

# GRAPEVINE

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THE MAGAZINE OF THE DIOCESE OF BRECHIN

## Some Time in America

### ***Bishop Nigel reflects on his recent visit to our Companion Diocese in Iowa:***

'**Bishop goes to jail**' makes a great headline but that's precisely what Anne and I did in late October at Anamosa State Penitentiary in Iowa, USA. We sat in on an impressive Education for Ministry class for prisoners, including lifers and murderers, many of whom will never be released. Ably led by the Reverends Anne Williams and Melody Rockwell, Prison Chaplains, it has been running for nine years, impacted forty men and graduated eleven. It is the first group anywhere to have an inmate mentor. We were deeply moved by the experience and left with much to ponder.

Next summer the Reverends Mel and Barbara Schlachter (in the photo) are leading an Iowa Diocesan Celtic Pilgrimage to the UK & Ireland which will include time in Brechin Diocese, based at St Drostan's Lodge, Tarfside from 19-22 July 2013. The pilgrims, some of whom Anne and I met, will want to visit and worship across the diocese and I have promised them that Pat Millar and I will be arranging a suitable programme.

Visiting a Companion Diocese is demanding. We travelled widely and there were many highlights during our time in Iowa, not least a visit to Sioux City where we visited a new drop-in centre for the homeless and where Anne and I were embraced by the Native Indian Episcopal Church congregation with a 'Star Quilt' – a rare privilege which meant much to us. Bishop Meshack, now retired from Swaziland, is spending a year as their Interim Rector. The opportunity to engage with residents of the local Indian Reservations on the Nebraska border was eye-opening.

During the Diocesan Convention I presided over a Scottish Liturgy Eucharist and preached at Evensong in St Paul's Cathedral, Des Moines

where delightfully I was made an Honorary Canon. I led a Clergy Study Day on contemporary priesthood which one of the clergy later described as 'unusually good'! From its Alleluia Fund, whose purpose is to have an immediate impact on Church and society projects by making financial contributions, Convention has generously given the Food Cupboard at St Salvador's in Dundee \$3000.

Across the vast Mid-West prairie we visited Davenport, Iowa City and Cedar Rapids, I preached to major congregations on our two Sundays away, and made a PowerPoint presentation about Brechin Diocese to four churches whose members were much taken with the pictures and our challenges and stories. We visited the Amish Mennonite community at Kalona and



*(l. to r. front) The Revd's Mel Schlachter, Anne Williams, Barbara Schlachter  
(behind) Bishop Nigel and Anne Peyton  
photo taken by The Rev'd Melody Rockwell*

enjoyed an epic Drake University American Football victory which was a parable in never giving up until the final time-out.

While there I gained the impression that the thirty year-old Iowa – Brechin companionship has been ‘sleeping’ a bit. Some memories of people and places were old, while other folk didn’t really know much about the Scottish scene or us. I believe that our visit has re-awakened the relationship and whet appetites for more exchanges and friendships. It’s now up to us to come up with some ideas and reciprocate the warm American hospitality we received.

By the time you read this, Pat Millar, Anne and I will have just returned from the Consecration of the new Bishop of Swaziland, our other Companion Diocese. We will be visiting some of the projects Brechin supports. Looking ahead, Bishop Alan Scarfe in Iowa and I are hoping that Bishop Ellinah might meet us both here in Scotland, at a Diocesan Synod weekend in Dundee in October next year.

They say a companion is someone who shows another where bread may be found. In different cultural guises in Brechin, Iowa and Swaziland we each face similar challenges to grow the faith, reach out into local communities, engage with public issues, and to gather and deploy our resources effectively. All three dioceses are able to both give and receive, prayerfully and materially.

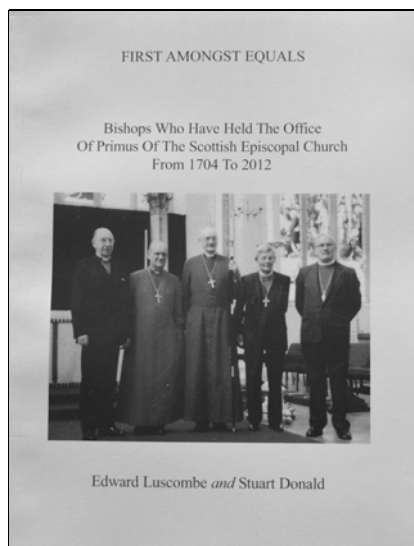
In this season of Advent across the Anglican Communion we await patiently the opportunity to receive the Good News of God’s ultimate companion relationship in the Christ-child.

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## First Among Equals

Edward Luscombe and Stuart Donald have between them produced a book under this title, which is subtitled “Bishops who have held the Office of Primus of the Scottish Episcopal Church from 1704 to 2012”.

The Scottish Episcopal Church is unique in the Anglican Communion in having the office of Primus – properly *Primus inter Pares*, first among equals. The bishop who holds this office has been elected by his fellow-bishops but has no jurisdiction in any diocese other than his own. His role extends only to convening and presiding over meetings of the bishops, and subsequently of the synods of the church.



After a chapter which gives a brief history of the stages by which the office of Primus came about and the ecclesiastical and political influences which had a bearing on this, the authors provide sketches of the men who have held this office. All thirty-three are covered from Alexander Rose, Bishop of Edinburgh, who became the first Primus in 1704, to the current holder, David Chillingworth, Bishop of Saint Andrews, Dunkeld and Dunblane, who was elected in 2009.

It is noted that there have been significant changes over the three centuries. In the first half every Primus had been born and educated a Scot, but only a

minority of the nineteen who have held this office since 1857 were so. Forms of address have varied from the simple “the Reverend” of the earliest days to that which is now employed of “Most Reverend”. Lifestyle and accommodation has also changed over the years from simplicity to lavish to functional.

Inevitably the representations shown of the earlier office-bearers are from paintings, but photographic images depict those from the end of the 19th century onwards.

It is abundantly clear from the vignettes of all who have been Primus that they have been wide and varied in their knowledge, skill and accomplishments. Some have been treated perhaps with a greater degree of kindness, but all have contributed to the life of the Scottish Episcopal Church in a significant way over the past 300 years. Inevitably what has gone on in the wider world has had an influence on how they have variously discharged their responsibilities. Although in the agreements and canons of the church the primus may solely convene and preside, in fact this book shows that they have had a wider and deeper impact on the internal affairs of the Scottish Church as well as on society, the Church and the world at large.

The authors state that their intention is “to preserve for future generations some record of the bishops of the Scottish Episcopal Church who have held the office of primus.” In this 141 page volume they have done precisely that and gathered together insight, anecdote and record which would have otherwise been too widely dispersed for most people to access. It is well worth reading.

Copies of this book may be obtained from Stuart Donald, 5 Bloomfield Place, Aberdeen, AB10 6AG; telephone no. 01224 574520. The price is £10, plus £1.25 for postage.

# "It is done! Welcome, Bishop Ellinah!"

With these words the Rt Revd Thabo Makgoba, Archbishop of Cape Town and Primate of the Province of Southern Africa, announced the news that the consecration of the Rev'd Ellinah Wamukoya as Bishop of Swaziland had taken place on Saturday, 17 November.

