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# LIFE AND WORK

THE MAGAZINE OF THE CHURCH OF SCOTLAND

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## ABSTINENCE AND ADDICTION

The history of abstinence  
in the Church of Scotland

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Meet Ann Lyall DCS

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# From The Editor



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'THE summer days are come again' was a familiar hymn from my childhood and heralded the start of long carefree days and the promise of childish adventure.

There was sometimes (even in Scotland) an element of sunshine and trips to the seaside or to visit family. There were regular ice creams and ice lollies and cold drinks to quench thirst on hot days (or so it seemed in the 1970s).

I was one of the lucky children.

For even today in 21st century Scotland, the long summer break is not always one filled with the promise of possibility and play, but a time of hunger and hardship for some children who are usually guaranteed at least one hot meal every day during term time at school.

One local authority, North Lanarkshire Council, which estimates 21% of children are living in low income families in its area, piloted a scheme 'Club 365' offering free meals to schoolchildren at leisure centres and other community hubs during the Easter holidays, with encouragement to take part in sports and other activities after recognising the link between diet and classroom attainment. It is the authority's intention to roll this out to cover the 175 non-school days through the year and ensure children have access to at least one meal a day and ease the stigma of low income by offering provision at leisure centres and community hubs.

However, this is just one local authority – and one trial. There will be many other pockets of need this summer and in future. In April it was also announced that Scouts Scotland had also offered to help families in need to offer family learning

“

The long summer break is not always one filled with the promise of possibility and play, but a time of hunger and hardship for some children.

opportunities in partnership with schools to help fill a 'holiday deficit'.

Caring for and feeding children on a low income during a prolonged holiday is a huge issue for some families. The costs of feeding additional mouths that usually benefit from school meals, coupled with the costs of any sort of essential childcare can tip families over the financial edge. Foodbank usage continues to increase according to the latest figures released by the Trussell Trust, one of the major foodbank providers in Scotland, and it is likely that the summer holidays will result in a spike in use of its services – and it is a sad reality of daily life that foodbank services and usage have continued to grow in Scotland, not decline.

Many churches already play a key role in supporting families by identifying local needs – whether it is by running a holiday club or a drop-in lunch club – or by supporting foodbanks.

It is this sort of work and support that means some families are able to approach the school holidays not with fear and trepidation, but instead with gratitude for the loving support of our churches. ▣

**Lynne McNeil**  
 Editor

christian  
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13-19 MAY

# TOGETHER WE'RE STRONGER

# THAN THE STORMS

Marcelin raised his three daughters alone in Haiti, facing down unimaginable natural disasters.

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**We believe in life before death**

### Summer light calling...

Come, come to the source of the lengthening days  
The light-giver around us and within us  
There at the beginning of time  
Here in this present moment

Come, come feel the light and warmth on our bodies  
Softening us, opening us, growing us  
That we might mirror the beauty and wonder  
Of the natural world abundantly growing around us

Come, come feel sparks of life within  
The gifts of insight, of imagination, illuminating  
The touch of communion with another, transforming  
The feeling of unity with creation absorbing, expanding

Come, come

May we treasure light this summer  
Willing to get up and see some dawns;  
Taking time to be with the sunset  
Allowing these times of changing light  
To feed our awareness of the light within;  
The liturgy of nature supporting, enabling, enfolding

Finding space for 'holy' days, for sacred times  
To nourish our souls, to lighten our spirits  
Knowing ourselves connecting to the light of all being  
Entrusting ourselves to the living light

Come, come those of you weary with the hassles of life  
You whose lives are stretched and hard  
Those who find themselves out of balance  
You who are broken-hearted

Come, come, feel the light  
Breathe in the energy of summer  
Let new dawns rise within you  
Resting, restoring and refreshing your spirits

Come, come and know yourself  
As part of God's on-going abundant creation  
Receiving, growing, giving  
May light flow in and through you – radiating life...birthing joy

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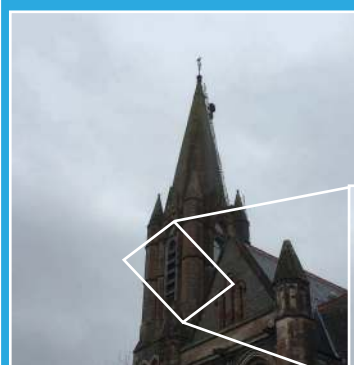
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## ‘Christian Socialism’ Plea

**Your coverage of Brexit, full of foreboding, combined with Ron Ferguson’s reflection that “there is a sense of unease in our land” (Life and Work, March) are well aimed and timely.**

We should analyse the problem and ask how, as Christians, we can help.

The public realm, strongly built up in the first half of my lifetime, is being eroded. It depends on robust government which is now being undermined by austerity and neo-liberalism, changing us from citizens in a democracy to punters in a marketplace.

I suggest a reappraisal of Christian Socialism (CS) is in order. It’s broader than you may think.

CS was formulated in the nineteenth century in response to laissez-faire capitalism.

It is based primarily on Leviticus 19:18 and Mark 12:31: “You shall love your neighbour as yourself.”

Applying the principles of collective action and solidarity, workplace trade unions were formed to protect individuals and communities from the worst effects of capitalism. Carefully constructed unions strengthen our potential. In all areas of life we make relationships and arrangements designed to get the best out of ourselves and our neighbours and partners.

As capitalism has morphed into corporatism, unionism needs to keep pace.

Other Biblical teachings under-pinning CS remind us that not everyone should be expected to conform to a consensus; we need boundary-pushers, critics and satirists, and there will always be the infirm and the outcast.

All stand before God and have human rights, unequivocally.

This area particularly requires strong, tolerant government and the upkeep of law and order.

CS also recognises the force of Matthew 25:14-30, the parable of the talents. We need people who are prepared to take risks and be enterprising, and the principle of doing well for oneself and looking after one’s own is honourable.

There are warnings about greed, of course, and wide inequality is itself an injustice; read Amos. Responsible entrepreneurs know that a fair sharing of wealth helps towards a healthy and well educated workforce, while generating prosperity in the market in which their goods are sold.

Reasonably equable societies are harmonious and productive.

A central thrust of the Bible is that we must live in harmony with God’s creation.

In our day of excessive plastic and CO2 emissions this is not some remote, idealised option. We must actively seek to live ecologically sustainable lifestyles.

We are looking for a healthy balance between co-operation,

diversity and competition, and of course we never get it right – that’s politics for you. God put us in a dynamic, changing world.

There is a mainstream political party for each of the strands of Christian Socialism.

Christians should play a full part in the nation’s political life and contribute to our fragile representative democracy.

**Tim Bell**, Edinburgh

## ‘Real’ Greyfriars Story

**Greyfriars Bobby being remembered was a good story and good for the tourist trade, however, it detracts considerably from real deep meaningful history located in the cemetery.**

I refer to the Covenanters’ graves and cages where the captured prisoners from Bothwell Brig were held in these open cages from August to December 1679.

Alas they were placed on the Crown of London, to be deported to the American Colonies. Over 200 men lost their lives.

I hope you can appreciate why “Bobby” sticks in my throat!

**Jim Walsham**, by email

## ‘True Lives Hid With Christ’

**The universe is a vast Holy place and life is a sacred gift.** There are over seven billion of us on our beautiful and bountiful planet home as we orbit through space at 66,600mph and not one of us could exist for a trillionth of a second without the benign sacred power of love – who is God.

Our true lives are hid with Christ in God. I no longer live but Christ liveth in mine. (This sounds like phantasmagorical science fiction, kidology, when in fact it is the truth which sets us free.)

I was born on All Saints Day in Edinburgh baptised in St Cuthbert’s by Dr Fisher (Editor of Life and Work for 21 years).

**James Blyth**, Ayr

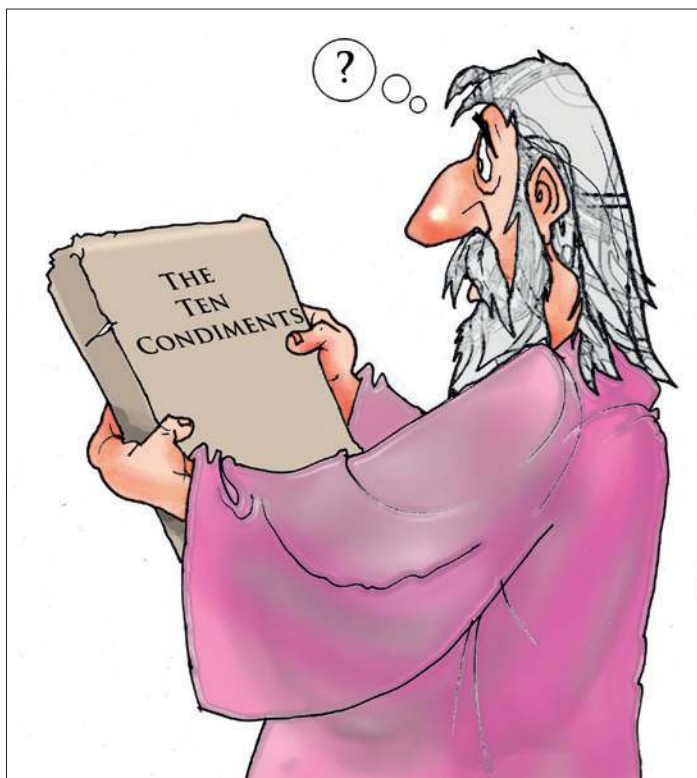
## Presbytery Reform Call

**The governance model in the Church of Scotland has a long, proud and distinctive pedigree.** However, it has adapted little to today’s rapidly changing and challenging circumstances.

For the first time I observed a presbytery meeting recently, sitting, as requested, at a sensible distance from the regular attendees.

The cost of convening such gatherings must be far from trivial in man-hours, carbon footprint and treasure.

But, what, at the end of the day had been accomplished?



In our electronic age with social media, there are many other ways of bringing about participation and a meeting of minds as well as formal accountability.

The Church of Scotland, not uniquely, faces several very present and real existential crises, exacerbated by complacent drift in recent decades. Today's situation could and should have been foreseen years ago. Informed responses could have been much more well-grounded, creative and effective, even if the much-loved and familiar had to be sacrificed for the greater good.

Presbytery governance should not be treated as a 'sacred cow'. Responding to pre-reformation abuses and malpractices in the Church hierarchy, it served well in times of plenty. It is not so well suited to grappling with difficult decisions and existential threats, clear today for all, who so wish, to see.

**J Michael Buchanan**, London

## Work and Fork

### Ah the joys of corrective text!

I just composed a message to make my son aware of an interesting nugget of information in the April edition of your esteemed publication when my phone decided unilaterally to point him towards the Church of Scotland's hitherto unheralded holistic fine dining magazine "Life and Fork".

**Dr John Henderson**, Bidston, Merseyside

## Graham Comment

**I was glad that we commemorated the life of Billy Graham with an article in Life and Work and also interested to read the letter from Thomas Brown in the May issue.**

If I may, I would like to make a couple of points from Mr Brown's letter, not with the intention of point scoring but hopefully to offer some proper perspective on Billy Graham's ministry.

Firstly Mr Brown suggests that we will never know if Billy Graham looked into the face of Jesus but the Christian Gospel lets us know that all who have a saving faith in Jesus Christ will see Him and will be with Him forever. As the hymn says, "When He comes, our glorious King, all His ransomed home to bring, then anew this song we'll sing, hallelujah what a Saviour."

Secondly Mr. Brown suggests that if the pearly gates exist, Billy Graham would have earned his welcome.

This thought is the complete antithesis of all that Billy Graham stood for. His whole life and ministry spelled out that no person could earn their entrance into heaven and that was why we needed to come to Jesus in repentance and faith.

I am sure that Billy Graham had a warm welcome when he arrived at the pearly gates but that was nothing to do with his personal achievements but all to do with the fact that he was a sinner "saved by grace."

**Alex Glen**, Elder Sandyford Henderson Church, Glasgow

Life and Work welcomes letters from readers of not more than 350 words which can be sent by post to Life and Work, 121 George Street, Edinburgh, EH2 4YN or by email to [magazine@lifeandwork.org](mailto:magazine@lifeandwork.org)

For verification purposes letters must be accompanied by the writer's name, address and daytime telephone number. Anonymous letters will not be published. In exceptional circumstances the Editor will consider publishing a letter withholding the details of the writer, provided verification can be made. The Editor reserves the right to edit letters for space and legal reasons.

# The Big Question

This month's question is: **'Have perceptions of addiction changed over the years?'**



**Jamie McIntosh,**  
elder at  
**Linlithgow:**  
**St Michael's**



**Jane Dargie, elder,**  
**Craigiebuckler**  
**Church Aberdeen**  
**and Church of**  
**Scotland Guild**  
**Events Convener**

"Early on in my career, I worked for Bethany Christian Trust as a fundraiser. I worked directly with vulnerable people, including recovering addicts. The experience opened my eyes to addicts' chaotic lifestyles and the pain they had suffered – it taught me that time after time there were reasons for their addiction.

"I am passionate about fundraising – bringing together people who need help and people who want to help. I'm Fundraising Manager of Blythswood Care. There is lots of fundraising research about why we support certain causes and ignore others. Rightly or wrongly, if people believe someone is to blame for what's happened to them, they are less likely to support that person. Therefore, in fundraising we must demonstrate that someone needs help and that they deserve help.

"In Blythswood Care, our Easter Appeal told the story of Gheorghe, a blacksmith, whose life fell apart. It started with wanting a drink. Wanting a drink turned to needing a drink. Eventually, Gheorghe became an alcoholic.

"You will always get people who choose to support trendy or more 'deserving' causes. However, there are people who see an addict as someone made in God's image and want to help. In Blythswood Care, we have amazing supporters – people who see beyond someone's addiction – and see someone who could be our brother or sister in Christ.

"As Christians, who are we to judge? If we suffered the same problems, can we definitely say that we wouldn't become an addict?"

"Today there is a wider range of behaviour to which a person can become addicted – not only substances like alcohol or drugs, including prescription drugs, but also activities.

"Almost everything that produces feelings of pleasure or relief can become addictive – shopping, work, gambling, sex, pornography, computer games and even food.

"Thinking back to my nursing days, weekends saw an increase in patients suffering from alcohol or substance abuse. I used to get irritated as I felt it a waste of our time and they chose to be addicts didn't they?

"Then I remembered the babies born to addict mothers, that high pitched cry which I can still hear today.

"It made me angry.

"Who am I to be so judgemental ?

"Today addiction is seen as an illness and rightly so.

"An illness that changes normal behaviours and priorities, interfering with the ability to go to work, or school and to have good relationships with friends and family.

"No matter what stigma remains about addiction it is important to continue to get the message out there that recovery is possible .

"There is always hope. Jesus came to reach broken people. He saw people as precious, valuable and in need of healing. As our Guild theme has been 'Go in Love', we remember God's love for everyone."



