

# GRAPEVINE

No 95

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THE MAGAZINE OF THE DIOCESE OF BRECHIN

## ***The Bishop of Brechin Elect writes:***

### **Flitting with God**

Surrounded by boxes and after numerous visits to charity shops and the local recycling facility I can understand why they say that house moves – *flitting* in Scots – and job moves are stressful. I read an article recently about a local removal firm in which the Director said: 'The nature of moving puts you in such close contact with people at a stressful time, that it's extremely important that they know they can trust and rely upon the remover to take care of things properly.' Sounds a bit like the Church's pastoral care for people at transitional times in their lives.

Although Anne and I certainly feel a bit unsettled and in-between just now our arrival in Dundee in early September at least should not feel strange. Anne and I met in Invergowrie in 1980 after she was widowed and we are very much looking forward to making our home once again in Dundee where I was ordained and we were married – by Bishop Ted Luscombe. We hope to make Bishop's House a warm and welcoming place.

So some family introductions: Anne who hails from Dumbarton has taught History and English in secondary schools in Renfrew, Lanarkshire, Dundee, Nottingham and lastly Calverton, a challenging former coalmining community. Recently she has been a Trustee of Family Care in Nottingham and has worked on a Diocesan Church History Project sponsored by the Heritage Lottery Fund.

Our eldest daughter Emily is an educational psychologist in Berkshire, married to Michael a chartered surveyor, with two children, Tamsin (4) and Harry (2) who keep us busy! They already think that Granny and Grandpa live 'so far away' so an aeroplane north will be a real treat. Sadly our middle child Jennifer died in



Nottingham in 1995 aged 17 following an increasing struggle with disability and illness. Son Mark returned to Scotland and graduated from Dundee University in 2005 and now teaches Geography in Leicester. His girlfriend Emma is a footwear designer.

After 26 years in three posts (12 years as Archdeacon of Newark) the Diocese here gave us some fine send-offs: a Diocesan Evensong in Southwell Minster, a Farewell Cake with staff at the

Diocesan Office and a barbecue at Bishop's Manor for the Bishop's senior colleagues. I am now the proud owner of a Nottingham Forest No. 9 (centre forward) football shirt with 'Bishop' on the back – something about 'the Bishop leading the line' I was told! You can check out my early season form after the 8th October Consecration Service in St Paul's Cathedral, Dundee – KO 2.30 p.m.

Of course the arrival of a new Bishop can be stressful for those at the receiving end! I appreciate all the preparations underway for a new chapter together as the Diocese of Brechin. Certainly I shall endeavour at all times to do my best for our people. Long ago St Augustine understood though that here can be a restlessness to realise our many and sometimes competing expectations, an anxiety that should be kept in proportion and that our 'flitting' should always be with God:

*Almighty God, in whom we live and move and have our being, who made us for yourself, so that our hearts are restless till they rest in you: we give you thanks for every mercy granted to us in times past, and for your presence with us now. As we seek to rededicate our life and work to you, grant us purity of heart and strength of purpose, that no selfish passion may hinder us from knowing your will, no weakness from doing it; but that in your light we may see light clearly, and in your service find our perfect freedom; through Jesus Christ our Lord. Amen.*

With good wishes,

Venerable Dr Nigel Peyton

## THE OTHER SIDE OF THE COIN ...

... the shadowy figure of a woman backlit in the open door of the church: at a first glance nothing familiar, simply a visitor, not young, not old. Who was it, what was her need? Why did she not come inside and join our other beloved-waifs but no, the waft of incense lingering after the morning Mass was the deterrent – 'Mary's' asthma would be seriously affected by this.

'Mary' had been a frequent visitor to St Salvador's drop-in sessions on Sunday afternoons for the local needy and vulnerable some few years back. Then, for no obvious reason she suddenly disappeared. This is all quite normal, when a longish connection which often develops into a real friendship suddenly ends. We seldom know what has happened which can be troubling, but it is all part of the way these things inevitably work out.

But this is where the other side of the coin comes into the picture, as 'Mary' anxiously handed over a sealed envelope saying, "You all helped me so much when I was needy, I want to give something back to help others who are having problems now." (The envelope was later found to contain £30!)

And this was not the end of the story. About 5 weeks later, 'Mary' was back with another generous gift. Happily the same helper was around and it seems as if a new relationship – roles reversed, the coin turned over – is developing.

Perhaps this will demonstrate to you, dear reader, a little of what goes on each Sunday afternoon between 1.15 and 2.15 p.m. at St Salvador's Church. Totally unconditionally anyone one who comes along is given hot drinks and as much to eat as they want (cheese/oatcakes, fresh fruit, biscuits and home baking) plus a

modest bag of groceries to take home. Most linger to chat amongst themselves and with us, the helpers.

The 'needy and vulnerable' that we are privileged to entertain come with many problems including addictions, homelessness, broken relationships, unsatisfactory housing, benefit problems or combinations of a number of these.

Please pray for us and our beloved waifs.

If you would like to know more then please contact Ann Noltie on 01382 643832 or Fr Clive on 01382 221785 and/or come and visit us any Sunday afternoon, 1.15 to 2.15 p.m. – you will be made welcome.

Donations of non-perishable food or money are received most gratefully!

*Ann Noltie*

## St Drostan's Annual Pilgrimage Avoids Rain ...

On Sunday, 10 July members of St Drostan's Episcopal Church, Tarfside, remembered Saint Drostan who is commemorated in the calendar on 12 July..