Nine other bishops, including our own Bishop Nigel (on the extreme right in the photograph), joined with Archbishop Thabo in the act of consecration, surrounding her, praying together and laying their hands upon her. She emerged from this tight circle wearing her episcopal insignia.

Bishop Ellinah confidently proclaimed, "I, your Bishop, thank you for your welcome and prayers, and I assure you that I will lead my diocese in a godly manner."

Then later there was a thunderstorm and much needed rain – perhaps a sign of blessing and promise of goodness to come.



The previous day just after the rehearsal was finished the heavens opened and with thunder and lightning heavy rain poured down, but the Saturday opened bright and sunny.

The consecration service took place in the Mavuso Trade Centre in Manzini commencing at 9 a.m. The Archbishop reported that between three and four thousand of the faithful were gathered to witness this historic event.

The preacher was the Very Rev'd David Dinkebogile, Dean of the Diocese of Christ the King in South Africa. He stressed the fact that though Ellinah is a woman, they were gathered to consecrate and ordain a Bishop in the Church of God: not a black woman, not an African, not a Swazi woman, but a Priest of the Church. She was to be pastor to all, to men and women, to black and white, to Swazis and all others in her Diocese.

The previous bishop, the Rt Rev'd Meshack Mabuza, handed over his pastoral staff to the Dean of the Province, who then passed it to Archbishop Thabo who in turn presented it to Ellinah – a symbolic display of both continuity and change within the environment of the church.

Among the guests were representatives of the Africa Desk of The Episcopal Church and of the United Society (formally the United Society for the Propagation of the Gospel) and groups of people from other African countries as well as South Africa. Bishop Ellinah was formally greeted by various more local people including the Chief Executive Officer of Manzini City Council, the Chairperson of the Council of Swaziland Churches, the President of the Swaziland National Association of Teachers, and the Chief Executive Officer of the Mbabane Municipal Council.

## *Beginner's Luck!*

Picked by an independent volunteer (a local garage mechanic!) was the crossword entry from first-timer, the Rev'd David Mumford. Well done!

The solution was:



31 across caused some puzzlement. The Gestapo was part of National Socialism and so N S surrounded the letters of 'only'.

# Commemoration of Bishop Alexander Penrose Forbes



The choir singing the Introit "*Christ is the morning star*"

*Sermon given by The Rt Rev'd Brian Smith, former Bishop of Edinburgh:*

The consideration of Alexander Penrose Forbes brings before us one of the most perplexing questions facing humankind: "Which came first the Chicken or the Egg?"

Let me elaborate. Evaluations of Forbes' life and Ministry vary. For some he is patron saint of the Scottish Episcopal Church. For others he was a catty individual who infuriated middle-of-the road clergy. He was a great man. But what do we draw from him today?

If young Fr Forbes had been nominated to a Scottish bishopric today, he would have been unlikely to get past the Preparatory Committee. When elected (6 votes to 3) he had been ordained three years. During that period he had held four different posts.

It is well that he was consecrated on the feast of Saint Simon and Saint Jude. The patron saint of hopeless cases must have felt that he would have his work cut out in Brechin over the following years! But he certainly rose to the challenge!

Before Forbes' ordination he worshipped with his family at St Paul's, York Place, in Edinburgh. His father wrote to him at his confirmation, urging him to be regular at Holy Communion, for, he argued, there will come times when the desire and enthusiasm for prayer will go, but faith will be sustained through such barren periods, by regular religious habits.

Forbes' education began at the Edinburgh Academy; then, a Private Tutor, Glasgow University, The East India Company's College at Haileybury, time in India, and finally Brasenose College in Oxford with a scholarship in Sanskrit.

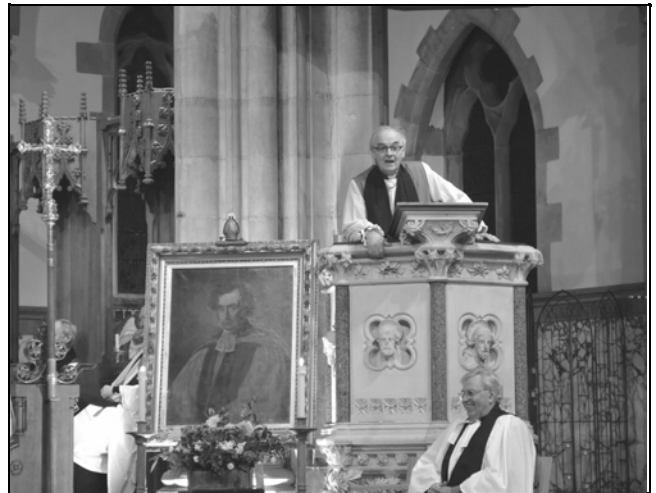
His Sanskrit ability drew him to Pusey – Oxford's Professor of Hebrew. Thus began a lifetime of friendship and influence.

I did wonder about his earlier education, and whether that private tutor might have had significant influence on him. From school Forbes had gone to the Rev Thomas Dale in South London. Dale was an evangelical clergyman, who tutored men for entry into the Indian Civil Service.

Dale also tutored John Ruskin, who started, just as Forbes left in September 1833. Dale had an indelible effect on Ruskin. Ruskin recounts how he had learned Latin in Edinburgh, and turned up with his well-thumbed copy of Adam's Latin Grammar. He hoped to impress Dale with what he had learned. But Dale threw the Grammar book at Ruskin saying, "that's a Scotch thing." Even though Dale had later written warmly about Ruskin to his Father on other matters, Ruskin remembered (and felt) Dale's ungraciousness, all his life.

Had Forbes any similar memories? - Memories of a Cambridge Evangelical and associate of Charles Simeon, who could belittle the things of Scotland? Might these have affected the strength with which Forbes was later to be drawn to those Oxford Catholics - men who saw Scotland, not as a place encouraging use of the wrong Latin Grammar, but a place where true religion might be established.

True Religion has three parts: worship and prayer; acts of charity; and seeking to understand our place in the universe. Prayer, works of love and theology. Forbes makes his impact in relation to all three. He was a man of regular devotion. His love for the poor in Dundee is legendary. He was man accused of heresy by his fellow bishops.



Bishop Brian Smith preaching

Consider the notion of heresy for a moment. In her novel, about the life of the twelfth century theologian Peter Abelard, Helen Waddell recounts a conversation at the time of Abelard's trial for heresy. His friends talk about Abelard's book on the Trinity.

'Have you read the De Trinitate, Gilles?'

Gilles nodded. 'It is more than his accusers have, I'll be bound.'

'And is it heretical?'

'Of course it's heretical. Every book that ever was written about the Trinity is heretical, barring the Athanasian Creed. And even that only saves itself by contradicting everything it says as fast as it says it.'

I have often said, those theologians who seek to be clear in what they say are those most likely to be judged by their peers as heretical.



# Evensong in St Paul's Cathedral, 30 September 2012

Echoing such an observation Forbes gave his controversial first charge to the diocese in 1857. He said, "It is the law of all religious truths, not to be asserted without opposition!" Its focus was the Eucharist. It concludes with a key animating belief – if Anglicans were to do full justice to all they affirm in their tradition, Anglicanism could become a powerful agent for global church unity.