**The Rev Dan Harper, minister at Bridge of Allan Parish Church**



**Kenneth Nesbitt, member Dalgety Parish Church, Dalgety Bay.**



**Ella Gill, reader in Training, Lochaber**

“Addiction is something that we will all encounter in some form in our lives, either directly or indirectly. When faced with the consequences of addiction, in our own lives or those of others, we can be challenged or reassured, ostracised or supported, or possibly worse met with ambivalence and indifference.

“I don’t think it is possible to encounter an addict of any sort, or be addicted to anything, without your perception of addiction being changed. This is particularly true if you seek to encounter the person who is addicted rather than the behaviours of the addict. It is where this happens that I have seen the greatest shift in perceptions of addiction and of those who are addicted.

“When we see the individual who is addicted as a person to be loved and supported rather than a problem to be solved then our perceptions cannot help but change. This shift from seeing a person as a behaviour, to seeing them as a loved individual created in the image of God allows us to meet them where they are. Meeting someone where they are gives further understanding to the nature of addiction, that it is far more than physical dependency but a means of escape and distraction from real and pressing issues.

“Perceptions of addiction in the church have changed and need to change further, remembering that people who are addicted to a substance are people rather than a set of behaviours or simply labelled ‘addicts.’”

“Society’s’ views cannot be easily summed up. Professionals in the field of research and intervention have moved quite some way from the simple view of addictions vs abstinence, and a range of interventions on multiple levels are now available. Addictions are now recognised not simply as isolated problems, but often as part of a context of multiple social and societal issues. As such, people with addiction problems have more subtle routes to acknowledging their problems and seeking assistance, often within the context of other, complex problems.

“For those outside the intervention industry, however, people with addictions are often seen through the lens of the behaviours they are perceived to display. Where the craving for the addiction is overwhelming, the resultant behaviours are the things that impact on those who encounter the addict, from the A&E staff suffering violence, to family members who live in the abject misery addiction brings, to the general public who are fed news stories of addicts committing acts of violence and worse. It is notable that within the past few years, mental health issues and stigmas have been challenged, very positively, and addictions often fall very clearly into the realms of mental health.

“Those who do not seek help are seen as their own worst enemy. Nevertheless, misguided collusion can be just as bad as ignorant condemnation. We have a long way to go before the perceived behaviours of addicts of all kinds allow people to see beyond those behaviours, and to the person.”

“The answer to that has to be yes. There is a greater understanding that some addictions represent medical issues rather than just self-indulgence and lack of control. For addictions to alcohol, drugs and smoking there is more openness and more access to help. In the past, the addict and those around them were less likely to admit there was an issue – there was shame and embarrassment and so the problem continued. Now, addicts are encouraged to acknowledge they have a problem and seek help but this openness can be a hill too high to climb.

“Legislation has also altered perception by acknowledging the rights of those around the addict, whether it is the family or work colleagues. The impact of smoking in public places, at work and around children has been targeted as more became known about passive smoking, and restricted by laws.

“The effect of alcohol on the ability to make decisions and to operate safely in the workplace is recognised in conditions of employment as well as in legislation.

“The result of this greater understanding and knowledge about the mechanism of addiction should all be helpful, but it can make society less tolerant of those who continue in their addiction. It’s very easy to judge another’s behaviour and lifestyle. Much work has been done to prevent addiction as well as to help both addicts and those on whom the addiction impacts.

“All this work would be greatly helped if our perception of addiction included less judgment and more grace.”



## Teachers who inspire

Ron Ferguson reflects on those who have encouraged him through teaching.

WHEN you think about your life, certain teachers usually stand out. I think this is a pretty universal experience. I want to speak about one teacher in particular; he is much in my mind because he has just celebrated his 90th birthday. More of that anon.

When I went to New College in 1970 to study theology, after three years at St Andrews University reading philosophy and history, I recognised that I was in the presence of some extraordinary teachers. There were quite a few giants in the land. Tom Torrance was a formidable theologian with an international reputation. Professor John McIntyre was canny and brilliant, both as a theologian and as a university administrator. The Professor of Old Testament Studies, George W Anderson, was a polymath who was fluent in five languages.

Presiding over a very strong history department, Professor Alec Cheyne was quite simply the finest lecturer I ever heard at university level. Professor Hugh Anderson, who had built a strong reputation as a New Testament scholar at Duke University, North Carolina, was a charismatic and inspiring teacher. He took me under his wing, and I elected to do an honours degree in New Testament Language and Literature. At the end of my course, Hugh arranged for me to have a postgraduate scholarship at Duke.

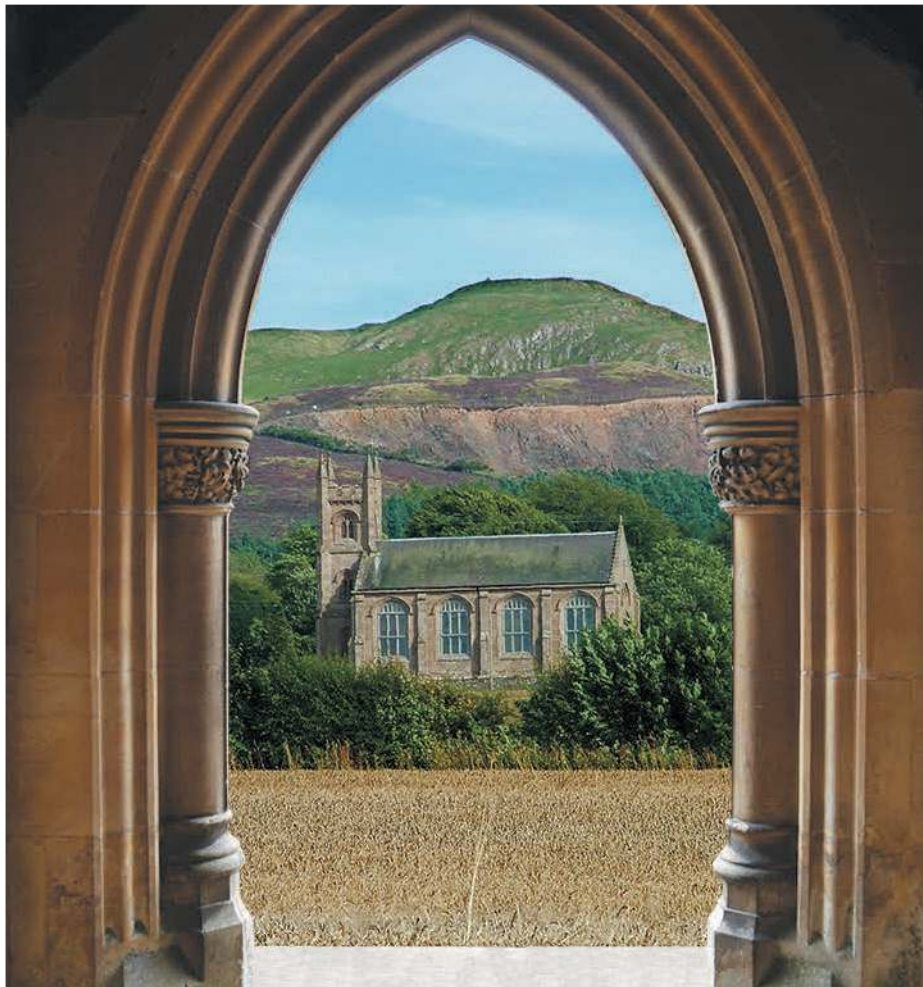
I could go on, and on. New College was a thrilling place in which to study theology, and I was privileged to be part of that community at that time. So, what about the man whose 90th birthday was celebrated at New College recently? Professor D W D Shaw is a remarkable character. Some professors are rightly revered for their knowledge and others are loved for the ways in which they interact with their students; Bill Shaw has always been both revered and loved. Here's one simple example. Bill would invite his honours students to come to his flat in Edinburgh of an evening. He would provide fondue and wine. As a wee guy from Cowdenbeath, I hadn't even heard of fondue. Cowdenbeath didn't do fondue. It was magical. But there was a catch: everyone attending had to bring a modern novel and talk about it. You see, Bill Shaw recognised how easy it was for budding ordinands to restrict their studies within very narrow limits, and thus miss out on a serious engagement with the modern world. As someone who had spent seven years in journalism and who loved writing, I was thrilled by these sessions that brought together theology and literature. I don't travel much from my northern eyrie these days, but I was glad to travel down to the deep South to participate in the day event – expertly organised by Professor David Fergusson – to honour Bill Shaw,



Ron Ferguson (right) and Professor Bill Shaw

who climbed the Matterhorn as a young man, who was a Scottish international squash player, who gave up a career as a lawyer to study theology, who broke new ground with his writings on process theology, who is one of the few living participants in the work of the Second Vatican Council – a generous, hospitable, kindly and inspiring man for all seasons who encourages people to think of theology as an exciting discipline.

So, let's hear it for teachers who inspire, teachers who are passionate about their subjects, teachers who care about their pupils and encourage them to dream dreams. Let's have a party – mine will be fondue and wine, by the way. ■



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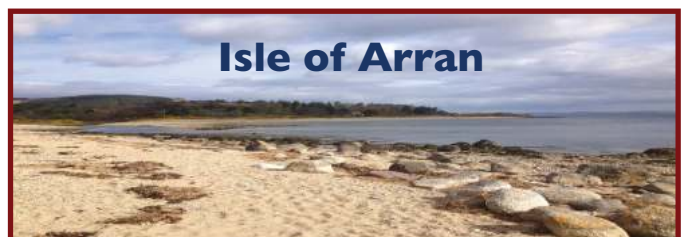
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# A change of mindset

The Very Rev Albert Bogle urges congregations to give permission to change.

WE'VE just had another General Assembly of the Church of Scotland. So many words spoken, plans and programmes reported upon, questions asked, motions debated and instructions given and received. If you didn't know better you'd think, judging by our organisational ability, that we were a thriving church.

For many who are immersed in the church committee structures, life is busy and the work they are involved with is making progress. New conveners and committees have been appointed and for a short period of time the Church has been mentioned daily in the national press. Yet it is not from Acts of the General Assembly or the important work of 121 committees that change and renewal of the church will come. Something more profound has to happen. George Bernard Shaw once wrote: "The single biggest problem in communication is the illusion that it has taken place..." The truth is that much of our deliberations at the Assembly falls on deaf ears.

We require a change of mindset in a great many Kirk Sessions and congregations. This may sound a tall order but unless local leadership calls out the mavericks, as I suggested in my last article, to change the way we do church, the days of the Church of Scotland as we know it and want it, to be effective nationally, are numbered.

Many ministers and church leaders are struggling under the strain to do the things that traditionally have been expected of

them. The fall in ministerial staff means that the burden of pastoral care across the parish system is increasing. In addition with the renewed interest in charitable governance, the pressure on local congregations to conform to regulations means that time and energy is being taken up trying to adhere to legislation.

Since taking up the post of a Pioneer Minister of Sanctuary First, working out of Falkirk Presbytery, I've been able to visit a good many congregations. The reality is we have a church membership that is made up of mainly elderly people, many of whom have a great heart but have a reluctance to give permission to the minister to change the style and pattern of ministry, because in reality they have become weary of change, often experienced during working life. At this point they are not sure if they can face the discomfort that further change may bring to their church life. Now although we are not a congregational church, changes that are enduring require to be embraced by the membership.

This means that the energy and encouragement that often comes from leading a congregation into a new place is denied to the minister and the new people who would undoubtedly appear to bring about the transformation.

Before long, the drag of the day-to-day pressure of pursuing a form of ministry that stifles creativity and missional initiatives means that the local church never grows

numerically and spiritually and the seed that has been planted by the Spirit of God is stolen away.

I'm persuaded we will require to express nationally a holy unease about the way we are living out church. Perhaps we, who long for change, need a protest. We need to waken up and hear the voice of the risen Christ speaking in the book of Revelation warning the church to "strengthen what still remains before it too is lost."

The current generation that is attending formal worship on a Sunday has a great deal more permission giving to do if we are to experience a renewal of our denomination throughout Scotland. Could it be that it is time to think again, to become one of those mavericks, to begin to agitate for change and encourage others to join that group of people in the congregation to become the permission givers?

The greatest gift any congregation can give their minister is the gift of encouragement.

It's time to think about radical change. We actually know what to do, it's been laid out and passed by the Assembly in the 2001 Church Without Walls Report.

Let's dust it down and start the local revolutions. ■

*The Very Rev Albert Bogle is a Pioneer Minister of Sanctuary First Church Online at [www.sanctuary/first.org.uk](http://www.sanctuary/first.org.uk)*

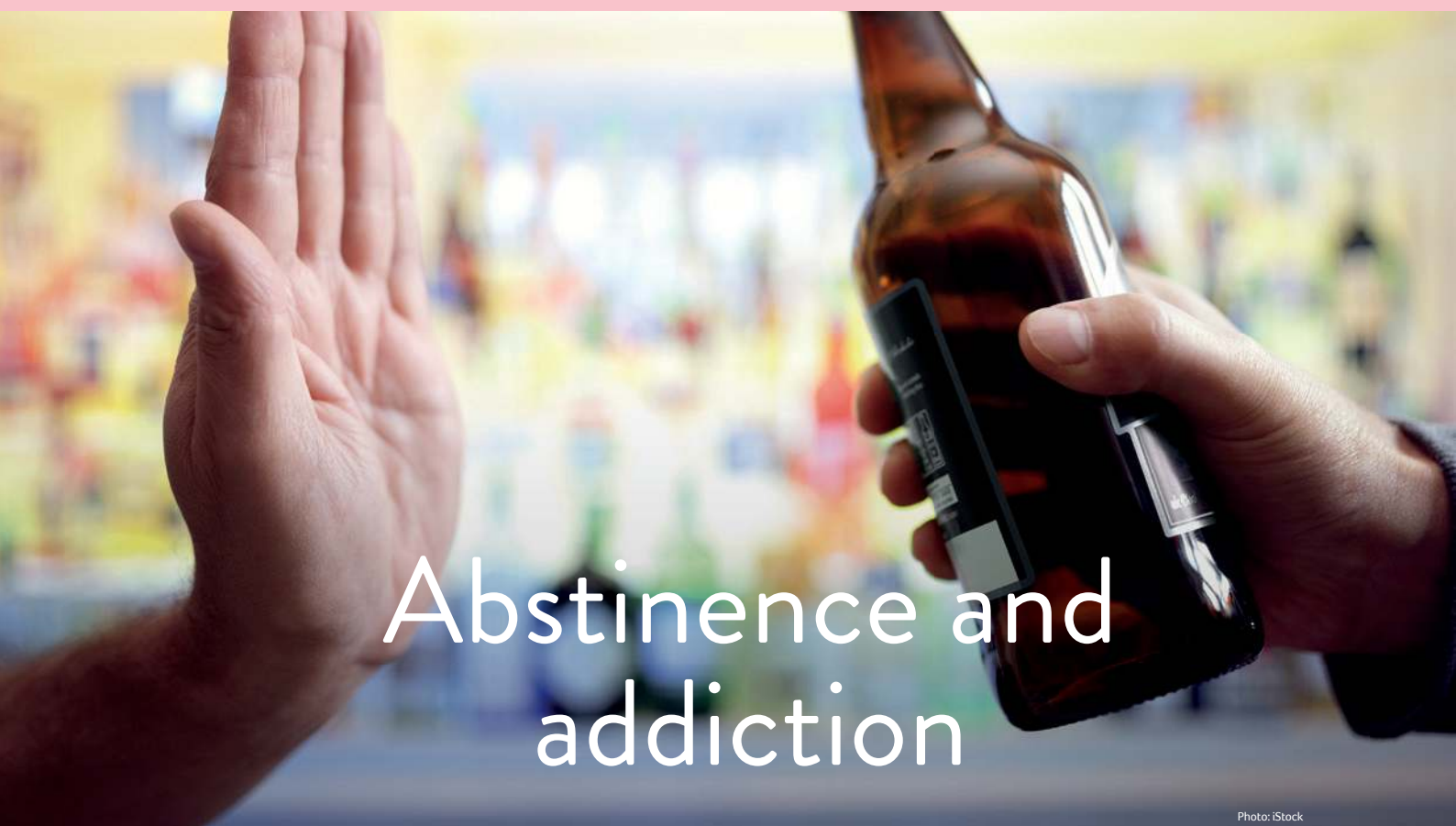


Photo: iStock

# Abstinence and addiction

Jackie Macadam charts the history of abstinence in the Church of Scotland and examines the continuing work with addicts at home and overseas.