He was a Celtic monk who lived around 600 A.D. and came to evangelise north-east Scotland with St Columba. When Columba returned to Iona, he left Drostan in charge of the mission and of the monastery at Deer. After a number of years as abbot, Drostan felt a call to being a hermit and moved to Glenesk. He preached, prayed and healed people.

This year we held a short pilgrimage. First we went to the Cross Stone near the hill of Rowan. This stone, with a cross

carved into it, is over 1500 year old and could well have been used by St Drostan himself as a place from



Members and friends of St Drostan's pause by the Cross Stone

which to preach. Then we went to the site of the previous Episcopalian Church. Prayers were said for all those who had

worshipped there and for the people of Glenesk. There are still remains of this church which was burnt down following the events of 1745. Many Episcopalian had supported the Jacobites and suffered accordingly after the defeat at Culloden.

Then the group who had been on the little pilgrimage rejoined the others who had remained at St Drostan's Lodge for a service in the church to celebrate the life and witness of St Drostan. The repaired church bell was rung. Soon after the service started there was a torrential downpour and so the tea was held in the Lodge rather than outside.

*Fr David Mumford*

## East meets West to celebrate St Mary Magdalene's Day

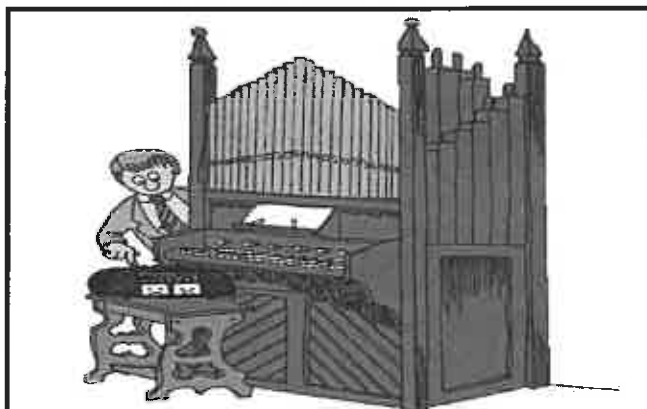
On Friday, July 22 fifty three people from the East and the West of Scotland gathered together in St Mary Magdalene's Church Dundee for a Eucharist to celebrate St Mary Magdalene, the first apostle. The service was led by the Rev'd Andrew Richardson, who was a former curate of St Mary Magdalene's Church, Dundee and now ministers in East Glasgow.



The Rev'd David Shepherd (Rector), Robert Glenny (Pastoral Assistant), The Rev'd Andrew Richardson, The Rev'd Canon James Milne  
The dalmatics being worn belonged to the former Catholic Apostolic Church whose building St Mary Magdalene's now uses.

The Act of Worship was followed by a delicious lunch, offering a choice of Mediterranean Lamb, Chicken Myer, Lasagne, or Vegetarian Chilli, followed by Strawberries, Meringue and Cream.

It was a great pleasure to welcome guests from in and around Dundee as well as those who had travelled through from Glasgow, and particularly nice to renew our acquaintance with two former curates.



*No one in the congregation knew that the organist had not come back from holiday*

## The Consecration of Nigel Peyton as Bishop of Brechin

The Consecration Service  
will take place on

**Saturday, 8 October 2011  
at 2.30 p.m.**

in  
the Cathedral Church of St Paul,  
Dundee.

Admission will be by ticket.

The reception afterwards will be held in the Dundee and Angus Chamber of Commerce, Chamber Building, Panmure Street, Dundee.

Members of congregations are invited to fill in the form sent to their Rector / Priest-in-Charge indicating whether they wish to attend the Consecration and Reception. These forms have to be returned to the Diocesan Secretary by Friday, 9 September to enable seating arrangements and refreshments to be organised.

## Diocesan Welcome

The annual Bishop Forbes  
Choral Evensong  
will be held on

**Sunday, 9 October 2011  
at 6.30 p.m.**

in the Cathedral Church of St.  
Paul, Dundee.

The Preacher will be our new Bishop.

Afterwards a reception will be held in the Cathedral when there will be the opportunity to meet him.

## Comment

At the time of writing we are being constantly bombarded by the latest news about what *The Tablet* rightly describes as signs of decadence in our society; corrupt police; phone hacking, and so on. However the concerns of our church are centred in Scotland, where, happily, neither police nor papers have been exposed as indulging in anything unpleasant, though other signs of decline in standards are manifest in other walks of life.

Recently an article in *The Scotsman* stated that the reason why the Scots were second only to the Greeks for being the most obese race in Europe because Europeans had a gene that pre-disposed them to eat fattening foods. (It doesn't seem to have affected the Dutch, Scandinavians, or Croats!) This makes one ask the question whether this is the same reason why Scotland also has one of the highest rates of under-age teenage pregnancies and drug addiction, or whether this blaming genetic structure for behaviour is just rather weak. Obesity is caused by diet and over-eating. Other signs of decline

are due to a lack of self control and ignorance.

In this same edition of *The Scotsman* was a letter page that demonstrated many examples of that tiresome Anglophobia which blames the Sassenachs for every political fault. Some would say this is because of SNP propaganda, but this is unfair, as Alec Salmond has always fought Xenophobia of all kinds. The cause of this, and all the other faults, including obesity, is ignorance. The cause of this ignorance is because of the present education system.