Forbes did not read his charge to the 14 clergy present. He told them the gist of it, but had it printed and circulated. He wanted its message to reach a wider audience. It did reach a wider audience including the Scottish Bishops. They responded by sending a Pastoral Letter to "all faithful members of the Church in Scotland".

After quoting traditional formularies concerning Christ's presence in the Eucharist, the Bishops gave as their first instruction to the clergy, "You will not ... attempt to define more nearly the mode of this mysterious presence."

Forbes had, in the charge, provided ammunition for such a reaction. On the notion of Sacrifice he had said "our duty is to define". On the Eucharist he had written, "There are only two alternatives, either there must be real absence or a Real Presence of Christ in the Holy Sacrament." Forbes hoped precision would facilitate unity. And so he faced criticism from his fellows for having sought too much precision in his teaching.

Precision is rightly demanded in Mathematics, Law and Sanskrit translation (Forbes' particular skills). But it can erode the poetic mystery of God. And, as we know, ecumenical politics can sometimes be helped by a willingness to live with ambiguity!

But, if we are not sharp in our beliefs, do we not become confused in our actions? It is tempting to say that we must always clarify what we believe, before we work out what to do. This is the mantra of ecclesiastical report writers everywhere – "We first need a theology of X before we can determine our policy concerning X."

However the reverse can be the case. Often we know exactly what we are called to do, and any full understanding of that call, must come later. The most significant callings often come with a confused voice, forcing us to revisit earlier beliefs. Indeed God's voice is more often heard in the imperative, than the indicative mood. We find ourselves called to act, without first having a full grasp of the principles lying behind that calling.

This has a certain similarity to the problem that faced the French Philosopher / Theologian / Mathematician Blaise Pascal two centuries earlier. He considered the question, "I don't know whether or not God exists; so can it be reasonable for me to be religious?" His argument is the well-known **Wager**. The popular way in which it is normally stated goes as follows:

Either God exists or he does not. This means that there are two options:

**Either**, I believe in God,

**Or**, I do not believe in God.

If I believe in God and God exists, I gain the infinite joy of heaven.

If I believe in God and God does not exist, I gain or lose nothing.

If I do not believe in God and God does not exist, I gain or lose nothing.

If I do not believe in God and God does exist, I lose the infinite joy of heaven.

Thus the action of a reasonable person is to believe in God.

But while that is the popular way in which his argument is often stated, it is not actually how Pascal concludes his argument. He knows that you can't in this way persuade someone to believe.

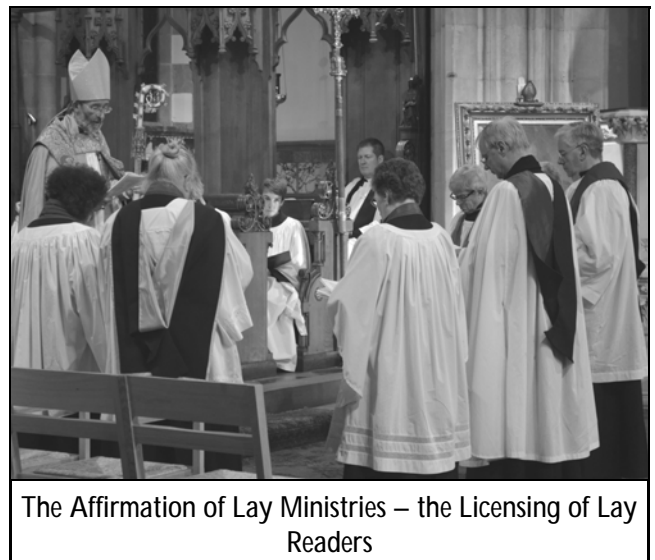
But what you can do is persuade them to take religion seriously even if they are uncertain in belief. They have nothing to lose by getting involved. For Pascal, this was to walk a path of 'masses and holy water'. Act as a believer, and wait to see whether, by grace, a full belief might grow.

Earlier I asked: Which comes first, the chicken or the egg? Which comes first, religious belief, or religious practice? Forbes' father wrote to his son at his confirmation – if belief and conviction fade, remain rooted in prayer and in the fellowship of Eucharistic attendance.

Do this in remembrance...and wait patiently for clarity to come; belief grows and deepens in the soil of religious devotion and of responses made to the world in love.

Forbes' life and faith exhibited this path, even if the precision of his published arguments failed to impress his fellow bishops. And so it is right that today we too recall this, as we reflect on our own calling in ministry.

Thus we remember with gratitude Alexander Penrose Forbes, and the ever-applicable advice given to him by his Father at his confirmation.



The Affirmation of Lay Ministries – the Licensing of Lay Readers

# Words of Tribute in Memory of the Rev'd Joyce Mumford

Excerpts from the funeral address given by Rev'd Paddy Allen on 3 October 2012

I remember my first time as a tutor at a TISEC weekend. Being late I panted into the chapel at Kinnoull and there sitting serenely was this quietly welcoming presence – sat four-square, with a thoroughly motherly air, a placid sense of control and genuine reverence. I was surprised to discover that she was then training to be a lay reader, as everything about her radiated priest. But she was following what seemed to be the sensible, logical culmination of a life of serving God, a life distinguished academically from the time she won her scholarship to St Hilda's in Oxford after school, to her career as a much-loved history teacher; soulmate of David in his progress from social work to the priesthood, as they both sought to live out their Christian faith in practical ways, and mother of Claire, Paul, Ruth and Peter. She had always played a substantial part in church life in the different parishes where David served, particularly committed to issues of justice and peace, not just in theory but in the way that the family lived out their everyday lives. She retired when they came to Brechin, but wanted to do something with her free time; and so it was that she landed up at TISEC. And there it was that she was thoroughly discomfited to realise that actually her call was to the priesthood.

All those of us present will remember the huge joy at her deaconing, the beam that radiated from ear to ear, and seemed to engulf her. She spoke of her sense of utter self-offering as everyone was praying. Her prayer: "Lord, here I am; this is all there is; take me, use me, let me let your glory through." This was to be her prayer again and again in her ministry: little did she know as she prayed it first, how it was going to be answered.

She identified very strongly with Mary, the mother of Jesus: with Mary's waiting, her being open, her appalled consent to what God asked, her physical awareness of

the changes in her body as her child grew and was born, her unflinching obedience at every stage. The obedience that made it possible for God's glory to shine through her, even in apparent disaster. And for Joyce, that was to be the pattern, as tragically soon after that day of joy, she was given the diagnosis of the leukaemia which was in fact to be the badge of her ministry. It was a puzzle – it all seemed so right that she should be ordained, and yet it seemed her ministry was to be cut off before it had begun.



There are two aspects to a priest's calling. There is first the everyday one, the one that most of us spend most of our time in – the everyday practical service, the grumbling at the computer in the small hours, the words of teaching and preaching, absolving and blessing, the standing at the altar celebrating the redemptive love of Christ in the Eucharist. That's all there, for everyone to see and judge and hopefully benefit from.

Then there is the deep inner call to be Christlike – to be broken, to drink with Christ of the cup that we are given. This is where we are called to **be**, when it is no longer possible to **do**. This is where we are called to walk our road to Calvary as Christ walked his, to be

passive as Christ was passive at the most profound moment of his ministry, to have something done to us, and accept it with grace, as Christ did. This is where God's glory can truly begin to shine through. Joyce realised this as she pondered on St Francis of Assisi's pilgrimage: "It's no use walking somewhere if your walking is not your preaching." And at this point her prayer was 'to radiate Christ. I pray to be what I have vowed to be, and been given grace to do: to communicate, whether by conversation or just by being, what it is God wants of us.'