THE Church of Scotland has always had a slightly uneasy relationship with alcohol. On the one hand, there's the oft-pointed to Biblical text where Jesus turned the water into wine for the wedding party.

On the other hand, the Church has decades of work involved with trying to help people affected adversely by someone with a problem with alcohol or some other addiction in the family, and the devastation that can result on a myriad of physical and emotional levels. This is against a background of Scotland becoming the first country in the world to introduce minimum pricing on alcohol in May.

The Rev Professor Hector Morrison, Principal of Highland Theological College, examines the beginnings of the issue.

"Heavy drinking is not a new phenomenon in Scotland. By the end of the 18th century it was already a well-established characteristic of the

Scottish population not least in that, post-Culloden, beer, which had been the everyday drink especially in the Lowlands, began to be replaced by whisky, the Highlander's preferred drink. Whisky consumption was abetted by a plethora of illicit stills and from 1822-3 was further exacerbated by efforts to deal with illegal distilling. These included a 75% reduction in duty. The result, however, was a market awash with cheap alcohol and a threefold increase in the consumption of spirits within a decade.

"By the 1830s it was reckoned that the average weekly intake of an adult Scot was a pint of duty-charged whisky and a pint of beer, with the drinking of spirits by those under the age of 15 also being a recognised problem," he explains.

"As the 19th century progressed, concern began to grow about the attendant social and moral problems of this increased

consumption and the first significant steps to combat these were taken with the formation of the Glasgow and West of Scotland Temperance Society in 1829, a move, doubtless, inspired by the first significant temperance society in the world, founded three years earlier by two Presbyterian ministers in the United States.

"In Scotland, however, it was not initially the clergy who headed up the temperance movement, but Christian laymen, like John Dunlop, a Greenock magistrate, and the Glasgow printer and publisher William Collins, both of whom were evangelicals deeply impacted by Thomas Chalmers' ministry in Glasgow. In the following years, temperance societies sprang up rapidly across Scotland and throughout each region of the UK.

"Initially and following the lead of the American body, these societies called only for abstinence from the drinking of spirits, with

members still free to partake of beer and wine. This proved to be more attractive to the middle classes, who were able to continue their enjoyment of wine while calling on the working classes to forego their whisky.

“Within a few years, however, influenced by a movement begun by Joseph Livesey in Preston in 1832, voices within the temperance groups began to call increasingly for total abstinence from all alcohol, or teetotalism. As a result, Abstinence Societies began to appear across Scotland. However, the Scottish Presbyterian penchant for division surfaced among the teetotalers with a further struggle ensuing between advocates of the so-called ‘short pledge’ and those of the ‘long pledge’, the former swearing not to touch drink themselves, the latter, in addition, committing themselves to refrain from offering alcohol to others.

“This total abstinence movement, which tended to be much more working-class than was previously the case, aimed at the moral reformation of drinkers.

It soon gained the upper hand over the moderationists, its work in Scotland being aided greatly by the Scottish Temperance League, founded in Glasgow in 1844.

“But by the 1850s these ‘moral suasionists’ were beginning to flag, perhaps discouraged by their failure to impact the annual alcohol consumption figures, which, after almost two decades of fervent campaigning, showed that per capita consumption of duty-paid spirits was about 2% more than it had been in the late 1820s.

“At this point, another division began to appear in the temperance movement with a growing choir of voices calling for state-control and the legal prohibition of alcohol. In Scotland this rift was evident in the significant tensions between the Scottish Temperance League and the supporters of the United Kingdom Alliance (UKA), which in 1853 began to call for the

“

**As a society we use alcohol in a wide range of settings; at most celebrations, with a meal, as a means to relax – and many people appear to use it without problem. However in the range of settings I’ve worked in, I’ve seen the other face of alcohol – the destructive power of alcohol.**

compulsory closing of all drink outlets.

“We’ve already noted the significant role played by Christian laymen in the early stages of the temperance movement in Scotland. But, for the most part, at both regional and national levels, the attitude amongst the clergy was one of indifference or opposition, at least in the early years and decades.

“Among Presbyterians, the Moderates distrusted the ‘enthusiasm’ of the temperance societies, including their links with the political aspirations of the Chartists. On the other hand, many Evangelicals opposed the movement, deploring its strong emphasis on self-effort, which they regarded as being inimical to the gospel message of salvation by the grace of God alone through faith alone in Jesus Christ alone. Some even forbade the use of their church buildings for meetings of the temperance societies.

“The Scottish hierarchy in the Catholic Church was no more enthusiastic towards the movement than were the Protestants, although it has to be said that perhaps the greatest temperance speaker of all from amongst the clergy was an Irish Catholic priest, Father Theobald Mathew, who was warmly welcomed to Glasgow in 1842 by both Protestant and Catholic leaders of the Scottish temperance societies – no mean feat at that time.

“After the Disruption, the Free Church

and the United Presbyterians became much more favourable towards temperance, with the Free Church appointing a Temperance Committee in 1847. The sabbatarianism of these evangelical denominations, alongside their growing support for the temperance movement, helped to bring about the Licensing (Scotland) Act of 1853 which forced the closure of Scottish pubs on Sundays and introduced a closing time, and with developments the Church of Scotland Temperance Committee morphed into the Church’s present-day Social Care Council, CrossReach, which, amongst other services provided, continues to minister to those entrapped by substance misuse. It runs a number of residential rehabilitation services for such, among them is Beechwood House in Inverness where wonderful gospel work is done ‘providing residential rehabilitation, community outreach, support and social care, to men and women with alcohol and drug issues.’

Vic Walker is the Head of Substance Misuse, Homelessness and Criminal Justice services for CrossReach.

“As a society we use alcohol in a wide range of settings; at most celebrations, with a meal, as a means to relax – and many people appear to use it without problem. However in the range of settings I’ve worked in, I’ve seen the other face of alcohol – the



The Rev Hector Morrison, Principal of Highland Theological College



The Rev Jacob Manda, of Grace Presbyterian Church in Livingstone, Zambia



Vic Walker is the Head of Substance Misuse, Homelessness and Criminal Justice services for CrossReach

destructive power of alcohol,” says Vic.

“We work hard in our homelessness services to be friendly and welcoming and good relationships are built up. Sadly alcohol abuse can often make a person more aggressive and often it seems like you are dealing with a totally different person as they change from friendly and helpful to aggressive. We always work with people to try and help them reduce the harms caused by alcohol and ideally help them through to abstinence, but that can’t be forced – sometimes we just need to keep encouraging.

“For many, as we hear their stories, their early lives are where the problems started – we now talk much more about Adverse Childhood Experiences – which may have led to someone taking alcohol to cope with stress or even trauma. In such cases alcohol may seem like ‘the solution’ but it soon becomes ‘the problem’.

“I’ve met people who have lost everything – their job, their relationships, their home, their money, their health – even their dignity, as alcohol has taken over and dominated their lives.

“We have done an amazing job over the years, helping people back from the brink of life, building up their health and helping them see that life is worth living again.

But life will often remain a challenge – the challenge of staying off a substance that everyone else seems to be using and having a good time, the challenge of resisting that first drink when alcohol is stacked high and sold cheap in supermarkets and the challenge of coping with loneliness and low mood without resorting to a comforting drink.”

But it’s not all bad news. Vic adds: “It’s great to see lives changing for the better:

“For many that may be the simple step of being supported out of homelessness, away from vulnerability and towards their own home.

“For others it is about flexible support in order to keep them in their own home and avoid all the physical and human cost of eviction – support to pay the bills first (the essentials: rent, power, food) rather than all your benefits going on alcohol. Our staff often hang in there, sometimes when other agencies have pulled back – going the extra mile to help someone (even when, sadly, they don’t seem to want to help themselves)

“But often we meet others who have decided to stop – who’ve had enough, they are ‘sick of being sick’ as they sometimes say. In our rehabs they can detox safely and then start to come alive again, building themselves up with a healthy diet, engaging in community living, working through issues

with staff or in counselling and often volunteering to give back.

“It’s great to see this happening and the most inspiring are those who go on to help others. We’ve developed a Recovery Volunteer programme to help them in this regard. The programme teaches people like D – who seemed on the road to self destruction, having nearly died on several occasions and then finally was inspired to change. They learn how to use their own experiences to draw alongside people who need inspiration, to complement the staff team, to work to professional boundaries and help others into recovery. And all this seems to consolidate their own recovery as they grasp that they have a new purpose in life; that they do have something to offer and some of the ‘wasted’ years can be redeemed.”

It’s not just about being drunk and damaging your liver.

“Alcohol at its worst can affect so many areas of life,” says Vic.

“It has destroyed so many relationships with caring partners left carrying the shame or bearing the brunt of aggressive behaviours. It impacts children’s lives, contributing to poverty and neglect and sadly leaving children confused by behaviours they see and leading to family breakdown. People

affected by the alcohol abuse of others usually need support themselves.

“Then there is the cost to the health service. We have long known that alcohol abuse leads to liver damage, but it’s now clear that there is an even greater risk of cancer – alcohol has now been linked to seven different types of cancer.

“Recent figures indicated that there were 41,000 alcohol related hospital admissions in Scotland in one year (AFS), 15,000 ambulance call outs per year were alcohol related and 3700 people a year die as a result of alcohol misuse – and that doesn’t take into account the costs to society – the burden on NHS, cost of policing and legal system, loss of potential, cost to benefit system and so on.”

The problems are not just confined to Scotland.

Some churches abroad still encourage

their flock to reject alcohol.

The Rev Jacob Manda, of Grace Presbyterian Church in Livingstone, Zambia, has seen first-hand the impact alcohol abuse has had on his congregation.

“Grace Presbyterian Church is located in the shanty compound of Malota in Livingstone and is within the bounds of Maramba Township. The compound is surrounded by a vast population of people facing different challenges and it is from here the congregation is drawn. Alcohol abuse is a very serious concern to the community because some homes have been turned into a tavern and open as early as 06:00 hours daily. This is a big concern to me as a Pastor, because some of our members are struggling with issues of addiction to alcohol.

“We suffer from a lack of employment, and an abundance of family problems and leisure.

According to them alcohol drinking gives them a relief and they forget about the problem because once they are sober problems become a bother again.

“We have broken homes and those headed just by children due to the parents drinking problems; a high rate of divorce; violence in the family, claiming the lives of women AND men due to a death from alcohol and violence and of course, the economical devastation to the community.

“We advocate for temperance and abstinence. We thank God that some have honestly come out seeking help and have been able to transform their lives.

“The Gospel is Good News about Jesus Christ who was given to us and we must look at the Imago dei (image of God) in a drunkard and addicted person. If we can do that, then we shall address the needs of our society.” ■



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**In our rehabs people can detox safely and then start to come alive again, building themselves up with a healthy diet, engaging in community living, working through issues with staff or in counselling and often volunteering to give back.**

Photo: iStock

# ‘I love what I do’

Jackie Macadam meets Ann Lyall DCS and learns more about her work with addicts.

“I REMEMBER one chap who used to come in. Very smart. Very well dressed. He seemed not to belong. And yet he did. He was homeless. His relationship had broken down. He’d lost everything. He had a gambling addiction.”

Ann Lyall, DCS is talking about just one of the extraordinary people she met when she worked as chaplain to the Lodging House Mission in Glasgow.

“John 10:10 ‘I have come that you might have life, life in all it’s fullness’ is the verse from the Bible I always wanted to share with others especially the most vulnerable, neglected and marginalised in our world,” says Ann. “That feeling took me from a comfy home as the daughter of a minister in Lanarkshire to working for over 20 years in Castlemilk East in Glasgow and then to being chaplain for those who came to the Lodging House Mission for help and relief, and then on to being a deacon that is parachuted in to help wherever and whenever I’m needed.

“The thing that really appealed to me about LHM was that there was absolutely no judgment. People would come in with every problem under the sun. Relationship breakdowns are actually the biggest cause of homelessness, and those breakdowns can be caused by any number of things. One of the other groups most affected by homelessness are young people who have left care – they become an ‘adult’ and are then left to their own devices, often with no real preparation for coping and living in society and looking after themselves, especially financially.

“Those who have been in prison, those

who have addictions, those with mental health issues – the statistics are horrendous for young people brought up in the care system.

“And those who have been in the armed forces – particularly the army – seem to make up a shockingly high level of those affected by homelessness.”

Ann was born in Edinburgh but as a child moved to Kirkmuirhill where her father was a minister.

“I left school at 16 and went to work in an insurance office, but I soon realised that it wasn’t for me. Something was missing.

“I’d resisted going into the ministry but I felt very drawn to the church. I wanted to explore my feelings and went to St Ninian’s Training Centre in Crieff, the one that was started by D P Thomson. The Rev Douglas Nicol was deputy warden when I was there. I spent a year at the centre, with six others and we were sent to various parishes across Scotland helping with mission and outreach.

“I was very affected by the report of the Committee of 40 to the General Assembly where they said that there was a role for everybody. I very much wanted to find my role.

“I knew I didn’t want to be a minister but when I heard about the Diaconate, something caught my attention. I went to St Colm’s for two years and did a further post graduate degree in teacher training at Hamilton College.

“From there I was sent to Castlemilk East. Not really the place I imagined myself working when I imagined my ministry (at the time, deaconesses were being sent to the growing new towns all over the

country), but I soon realised I was exactly where I needed to be.

“I was there for 23 years. It sounds obvious, but over that period of time I really got to know the people – and even better – to be accepted as part of the community.

“There were six schools I visited and I got to know the youngsters well. I remember passing one child in the street one day and she whispered to her mum, “that’s Miss Lyall” and the mum nodding and saying that she knew me too. Mum had also been a youngster I’d worked with when she was younger...