Up to the beginning of the 1960s, Scottish education was the best in Europe. Today it is one of the worst. The mind boggling stupidity of the many so-called 'reforms' imposed by a succession of governments has degraded the achievements of the schools. They reduced the status of teachers by imposing a management structure on them that destroyed their professionalism; they replaced traditional examinations with the farcical modular system; they removed the traditional inspectorate, which was always

fair, and produced a so-called 'Teaching Council' which has little proper classroom teacher input, but is, in effect just a hiring and firing squad. Because of the lack of powers teachers now have over-delinquent pupils, and the lack of support they get with discipline problems stems from their superiors. The children, coming from their already ignorant and pagan families, run wild – a new generation of untrained potential psychopaths.

That erstwhile great education system was founded by the pre-reformation church, and given vital input by John Knox, who produced what the historian Trevelyan described as the best educated peasantry in Europe. It is the duty of our church today to really get involved with today's schools and colleges; not necessarily to prosletise, but to bring about such a change that the folk of this country of ours can once again think about things in a cultivated and knowledgeable manner instead of resorting to a culture of blame

Francis D. Bowles

### DAY CONFERENCE

A Day Conference for Vestry Members

has been arranged to take place on

**Saturday, 13 November**

from 10 a.m. to 4 p.m.

in

**St Andrew's Brechin Church Hall**

St Andrew Street, Brechin

The day will be led by Nick Bowry, convener of the Provincial Personnel Committee, and will cover good working practices for vestries and pastoral support for clergy. Our new bishop will be in attendance.

The day is for all members of vestries (lay and ordained). The full programme will be available later in September.

### Changes at Carnoustie and Monifieth

New Sunday Service times have been put in place which will run to the end of July 2012. These are:

9 a.m. Sung Eucharist at Holy Trinity, Monifieth

11 a.m. Sung Eucharist at Holy Rood Carnoustie

(On a fifth Sunday there will be a Joint Service: the venue will be posted on the websites.)

[www.holytrinitymonifieth.org](http://www.holytrinitymonifieth.org)

### BIG BOOK BONANZA

**St Mary Magdalene's Church, Dundee**

are holding

**A Sale of Second-hand Books**

**on Saturday, 22 October 2011**

**in Murraygate, Dundee**

**from 10.30 a.m. – 3.30 p.m.**

Many excellent bargains

**Come – See – Buy**

# Celebration of Forty Years

A large congregation of perhaps 300 people gathered in St Mary Magdalene's Church, Dundee on the evening of Sunday, 26 June. This service of Choral Evensong was to mark the 40th anniversary of Edward Luscombe coming to the Diocese of Brechin.



Bishop Luscombe at the end of the service

He came in 1975 to be Provost of the Cathedral Church of St Paul; then 4 years later he was elected as Bishop of the diocese, the consecration taking place on 20 June 1975. He served as diocesan for 15 years, the last five of which he was also Primus of the Scottish Episcopal Church. Even after retirement he has continued to demonstrate a ready interest in the Church's affairs. The many contacts he has made over the years – locally, nationally and internationally – have been not only a source of delight to him but also a means to furthering the work of the Church and

maintaining an energy for its future.

With one exception the music, hymns and readings were of Bishop Ted's choosing, as were the various individuals who had an active part in the service. However, the anthem sung by the choir was the first public performance of a newly-commissioned work by Christopher Tambling, given in memory of Duncan Robertson, a former treasurer of the diocese who gave generous support for music in church. The text of the anthem was Alfred, Lord Tennyson's poem *Sunset and Evening Star* and this was received by the congregation with great appreciation.

In giving the Address Bishop Luscombe acknowledged that all were gathered on this occasion to observe a significant milestone in his ministry in and to the Brechin Diocese. He expressed his appreciation for all who were joined in this celebration and for all that so many people had meant to him over these past years. However, the focus of his thought was to the future of the Church in this place. Looking back over the past there had been innumerable



Margaret Knox and Sister Heather Francis, OHP enjoying the reception

joys and not a few challenging hurdles, but in all one could see the presence of God who lovingly and purposefully has lead us on. And that same God looks out to the future horizon, a vision of hope and trust which should be ours as well.

Following the Service there was a lavish spread of refreshments generously provided by the congregation of St Mary Magdalene's, enabling folk to meet informally with each other and to converse with Bishop Luscombe.



Raising a glass in celebration

## FORBEARANCE

*One day Abraham invited a beggar to his tent for a meal. When grace was being said, the man began to curse God, declaring he could not bear to hear His name.*

*Seized with indignation, Abraham drove the blasphemer away.*

*When he was at his prayers that night, God said to him, "This man has cursed and reviled me for fifty years and yet I have given him food to eat every day. Could you not put up with him for a single meal?"*

*O LORDE GOD, MOST  
rightuous judge, strong & patient  
whiche knowest the frailtie and malice of  
man, be Thou my whole strength and comfort  
in all necessities, for myne owne conscience,  
Lorde, suffiseth not.  
Therefore to Thy mercie I do appeale,  
seinge no man may be justified, ne appeere  
rightuous in Thy sight, if Thou examyne  
him after Thy justice.*

*This daie shyneth clerly to Thy sayntes  
in Heaven with everlastinge brightnesse, &&  
but to us pilgrims in earth it shyneth  
obscurelye & as through a myrroure or glasse.*

from *The Book of Devotions of Katharine Parr (1512-1548)*,  
sometime wife of Henry VIII and Queen of England

## *Lord, Teach me to Pray*

I cannot pray 'Our', if my faith has no room for others and their needs.

I cannot pray 'Father', if I do not demonstrate this relationship to God in my daily living.

I cannot pray 'who art in heaven', if all my interests and pursuits are in earthly things.