She was so deeply aware of all the gifts she had been given throughout her life, the beauty of the world, the joy of using the brain, and of serving, the intense joy of her family, the way they were able to minister to her in those last months, David, her rock and inspiration, and the deepening, varied relationship with God through Christ. And in joy she was able to say, "I give it all back to be used."

W. H. Vanstone, was once puzzling over his experience of sitting with a very holy Bishop who had been completely incapacitated by a stroke, wondering what was the point of this utter helplessness. Then he realised how it is that the universe is streaming with light in every part, and yet if you are in space, it all looks utterly black. Why? Because light can only become visible when it meets a solid object, light becomes visible only when it can be reflected. And it is in the meeting of our graceful helplessness and the kindness of those who serve us that love becomes visible: that the ultimate service we can give is to receive service, that in the grace of that meeting, the glory of God is revealed. Joyce was a priest for much of her life really, but it was as she was ordained that she was finally catapulted into that most profound part of priesthood, where in her suffering the light of Christ was made visible to all.

# In touch with true Scottishness

*by The Primus of the Scottish Episcopal Church, The Most Rev'd David Chillingworth*

The signing of an agreement last month by Alex Salmond and David Cameron about a referendum on Scottish independence brings decision time a little closer. There will be a vote in 2014( Comment, 22 June).

The ballot paper will offer only the independence option. The alternative choice of enhanced devolution - more powers to the existing Holyrood Parliament - will not be presented (although the Calman Commission of 2009 established the popularity of this with the Scottish electorate).

Young people aged 16 and 17 will be allowed to vote. For both Westminster and Holyrood governments, the political stakes are high.

I believe that Churches and faith groups should be agnostic about issues of flags and jurisdiction. My Irish background tells me that it is profoundly unwise for Churches to become advocates or defenders of particular constitutional arrangements. But we should make a strong contribution to discussion of the values and character of any new state that may emerge. And we should be particularly alert to any tendency to shape the debate in adversarial terms around questions of identity.

There are some significant issues that need to be addressed. Scottish independence has been a vision, and, as the debate proceeds, that vision will need to take concrete form in plans, policies, and proposals.

One of the first signs of this has been the Scottish National Party's decision to commit itself to future membership of NATO. This has been described as the SNP's "Clause 4" moment. It is significant, because the removal of nuclear weapons from Scottish lochs has long been a uniting issue in the nationalist movement and beyond. But I wonder whether it is realistic to think that an independent Scotland that is a member of NATO can still get rid of nuclear weapons.

The list of other challenging issues grows ever longer. There is financial regulation and the currency, health-care, defence, and education policy. At a deeper level, it seems not quite clear what the independence debate is about. Terms such as "national self-determination" are not much used.

Scotland is undoubtedly distinctive in law, education, culture - and a surprising liberalism. But is that distinctiveness such that it justifies independence, or requires independence to protect it? Economic issues will inevitably be important: people will need to be convinced that they will be no worse off in an independent Scotland.

One further issue interests me. I am at present attending the Anglican Consultative Council meeting in Auckland. The preservation and use of the Maori language is at the heart of the complex nationhood of New Zealand. Yet the place of Scots Gaelic at the heart of the life of an independent Scotland is hardly mentioned.

What is needed is a political debate that makes a strong case for the economic and political viability of an independent Scotland. My colours are nailed firmly to the fence; but let me offer you this picture of how it looks to me.

My heart is with the self-confidence and the vigour of small and independent nations - as I believe Scotland could become. I proudly carry my Irish passport. I am not an instinctive unionist. I respond with caution to the suggestion that we can survive and thrive only as part of something bigger.

Yet it does seem to me that there are two significant issues that make Scottish independence a difficult political challenge at this point. Scotland has seen itself as a place of high-quality

management in the financial sector. The excesses and the bonus culture that destroyed the reputation of the City of London as a financial centre were never so obvious here; so the collapse of the Scottish banks has greatly damaged Scottish self-confidence. People worry about the ability of an independent Scotland to survive a further crisis in the financial sector. They see what has happened to Ireland and Iceland.

The second significant change is the position of the European project, and the problems of the euro. Even ten years ago, it would have been possible to promote the idea that Scotland might substitute the shelter of the European Union for the shelter of the United Kingdom. It is not so now. I do not believe that the European dream is over, but I do not think that it is available for 2014 as a Scottish-independence vote-winner.

Finally, I think that we in the Scottish Episcopal Church need to be careful of our identity and belonging. It is right to be agnostic about the outcome of the referendum. But that requires us to make clear that we will live comfortably with either outcome.

We need to show that we are in touch with the Scottishness of our culture and history as a Church. The "English Church" jibe is still all too common. We can easily become complicit in allowing others to dispossess us of our Scottishness.

This is not, however, just about our relationship with our past. It is about the future - our future in mission in the complexities and challenges of 21st-century Scotland, whether independent or not. This is our story. We are part of it, and part of it we shall remain, whatever the outcome.

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# The Craigie Street Story

## In the Beginning ...

Once a month a small, but dedicated team from St John the Baptist took a Service from the Reserved Sacrament for the folk at the Craigie Street Sheltered Housing complex in Stobswell. Those on the rota took it in turns to take the Service, although Jill Duguid was on hand every month to play the music.

## But .... It Turned Out

They did not like the Service! One day, towards the end of 2010, the Manager mentioned she had been listening to comments from the Residents and realised that by and large they could not understand or follow the printed pages; it was boring and did not engage them in any way. In other words it was not meeting their needs. What she told us about the Residents so compassionately and simply made us realise that we needed to do something. We did not want to abandon them. They wanted us to come. We loved going to visit them.

## So ... We had a Meeting

We (our Rector, Alison, and Angela Kilby, Jean Forbes and Tricia Paton) met with Annalu Waller early in 2011. She listened intently to what we had to say and her face lit up when we said, "we need a new Service; can you help?" What followed was an exhilarating discussion that centred on how to make



*"He who would valiant be" – singing at Craigie Street*

the various elements in the Service more meaningful, engaging and prayerful. We were mindful that the Communion is at the centre of the liturgy and that it was important for it to be liturgically correct. The other sections we could adapt to suit the needs of the people to whom we were ministering. We came away from that meeting buzzing with excitement. We had a structure for the Service!

## And ... We made a New Service

Jean took on the task of putting flesh on the skeleton. She designed a beautiful, simple service

that consists of: The Welcome, songs (2), a story (Bible reading), an activity based on the reading, Prayers, Communion, a Blessing.

To make the structure visual Jean made flash cards corresponding to each part which are placed on the table around which we are gathered. We move a pebble on to each new section. Each part is introduced with brief words, e.g. "Now we are going to sing a song". Instead of just one of us, with Jill, doing the Service we now do it together so it is a true team effort. Angela produces the craft activity, Jill plays the music, and either Jean or Tricia lead the worship.

## The Verdict?

They love it!