“During my time in Castlemilk East I took a year’s sabbatical as a volunteer to work in Guatemala with a World Mission programme called ‘World Exchange’. I worked with a small church there who wanted some background and encouragement, then it was back to Castlemilk East.

“I knew about the Lodging House Mission of course, it was well known in the Glasgow Churches, and when the post of chaplain became vacant in 2002, I was asked if I would consider taking on the role. It seemed the right time to be moving on and I was the first and so far the only woman to be chaplain there.

“The Lodging House Mission was – and is – an amazing place. In the ‘old days’ you’d have to take part in worship before you could partake of the benefits of the Mission, but that rule was dropped over time.

“When I was chaplain there, we used to have around 25 to 30 people who would come along on a Sunday evening to the service, and others who would attend bible

study and prayer groups through the week.

“Perhaps 90% of them were men. They were not church-goers in general, but they all loved to ask questions about the bible readings, the lessons or just what they’d heard and faced. They had a real desire to ‘take part’ in the service, and not just be spoken to. Some would light candles, some would read lessons. They just wanted to DO rather than be done to.

“During our ‘Open Prayer’ time, they would pray about things that were on their mind. There were no inhibitions when they prayed. It was really beautiful, eye-opening and humbling to see people with nothing, praying and talking to God. So much of our time there was spent just listening to people talk.

“The local Guilds worked tirelessly in the kitchens at the LHM. They cooked endless pots of soup, made countless rounds of sandwiches and served I don’t even know

how many meals.

“I think there I felt closer to doing what Jesus wanted us to do than any other place I’ve worked. It was one of the holiest places I’ve ever spent time in.

“I remember when one older man, a ‘regular’ if you like, died.

“Death could be tricky. Sometimes families claimed bodies, sometimes they didn’t. Sometimes those who did wanted to draw a veil over their loved one’s life and asked people from the LHM not to attend the funeral. Sometimes they were happy to see us.

“I was always willing to take the funerals of those who had no one else. Sometimes, as in the case of that man, he had been coming to us for a long time. It was incredibly sad. We’d got to know him – he came almost every day – and as with people with few places they can relax, trust and simply be with, he was a part of our

community, our family, in a very real way.

As a community we kept a memorial book, where every single person who died was recorded in a page of their own, where their friends could memorialise them and where they would not be forgotten and would have a lasting memory to them.

“I also tried to run a retreat twice a year where I would take between 12 and 15 people away. We went to places like The Bield, Iona and Lindisfarne.

“It could be a very nervous time for me – these were people with very chaotic lifestyles – but it was incredibly satisfying.

“Many times during the retreat, they would come and tell me that it was the first time in years they’d felt safe when they slept, especially the women. Their situation on the streets was so much more risky and dangerous than the men’s. I remember one woman showing me the hand marks round her neck where someone had tried to

Ann Lyall DCS



“

I left school at 16 and went to work in an insurance office, but I soon realised that it wasn’t for me. Something was missing... I was very affected by the report of the Committee of 40 to the General Assembly where they said that there was a role for everybody. I very much wanted to find my role.

throttle her. They found relief when they didn't have to queue for a shower and didn't need to have all their belongings in a black plastic bag inside their shower stall just so they could keep an eye on their stuff.

"In the evening we would get into the deepest, most profound conversations. It was truly a blessing to be able to be a part of that.

"I found out that there is a community spirit among the homeless – they tried to help each other as best they could and looked out for each other. Sometimes they would just disappear and you were never sure what happened to them. You feared the worst but sometimes I would see them in other cities. Disappearing and relocating was one of the ways they would deal with people chasing them for money or drugs or with threats of violence.

"Many of the addictions were caused initially by self-medication. People on the street have a lot of time on their hands.

A lot of time to feel humiliation; the cold; the rain. Hunger. Boredom. Taking drugs or drink is a way of losing time, of not noticing the hours passing.

"Unfortunately it also makes them very difficult to deal with. Alcohol especially can make them very aggressive. Fortunately we were well-trained on dealing with that kind of problem, how to respond appropriately.

"The contributions made by other charities to the work of the homeless cannot be underestimated, especially among homeless women."

Part of the pastoral care Ann was involved in meant visiting hospitals and prisons too.

TB was one of many illnesses that homeless people suffered from she says. "People often found themselves in hospital with really nothing to their name. When I went to visit I'd take some personal toiletries, maybe even some pyjamas if they needed them.

"I also visited addiction centres, which is quite unusual, but because I was there as a professional, I was allowed access to people going through detox.

"Though we never tried to force people to change their lifestyles, we would allow them to choose a different route in life, and try to have the means on hand to help them if that's what they want.

"While I was there we were involved in the Football Homeless World Cup and took some of the young men there to play for Scotland.

"They were really surprised at the levels of homelessness they found other people were subject to. It was a real eye-opener for them.

"One of our older gentlemen had developed Korsakoff Syndrome – a memory problem that can be associated with alcoholism.

"He'd get on a bus and forget to get off and the bus company would sometimes call us to see if we could come and get him.



Ann Lyall DCS



Ann Lyall at Lodging House Mission





On another occasion he was taken to a homeless hostel where the staff suggested the police get in touch with me as I was likely to know who he was.”

Ann left her work at the Lodging House Mission in 2010 and became a ‘peripatetic’ deacon, doing the job of an interim minister effectively.

“I have worked all over the place now,” she says. “I was placed for a time in Ardnamurchan, and then for a while in the Biggar area working with eight churches there as they went through the process of change caused by Presbytery Planning. Then I worked in Muirhouse in Edinburgh and at the Old Kirk, Pilton as they became one congregation.”

Then for eighteen months, I was sent to my old home – Kirkmuirhill, where my Dad had been minister so many years earlier.

“There had been changes, of course, but I was glad I was able to have been there and helped, during what was, for the congregation there, a difficult and distressing time.

“Now I’m based in Avonbridge/ Torphichen outside Edinburgh. I’ve been there for around six months now as their interim deacon.

“The thing with this life, though I guess it’s hard to put down roots anywhere, is that it’s a life full of adventure. You never know where you’ll be sent next time, who you’ll meet, what situations you’ll face.

“I never married and have no children, so I can do many things, go many places, that people who have family commitments can’t – or not without significant upheaval.

“I’ve been to Zambia, Tanzania, and Kyrgyzstan, India, Nepal as well as more

“

**The thing with this life, though I guess it’s hard to put down roots anywhere, is that it’s a life full of adventure. You never know where you’ll be sent next time, who you’ll meet, what situations you’ll face.**

‘normal’ places like Canada, sometimes on holiday on an ethical travel journey, but more often representing the Diaconate.

“I love what I do. Every year is an adventure for me.” □



photo credits: Derek Fett Photography

## Thomas Baldwin rounds up the reports to this year's General Assembly.

### MINISTRIES COUNCIL

THE Ministries Council report reveals that the statistics for people applying for the various ministries of the church (Full-time Ministry of Word and Sacrament, Ordained Local Ministry (OLM), the Diaconate, the Readership) show increased numbers entering the discernment process in 2017 (78 across all four ministries, up by 19 compared to 2016) but that the number of people taking that forward to application was actually down on the previous year (37 compared to 48).

There were 13 applications accepted for the Ministry of Word and Sacrament, which is a similar number to the previous three years.

As of August 2017, there were 39 candidates in training for the Ministry of Word and Sacrament, 12 for OLM, two for the diaconate and 26 for the Readership. This year, 13 people will complete training for full-time Ministry of Word and Sacrament, and five for OLM.

The report notes 'that there is an increasing challenge to find a broad geographical spread of placements for candidates and probationers' and that 'the current IME (Initial Ministerial Education) programme places a high level of commitment on all those ministers who support the delivery of the programme...

These challenges form a part of the major review of IME'.

In 2017, there were also seven admissions, two readmissions and two conditional certificates issued to ministers 'transferring in' from other denominations.

The Council states that it is developing a recruitment strategy for ministry, but that the details will be dependent on the strategic plan for the whole church currently being developed by the Council of Assembly (see last month's Life and Work). The full strategy is due to be presented in 2020, with hopes of 'significantly greater numbers of ministers entering ministry from 2025 onwards'.

In the section on presbytery planning, the Council warns that 'the best estimate is that in 2023 the number of ministers available to serve as parish ministers will be in the region of 20% lower than is currently the case'.

However, it is not seeking to impose an across-the-board downward adjustment of 20%, which it says is 'not what the church needs'. Instead, it says, it is 'working to assist Presbyteries in their planning for the future by enabling a supportive and visionary process, rather than as an exercise where something is done to Presbyteries and congregations'.

It states that some Presbyteries may choose to implement a 20% reduction in

ministries, while some will take a different tack, suggesting hub-style ministry (trials began last year), locally trained worship teams and Fresh Expressions or Pioneer Ministry approaches as possible responses to the ministry shortage.

All five Pioneer Ministry posts have now been filled, and the report says 'each is engaged imaginatively in building relationships in communities to which they have been called'.

There are also updates on key projects within the Council's development programme, which include the development of Ascend ('the catch-all name for the full range of services designed for the development and support of those in ministry'), supervision, coaching and spiritual accompaniment for ministers, continuing ministerial development and ministerial development conversation.

Elsewhere, the Council recommends relaxing the rules barring ministers from applying for charges in which they have served as interim moderator, in certain circumstances.

It also brings proposals which will allow parish ministers to continue in post beyond the age of 75 on a case by case basis.

The deliverance also includes a section recognising the 50th anniversary of women's ordination, calling on the Assembly to 'give

thanks for the ordained ministry of women in the Church of Scotland and reaffirm the commitment of the Church to the equality of women and men in all forms of ministry within the Church’.

The Go For It Fund, which marked its fifth anniversary in 2017, has allocated over £5.2m to projects over its lifetime. The report includes statistics revealing that congregations receiving Go For It funding ‘are on average younger, welcome more new Christians and have more young people in worship than other Church of Scotland congregations’, although it cautions that it is not established whether this is cause or effect.

#### **MISSION AND DISCIPLESHIP COUNCIL**

Mission and Discipleship’s report is built around the proposed themes within the Council of Assembly’s strategic plan: active discipleship, worship, and connecting with communities. “This is an exciting journey, but also a challenging one,” it notes. “It is not just travelling forward in faith... it is also about leaving behind much of what has felt safe and secure.”

The report includes a lengthy section on elders, who it says ‘continue to play a vital but changing role in the life of the church at every level’. Churches are encouraged to consider a fresh approach enabling elders to ‘promote a discipleship culture’, but also ‘to streamline the critical administrative and governance tasks which elders undertake as trustees’. Two new guidance documents have been produced by the Council to assist Kirk Sessions with this.

A section on young people urges the church ‘to listen to young people and to learn from them what it means to follow Jesus today’. Congregations are also urged to take part in the Year of Young People, including a series of ‘Encounter and Celebration’ roadshows to be run by the Council. The Council also proposes, in

collaboration with the Theological Forum, ‘to develop creative, instructive and grace-filled pathways for the spiritual development of children and young people in order to support congregations in welcoming them to the Lord’s Table’.

The Council’s ‘Weekly Worship’ materials online have been viewed 110,000 times and accessed by 81,000 unique users, and the Conversations in Worship resource ‘is being used by congregations to help people gather and share stories of how they have encountered God in worship’.

The Joint Emerging Church Group commits to an evaluation of the impact of the Fresh Expressions movement in Scotland, and seeks an extension of the Church’s partnership with Fresh Expressions until 2020. Congregations are instructed ‘to explore what opportunities exist for a fresh expression of church in their parish’.

Congregations are urged to make use of new resources from Mission and Discipleship, which include Learn publications on Understanding Our Faith and Children and Young People, Pray Now, Diverse Gender Identities and Pastoral Care and various online and downloadable resources. Every congregation is also urged to actively promote Life and Work ‘as a tool to encourage, inspire and resource’.

#### **CHURCH AND SOCIETY COUNCIL**

The Church and Society Council’s report and deliverance is structured around the themes which emerged from the Speak Out process of the last couple of years, and which will form the basis of the Council’s work going forward.

One proposal under the Caring for Creation banner urges the Church Investment Trust and Pension Trustees to divest from fossil fuel companies, unless there is clear evidence that these companies are modifying their policy and practice.

A section on Building Global Friendships is

focused mainly on the EU. There is no specific statement on Brexit, but the Council is instructed to ‘facilitate informed public conversation about our future relationship with Europe’, the UK Government is called on to ensure that powers returned from the EU are devolved to Scotland in line with the Devolution Settlement, and both Scottish and UK Governments are urged to maintain high standards of human rights and environmental protection post-Brexit, and to seek ‘the strongest possible social, cultural and economic ties with other European countries.’

It also restates the Church’s long-held opposition to nuclear weapons, and congratulates the Campaign for Nuclear Disarmament on being awarded the Nobel Peace Prize.

A section on health welcomes the introduction of minimum pricing for alcohol, and calls for the appointment of a Commission on the long-term future of the NHS in Scotland.

And under ‘Investing in Young People’ the deliverance contains a proposal for the Council, with the Mission and Discipleship and Ministries Councils, to establish a Young People and Education Action Group, ‘to co-ordinate the Church of Scotland’s contribution to the nurture and support of young people’.

#### **WORLD MISSION COUNCIL**

This year’s World Mission report focuses on the experiences and challenges faced by the Church’s partners around the world in ‘living out our common calling in a diverse array of contexts’.

“Dialogue with people of other faiths can help us to grow in common understanding and empathy, help defuse violence brought through misunderstanding or wilful malevolence, and encourage us to seek to work together in areas of common cause,” it states.

Bringing in voices and experience from across the world as well as at home in Scotland, the report concludes that 'Our Christian Faith invites us to embrace the other, and to extend compassion and hospitality to those outside our own faith community... The church is God's body here on earth for the healing of the nations. It is for each person of faith to seek to be friends; to stretch out the hand of friendship beyond the confines of our own traditions, and live as witnesses to Jesus Christ, who came into our world of injustice and violence, to transform it through love'.

Members, congregations and presbyteries are urged to engage with the world church and other faiths in a range of suggestions including inviting speakers from other faiths to speak at their churches, visiting other places of worship, befriending refugees and taking part in Interfaith Week or Holocaust Remembrance Day.

The deliverance commends the work and witness of Mission Partners who 'work not only in good and joyful but also in difficult and challenging situations'; condemns all forms of religious discrimination; commends the Programme for Christian Muslim Relations in Africa; gives thanks for the work of Christian Aid; encourages the church to remain conscious of HIV/AIDS and supportive of efforts to support people with the virus; and encourages congregations and presbyteries involved in twinning to explore interfaith issues with their twinning partners.

## **SOCIAL CARE COUNCIL**

"On one hand, the need for high quality care seems to be ever more pressing... on the other hand, the ability to continue to fund this has become one of the major challenges of current times," states the CrossReach report.

Against this background, the church's social care arm reports on a year which has seen over 90% of its services rated good or

better for quality of care and support and for quality of staffing, 88% for quality of environment and 83% for quality of staffing; 23 of its services retaining the Customer Service Excellence Award; and over 90% satisfaction on key areas in the service user survey.