I cannot pray 'hallowed be thy name', if I am not striving, with God's help, to be holy

I cannot pray 'thy kingdom come', if I am unwilling to accept God's rule in my life.

I cannot pray 'thy will be done', if I am unwilling or resentful of having it in my life.

I cannot pray 'on earth as it is in heaven', unless I am truly ready to give myself to God's service, here and now.

I cannot pray 'give us this day our daily bread.', without expending honest effort for it, or if I would withhold from my neighbour the bread I receive.

I cannot pray 'forgive us our trespasses as we forgive those who trespass against us', if I harbour a grudge against anyone.

I cannot pray 'lead us not into temptation', if I deliberately choose to remain in a situation where I am likely to be tempted.

I cannot pray 'deliver us from evil', if I am not prepared to fight evil with my life and prayer.

I cannot pray 'thine is the kingdom', if I am unwilling to obey the King. I cannot pray 'thine is the power and the glory', if I am seeking power for myself and my own glory first.

I cannot pray 'for ever and ever', if I am anxious about each day's affairs.

I cannot pray 'Amen', unless I can honestly say: cost what it may, this is my prayer.

## ST BONIFACE TRUST WARMINSTER, WILTSHIRE

Registered Charity No. 309500  
Website : [www.stbonifacetrust.org.uk](http://www.stbonifacetrust.org.uk)

## ESSAY COMPETITION

Following the setting up of the Anglican Ordinariate, St Boniface Trust has been concerned that yet more divisions are being created within both the Anglican Church and the Roman Catholic Church. The Trust feels that more attention needs to be paid to the understanding of Anglicanism as a distinctive witness in a time when its self understanding is at a low ebb.

There is a degree of urgency and to further this understanding it is offering a prize of £1,000 which will go to the writer of an essay of about 5,000 words on the subject

*"Why I am an Anglican and believe I shall remain so"*

Essay submissions by lay people and clergy of all ages must be received by 1 January, 2012 and entries will be judged by a senior cleric within the Church. The result will be announced next Easter and the winning essay placed on our website together with other significant contributions.

If you are seriously interested in entering please contact the Trust secretary for further details at:

[<secretary@stbonifacetrust.org.uk>](mailto:secretary@stbonifacetrust.org.uk)

or write to David Prior, Secretary,  
St Boniface Trust, 4 Cley View,  
Warminster, Wiltshire. BA12 8NS

*(On the facing page is the text of a report given by Canon John Townroe, a former Warden of St Boniface College, Warminster, which is relevant to this subject.)*

## DIOCESAN WOMEN'S ANNUAL RETREAT

Friday 16 to Sunday 18 September  
St Drostan's Lodge, Tarfside

**Leader: Mrs Marilyn Mander**  
Lay Reader and wife of the Rector of Ellon

**Topic: "The Gift to See"**  
an exploration of 'seeing'  
using images of the sea and the beach

Applications should be made to:

Vanessa Stark at

[vanessa.stark@virgin.net](mailto:vanessa.stark@virgin.net)

or phone: 01382 542342

**Cost: £55 (financial assistance is available)**

## John Townroe's Report to the St Boniface Council Friday, 4 March 2011

I turn now to the setting up of the Anglican Ordinariate, a major event in the past year which for good or ill affects us all in one way or another. One thing is certain: it has caused yet more divisions, not least inside the Roman Catholic Church. For example, a Roman Catholic priest in Bath, has written an article in *The Tablet* (Jan 29th 2011) saying "it is a move that has already done damage to the good relations between our churches". Reactions to the move vary between two extremes: at one extreme is the Pope himself who says it is "a prophetic gesture that can contribute positively to the developing relations between Anglicans and Catholics", bringing with it "aspects of Anglican spiritual patrimony" with the "ultimate goal being unity". Last year he said in Westminster Abbey that "what we share in Christ is greater than what continues to divide us" and that we are on a "continuing common journey" where "all parties including Catholicism yet have distance to travel, to grow and to learn". At the other extreme are those who can see nothing in the creation of the Anglican Ordinariate but an act of aggression, and evidence of another expedition into our waters of the Vatican fishing fleet.

In between the extremes there seem to be many who are at a loss to know what this thing called an 'ordinariate' really is. It is going to have its own special leadership and liturgy, so is it a church within a church? Or is it a kind of annexe built alongside the main structure? Can it really be "a workshop" as others have described it, for hammering out the shape of the "Coming Great Church"? I doubt it. I have tried very hard to see any good in it, but in the end I see it as a serious mistake. If Anglicans feel in conscience that they must leave, it would be far healthier for them to take the usual route to Rome and take the consequences.

The consequences must include accepting and submitting to the Papacy as it has become and

centred in the Vatican. I began to wonder during the Pope's visit to Britain whether this nettle would ever be grasped amid all the warm expressions of Christian friendship. The unity of his disciples for which Jesus prayed can never be reached by avoiding fundamental differences. But the moment I had been waiting for came in Westminster Abbey when the Archbishop of Canterbury gave his address standing next to the Pope. Glancing to his left at the Pope, and giving a little smile, the Archbishop said that Christians have different views as to how the Bishop of Rome should fulfil his ministry. This was said gently, courteously, but there was no mistaking its message. It signalled that there is a stumbling-block between us which cannot be ignored. It has persisted down the centuries. What exactly is it? I would say it is not just the Papal claims which reached a controversial peak in 1870 in the definition and declaration of Papal infallibility. It is also the way the Papal claims have led to an institution governed from the Vatican and its various departments, by which opposition or even dissent are repeatedly suppressed. It is an institution where fear keeps people silent, where priests are advised to keep their heads down, because if they don't and "put their heads above the parapet", they will suffer penalties and even lose their livelihoods. I know this is true because I have seen it at close quarters. The atmosphere inside such a power structure is contaminated. Clericalism is pervasive.