After each Service they show the staff what they have made and then they display their creations in their rooms. The beauty and brilliance of these art works is that they "plug in" to the Christian teaching they had long ago and just by looking at them they can remember; and it is meaningful. They love the songs which are carefully chosen by Jill to fit in with each month's theme and which are golden oldies. Often we end up clapping hands or holding hands moving along with the music! And yet, when it comes to the Communion there is a prayerfulness that is palpable.

## The Future?

When the "New Service" had been in place for a year we decided to do a survey to get some data which we could analyse to gauge its effectiveness. Again Annalu's expertise was needed and with her help a questionnaire for the staff was designed. We also wanted to get some information from the residents – but how?

Annalu to the rescue. Based on her suggestions Angela and I made a visual questionnaire. It was done with the residents by Dr Suzy Clelland whose work is in the field of Assistive Technology.

## The Surveys

The **Staff Questionnaire** consisted of a traditional mix of questions, some answerable by ticking a box, others requiring some comments. All staff stated that the residents made comments to them about the Service that were overwhelmingly positive. These were some of them: "They like the service since the changes"; "They have a good time socially and they can understand what is being asked of them".

All staff reported that the residents looked forward to the Service, one staff member commenting, "[The] Service you now have really integrates them".

When we asked for suggestions for improvements, the staff wrote: "Could you come to the complex more often?"; "Carry on encouraging all the residents to be the best they can be".



So, we were left in no doubt that the staff thought the New Service was fit for purpose.



Activity for the Remembrance season

For the **Residents' Questionnaire** each of the distinct parts, such as prayers, Communion etc. was illustrated by a simple clip-art drawing which we stuck down the side of a large white cardboard sheet. That was the easy bit! How were the residents to rate these individual parts? After some brainstorming we decided on 'smiley faces': a smiley face for "I like this part"; a neutral face for "this part is ok"; a frowning face for "I don't like this part". Angela made the faces: yellow smiley, blue neutral, brown frowning, each having a sticky pad on the back to attach to the board by the participant.

Dr Suzy Clelland took each Resident through the questionnaire because we wanted them to express themselves frankly. Instead of a Service we did craft activities with the group while she conducted the interviews.

The residents rated prayers and Communion most highly, which shows how much they retained their understanding and love of these spiritual parts of the Service. They also love singing the hymns, only one being neutral about them. The majority like the craft activities; just one negative comment : "I'm not good at craft things".

When asked if they wanted to change the Service all statements were positive: "... I think it is perfect ... I really wouldn't want anything changed, but maybe some more crafts would be good". "I think it is the way church should be. I'm very happy how it is now". "I think it is cheery and it should be kept the same."

Obviously, we feel very pleased that they are happy and look forward to our visit. But most importantly we can be sure that the Service provides the means by which the residents can come together with us and take part in an Act of Worship that is truly of the community. Their dining room becomes a sacred place where we all meet the Divine. As Dr Clelland commented, "By making a relaxed atmosphere we allow them the chance to focus on the prayers and communion. It is not just a playtime exercise, it is a real meaningful spiritual experience for them." We, also, are settling into our roles, being better able to

cope with unexpected interruptions, like remarks from a resident when the Leader is in "full flow", or the telephone ringing and calls being taken!

## What can we Conclude?

Together the Staff and Residents' surveys confirm the anecdotal evidence we had: it is a success and is liked by the residents. The staff too are happy with it because they can see its positive effects on the residents.

We have gained valuable insights into how we might best adapt a Church service to better suit the needs of a particular group of people. We have listened to their concerns and been willing to be flexible. However, we realise that we must continue to be aware of the changing nature of the needs of the residents, so we are not complacent. The team agrees it has been an adventure; one that is ongoing, too.

We are proud of the healthy way our relationship with Craigie Street has developed. It has been a heart-warming experience to see the residents become more forthcoming and communicative, and particularly to see their pride in the craft work they take away to remind them of the theme of the Service. We are committed to be of service to this group of people and look forward with joy to going to Craigie Street each month.

*Tricia Paton*

## CHURCH GIG DEEMED A SUCCESS

On Sunday, 21 October, All Souls' Church in Invergowrie was the venue for a gig held as part of the 'Oxjam' series of charity fundraisers.

The month-long event featured bands playing in a variety of unusual venues across Dundee, such as art galleries, their own bedrooms and even impromptu sets on street corners.

Featuring music from Union Chapel, Mass Consensus, Cha Cha Heels and Vladimir, the gig was well attended. Donations totalling £110 were given to Oxfam.

Musicians and spectators alike enjoyed the unusual nature of the event. Peter Mackenzie, guitarist with Vladimir, said, "It was very good, very loud and very odd"

The event also received support from Audiowave Soundhire, who provided the PA system. Organisers expressed their delight with the success of the event.

Oxjam promoter Daisy Dundee said, "I'm really grateful to everyone for their support so far: the bands, their friends and families and the people who have participated and donated, either by coming along to the gigs or by watching and donating online. Last weekend was an incredible showcase of what the local music scene has to offer. The All Souls' gig on Sunday was the perfect end to a very special weekend for everyone involved."

# Becoming Cross-Cultural

As a child of missionary parents, I was pleased when our Mission & Ministry Board asked me to represent the Diocese of Brechin at the 2012 'Partnership for World Mission' (PWM) Conference.

This annual event, held every November at the Hayes Conference Centre in Swanwick, Derbyshire, attracts some 100 participants from all over the Anglican Communion. I found it inspiring to be with so many intelligent people who were sharing ideas about the global mission of the Church and its effective implementation. I was also glad to be able to learn more about how other dioceses were benefiting from their relationship with companion dioceses, as we do from our links with the Diocese of Swaziland and the Diocese of Iowa.

## A 'World-Shaped' Anglicanism

The theme of this year's PWM Conference was 'Becoming Cross-Cultural Christians'. This theme was developed in the context of the recent publication of *World-Shaped Mission*, an in-depth report designed to survey the Anglican approach to world mission, assess its effectiveness and provide some pointers for its future. The conference itself began with a short introduction by Janice Price (World Mission Policy Adviser for the Archbishops' Council Mission and Public Affairs Division), who was the primary author of *World-Shaped Mission*.

Although initiated by the Church of England, the advent of *World-Shaped Mission* is clearly of value to the wider Church, as evidenced by the international flavour of the PWM Conference. Even though most of the 'Western' participants were from England, there were also representatives from the Church in Wales, The

Episcopal Church of the United States and, of course, our own Scottish Episcopal Church.

## A Level Playing Field

The overall message of *World-Shaped Mission* is that the Church needs to move towards a greater mutuality in world mission



Canon Grace Kaiso, General Secretary of the Council of Anglican Provinces of Africa, addresses the Conference

relations "through a process of giving and receiving that enriches all". It should be obvious that, in today's interconnected world, seeking such a level playing field is preferable to the rather more paternalistic approach to 'missions' that has often prevailed in the past.

The Conference explored this goal of greater mutuality in a number of ways, including workshops, plenary sessions, and a wide variety of small-group conversations -- the latter explored such wide-ranging issues as support for animal husbandry and agriculture, healing ministry, the merits of advocacy and the role of the Archbishop of Canterbury (a timely topic indeed).

