodging and that apart from his more normal duties, he visited churches to advise them on fund raising. He had no doubt that this small town would succeed in raising the funds, mainly because people were not afraid to talk about the financial needs of the church and community and ask each other difficult questions, as we had heard the previous night.

Perhaps we all could learn something from this chance encounter?

Peter Nelson

James Gregory Lectures

The next public lecture in the series focusing on the interface between science and religion will be given by

Professor Colin Humphreys

on

Thursday, 3 March 2011 at 5.15 p.m.

in the Younger Hall, St Andrews

The lecture is entitled

“Can a Scientist Believe in Miracles?”

Professor Colin Humphreys is the Director of Research in the Department of Materials Science and Metallurgy, University of Cambridge; Professor of Experimental Physics, The Royal Institution; Professorial Fellow, Selwyn College, Cambridge; past-President, Institute of Materials, Minerals and Mining; Director, Rolls-Royce University Technology Centre on Advanced Materials, Cambridge; and Director of the Cambridge Aixtron Centre for Gallium Nitride.

Professor Humphreys has received numerous honours and awards, most recently the Kelvin Medal and Prize, Institute of Physics (1999); award of an honorary D.Sc. from the University of Leicester (2001); the European Materials Gold Medal, Federation of European Materials Societies (2001); and the Robert Franklin

Mehl Gold Medal, The Minerals, Metals and Materials Society, USA (2003). Prof. Humphreys is also very involved in the public understanding of science, having served as Selby Fellow, Australian Academy of Science (1997); as Fellow in the Public Understanding of Physics, Institute of Physics (1997-99); and as President of the Physics Section of the British Association for the Advancement of Science (1998-99).

Professor Humphreys publishes and lectures extensively in the field of science and religion, and has a particular interest in the application of scientific knowledge to the understanding of the historicity of the Biblical text.

The subsequent lecture in the series will be given on Thursday, 28 April by Professor David Myers under the title “Psychology and Religion”.



On 22 August the Rev'd Elizabeth Campbell was instituted to the congregation of St Luke's, Downfield

Show you
**care this
Christmas**
Order your tree
Help a homeless
person



www.caringchristmastrees.com

Around 400 homeless and vulnerable people came to Bethany's Aberdeen drop-ins for support last year. These vital services provide a safe place for people to go to get food, clothes and practical support to help them overcome their homelessness problems.

It costs £15,000 to run the Aberdeen drop-ins every year and to help raise funds, Bethany is selling Caring Christmas Trees to provide shelter, food and support for a homeless person.

Order from the website as shown above or call 0845 111 8733. When ordering you select your preferred tree size, collection date and location, and when you collect your tree you also get to choose the one you like. All Caring Christmas Trees are high quality, freshly-cut Nordman firs from sustainable tree farms.

SERVICES AT ST PAUL'S CATHEDRAL

Sunday 12 December: 5 p.m.

Dundee University Carol Service – followed by mulled wine and mince pies

Sunday 19 December: 5 p.m.

The Cathedral Carol Service – followed by mulled wine and mince pies

Friday 24 December: 11.15 p.m.

Midnight Mass. Preacher: The Rev'd John Bell (Iona Community)

Saturday 25 December: 10.30 a.m.

Christmas Eucharist. Preacher: The Provost – followed by bubbly and smoked salmon.

The next issue of **Grapevine** will be coming out for 27 March 2011.

All articles, letters, comments should be with the Editor by 5 March 2011.

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 <mjturner@zoo.co.uk>)