Somewhere here, as Anglicans see it, lies the stumbling-block. This is not new. In the 1620's another Archbishop of Canterbury, William Laud, was offered a Cardinal's hat by Rome. He refused and said "My answer was that somewhat dwelt within me which could not suffer that till Rome were other than it is". We feel in conscience that we must protest and stand against a

distortion of the Gospel liberty of the People of God and believe that there must be a better way to keep order in the household of God than this. However difficult, however untidy, however unruly the Anglican way may look, it seeks to hold together the common life in the Body of Christ in love, and freedom and mutual respect. The Anglican witness is costly, but there is a glory in it. How important it is for all of us to understand what being Anglican really means!

Is this all just a case of Christians differing over churchy business? No, it is about something far more than church politics. It is about the quest of the whole world to find the way to live together in peace on our planet, so that the rich diversity of peoples can develop into civilized order, without war, and without trying to keep order by coercion, repression and violence. Our painful quest for Christian Unity is part of the same thing. It is part of the Church's world-mission. The church exists for the world, that one day the Kingdom will come on earth, where love and respect will reign.

I am sad that former students at Warminster have left us. I am sorry that their training for Ordination evidently did not sufficiently ground them in the Anglican way. Did we take too much for granted? Did we fail to spell out by more explicit teaching what the Anglican vocation means? Perhaps. What I am sure of is that nowadays more attention needs to be paid to the understanding of Anglicanism as a distinctive witness. And I feel an urgency about it. For, as the present Bishop of London, Richard Chartres, has written: "It seems to me that Anglicanism self understanding is at a low ebb. We experience our share of a general cultural confusion and babel. Without some clarity, however, we shall not be able to contribute our best to the global Christian unity which is to come" (R. Chartres, Preface to *Fathers and Anglicans* by Arthur Middleton).

# DUNDEE EPISCOPALIANS, 1715-1815

Family history research is a popular pursuit both at home and abroad. People of Scottish origin are fortunate to have major research tools for this hobby in the forms of the Census returns from 1841, the statutory registers of births, marriages and deaths as from 1855, and the baptismal registers of the Church of Scotland and those of the Roman Catholic Church, all of which are available on line on the web site. However those people of Scottish Episcopalian origin are clearly at a disadvantage in that their records, where they exist, are, with exception, in manuscript form and are located in archives and churches scattered throughout Scotland.

In 1689 Presbyterianism became the established form of church government. Prior to that date the Church contained both Presbyterians and Episcopal elements. The parishes of the north-east of Scotland and parts of the Highlands tended to retain ministers who favoured Episcopalianism but these were gradually replaced by Presbyterian ministers, especially after the failure of the Jacobite Risings in 1716 and 1746. As the Episcopalians were known to favour the Jacobite cause and reject the Hanoverian succession, beginning in 1712 restrictions or Penal Laws were imposed on them as well as on the Roman Catholics. Consequently Episcopal Church registers and records are far from comprehensive for the eighteenth century. The death of Bonnie Prince Charlie in 1788 brought to an end the commitment of Episcopalians to the Jacobite cause and in 1792 these Penal Laws were withdrawn which enabled the Episcopal congregations to operate openly and fully. During the period of the Penal Laws the Episcopal Church was divided into those known as Qualified chapels, that were permitted on the condition that they prayed for the Hanoverian kings, and those that still favoured the House of Stuart known as 'non-jurors'.

The position in Dundee seems to be that there were at least two Episcopalian chapels or meeting houses operating within the burgh. As far as can be established the only surviving record of Episcopalian baptisms for the eighteenth century is what is known as Bishop Norie's Dundee Baptismal Register for the period 1722 to 1726 which was published several years ago in the Scottish Historical Review. This seems to be the only surviving record of baptism during the penal period. However there are other parish records which identify members of the congregation in Dundee, such as the vestry minutes and the cash books. Fortunately from the early nineteenth century there are the baptismal registers of the English Episcopal Chapel in Dundee and the Scottish Episcopal Church in Dundee which provide much useful information as to who the Episcopalians were in Dundee. The majority of the Episcopalian records of the eighteenth and early nineteenth centuries pertaining to Dundee are either in St Paul's Cathedral or in the City Archives, though there is the possibility that some may be in private hands or in the National Archives of Scotland.

The Dundee Qualified Chapel, alias the English Episcopal Chapel, functioned at different sites in the town during the

eighteenth century. Qualified chapels were permitted on condition that the clergy prayed for the reigning monarch and used the English Prayer Book, and they also were required to employ clergymen who had been ordained in England or Ireland. The Scottish Episcopal Church remained loyal to the House of Stuart until 1788 when the Young Pretender died; thereafter it prayed for the House of Hanover. This, in conjunction with the Repeal of the Penal Laws in 1792 facilitated the re-union of the two episcopally ordered churches in Scotland.

The surviving records of the Episcopal Churches in Dundee have been researched with the object of compiling a list of church members during the eighteenth and early nineteenth centuries, which should be of interest to local historians and genealogists.