Financially, it reports that 'the journey to sustainability has been a long one' but that it is working towards a break even budget for 2019, excluding pension deficit payments. The pension deficit amounts to over £1m annually and a discussion is ongoing between the Social Care Council, Council of Assembly and Pension Trustees on a strategy to address this.

The situation in terms of staff payment remains the same, with the Council unable to pay the Scottish Living Wage to all staff but saying it 'remains committed to addressing low pay and is making every effort to direct its limited resources to this end'.

Centrally, the organisation has made 22 recommendations around structure, function, funding and reporting cycles, and these will be further explored over the next year. A study of whether CrossReach could share office space and administration with the national church offices concluded that there were too many barriers for that option to be tenable.

CrossReach says 'the support of the Church is much valued', highlighting the presbytery pledge initiated this year by the Presbytery of Lewis, which invites all congregations on Lewis to support the work of CrossReach. The Council describes this as 'a particularly welcome initiative' and invites other presbyteries to consider similar initiatives.

## **ECUMENICAL RELATIONS COMMITTEE**

The Ecumenical Relations Committee offers a renewed Ecumenical Policy for the Church. The new policy updates the one which has guided the committee's work since 2005

which, it says, has 'sought to effectively represent the Church of Scotland in national and international contexts' but 'has not been effectively complemented by resources of local ecumenism' and 'has not engaged the Church as effectively as might have been hoped'.

The new policy 'commits the Church of Scotland to the support of the principle that, at local, regional, national and international levels, churches ought to act together except where deep differences of conviction compel them to act separately'.

If the policy is adopted, the committee says it will bring a strategy for its implementation to the General Assembly of 2019.

A review has also been taking place of the ecumenical body Action of Churches Together in Scotland (ACTS). The committee's comments on the review include that 'there is a relative consensus on the need for a body which expresses the shared life of the Church in Scotland', but 'a disconnect between the member churches and ACTS itself with respect to the vision, structure, operations and administration of ACTS'.

It also notes that the committee regards ACTS as 'out of step with the challenges facing the church in Scotland at this time... it requires to renew its vision and to broaden its membership base if it is to have a continuing role'.

## **COMMITTEE ON CHAPLAINS TO HM FORCES**

The chaplains' committee begins its report with a warning that military chaplains 'feel marginalised and their ministry undervalued' as a result of the new Registrations of Ministries Act.

Under the Act, chaplains (and other ministers working outwith the parish) will have to go through an assessment process and possibly training before they can return to parish ministry. The report acknowledges that 'the intention of the Act is to make the

transition from military to parish as seamless as possible... however at the time of writing the details to enable this to happen are still being worked on’.

Therefore, it states, the Chaplains will feel especially grateful for the reaffirmation of the General Assembly this year.

During the year, the report says, Church of Scotland military chaplains have served in Sudan, at various bases in the Middle East, Iraq, Cyprus and a six month deployment in a Trident submarine.

The Moderator of the General Assembly signed the Armed Forces Covenant, pledging the church’s support for the forces community, last year. One of the pledges made was to urge the appointment by Presbyteries of Veterans’ Champions. The report notes that so far, 18 have done so.

It also warns that ‘recruitment of new Church of Scotland Military Chaplains has reached a critical point’ and commends consideration of the role to all ministers.

### THEOLOGICAL FORUM

The major part of the Theological Forum’s report is a response to last year’s instruction ‘to re-examine the Church’s current understanding that all children must be baptised prior to sharing in the Lord’s Supper’.

While the Forum states that there are sound theological grounds for baptism to come before Communion, it also recognises that there are important pastoral

considerations in permitting unbaptised children (and adults) to take Communion.

It concludes: “...the normal ordering of the sacraments should never be reversed or ignored, but this normal ordering need by no means mean that unbaptised persons should be turned away from the Table. Rather, such persons should be welcomed to the Lord’s Supper, and subsequently encouraged to seek baptism and further instruction in the life of the church.”

The Forum also reports on responses it has had from other denominations on its 2017 report on same-sex marriage: “While recognising profound theological concerns expressed with regards to certain sections and conclusions... the Forum is heartened to hear that its report has been of help to those denominations engaged in similar discussions.”

### GENERAL TRUSTEES

The General Trustees state that ‘all is not doom and gloom’ with the Church of Scotland and buildings, pointing to an increasing number of new developments, refurbishments and upgrades ‘to meet the needs and expectations of the 21st century’.

However, they warn that there is a risk of “a build-up of major property-related problems at congregational level due to a lack of personnel with relevant experience combined with a failure to ensure that basic maintenance programmes are undertaken.” In an effort to address this, the Trustees held

six seminars around the country, attended by 592 office bearers and ministers representing 42 presbyteries. They say that feedback has been overwhelmingly positive and that further events will be held later this year.

Another risk is that there is ‘no co-ordinated strategy... to identify and timeously deal with surplus and redundant buildings’. A detailed strategy is to be prepared by 2020, in conjunction with the Council of Assembly’s strategic report which calls for ‘well-equipped spaces in the right places’.

The report notes that ‘70% of congregations have appointed a Health and Safety Administrator and that 50% of Presbyteries have appointed a Health and Safety Co-ordinator’ and urges the remaining congregations and presbyteries to follow suit.

### HYMNARY TRUSTEES

The Church Hymnary Trustees report that they have investigated the feasibility of producing copies of the Hymnary in larger type than the current large print edition, but have concluded that it is ‘neither feasible nor necessary’. Some people who require very large print use the CD ROM version to produce a format appropriate to them, and that a file of hymn lyrics is available free from Hymns Ancient and Modern for people who need them.

*Full reports are available on the General Assembly section of the Church website.*

The General Assembly opens on Saturday May 19. Life and Work will provide regular updates from the General Assembly at [www.lifeandwork.org](http://www.lifeandwork.org) and there will be comprehensive coverage in July’s magazine.

Full reports, daily papers, conveners’ speeches and a webcast of proceedings are available at [www.churchofscotland.org.uk/about\\_us/general\\_assembly](http://www.churchofscotland.org.uk/about_us/general_assembly)

# The Big Picture

*Right photo:* Sunset in Mauritius by Roy Anderson

*Below:* Bird in Portobello, Edinburgh by Joanne Baird

*Bottom:* Lights on the Tyne by Bob Shepherd



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# ‘A very attractive part of Galloway’

John R Hume considers the history of a Kirkcudbright church and congregation.

THE parish of Parton lies on the east side of Loch Ken (in fact a wide part of the course of the river Dee) near the centre of what was historically the Stewartry of Kirkcudbright, now the central part of Dumfries and Galloway Council area.

In the mid 19th century its landscapes were considered ‘tame and disagreeable’ presumably because they lacked the grandeur of the Galloway hills to the west. In the 12th century a timber castle was built on an earthen mound (motte) which still survives close to the present church, and this was the focal point for a parish created as part of the process of feudalisation in Lowland Scotland.

The first parish church, about a mile east-north-east of the present one, was dedicated to St Inan (or Innan), and the parish name was Kilennan. The original (presumably 12th century) church building was replaced in the 16th century (either in 1534 or 1592) by a building whose remains still survive in the graveyard of the present church. The belfry which is the most prominent feature of the old church is dated 1635. The carved oak pulpit from the 16th century church is now in the National Museum of Scotland in Edinburgh. The road from Castle Douglas to Ayr passes through the village, and there was a ferry across Loch Ken in its vicinity.

Between 1832 and 1834 the present church was built, to a design by Walter Newall, the leading architect in Dumfries in the period from 1820 to the 1850s. It is typical of the period in Galloway, when many older churches were replaced, in being in ‘Heritors’ Gothic’ style.

Newall designed several of these, including the parish churches of Buittle, Kirkmahoe, Anwoth and Kirkpatrick Durham. Parton is a plain example of the type, comparable with the church at Kirkinner, in what was formerly Wigtownshire.

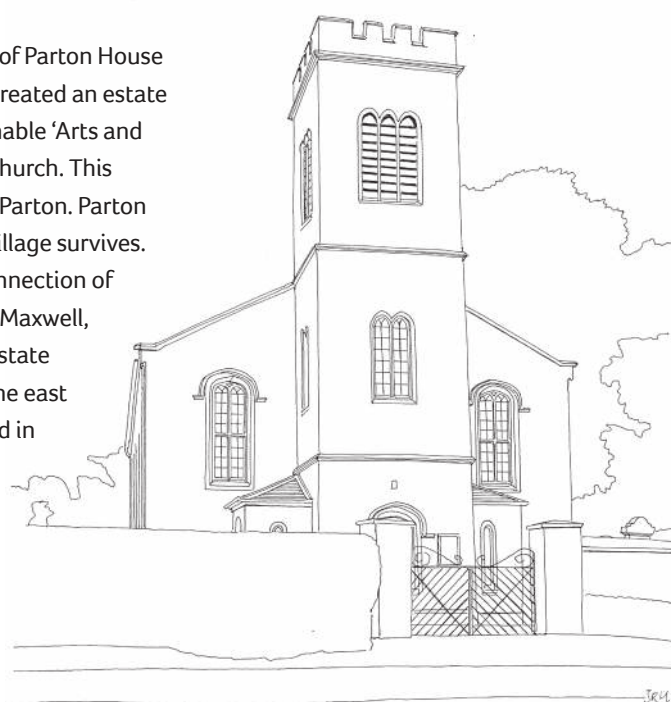
At first, like its predecessors, it was a building serving a rural agricultural area, with a small ‘kirkton’ close by. In 1839 a chapel of ease was built in the village of Corsock, to the east of Parton village. It was given a quoad sacra parish carved out of parts of the parishes of Parton, Balmaclellan and Kirkpatrick Durham. Between 1858 and 1861 the Portpatrick and Wigtownshire Railway was opened through the parish, with an imposing iron viaduct over Loch Ken, close to the church, and a station was provided to serve the parish, and the surrounding area. The ferry then closed.

In 1901 the then owner of Parton House (Benjamin Rigby Murray) created an estate village, in the then fashionable ‘Arts and Crafts’ style, close to the church. This replaced the old village of Parton. Parton House has gone, but the village survives.

The most celebrated connection of Parton is with James Clerk Maxwell, whose family owned the estate and house of Glenlair, to the east of Parton Village, described in the late 19th century as ‘romantically situated on the right bank of the Urr Water’. Maxwell has been described as the greatest scientist of the 19th century,

and is of continuing significance for forecasting the existence of radio waves. He holidayed regularly at Glenlair, during vacations from the universities of Aberdeen and Cambridge, presumably using Parton’s railway station. There is a memorial to him on the wall of Parton churchyard, in which he is buried.

Rural depopulation led in 1961 to the linking of the congregation of Parton with that of Crossmichael, its neighbour to the south. This was followed in 1989 by a full union, with both churches continuing in use for worship. Despite the strictures of 19th century commentators, today the parish would be considered a very attractive part of Galloway, well worth visiting. ■



# A stewardship of talents

Jackie Macadam reports on the work of one congregation drawing together its collective skills.

“WE were inspired by scripture. We could see that together we are like a body – the Body of Christ – with different parts playing their own role, using their own God-given gifts. God accepts it as part of his worship.”

Charles Smith, part of the Stewardship of Talents group at Banff l/w King Edward Parish Church, is talking about the church’s take on getting members more involved and even bringing the local community and the church together.

“One of our members, Vera Lumsden, the pastoral assistant, had initiated the ‘Stewardship of Talents’ when she was at a previous church.

She suggested something similar, and the idea took off.

“It took a bit of organising but we started by sharing the vision with the congregation through the preaching at a morning service, hoping to encourage everyone to recognise that we have all been given gifts and talents, whether we recognise it or not, and God wants us to use them.

“With the blessing of our minister, the Rev David Locke and our Kirk Session, a Stewardship of Talents Group was set up and we came up with the idea of putting together a ‘Talents Tick-Sheet’ to be handed out to everyone in the church.

“Everyone who received one was asked to take it away, read it, think about it and fill it in at home according to whatever talents, skills, interests or hobbies they had and would be willing to use for the church.

“All the tick sheets were followed up,” said Charles. “We felt that was really important. There is already a stewardship

group in place to oversee finances, so we felt it was really vital that the stewardship of Talents God has given, were just as valuable at the church as any monetary donation.

“We called our campaign ‘You Are Worth Your Weight In Gold’ and printed that title on our leaflets.

“Inside the leaflets we listed the many talents and activities that were already being utilised in the life of the church – helping with flowers, drama (some people take part in sketches during some services), laying out the church beforehand, helping with teas etc, but we pointed out that it was our aim to give everyone a chance, to open up the doors of opportunity to volunteer to serve in a way they would enjoy.

“The response has been terrific. Members of all ages have signed up, offering their hobbies, their skills, their interests, their time and their availability.”

He added: “We now have a wonderful data base of volunteers and offered skills and activities that are on offer to anyone in the church – and the wider community.”

The Rev David Locke says the Stewardship of Talents has been great for the church.

“There has been a super take-up in the congregation and in many ways it has helped open the church up to those members or people in the community who have felt more on the margins or even felt church is irrelevant. With the opportunity to offer their talents, more people now feel part of the church and able to contribute and share in a real way, and open up to other sides of the Gospel.

“It’s emerging as a positive bridge

“

The response has been terrific. Members of all ages have signed up, offering their hobbies, their skills, their interests, their time and their availability.



between the church and the community.

“I think the fun and energetic way our talents team have gone about this has been wonderful, and helped break down such perceived barriers. They created a really positive atmosphere and have allowed people to dip their toe enjoyably in to serving church and community, discover near-forgotten talents, without feeling they’re taking on a lifelong commitment; and helped the process of more folk see how church can make a vital difference for good in our community!” □



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# Somebody's child

Stewart Lowe reflects on his volunteer work with the Care Van of the Bethany Christian Trust on the streets of Edinburgh.



“

In our rehabs people can detox safely and then start to come alive again, building themselves up with a healthy diet, engaging in community living, working through issues with staff or in counselling and often volunteering to give back.

I FIRST met this man so many years ago I can't remember a time when he was not a part of my life. From the very first I was struck by his bizarre resemblance to the image of Jesus Christ we have been fed over two thousand years of iconography. My rough sleeper is tall with long, fair hair and a beard. He has eyes that have suffered and a quiet voice which has always made me think more deeply about things. One stubborn tooth clings to the front of his mouth. I have no memory of the names of the people I have met over the years. Jason is the exception that proves the rule.

I am reminded of the story told of a woman who worked in a soup kitchen in New York. One day a co-worker commented on the fact that this woman greeted every

stranger who came into the soup kitchen with such clear, open joy; her words came from the heart. The woman replied that she firmly believed Jesus would return to earth and having no precise information about the where and when of his reappearance, she was taking no chances. She knew he would come back to be with the hungry and wouldn't it be sneakily smart of him to turn up at her soup kitchen himself. I have always tried to remember her words when I meet a client.