The meetings were highlighted by the presence of three guest speakers: Canon Grace Kaiso, a Ugandan priest who serves as General Secretary of the Council of Anglican Provinces of Africa; The Reverend Dr Evie Vernon, Director of the Selly Oak Centre

for Mission Studies; and The Reverend Peniel Rajkumar, Tutor at the United Theological College in Bangalore (India).

## A Cross-Cultural Jonah

A memorable part of the event was two in-depth Bible studies facilitated by Dr Rajkumar. In a brilliant exposition of the book of Jonah, the speaker described this mythical biblical figure as "an ambiguous character with a mistaken id" (in Freudian terms, the unorganized part of the personality!). Dr Rajkumar suggested that despite his foibles (and perhaps in part because of them), the figure of Jonah can be seen as an early archetype of 'cross-cultural mission'.

Dr Rajkumar's presentation, along with those of the other guest speakers, was enhanced by highly effective audio-visual support -- it was a new experience to join other participants in taking 'photographic notes' from the two large screens provided, using iPads and other such devices.

## Our Trilateral Linkage

One of my workshop choices was the one devoted to linked dioceses. I was impressed by the large number of dioceses that were supporting each other by this means.

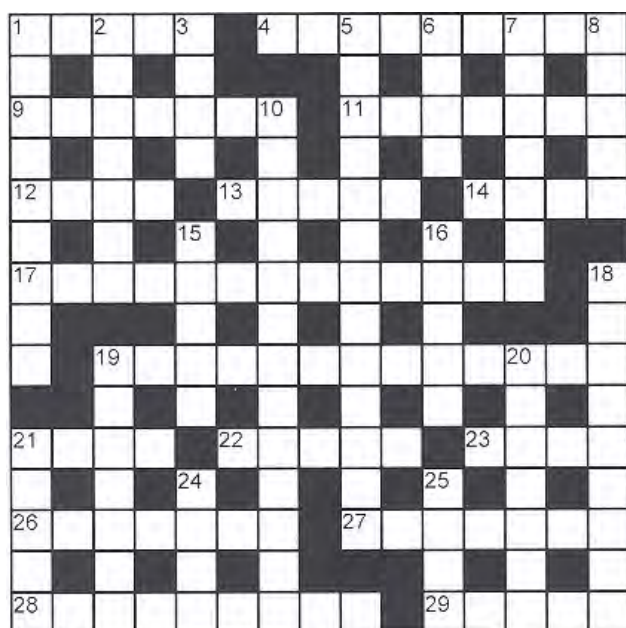
I also discovered that since our own linkage with Swaziland and Iowa is somewhat atypical in that it is trilateral, it generated some interest among the other workshop participants.

As I was leaving the conference I received a plea from Janice Price herself: could I do what I can to persuade the dioceses in Scotland to include computer access to their companion dioceses on their web-sites (as the Diocese of Iowa does). I said I would pass on her request, starting with Brechin.

*Canon Hugh Magee*

# Cryptic Prize Crossword

Winter – a time for roast chestnuts! Can you crack these nuts? Send your entries in to the editor at the address on the back page by Saturday, 2 March 2013 at the latest and make sure you put your name and address in the box provided.



## CLUES ACROSS:

- |  |  |
|--|--|
| 1 Did the poet Lorca write one? (5)                              | 13 Top a hundred Alps (5)                  |
| 4 What most will be at 1 down (2,7)                              | 14 A thin indication (4)                   |
| 9 A scale of upheaval from their Roman Catholic acquaintance (7) | 17 Male seclusion of various kinds (13)    |
| 11 Tie a god to a flower (7)                                     | 19 Unread cripple is straight up (13)      |
| 12 A cold blanket with four points, but nothing for the          | 20 Home for an old lag? No one inside! (4) |
|  | 22 A bullock found in trees? (5)           |

- |  |   |
|--|---|
| 23 Race around the plot (4)  | got a bad deal (4)                        |
| 26 Oral gel is lively (7)  | 7 I slated the particulars (7)            |
| 27 A cunning present? (7)  | 8 Will it raise up oriental yeomanry? (5) |
| 28 Young girl wandering in the alley without purpose (9)             | 10 Electron coils generate memories (13)  |
| 29 I have a stake in an old defunct railway company. On the sea? (5) | 15 Fight them with a sabre (5)            |
|  | 16 Set fire to a whale on Thursday (5)    |

## CLUES DOWN:

- |   |  |
|---|--|
| 1 Exchanging cash trims the festivity (9)               | 19 This is just it! (7)                      |
| 2 The rulers who have about a hundred hills (7)         | 20 A hundred relent on reading from this (7) |
| 3 A duck arrived in the evening (4)                     | 21 Country to hang a-round (5)               |
| 5 The hinds held rags, but they were fully clothed (13) | 24 Therefore he is a monster (4)             |
| 6 Ancient Greek swan who                                | 27 Spoken by an actor aloud (4)              |

Name .....

Address.....

## Holy in One?

The rector was a fanatical golfer. Every chance he could get, he could be found on the golf course swinging away. It was an obsession.

One Sunday was a picture-perfect day for golfing. The sun was out, no clouds in the sky, and the temperature was just right.

The rector was in a quandary as to what to do, but shortly, the urge to play golf overcame him. He called his curate to tell him that he was sick and could not make it to church, packed the car up, and drove for three hours to a golf course where no one would recognise him. Happily, he began to play the course.

An angel up above was watching the priest and was quite perturbed. He went to God and said, "Look at that priest, Lord. He should be punished for what he is doing." God nodded in agreement, but said nothing.

The preacher teed up on the first hole, swung at the ball, and it sailed effortlessly through the air and landed right in the cup three hundred and fifty yards away – an astounding hole-in-one.

The preacher was amazed and excited.

The angel, however, was more than a little shocked.

He turned to God and said, "Begging Your pardon, Lord, but I thought you were going to punish him."

God smiled.

"Think about it," he said gently. "Who can he tell?"



# Longtail Luke

*by Bruce Gowans*

Longtail Luke was a Christian cat  
And he tried his best to be good;  
But it's terribly hard to be terribly nice,  
When others are terribly rude.

He started the day by praying away,  
With a smile and a mew and a purr,  
But hardly got farther than saying "Our father..."  
When he felt a fierce tug on his fur.

Now Bertie the brat was an odious child,  
Who lived in the house down the road  
And day after day he would look for a way  
To behave – like a horrible toad.

As Longtail was praying, the brat had come in,  
And before you could even say "Got 'em",  
He'd taken some pliers, for cutting up wires,  
And pinched them on Luke's hairy bottom.

Now cats are quite pleased to be stroked on the head,  
Or even rubbed around at the ears,  
But they'll put you in jail if you catch at their tail  
Or try to fix things to their rears.

Luke gave a screech as the brat gave a pull,  
And took out a great tuft of his hair.  
This dastardly business would test his forgiveness,  
He jumped a full foot in the air.

When he came down, he saw Bertie the brat  
Was waving the pliers and giggling;  
He flicked out the claws on the ends of his paws–  
His feelings were angrily wriggling

He leapt with a bounce to the chest of the boy,  
His temper was furious, and wild:  
Up went his paws and his dangerous claws  
To the cheek of the odious child.

But just as he did, he could hear a small voice,  
That caused him to pause and to blink  
And lower his paws and his dangerous claws  
"Now tell me, what would Jesus think?"