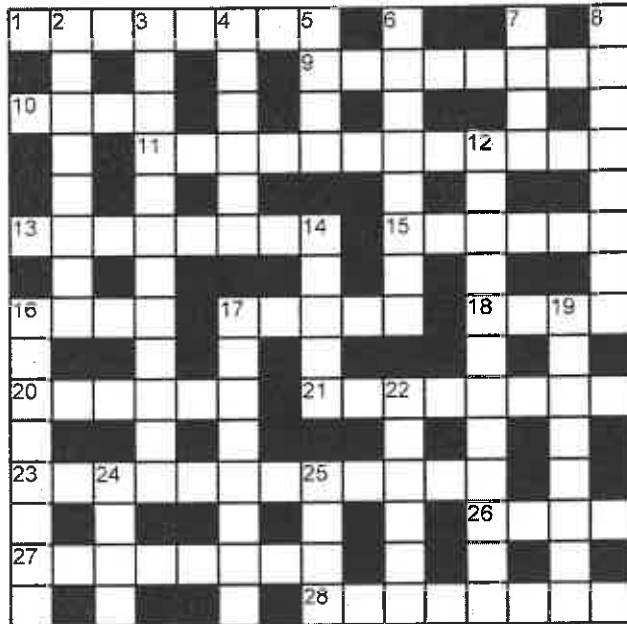
This data is now available in a genealogical source book compiled by Dr David Dobson entitled *Dundee Episcopilians, 1715-1815* which has just been published by St Paul's Cathedral, Dundee. Copies are available from St Paul's Cathedral, Castlehill House, 1 High Street, Dundee, DD1 1TD, at a cost of £6.00 plus £1.00 p&p. Orders should be addressed to Dr Dobson at the above address while cheques should be made out in favour of St Paul's Cathedral, Dundee.

## Finding the Time

*I knelt to pray but not for long: I had too much to do.  
I had to hurry and get to work for bills would soon be due.  
So I knelt and said a hurried prayer, and jumped up off my knees.  
My Christian duty now was done, my soul could rest at ease...  
All day long I had no time to spread a word of cheer,  
No time to speak of Christ to friends – they'd laugh at me, I fear.  
No time, no time, too much to do, that was my constant cry;  
No time to give to souls in need... but at last the time to die.  
I went before the Lord, I came, I stood with downcast eyes,  
For in his hands God held a book: it was the book of life.  
God looked into his book and said: 'Your name I cannot find.  
I once was going to write it down... but never found the time.'*

# CRYPTIC PRIZE CROSSWORD

*It's back – time to unravel the composer's twisted mind! 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.*



- 23 Emirs in the oasis are sent to perform a task (12)  
 26 A small arachnid weaves a single article (4)  
 27 An Israeli townsman found in a Zen arena? (8)  
 28 Ewes sank due to asthenia (8)
- 6 Does he aspire to be perfect? (8)  
 7 There's a fairy around (4)  
 8 Dad rants at the flag (8)  
 12 Is the end in sight? (6,6)  
 14 Language spoken in a flat in Rome (5)  
 16 Men who get on a horse make a memorial for themselves (8)  
 17 Wrongly named two thousand seniors have lost the point (8)  
 19 Steering numbers in the right direction (8)  
 22 Trifles on three roads? (6)  
 24 Seal a porous wall of ay dimension (4)  
 25 Diminish a fresh start (4)

**CLUES DOWN:**

- 2 The boar aims to have wonderful food (8)  
 3 Assign source of courtesy (12)  
 4 Do runs count for a batsman if they are circular? (6)  
 5 Rip up the weight (4)

**CLUES ACROSS:**

- 1 The Queen responsible for Edinburgh's tram rage? (8)  
 9 A member must read them (8)  
 10 Dad, whichever way you look at it (4)  
 11 No nicer a Scot made to hold sacred office (12)  
 13 So a pulse quickened leads to marriage? (8)
- 15 A song at twilight has lost its G string (6)  
 16 Service a crowd (4)  
 17 A joint for your head? (5)  
 18 She's the perfect meal companion on the return journey (4)  
 20 Pure affection between opposite poles (6)  
 21 The birth of a tiny Latin eye (8)

Name .....

Address.....

## Come, let us adore !

May it not be permitted to secular man to treat the man Jesus as his God even before he can admit that there is any meaning in the word 'divine'?

It does not matter whether the Christ who fills our vision is the historical Jesus, or the living Saviour, or the Christ of the Body and the Blood, or the Logos and Lord of the universe, or the master and meaning of history, or the Christ in my neighbour and in his poor. These are only aspects of his being. In whatever aspect it is most real to us, what matters is that we adore him. For, loving him whom we think we know, we are

drawn to that Lord Jesus who transcends our knowing.

But all too often we have lost him amid our enthusiasms. What dominates our mind is not the figure of Jesus of Nazareth but our New Testament studies, not the living Saviour but the doctrines of salvation, not Christ in the neighbour but the civil rights movement.

This is not a plea for pietism but for adoration. The Jesus of history, whensoever we discern him, is not a topic of debate but a master and brother to be loved and followed. Christ in his poor is neither a case nor a cause, but a mystery before

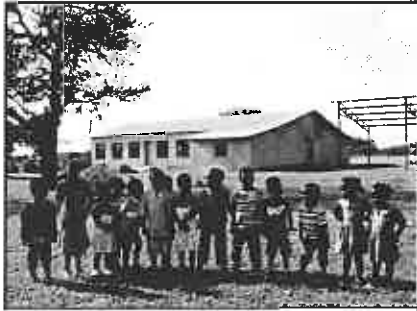
whom we bow even while we serve.