Over the years he has remained at the same pitch in the Grassmarket, his back to a door, sneakily close to an ATM. I don't know if a set of statistics exists that proves that one particular pitch will induce the passers-by to a greater degree of

generosity than another. I tend to think that closeness to an ATM might only infuriate the evening reveller – the contrast between the notes in his hand and the change being collected in the plastic cup making the state of guilt just too hard to bear and I can imagine the hand might hang all the more tightly to the notes; after all it will be a rarity for a ten pound note to be floated into the paper cup.

I can still recall our first meeting. I have no idea why I took hold of one of his hands but I did and the degree of coldness is hard to describe. I'm sure we all have a collection of scarves and gloves at the ready for the first cold snap of the year. A part of us probably looks forward to the winter day when you don't look out of place wearing

so many layers of clothing you resemble Mr Blobby. We might be forced during this battle against the elements to release a hand to dig out a bus pass or to re-tie a lace or wipe a child's runny nose and how we enjoy that reassuring cosiness when fingers and glove are reunited. This poor man's bare fingers deserved a scientific scale of their own to measure the degree of cold snapping at his bones. I wondered if a trickle of heat would ever run through his veins to reach the tips of his fingers.

Across his legs lay a rag of a blanket. He wore a thin, dirty jacket which was worse than useless.

"Wait a minute," I said.

I ran back to the van, having remembered that a friend's son, who worked in student accommodation, had had a clear-out of the cupboards which were bulging with the clothes the students had left behind. Last season's gear was of no value. One item in particular sprung to mind. It had passed the evening bulging out of a black bag, crying out to be used. The item was a long winter coat with a hood and zip that ran from the knees to the neck and the special blessing was that it was lined with that wonderful, fluffy sheep-wool-like material.

It was one of those precious moments when client need and donated item come together in a glorious union.

I stood "Jesus" up and slipped his arms into the coat; I am a little squirt and it must have looked especially odd my fitting the coat on to that beanpole of a man. His face beamed.

As an encore, I went: "De-dum, de-dum for my next trick..." and pulled a pair of gloves from my pocket and slipped them over his blackened fingers.

For years he and I have met on the streets of Edinburgh in exactly the same spot. His indoor life consists of the occasional offer of a sofa for the night. How he must long for those nights, when the rain and wind

can jostle against a window pane and he is snug and dry. He likes milky coffee with two sugars. Two cups, please, and a little pile of custard creams. Now that Leslie and Anne, my co-volunteers, bring Mars Bars to the van, an enormous smile breaks out on his face as his expectations are fulfilled.

I have no idea how he has survived the season, pinned to the door by the sleet and snow. The cold is bad but the rain in winter is even worse. It is very rare for me not to come across him and on those occasions I have to work hard to be positive about his absence.

I know so little about this man. He must be somebody's child. He must have known a birthday party, the excitement of Santa Claus.

Recently, he told me a story that tickled me. His benefits had been re-assessed and he was deemed fit for work. I can't wait for the day when I come across him at the deli. I hope he remembers to polish that tooth of his. A winning smile is such a useful quality for a deli assistant.

Strangely, I met him on George Street, Edinburgh just the other month so far from his usual pitch. It was almost a shock to see him vertical. I was so used to looking down at his bent figure.

"What's happened?" I asked.

He shrugged as I wrestled him into the warmest of ski jackets.

"A fresh start?" I suggested.

I have no idea how long a warm, waterproof jacket lasts on the streets. How quickly does the fabric give up the ghost? I am sure that quality control does not include 24/7 pounding by the elements.

He must be made of a rare material, this man who has passed a lifetime on the streets. Does he look older? Of course, but haven't we all changed? However, I believe that the deep changes in a person's psychology and physical well-being can be hidden from the casual observation of someone who knows them. I remember my

visits to Kilmarnock to spend a few hours with my old mother. She would manage to put on an act while I ate a fish supper and blethered, I have come to accept, more at her than with her. In her front room she seemed not to have lost movement or memory but when I stayed over for the weekend I would start to notice the differences in her behaviour and speech. Likewise with Jason. For the fifteen minutes I was with him, following the routine of coffee, biscuits, clothes, he seemed the same but I am sure if I was with him for a significant time I would be aware of the changes. After all, thinness under a big coat gives little of itself away. Unfortunately, the weaknesses in his old bones, the bronchitis stirring in his lungs, the dissolving of his organs are obvious to the trained eye and, in the end, cannot be hidden.

And I am kidding nobody.

I know it will only take a particularly bad night, when the elements rage, for Jason to be consigned to the status of another statistic. The loss of life amongst the homeless is horrendous. In spite of the hard work of many engaged charities and paid workers, eighteen people died on the streets of Edinburgh during 2017.

Will anybody shed a tear at this loss of life?

I have a picture in my mind. A Church of Scotland minister stands by himself on a cold hill and speaks of the sad loss. Even a minister, who must be used to thinking on his feet, will find it difficult to say something positive over the loss of a human being whose name he doesn't know, whose life can only be spoken of in guessed platitudes about the human race.

A Wilfred Owen poem describes how life is wasted in wars and how the sun cannot, even with all its powers, bring back life to the young men killed on the battlefield. I think of the wasted lives on the streets of our city in a similar way.

The poem is called "Futility". ■

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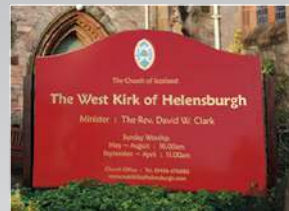


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# New Guild Projects Announced

Lynne McNeil reports on the six new projects partnered by the Church of Scotland Guild.

WORK aiming to improve the lives of teenage mothers living in poverty in Zambia, street children in India and tackling loneliness and isolation in Scotland are among the new projects to be supported by the Church of Scotland Guild over the next three years.

Announcing the six new projects to be supported by the Guild in Edinburgh in April, Guild Convener Marge Paterson said: "Following the success of the last three year fundraising cycle we are very much looking forward to supporting our new projects both at home and overseas.

"I'm particularly delighted that some of the projects will tie in with Scotland's Year of Young People.

"The enthusiasm with which local members have supported the previous projects has been amazing.

"We have just raised more than £600,000 – no small achievement from our 20,000 members."

In line with the 2018 Year of Young People, four of the six projects supported by the Guild focus on the young.

The six projects to be chosen from many applications for support are:

- **The Boys' Brigade** which continues through its Christian ethos to enrich the lives of young people, and aside from fundraising they will look to work on intergenerational activities alongside the Guild such as developing IT skills.
- **Journeying Together**, a partnership between the Guild and the World Mission Council, will help teenage mothers in Zambia living in poverty. Alongside mentoring and training, they will have the chance to return to school. Girls who

previously had no prospect of finishing their education will now be able to pursue career goals.

- **Malawi Fruits**, a charity working in the north of the country, aims to help young people to farm cash crops and to irrigate using solar-powered pumps. This will help to address the depopulation of the north and help farmers to move away from subsistence farming.
- **Seema's Project**, which was launched to protect street children in Pune, India who are vulnerable to being trafficked, often children whose mothers are prostitutes. In 2016 the charity built a home for 32 children and the Guild partnership will allow them to double the size.
- **Join Up the Dots**, a new partnership between CrossReach (the Church's Social Care Council) and the Guild, which will tackle loneliness and isolation, and encourage each of CrossReach's services from care homes to youth projects to supporting mental wellbeing.
- **The Sailors' Society**, an organisation aspiring to place a chaplain in every port in Scotland to give spiritual and practical support to merchant seamen in Scotland who are often far from home. Help ranges from providing sim cards to contact relatives, to winter gear for those who are unused to Scottish winters, to encouraging church attendance.

The six previous projects supported by the Guild from 2015, included Care For the Family Scotland, a charity supporting new parents, Feed the Minds, a charity working to eradicate female genital mutilation in Kenya, and Street Pastors, a charity that offers practical and spiritual support to



“

The enthusiasm with which local members have supported the previous projects has been amazing.

people on the streets.

Guild General Secretary Iain Whyte said: "The Projects Partnership Scheme is one of the most important areas of the Guild's work as it wonderfully demonstrates our commitment to worship, prayer and action.

"The projects support people in the dark places of their lives and raise awareness of issues amongst Guild members and the wider church." ▣

## YOUTH ASSEMBLY APPOINTS MODERATOR AND CLERK FOR 2018

The Church of Scotland's National Youth Assembly (NYA) has appointed Tamsin Dingwall as its Moderator and Seonaid Knox as Clerk for 2018.

Tamsin, 25, is from Aberfoyle, near Stirling, where she works in her family post office and is a volunteer youth worker both at her own church, Aberfoyle Parish Church, and a neighbouring church. She is also a member of the local high school's chaplaincy team.

She said: "I am so honoured and still slightly shocked that I have been chosen to be the Moderator of the National Youth Assembly this year. This will be only my second year at NYA and I am overjoyed that I will have the privilege of leading the discussions on end of life issues, ecumenism and social media. These are such topical issues and I feel some of the discussions may be rather difficult and emotional; I can't wait to see what people have to say regarding these topics. This is such a big honour and I truly hope that I can continue to take full advantage of all

the amazing opportunities that the National Youth Assembly has given me. I would like to help other young people new to faith and NYA see what amazing things they can achieve with such an amazingly supportive Church."

Seonaid, 23, was baptised and brought up in St John's Church in Gourrock, near Greenock. Her involvement in church life had included being a youth group leader, taking part in the annual summer club, singing in the praise band and now serving as an elder. She first attended NYA as a 16-year-old, and has been a small group leader and a youth rep twice.

She works as a researcher for an MSP and plays rugby for Greenock Wanderers.

Seonaid said: "Over the past 10 years I've gone from someone who doubted their faith to someone who is fully committed to the Church and its work. I've thrown myself into Church life and am looking forward to the next chapter as Clerk of the National Youth Assembly.

"I'm not afraid of hard work and

recognise that it won't always be plain sailing, but that's what makes the future exciting. The National Youth Assembly – and Church of Scotland as a whole – are forward-thinking, progressive entities that I'm thrilled to be a part of. NYA might be preparing to undergo future reform but I still hope and believe that, regardless of what form it takes on, it can be a beacon for the Church and act as a platform for young people to grow in their faith."

NYA 2018 is being held at Gartmore House from August 17-20, and is open to all 17-25 year-olds with a connection to the Church of Scotland. The event will include discussions on end of life issues, ecumenism and social media.

For more information visit [www.churchofscotland.org.uk/nya](http://www.churchofscotland.org.uk/nya)



## CHURCH CRITICISES AIR STRIKES

The Church of Scotland has described the American, British and French airstrikes against Syria in April as 'deeply concerning'.

The Rev Dr Richard Frazer, convener of the Church of Scotland's Church and Society Council said: "In the face of such violence and suffering, where civilians are being senselessly slaughtered, there is an overwhelming urge to do something. Where governments are concerned that urge is often expressed in the form of military action. When such difficult decisions are taken it is only right that they have received full and proper consideration.

"Within the context of a minority government we would expect Parliament to have a critical role in such decisions.

Similarly, we would reaffirm the role of the United Nations in resolving this conflict and continue to urge UN officials, agencies and members of the UN General Assembly to use their influence in the search for peace. That this decision has been taken without the approval of either of these institutions is a concern.

"Our firm belief is that air strikes will not improve this situation, but will lead to further loss of lives, displacement, suffering and fear. To date the UNHCR estimates that 6.5 million Syrians are internally displaced people while 5.6 million registered refugees have fled Syria, many of them seeking refuge in Europe.

"We remain deeply concerned by the lack

of a coherent and long term strategy for peace in Syria and for the millions of individuals who continue to suffer as a result of seven years of war. Instead of violence we encourage all actors to redouble efforts to engage in working towards a diplomatic and political solution considering their responsibility to protect civilians.

"The life, example and teaching of Jesus calls us to be peacemakers. We are called to love our enemies even when that remains a profoundly difficult task. As people of faith we continue to pray for and strive for peace, believing that with prayer and repentance hearts can be changed and the world transformed."



## STAMP APPEAL FOR DISABLED CHILDREN IN THE UKRAINE

The Church of Scotland World Mission Council has announced that its 2018 stamp appeal will support young people with learning difficulties and disabilities in the Ukraine.

Proceeds from the annual appeal will go to support centres run by the Reformed Church in Transcarpathia, a World Mission partner in an area of

western Ukraine.

These centres provide support to children and young people living with disabilities, offering individual and group therapies, educational activities, games, music and craft work. The families of the young people are also given support, and opportunities to meet other parents of disabled children.

The church runs three centres, supporting about 50 children and young people and their families. They are open five days a week, although the fifth day is set aside for programme planning and support for parents.

Visit the World Mission Council's website for details of how to donate stamps, and for posters.

## CHURCH ARTIST-IN-RESIDENCE PAINTING SHOWCASED IN SPECIAL EDITION GOSPEL

A special edition of the Gospel of St Luke will feature artworks by Iain Campbell, Artist-in-Residence at St George's Tron Church in Glasgow.

Known professionally as I D Campbell, he painted *Our Last Supper*, which depicted homeless men in place of Jesus and his disciples in *The Last Supper*, in 2015.

Now, *Our Last Supper* is being featured as the cover image of *The Portrait Gospel*, a special edition book of Luke's Gospel which is being published by Scottish Bible Society. The book also contains 13 brand new black and white portraits of other guests of Glasgow City Mission.

Elaine Duncan, chief executive of the Scottish Bible Society, said: "One of the hallmarks of Luke's gospel is that he mentions so many encounters Jesus had with folk who were regarded as on the edge



or margins of their community. The collaboration between Iain Campbell, the church and Glasgow City Mission expresses something of Luke's portrayal of Jesus.

"The Scottish Bible Society have been

privileged to be part of this creative and imaginative project in the heart of Scotland's largest city. As you read the *Portrait Gospel* you will have a sense of encountering Jesus in urban Scotland."

## CHARITY CO-FOUNDER APPOINTED CHAPLAIN TO THE QUEEN

An Edinburgh minister who co-founded a children's bereavement charity has been appointed as a Chaplain to Her Majesty the Queen.

The Rev Liz Henderson, of Richmond Craigmillar Church in the east of the city, will formally join her Majesty's Household as a Chaplain-in-Ordinary.

The prestigious role dates back to the 15th century and is today largely a ceremonial honour with chaplains taking

part in formal state occasions and conducting services at significant national events.

Ms Henderson said: "I am absolutely delighted.

"I regard it as a huge honour not just for me but for my church."

The minister helped to set up Richmond's Hope in 2003 to provide bereavement support for local children.

The charity was the first of its kind in Scotland specialising in children's grief and

now has four centres in Edinburgh and Midlothian, and one in Glasgow.

Over 3,500 children have been helped since the charity began.

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

## COMMUNION TABLE APPEAL

An Edinburgh City Centre church has launched an appeal to help pay for a special new Communion table.

Greyfriars Kirk has commissioned a table with 17 legs from its sister organisation, Grassmarket Community Project. Each of the 17 legs commemorates one of the former churches that is united in present day Greyfriars.

The table is circular in design and made from timber recycled from the pews of one

of those former churches, Kirk o'Field.