This innocent question came up in his head,  
He screwed up his whiskers to wonder  
If getting so shirty with odious Bertie  
Was really a kind of a blunder.

Luke, on reflection, was bound to conclude  
That, knowing his excellent friend,  
The thing on His mind would be "Was it kind?"  
And "How was it going to end?"

Longtail Luke gave a think and a purr,  
His anger went out like a light,  
Why would he hit that odious twit?  
It wouldn't make anything right.

And the more that he thought about Jesus,  
The more he could see He was glad.  
The cat with the claws had sat on his paws,  
Determined he wouldn't be bad.

Then Luke was as happy as ever  
And settled to pray on a mat;  
And Bert was OK at the end of that day  
Because Luke was THAT kind of a cat.

---

## Scottish Interfaith Week, 25 November – 2 December 2012

*Events are being organised across Scotland to mark this week. Amongst the more local ones are the following:*

### **Aberdeen:**

*Saturday, 1 December, 10 a.m. – 3 p.m.*

#### **'Human Library'**

Central Library Aberdeen

Representatives of faith groups in Aberdeen will become live "books", giving talks on their faiths and answering questions.

*Thursday, 13 December, 7.30 p.m.*

#### **'Light and Faith'**

University Chaplaincy, Old Aberdeen AB24 3EE

Audrey and Keith Mellard from the Bahá'í faith will light the seven candles of unity, followed by a discussion of the importance of light for different faith groups.

### **Dundee:**

*Sunday, 25 November, 7 p.m.*

#### **'Sacred Earth'**

Hanna Maclure Centre, University of Abertay Dundee, Bell Street, Dundee

Professor Seaton will explore the relationship between technologically dependent humanity and the natural environment. Refreshments will be served afterwards.

### **Kirkcaldy:**

*Wednesday, 28 November, 7.30 p.m.*

#### **Inaugural Interfaith Lecture:**

#### **'Does Interfaith Dialogue have a Future?'**

The Very Rev'd David Arnott, retired Moderator C of S  
Adam Smith Theatre Beveridge Suite, Kirkcaldy

# Diocesan Communications Day

On 29 September at St Mary's, Arbroath about twenty people attended this opportunity to learn more about current methods of communication, but focusing particularly on modern electronic media.

Bishop Nigel commenced the day by outlining some of the issues which we face in getting our message across and how important it is that we act professionally in our dealings with the media. They are not antagonistic towards the Church, but the local media especially are keen to promote information about what is happening in their catchment area, albeit by and large from a news standpoint.

Then the Provincial Communications Officer, Lorna Finley, gave a talk on how to write a press release for a church event. She spoke of the need to be creative by emphasising a distinctive angle of the event and by using a picture if possible. The opening paragraph should have as much information as possible (Who? What? Why? When? Where?) and we should avoid jargon and language which might be familiar in church circles, but which means little to those on the outside. Amongst other pieces of advice contained in a leaflet she handed out she urged us to check facts and details – a salutary reminder in view of recent news items nationally.

The second speaker was Mary McKinnell, who is Information Technology Officer for the Diocese of Aberdeen & Orkney. She gave a talk on using various forms of social media including websites, e-mail, blogs, Facebook, Twitter, YouTube, etc. They all potentially have their uses in church life, but there are differences in which is appropriate for a particular purpose.

After a lunch generously prepared by the ladies of St Mary's, there was an exercise in small groups to use some of the techniques learnt in the morning. The idea was to advertise some theoretical or actual planned event: what methods of communication should be employed and a plan of how it should be carried out.

The meeting was rounded off by Karen Willey, the Brechin Diocesan Communications Convenor, speaking about the plans for the upgrading of the diocesan website. She mentioned that the Province were producing a template which could be used free of charge by all the dioceses and probably, if so desired, by congregations. If this was taken up, it would mean that there was a common 'look' to provincial, diocesan and congregational websites throughout the Scottish Episcopal Church. She invited ideas as to how the current one might be improved. Of great significance was to establish who were the main target groups, e.g. congregations in the diocese, people doing genealogical or historical research, etc. This will affect how it is set up. A major overhaul of the website is currently in progress and it is hoped that it will be launched during December, but ongoing suggestions and comments will always be welcome.

# Institution at Broughty Ferry

On Saturday, 22 September a large number of people gathered at St Mary's, Broughty Ferry to share in the Service of Institution of the Rev'd Dr Francis Bridger as Rector and the licensing of his wife, the Rev'd Helen Bridger, as Associate Rector.

The music and singing were led by the organist of St Paul's Episcopal Cathedral, Stuart Muir, and members of its choir. After the Service the congregation enjoyed a sumptuous buffet laid on by the ladies of the congregation.



The church keys are handed to Francis as Rector



At the pulpit Bibles are presented to Francis and Helen



Outside St Mary's with Bishop Nigel after the Service



# Fire Safety Regulations

**Yes they do apply to Churches and Church Properties to which the public may have access!**

A few weeks ago I had a call from Tayside Fire and Rescue Service indicating that they wished to visit St Drostan's Church and Lodge to carry out a statutory inspection under the Scottish Fire Regulations. The Officer indicated that now that most high risk premises had been visited since the current regulations came into force in October 2006, they were getting round to the inspection of churches and their associated property.

He indicated that his inspections had usually revealed significant problems in compliance and asked if we had implemented the advice given in the booklet sent to all churches in 2006, the "*Fire Safety Guidance Booklet – are you aware of your responsibilities*". This booklet was also referred to in the communication issued in September 2006 to all Clergy and Vestries by the General Synod Office.

Being aware of the book and feeling reasonably confident, I arranged for a visit by the Officer.

We managed to satisfy him on a number of points.

- We had a Fire Risk Survey in place.
- We had a Fire Action Notice in place.
- We carried out annual servicing of the fire fighting equipment.
- We carried out the 5-year electrical testing and certification to IEE wiring regulations using a competent Contractor.
- We carried out PAT testing of electrical equipment every year.

However, we did not satisfy regulations in the following areas.

- We did not have a written fire policy which clearly defined arrangements for planning, organisation, control, monitoring and review of fire safety measures.
- We did not have a log book which clearly recorded the results of the required weekly, monthly, quarterly, annual and longer period tests and the resultant actions in relation to the fire alarm system, the emergency lighting system, emergency doors and access ways and self-closing doors.
- The alarm and lighting system maintenance and testing did not meet the British Standard.
- We did not record staff and volunteer training in the log book (we had no book!).
- Our emergency lighting system did not comply with current regulations as it was not extended to the outside of the emergency doors.
- One door which should have been a fire door had not been built as such in the original construction.
- What we had assumed were smoke detectors we

found to be heat detectors which did not meet the requirements and needed to be changed.

- We did not have an adequate fire safety training process for staff and volunteers.

The result of the inspection was a formal notice "Notification of unsatisfactory standard of fire safety measures".

We have since worked to rectify the problem areas and produced a draft policy to be approved by the Vestry; however, I did gain the impression that our failures were typical of many churches.

I understand that the ultimate sanction is closure until problems are rectified; but I hope that our experiences will be useful in enabling other Vestries to look at what they have in place and to make any required improvements before they receive a formal visit from the Brigade.