Whatever way of knowing him is valid for us – and it may be simply as the one whose 'give ye them to eat' sends us into the fight for a new world order – we must be in love with him, not with ourselves or our schemes. We must find time to let our minds dwell on him. The beauty of holiness in the midst of this revolutionary world belongs to those who set the Lord always before their eyes. Venite adoremus!

*from The Go-Between God  
 by John V. Taylor*

## Celebration at Mpaka in Swaziland

Readers of *Grapevine* may recall that in some previous editions going back to 2006 progress reports were given of a project at Mpaka in Swaziland.



Exterior of Christ Church, Mpaka with the young children

In 2005 Bishop Meshack Mabuza had put forward plans to construct a building which could provide a range of different purposes – church, community centre, school and clinic.



Dressing the altar

Individuals and groups from our diocese as well as those from our other linked diocese of Iowa



Bishops Alan and Meshack celebrating the Eucharist

responded generously with funds and, by some, with labour on visits there.

From 2007 gathering of materials and construction of the building took place until early in 2011 the roof was finally added and the building ready for use.

Alan Scarfe, Bishop of Iowa, spent several weeks in Swaziland earlier this year and on 9 April joined with Bishop Meshack in dedicating Christ Church, Mpaka.



Bishop Alan blessing the children

### ... and some apprehension

The political and economic situation in Swaziland is becoming increasingly difficult.

In April it was reported that the police arrested some leading members of the Swaziland Federation of Trades Unions and were continuing the harass those who were protesting about the political situation.

More recently the dire state of the country's economy has been brought to light. King Mswati III's lavish lifestyle is in stark contrast with the government's insolvency. Although he has cancelled this year's celebration to mark his 25 years as monarch, this has done

little to quell the increasing unease.

Public health and education sectors, whose meagre government financial grants were supposedly protected, have not received anything for several months and have been told there will be nothing forthcoming for the rest of the year.

Earlier this year the World Bank offered help on condition that certain reforms were carried out, but despite some austerity measures, these conditions have not been met. South Africa has loaned some money but that is no real, long-term answer.

## St Salvador's Church Dundee

14 September

### The Triumph of the Holy Cross

This is St Salvador's annual Feast of Dedication and Title. An open invitation is given to all to join them for the service on that Wednesday.

The service commences at

**7.00 p.m.**

The preacher will be **The Very Rev'd Jeremy Auld** *Provost of St Paul's Cathedral*

There will be a reception afterwards

✱ ✱ ✱ ✱ ✱

Emperor Heraclius taking off his robes before carrying the Cross



In 629 A.D. the Roman Emperor Heraclius recovered the relics of Christ's Cross from the Persians who had carried them off fifteen years before. He determined to carry the precious burden on his own shoulders into Jerusalem, but at the entrance to the holy places he found he could not go forward. He followed advice given to him that his imperial splendour hardly accorded with the humble appearance of Christ when he had carried his Cross through the streets. So the emperor laid aside his robes and crown, put on simple clothes and went along barefoot with the procession and devoutly replaced the cross where it had been before.

## ORDINATION

The Ordination of  
**The Rev'd Joyce Mumford**  
to the priesthood  
will take place on  
**Saturday, 10 September**  
**at 10.30 a.m.**

in  
**St Mary's Church, Arbroath**

**The Rt Rev'd Robert Gillies will be the celebrant**

Members of the dioces are invited to be present

Clergy should wear an alb and red stole;

Lay readers should wear a cassock, surplice and blue preaching scarf (with academic hood if appropriate)

*A reception in the church hall will follow the service*

*Joyce writes of herself:*

I've lived in Scotland for 4 years now and I love it! I'm originally a Lancashire lass, brought up near Lancaster. I moved to Liverpool for my first teaching job after studying history at university, then to Surrey to a residential school for children with epilepsy. I met and married David in 1973 and his jobs took us to Canterbury, Leeds, Darlington, and then to theological college in Lincoln. We were in the north east for 16 years while David worked in parishes in North Shields and Newcastle and I happily combined child care and teaching. We lived in the Netherlands working with a charity for 4 years after I retired, then came to Brechin in 2007.

I am an only child, but we have 4 children (all living in England) and 9 grandchildren. They are all, of course, fantastic! I was brought up a Methodist, but became Anglican when I was 12. Over the years I've worshipped in about 20 different churches of varying traditions.

When we came to Brechin in 2007, as David was appointed rector of Brechin and Tarfside, I began training with TISEC. Out of my year at TISEC, one student was ordained in St Andrew's diocese and two in Aberdeen. We still meet and support each other. In the course of my training I had placements at St. Mary Magdalene's Dundee, St. Mary's Arbroath and St. Mary's Broughty Ferry. Thanks to their rectors and congregations these placements gave me really valuable experience. Overall I found the course challenging and stimulating.

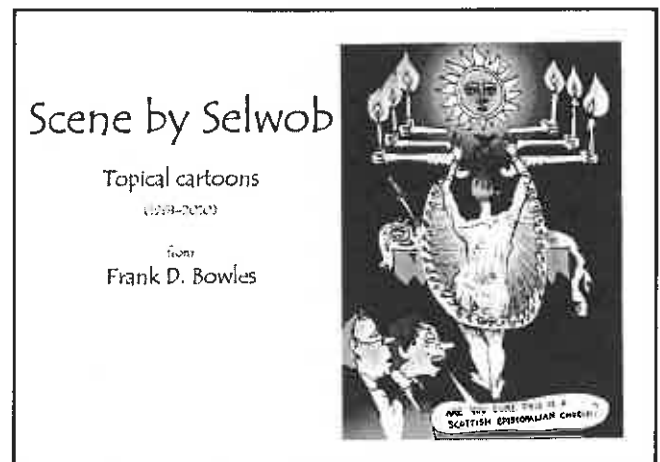
I was licensed as a Lay Reader in 2009. However by then I realised that God was asking me to take a different road and this led to my being accepted for ordination. I was ordained deacon in February to serve as curate at Arbroath and Auchmithie. This is where God wants me to be and to serve.