The Rev Richard Frazer, minister of Greyfriars, said: "It is incredibly inspiring to have a table that embodies the spirit of Greyfriars. What makes it special is the fact that it is made by the team from the Grassmarket Community Project and has the symbolic meaning of its roots coming from Kirk o'Field Parish Church."

The Kirk has launched an appeal inviting people to 'purchase' a leg of the table for £500, or for any donations. All will help to pay for the table and directly support the work of the Grassmarket

Community Project.

To donate, contact [accounts@greyfriarskirk.com](mailto:accounts@greyfriarskirk.com) or call 0131 225 1900



## SNOWY EASTER RISING

Between 60 and 70 members of Traprain Church, joined by the local herd of Exmoor ponies, held an Easter Rising service at the top of Traprain Law at 6.30am on Easter Sunday.

Traprain Law, a 221m hill in East Lothian, was a place of burial around 3500 years ago and a hill fort from 1000BC until the Roman period. It is at the centre of, and gives its name to the parish, a new triple union.

Minister, the Rev David Scott, said: "Every year our Easter Rising service seems to be characterised by a different and distinctive weather pattern – mist, sun, wind and, this year, snow! The wintry imagery was the perfect foil to celebrate the resurrection of Christ springing to new life on Easter Day."

Picture by David P Scott.

## CENTENARIAN AT MESSY CHURCH

Messy Church is a familiar feature for many within the Church of Scotland and is generally aimed at families of all ages, with children often at the centre of activity.

Firmly proving that age is no barrier, centenarian Mona Brown is (quite possibly) the oldest person regularly taking part in Messy Church in the parish of Acharachle on the Ardnamurchan peninsula, between Mull and Skye.

Messy Church has been part of worship

there for six years, but a recent session included the celebration of the 100th birthday of Mona, who comes to the monthly event and enjoys chatting to the helpers and the children as well as participating in some of the activities.

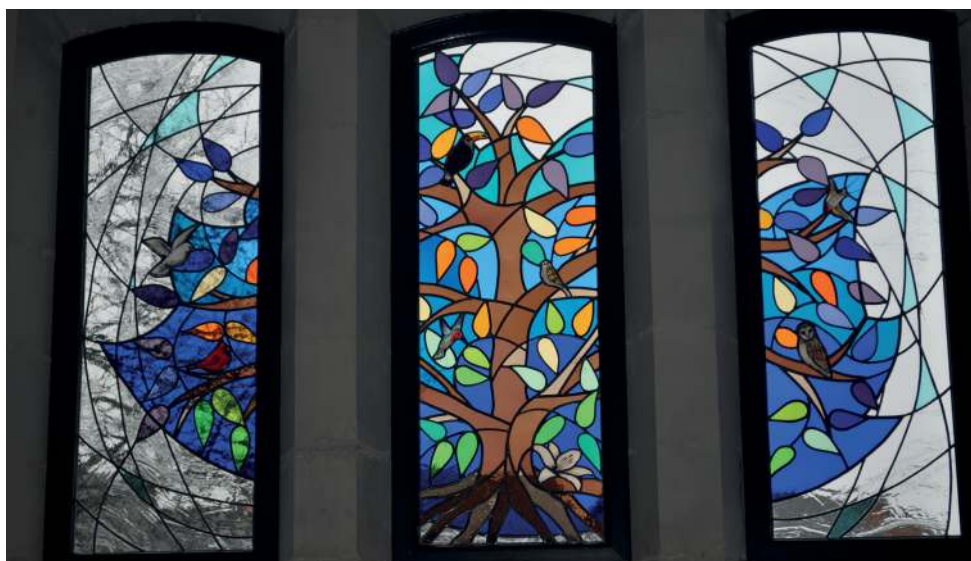
When told that Mona had lived for 100 years, one of the children summed it up – "Wow!"

"Mona is part of the church family," says the Rev Fiona Ogg, co-ordinator of the Messy Church sessions. "She enjoys the company, the meal and thrives on the general energy of the sessions."



## NEW WINDOW

Cranhill Parish Church in Glasgow were delighted to welcome the family of Lily Magee on the first anniversary of her death, to dedicate a window given in her memory. The window depicts the Parable of the Mustard Seed, where the smallest seed grows to be a large tree where all the birds of the air can roost and find a home. The window was designed and made by Dorte Pape and Marc Peters, East End glass artists..



## GOOD FRIDAY PROCESSION

The annual Good Friday procession in Dumfries is pictured crossing the Devorgilla Bridge. The procession, by members of various churches, starts at Troqueer Church on the western side of the River Nith before crossing to Dumfries centre, with short praise stops en route.



## INTERGENERATIONAL CRAFT NIGHT

To celebrate the Year of Young People in 2018, the Church of Scotland Guild of Duntocher Trinity Church in Clydebank visited the Girls' Brigade for a craft night and had a great evening, followed by tea and cakes.



For more parish news follow us at [www.lifeandwork.org](http://www.lifeandwork.org)

# Café Worship

Helen Howden introduces a successful experiment with a new form of worship at a Borders church.



Café Church activities

HERE at Ruberslaw Church, formerly Bedrule with Denholm with Minto in the Scottish Borders, we have been holding Café Church three times a year since 2013. Café Church is set out around tables in Denholm Village Hall so that when people arrive they can enjoy coffee or tea with biscuits and chat before we begin our worship. This is led mainly by our lay worship group, which consists of eight people.

Our main aim with Café Church is to reach out to those who do not regularly attend the weekly services. At times we have invited specific people. At the first Café Church there was a good turnout of regular worshippers but also a few families with young children.

The interesting thing for us was that the families continued to arrive long after we had started our worship, having understood the 'café' part of the invitation. This all added to the friendly, relaxed and informal atmosphere as we bunched up and made space for new arrivals.

Since then we have made a point of saying that although the advertised starting time is 11am, worship actually starts when coffee cups are empty and conversation begins to quiet down. We try

not to interrupt the chat because people of different ages value the fellowship and we want to encourage that.

We have tried a number of configurations of tables and seating. Sometimes we move to a different area for worship but sometimes we remain seated round the tables. Some have been more successful than others but the great thing about the village hall is that we are not stuck with pews, so we can experiment. Our congregation, of around 40, is not shy about giving us feedback and we listen carefully to their views.

We try to have an activity each time to engage all ages. This has taken the form of a quiz, singing a song in rounds and breaking into groups to discuss various topics. The most successful have been craft activities such as making masks when we talked about the covenanters and more recently lanterns and 'stained glass windows' for Candlemas.

Jedburgh Presbytery provided a training course on leading worship for lay worship group members, led by local ministers. This was very helpful with tips and advice plus some practical exercises.

Sadly, our congregation is now entering a period of vacancy following the



**We try to have an activity each time to engage all ages. This has taken the form of a quiz, singing a song in rounds and breaking into groups to discuss various topics.**

retirement of the Rev Douglas Nicol, but we would like to record our appreciation for the encouragement and support we received from him. Douglas gave us the freedom to experiment as well as invaluable advice.

We all feel much more confident about leading worship than when we began. We have all grown in our faith through the discussions we have had in trying to design worship and then by expressing our thoughts aloud to the congregation. We can only pray that it has benefitted them too.

Finally, we would say, if your Church has a worship group, consider holding a Café Church.

The next Café Church in Denholm Village Hall is on Sunday September 23. ■

## RC/WCC DIALOGUE

The Pontifical Council for Interreligious Dialogue (PCID) of the Vatican and the Office of Interreligious Dialogue and Co-operation of the World Council of Churches (WCC) met in Geneva from April 16 to 18 for their annual meeting. Staff from the two offices united in prayer, fellowship and joint work on a document titled "Education for Peace in a Multi-Religious World".

The PCID delegation also met with the Rev Dr Olav Fykse Tveit, WCC general secretary. Expressing his delight at the forthcoming visit of Pope Francis to the WCC on the occasion of WCC's 70th anniversary, Dr Tveit emphasised that the papal visit would be both a testimony of hope as well as an opportunity for further ecumenical collaboration in the service of our common humanity.

Both delegations agreed to continue their close collaboration in fostering interreligious dialogue ecumenically. (WCC)

## ALEPPO CHURCHES AID DISPLACED FAMILIES

Ghassan Ward, the priest at the Greek Orthodox Church in Aleppo, has chosen to stay and continue to serve his community with support from Open Doors, despite losing friends and family to kidnappings and bombings during the war.

Ghassan told Open Doors: "My bishop was kidnapped in April 2013, my church was destroyed, and my house was bombed. My two sons left the country, my wife died of cancer and I lost two of my close family members because of the bombings."

His church is serving 1,700 families, providing food supplies, fuel, clothes and school supplies.

He said: "Many of my parish were rich before, now they are poor. They have no work, no income and all the savings are spent during the years of war. The role of the church is not only having the services – we welcome the people and we try to help solve their problems. God gave us the love. It's not easy to do this, many of our young generation are out of Syria or are in the army. The needs of the people are very big; we're trying to meet their needs. It's God's mercy that I stayed, that we stayed."

The churches in Aleppo are working together to support displaced families who have been left with nothing. Elias, who organises the relief efforts of Ghassan's church, said: "All bishops and protestant church leaders are co-operating in this. We work with about 60 volunteers and 12 employees. On days with a big distribution we have a team of about 100 persons."

Open Doors has launched a crisis appeal to enable work such as this to continue as the crisis in Syria escalates. Visit [www.opendoorsuk.org](http://www.opendoorsuk.org) to donate. (Open Doors)

## AMERICAN CHURCHES DENOUNCE ISRAEL VIOLENCE

Sixteen churches and Christian organisations from the US released a joint statement on April 16 calling for the end of recent violence in Gaza, condemning the use of force against unarmed protesters and calling on their own government to support the rights of refugees.

At the time of the statement, more than two dozen people had been killed and thousands injured in clashes following the start of Palestinian protests commemorating the war of 1948.

The statement reads: "More than 1.3

million of Gaza's nearly two million people are refugees. The Gaza demonstrations are an assertion of Palestinian rights: the rights of refugees, the right to demonstrate peacefully against injustice, and the right to live in and with dignity, not under closed military confinement or blockade...

"We reject the use of violence by individuals, groups or states. In the wake of demonstrations that have resulted in tragedy and death, and anticipating the continuation of Palestinian protests over the coming weeks, we cannot be silent."

## TENSION OVER EGYPT CHURCH LICENSING

Egypt's Prime Minister Sherif Ismail has called for the process of legalising unlicensed churches to be 'speeded up' after granting a second batch of church buildings official status this week.

The government has legalised 219 churches and church-affiliated buildings this year, but 3,511 others remain on the waiting list.

The churches were built without licence as it was "next to impossible" to build or restore a church until the Law for Building and Restoring Churches was passed in September 2016.

But the growth in Christians in Egypt has not been universally popular, with a number of churches that have applied for licences being attacked by Muslim extremists. (World Watch Monitor)

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Photo: iStock

## ‘The medicine of meditation’

The Rev Scott McKenna examines the miracle of Moses and the burning bush.

THE single most important thing we need in reading Scripture is imagination.

The Bible, our sacred and holy text, is truly a doorway into the Divine if we let its potent and suggestive phrases, its word pictures, fill our souls with colour and possibilities.

The written word of God, because it is the word of God, is eternally fertile; new insights emerge with each passing generation. Of all the books in the world the Bible has the widest margins: space on every page for our God-inspired imagination.

Let us take ourselves to the place beyond the wilderness, to Horeb, the mountain of God. It was only after Moses had journeyed through the wilderness that he found the mountain of God, the Holy of Holies, the place where he would encounter the Divine (Exodus 3). This is biblical mythology at its best. What does it mean to journey through the wilderness or arrive at that place beyond the wilderness?

The most important journey in life is the inner journey. It is in the heart, the soul, the consciousness, that we grow, mature and change; that we face our demons and,

having journeyed beyond that wilderness, encounter the mystery and emptiness of the Eternal. Horeb is in the heart: yours and mine.

Gaze into the story. Once on the mountain, an angel of the LORD appeared to Moses in a flame of fire out of a bush. Moses looked: the bush was blazing but not yet consumed. He said: ‘I must turn aside and look at this great sight, and see why the bush is not burned up’. Rabbi Lawrence Kushner has said that when Moses stood to behold the burning bush, it was a miracle but, asks Kushner, what was the miracle? The rabbi replies that the miracle was not in the fire or in the bush or the fact that the bush was not consumed: ‘The miracle at the burning bush was that Moses stopped and turned aside to notice’.

In the scorching heat of the desert, a bush on fire was not so unusual. It is only when Moses stops and turns aside he truly sees a great sight; it is only when he has stopped, when he is still, silent before this mystical vision, that he hears the voice of God address him.

He could so easily have failed to pay

attention.

It was with the inner eye, the eye of the heart, that Moses encountered Eternity. In sound and syllable unknown to the outer ear, Moses heard the voice of God. Having turned aside, entranced, in the place in his heart beyond the wilderness, Moses removed his sandals for he had stepped on to holy ground, uniting soul to Soul.

The central task of the Church is to facilitate encounter with the Sacred and to nourish spiritual sensitivity, so that when we pass by the burning bush in our lives we are receptive to its presence and, with patience, stop and gaze. We are more than an NGO working for social justice, though that be a vital expression of our love, of Jesus’ love within us. We can and should be evangelical about gazing into Scripture and learn afresh the medicine of meditation, the eloquence of spiritual silence. The miracle is that Moses stopped. ■

*The Rev Scott McKenna is minister at Edinburgh: Mayfield Salisbury.*

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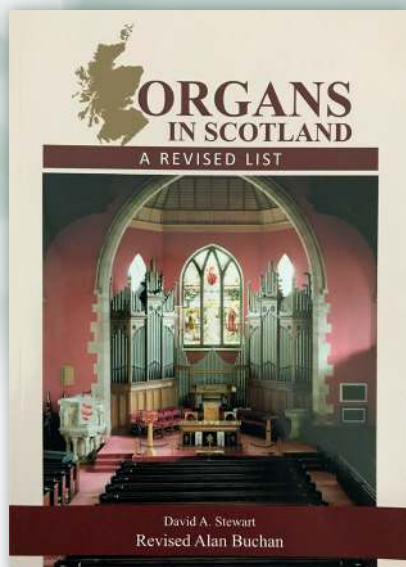
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**THIS IS MY BODY**

*A Story of Sickness and Health*

Written by: Jennie Hogan

Published by: Canterbury Press

Price: £12.99

Living with brain injury and illness is the central theme of this book.

The author, Jennie Hogan, is a university chaplain at Goodenough College in London and assistant priest at St George’s Bloomsbury.

The book is partly biographical, charting a happy childhood in Lancashire until struck down by blinding head pain and the discovery of abnormality and lifesaving brain surgery. It also charts the journey of coming to terms with the impact of brain injury and loss, followed by vivid and gripping accounts of recurring bouts of illness, resulting in further surgery.

Each section of the journey is rooted in theology with a focus on healing and living with uncertainty.

Then, despite recurring bouts of illness, there is a sense of a call and despite illness rearing its head – there is acceptance and peace.

For anyone struggling with illness and the uncertainty of life, this is a profound book with the simple message: ‘you are not alone’.