One area the Diocese may assist is the organisation of a half-day basic training course in fire fighting equipment for staff (Clergy!) and volunteers (Vestry Members, etc.). This would go some way to fulfilling the training requirements.

If anyone requires more information, or an electronic copy of our draft "policy", please contact me by email: <stdrostansbook@btinternet.com>

*Peter Nelson*  
Secretary, St Drostan's Tarfside

## Fresh Initiative in the North



On Saturday, 15 September Bishop Nigel licensed the Rev'd Maggie Jackson (*right*) as Priest-in-Charge of St Ternan's, Muchalls and commissioned the Rev'd Lizzie Campbell (*left*) to ministry in Muchalls, Stonehaven and Catterline.

## ***"Tomorrow I will be there"***

One of the best known Advent hymns is *O come, O come, Emmanuel*. These familiar words were written by the Victorian hymn-writer John Mason Neale, but they are a lyric translation of a text that goes back centuries.

There is evidence that as early as the fifth century these phrases were used in the Advent season, but it is clear that they had become an established part of worship by the eighth century. For the seven days from 17 to 23 December special antiphons, one for each day, were sung before and after the Magnificat at Vespers in Benedictine monasteries and soon they came into universal usage.

Although Neale's hymn, sung to a plainsong chant which probably originated in France, had only five verses, the full set of these antiphons number seven. Each one beginning with a heartfelt 'O', expresses both a title for the Messiah and also refers to the prophecies of Isaiah and others of the coming of the Messiah.

In the order that these antiphons historically occurred the first was *O Sapientia* (O Wisdom). In England in the Middle Ages many churches and religious communities had an extra, eighth, antiphon and so *O Sapientia* was chanted on 16 December; and it is put on this date in the calendars of the English and Scottish Prayer Books.

**O Sapientia** echoes a number of sentences in Isaiah, notably perhaps in chapter 11: "The spirit of the Lord shall rest on him, the spirit of **wisdom** and understanding.

**O Adonai** (O Lord) suggests a passage like Isaiah 33, verse 22: "For the **Lord** is our judge, the **Lord** is our ruler, the **Lord** is our king; he will save us."

**O Radix Jesse** (O Root of Jesse) comes straight from Isaiah 11, verse 1: "A shoot shall come out from the stock of Jesse, and a

branch shall grow out of his **roots**." And at verse 10 in the same chapter: "On that day the **root of Jesse** shall stand as a signal to the peoples; the nations shall inquire of him, and his dwelling shall be glorious."



The Annunciation  
by an artist of the Brunswick-Magdeburg School

**O Clavis David** (O Key of David) refers to the removal from high office at the temple in Jerusalem of an unworthy person and the promise of an honourable replacement: "I will place on his shoulder the **Key of the house of David**; he shall open, and no one shall shut; he shall shut, and no one shall open." (Isaiah 22, verse 22)

**O Oriens** (O Rising Sun, but usually rendered O Morning Star or Dayspring) refers to that well-known sentence in Isaiah 9, verse 2: "The people who walked in darkness have seen a great **light**; those who lived in a land of deep darkness—on them **light** has shined."

**O Rex Gentium** (O King of Nations) not only has echoes of

the Messianic titles given in Isaiah 9, verse 6: "For a child has been born for us, a son given us; authority rests upon his shoulders, and he is named Wonderful Counsellor, **Mighty God**, Everlasting Father, Prince of

Peace." It also picks up the theme of chapter 2, verse 4: "He shall judge between the **nations**, and shall arbitrate for many peoples; they shall beat their swords into ploughshares, and their spears into pruning-hooks; **nation** shall not lift up sword against nation, neither shall they learn war anymore."

**O Emmanuel** (O God-with-us) is taken from perhaps the most familiar of all passages in Isaiah: "Therefore the Lord himself shall give you a sign. Look, the young woman is with child and shall bear a son, and shall call him **Emmanuel**." (chapter 7, verse 4)

It is worth reflecting in the final days of the Advent season upon the significance of these titles applied to Christ. However, there is one feature which is not immediately apparent, but which is the reason that the Benedictine monks chose these titles and put the antiphons in this particular order. If you take the initial letters of the Latin words and put them in reverse order you get the phrase *ERO CRAS*, which means "Tomorrow, I will be there". That indeed is a fitting message since the celebration of Christ's birth is the following day. The growing intensity of the Advent season is brought to a joyful conclusion.

As a postscript, the eighth verse which was found in the English usage mentioned above does not have a reference to a prophecy in Isaiah. It refers to Mary and starts "*O Virgo virginum*", which means "O Virgin of virgins". If this initial letter is added to other seven you get *VERO CRAS*, which translated from the Latin means "Truly, tomorrow", which is an equally appropriate expression.

# MOTHERS ON THE MOVE

In August the Mothers Union in this country organised a Land's End to John O'Groats relay using public bus transport (sponsored by Stagecoach). The idea was to spread the word about the work that MU does, both in this country and abroad, by chatting to people on the buses during the journey and getting news coverage on route.



Mothers Union at Seagate Bus Station, Dundee  
Monday 13 August 2012

The Scottish leg was travelled by Provincial President Hilary Moran (Largs) and World Wide Representative Linda Brownlie (Dunfermline) who were met at Dundee bus station by 10 members from the Broughty Ferry branch (also Jean Richardson, Provincial President-elect).

The group adjourned to Henry's Coffee Bar in Seagate and then 3 members went on to Arbroath with Hilary and Linda. There they were met by Margaret Christison and Joan Webster from Arbroath MU, who had organised an evening meal at the Old Brewhouse before a night's rest and onward journey for the travellers. Next day World Wide President Rosemary Kemsall joined the bus at Elgin.

Both the Courier and Radio Tay gave excellent coverage to the journey with interviews and newspaper items. It was great for the Brechin Diocese to be part of the relay as there is only one active branch of the MU at the moment.

Why not join us at Brought Ferry sometime and enjoy the fellowship (Branch Leader – Rosemary Stirling, telephone 01382 177231 ).

## Special Services at St Salvador's, Dundee

Sunday, 23 December at 7.30 p.m.

**'A Renaissance Christmas by  
Candlelight' sung by Cantiones Sacrae**

Monday, 24 December at 11.45 p.m.

**Christmas Eve: Midnight Mass "of the  
Angels"**

Tuesday, 25 December

**Masses at 9 and 11 a.m.**

Saturday, 2 February at 7 p.m.

**Solemn High Mass with the  
ceremonies of Candlemass**

Holy Saturday, 30 March at 9 p.m.

**Solemn Vigil and First Mass of Easter**

Easter Day, 31 March

**Masses at 9 and 11 a.m.**

## St Ternan's Scottish Episcopal Church Muchalls

Excellent facility available for  
**Day Retreats/Quiet days.**

Meeting room for 15 plus a modern  
kitchen and facilities.

Induction loop for hearing impaired,  
disabled access and easy  
parking.

**Two minutes off the A90 between  
Aberdeen & Stonehaven**

**Contact:** Sheila (01569 731608) or  
Audrey (01569 730600).  
*Donations of £4 per hour*

The next issue of **Grapevine** will be coming out for 31 March 2013.

All articles, letters, comments should be with the Editor by 8 March 2013.

Preferably articles should be no longer than 500 words.

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