Because of illness, I have not been able to spend as much time as I had hoped in Arbroath and Auchmithie. I very much value the support and prayer that I'm receiving from so many people in the diocese. I thank God that I am now to be ordained priest and look forward to serving God in whatever way I can.

## Scene by Selwob

The word 'cartoon' originally meant a sketch – a rough drawing which would be refined in the final painting. As such cartoons had an immediacy and spontaneity about them. But from the 18th century cartoons became an art form in their own right. The engraver's prints were widely circulated and the often grotesque and distorted images conveyed meanings more expressive than mere words. Politicians and moralists, churchmen and industrialists, the military and the wastrel are all to be found on the tip of the cartoonist's ascerbic pen. Humour could prick the bubbles of pomposity or hypocrisy like nothing else.

In recent times the art of cartoon has been broadened by animation and by puppetry – some politicians didn't reckon that they had 'arrived' until they appeared on television's *Spitting Image*.



Frank Bowles stands firmly in this great tradition as is demonstrated in a volume of more than 100 cartoons just published. A wide range of subjects are the butt of his penetrating wit: culture and politics, environment and church. This latter has the largest representation in this volume, a number of which have previously been printed in the monthly magazine of St Salvador's Church, where Frank worships.

Naturally some people might get touchy or upset by some of the cartoons, but that is to be expected – they are, after all, intended to be provocative to some degree. And if we can't laugh at ourselves a bit, we can be rather sad individuals. The editor has given a context to each of the cartoons, often referencing articles on the internet which people can follow up.

Frank Bowles admirably captures the vivacity and humour he sees in all the subjects under his gaze. At £12 a copy it is very reasonably priced (some of the proceeds will go to St Salvador's Church, although it is quite independently published). Who knows whether in a few centuries it might fetch as much as a da Vinci cartoon? Get copy while it is still cheap!

It is available direct from de Tabley Publishing, First Floor, 10 Brown Constable Street, Dundee, DD4 6QZ; tel. 01382 223465; email <mhdeta@blueyonder.co.uk>; p&p – 1 copy £2.70; 2 copies £3.30; 3 copies £4.50; more than 3 copies free. Alternatively it can be obtained on the web from Amazon: <[www.amazon.co.uk/shops/deTableyPublishing](http://www.amazon.co.uk/shops/deTableyPublishing)>.

## Diary Roundup

Saturday, 24 September, 10 a.m. – 12 noon

### Coffee Morning & Book Sale

St John the Baptist Church, Albert Street, Dundee  
More information from Gillian Millar, 07846 164491

Saturday, 8 October, 2.30 p.m.

### Consecration of Nigel Peyton as Bishop of Brechin

St Paul's Cathedral, Dundee

Sunday, 9 October, 6.30 p.m.

### Bishop Forbes Choral Evensong

St Paul's Cathedral, Dundee

Saturday, 22 October, 10.30 a.m. – 3.30 p.m.

### St Mary Magdalene's Big Book Bonanza

Murraygate, Dundee

Saturday, 29 October, 10 a.m. – 12 noon

### Coffee Morning & Book Sale

St John the Baptist Church, Albert Street, Dundee

Saturday, 5 November, 10 a.m. – noon

### Coffee Morning (coffee with scones, jam & cream)

St Mary Magdalene's Church, Dundee

Saturday 12 November, 10 a.m. – 4 p.m.

### Day Conference for Vestry Members

St Andrew's Church Hall, Brechin

Saturday, 26 November, 10 a.m. – 12 noon

### Christmas Fayre & Book Sale

St John the Baptist Church, Albert Street, Dundee



*The Church Treasurer and Secretary  
overfilled the font to practise their  
synchronised swimming for the  
Olympic Games*

## WANTED

Holy Trinity, Monifieth are looking for an enthusiastic organist to the lead worship on Sunday mornings.

Experience in accompanying a congregation would be helpful, but if someone is learning to play the organ this could be an ideal opportunity to practise their skills. The Diocese has a bursary scheme which could help with tuition fees.)

If playing every week is too great a commitment, then please give an idea of the amount of time you are available.

For further information contact the Rev'd Angela Hughes, telephone no. 01241 852202.

## Racial Justice Sunday 11 September 2011

Resources prepared by the Racial Justice Network of Churches Together in Britain and Ireland are freely available from the website:

[http://www.ctbi.org.uk/pdf\\_view.php?id=680](http://www.ctbi.org.uk/pdf_view.php?id=680)

## A National Service for Racial Justice Sunday

will take place on

11 September at 7.00 p.m.

at

Wellington Church, Southpark Street, Glasgow

The preacher will be Bishop Joe Aldred  
Churches Together in England's Officer for Minority  
Ethnic Christian Affairs

## GRAVITAS WITH A LIGHT TOUCH

Edward Luscombe: Bishop and Primus

There are a few final copies of this biography  
written by John S. Peart-Binns available

Enquiries to  
The Rev'd David Shepherd  
14 Albany Terrace, Dundee  
Tel. 01382 223510

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

All articles, letters, comments should be with the Editor by 5 November 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 <mjrturner@zoo.co.uk>)