**KEY WORDS OF POPE FRANCIS**

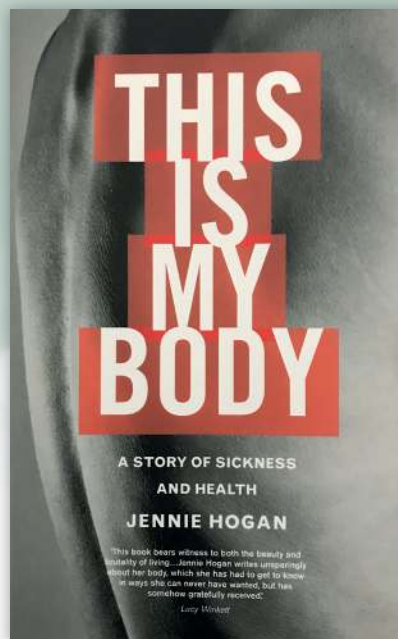
Edited by: Cindy Wooden and Joshua J McElwee

Published by: Bloomsbury Continuum

Price: £10.99

Pope Francis has garnered respect from around the world since his appointment.

This book is not simply a collection of his thoughts or interpretations



of speeches, nor an autobiography.

Rather this an anthology of 50 essays, written by contributors from around the world. Each was given a word which has become important in the ministry of Pope Francis.

Many of the contributors are leading lights in the Catholic Church, but there are contributions from other respected figures, including academics and writers and the Archbishop of Canterbury Justin Welby who writes on the theme of ‘sheep’.

The editors are respected figures within the global Catholic media network.

This work will appeal to anyone seeking insights into the values of the head of the Catholic Church and how he is regarded both inside and outside the Church.

**INTERRUPTING SILENCE**

*God’s Command To Speak Out*

Written by: Walter Brueggeman

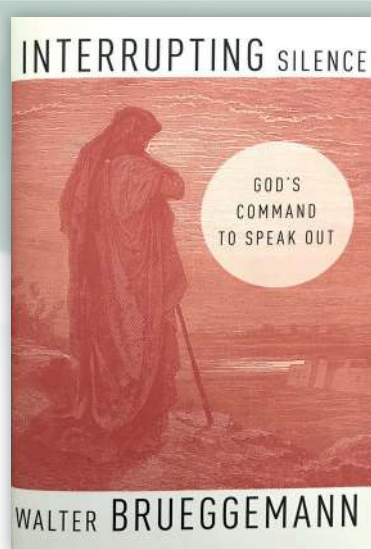
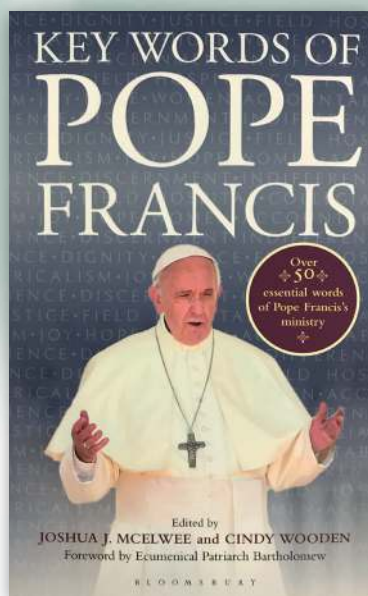
Published by: Hodder

Price: £10.99

Taking a theme of silence, the author, a renowned Old Testament scholar, uses this to encourage readers to speak up in areas of injustice.

Drawing on selected bible stories from Old and New Testaments, including examples from Exodus, the Psalms, Mark and 1 Corinthians, which demonstrate the marginalised and oppressed speaking up and breaking an oppressive silence, Brueggemann, an ordained minister in the United Church of Christ and William Marcellus McPheeters Professor Emeritus of Old Testament at Columbia Theological Seminary in Georgie, skilfully explains how remaining silent allows the powerful to retain control as he seeks to





motivate readers to consider whether they personally need to end the silence and act for justice.

**ORGANS IN SCOTLAND**

A Revised List

Written by: David A Stewart and revised by Alan Buchan

Published by: The Edinburgh Society of Organists

Price: £8.50 (available from the Scottish Federation of Organists

[www.scotsorgan.org.uk](http://www.scotsorgan.org.uk))

This book is a labour of love, carefully detailing the presence, history and existence of organs not just in every single church in Scotland, but where they were also used in places such as cinemas, schools and concert halls.

The comprehensive list is also a revision of some earlier work which ensures the history and importance of organ music in

Scotland's churches in particular is preserved and recorded and not lost with the passage of time, but also offers social insights into the place of organs and their use in wider society.

It also highlights the usage of organs and charts their rise in popularity.

The work includes photographs of some of the more unusual or historic organs that are still in use in churches today.

Revised by Alan Buchan, a church organist and the husband of a Church of Scotland minister, the book has taken seven years to compile and update and has been funded entirely by the Edinburgh Society of Organists and the cover price also includes UK post and packing.

The book will be of interest to anyone fascinated by organs and their sound and history or particularly to anyone with a research interest in organ music and society.

Copies are also available from the author direct at [alanbuchan@btinternet.com](mailto:alanbuchan@btinternet.com)

Lynne McNeil



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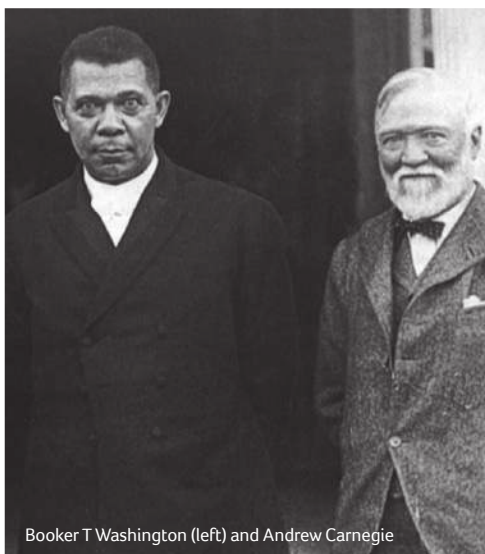
# A society of friends

The Very Rev Dr James Simpson reflects on the power of friendship.

MUCH that the brilliant cosmologist Professor Stephen Hawking said in his book *A Brief history of Time*, about black holes and cosmic inflation, was too complicated for most of us to understand, but when he said: “It would be an empty world, were it not for friends I love and friends who love me”, millions understood him perfectly.

When a psychologist was recently asked if he felt he could be happy living alone on a desert island, he said he thought that for a short period, he could derive satisfaction from leisure activities and keeping fit, from studying the flora and fauna of the island. He also felt he could enjoy for a time the challenge of building a house on the island, but what he would most miss would be family and friends.

I cannot remember who my first close friend was. But several boyhood friends I do remember clearly. We did not all go to the same school, or have the same interests, or same academic or sporting abilities, yet there was a kinship of spirit that went deeper than any of these differences. What a strange, elusive, almost haphazard thing deep friendships are. I recall a wedding where the bride was 5’0”. The bridegroom was 6’5”. Yet theirs was a very happy marriage. Close friendships are not dependent either on similarity in age or background. The Bible story of the friendship of Ruth and her mother-in-law Naomi is a most moving one. Ruth’s young husband had died, as had Naomi’s husband. Despite the age gap their friendship remained an amazingly close one. So was the close friendship in the 19th century of Andrew Carnegie the richest



Booker T Washington (left) and Andrew Carnegie

“

A close friendship in the 19th century of Andrew Carnegie the richest man in the world, and Booker T Washington who had been born into slavery.

man in the world, and Booker T Washington who had been born into slavery. Carnegie said of him: “To know him has been a rare privilege.” When Washington founded the Tuskegee Institute, the first college for the education of former slaves, such was Carnegie’s huge regard for its founder that he donated a library to the Institute. I think also of the close friendship between the atheist Sigmund Freud and the Protestant Swiss pastor Oscar Pfister. They corresponded for 30 years.

While out riding one day with a well-to-do friend in the Lake District, the poet Coleridge was wearing his customary shabby jacket and trousers. Seeing a group of well-dressed people approaching, Coleridge suggested that to save any embarrassment, his friend should introduce him as his servant. “No” said his friend, “I am proud of you as a friend, but dressed the way you are I would be ashamed to have you as my servant.”

In “*Dombey and Son*”, Charles Dickens

tells how Dombey hadn’t a real friend in the world. I can scarcely imagine anything more awful. Part of the incentive for getting up in the morning is as Hawking said that we have friends we love. There is a world of difference between acquaintances and friends. Whereas acquaintances are happy to share our prosperity, true friends insist on sharing our adversity. Deep friendships can sometimes prove to be costly. “Greater love has no man than this”, said Jesus “than that he lay down his life for his friends.”

The Quaker titles for their church, “The Meeting Place” and “The Society of Friends”, describe what ought to be striking characteristics of every Kirk, meeting places, not only to worship God, but to engage in friendly conversation with each other and with strangers, and hopefully glimpse a vision of how, by our uniting to care and serve, the Church could play a far more significant role in many areas of our common life. ■

### ERIC DOUGLAS AITKEN

Eric Douglas Aitken, known as Douglas, will be remembered by many people, as a parish minister, local councillor, religious broadcasting producer, Rotarian, scouting chaplain, husband, father and friend.

Douglas was born and educated in Wimbledon, London, to Scottish parents. In 1945 the family returned to Glasgow, where he completed secondary education before beginning training as a marine engineer. However, in 1953 he could no longer resist the call to the Ministry.

Poor health and National Service delayed his training, but Douglas was licensed and ordained by Glasgow Presbytery in 1961. The following eight years were spent at St Andrew's Church in Nairobi, Kenya. While there, regular radio and television broadcasts fostered his love of broadcasting, and on returning from Africa he spent eighteen years as a senior producer of religious broadcasting with BBC Scotland.

In 1987 he became part of the Ministry team at Mayfield Church in Edinburgh, and also took on the part time role of Director of the Church Garden Project at the 1988 Glasgow Garden Festival. He then became director of media and training at the Buckhaven Parish Church Community Project for 18 months, before taking up his first full-time Scottish charge in 1991 in Clackmannan Parish Church where he finished his career in 1998. In retirement, he served as locum minister and interim moderator in both Stirling and Dunfermline Presbyteries.

He maintained his interest in broadcasting as a volunteer for Central FM, and for 19 years he produced what we would now call podcasts, reflecting on each day's proceedings at the General Assembly of the Church of Scotland.

He was heavily involved in both ecumenical work, through the WCC, and served on several committees and the Board of Communication for the central Church of Scotland.

In Scouting, as well as a stint as District Commissioner, he was National Chaplain for Scotland and a member of the UK National Chaplaincy Team.

He is survived by his wife of 57 years, Fiona, their three sons Ewan, Stewart and Ronnie, and seven grandchildren.

### The Rev Angus Mathieson

### IAN FRASER

The most extraordinary aspect of Ian Masson Fraser, who has died aged 100, is not that he lived to be a centenarian but that he filled each day with something of substance and significance.

His CV can be briskly summarised: MA and BD, ministerial charges in Arbroath and Rosyth (where he completed a PhD), warden of Scottish Churches House, executive secretary of the World Council of Churches, dean and head of the department of mission at Selly Oak Colleges, research consultant to the Scottish Churches' Council and an informal ambassador for British Missionary Society and Boards.

His reality was more colourful. He was an instigator of the Iona Community as well as a traveller to 95 countries where he invited the ire of dictators and totalitarian governments and a relentless opponent of apartheid and repression. He also joined the Frankie Vaughan initiative to end

gang warfare in Glasgow and took on the Thatcher government on the poll tax, with the case going to the European Commission for Human Rights before the government abandoned the policy.

His childhood days started early with Fraser helping to make sausages in his father's butcher shop at 5.45am in Forres before going to school. The role of a Church of Scotland minister initially held no attractions for him but became his goal when studying at Edinburgh University.

His first job was as a chaplain at a paper mill in Fife from 1942-1944. "As a labourer, at a labourer's wage," he said. "It was a lonely thing to do." It was also essential, he believed, to be a minister. "You have to know the people," he said. "A man who wants to be a minister in an agricultural region should have to work for a spell on a farm."

He has left a substantial and impressive body of writing, including theology, poetry and hymns. Until the last, he was a seeker, always reading, always asking questions of his visitors, always presenting his faith with an affecting humility.

He was sustained in his considerable endeavours not only by his faith but by his wife, Margaret, who died in 1987.

He is survived by three children, nine grandchildren, and 11 great grandchildren.

### Hugh MacDonald

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## MINISTRIES

Compiled by the Ministries Council

### DEATHS

**Rev William H G Bristow**, formerly of Dumfries: Urr, on January 22

**Rev Arthur Sherratt**, formerly of Saltcoats: St Cuthbert's, on February 23

**Rev Isobel J Brain**, formerly of Ballantrae, on February 28

**Rev E Douglas Aitken**, formerly of Clackmannan, on March 20

**Rev Ian M Fraser**, formerly of Rosyth, on April 10

### RETIRED

**Rev Douglas A O Nicol**, from Hobkirk and Southdean linked with Ruberslaw, on April 1

**Rev Peter W Mills**, from East Neuk Trinity linked with St Monans, on April 2

**Rev David Mill**, from Kilmun, Strone and Ardentiny: The Shore Kirk, on April 16

**Rev James J C M Weir**, from Aberdeen: St George's Tillydrone, on April 30

**Rev William T Stewart**, from Glassford linked with Strathaven East, on April 30

### DEMISSION

**Rev Joanne H G Evans-Boiten**, from Athelstaneford linked with Whitekirk and Tynninghame, on April 2

**Rev Neil G Campbell**, from Dumfries: Northwest, on April 23

### TRANSLATIONS

**Rev Ailsa L McDonald**, from Kingswells to Dundee: Barnhill St Margaret's, on April 12

**Rev Alistair Cowper**, from Stirling: Allan Park South to Kirknewton & East Calder, on April 18

### INDUCTIONS

**Rev Scott McCrum**, to Old Kilpatrick Bowling, on March 20

### READERS – RETIRED

PRESBYTERY OF DUNS

**Christine Taylor**, on April 10

### MINISTRIES DEVELOPMENT STAFF – NEW APPOINTMENTS

**Ashley Durning**, Youth Development Worker, Possilpark Parish Church, on March 26

**Gillian Graham**, Children, Young People and Family Worker, Clydebank, Waterfront linked with Dalmuir Barclay, on April 1

**Alan Midwinter**, Pastoral Assistant, St David's Broomhouse Edinburgh, on April 3

**Dr Violetta R Fejszes**, Parish Development Worker, The Old Kirk and Muirhouse Parish Church, Edinburgh, on April 25

## ELDERSHIP

**Arbirlot:** Ordained – Clark Hayward

**Arrochar:** Ordained – Rhona Dick, Barry Dickson, Norman Gourlay

**Barlanark Greyfriars:** Ordained – Alexander Ralston, Gillian McDonald

**Corby St Andrew's:** Ordained – Rob Hawkins, Lorna Hawkins, Sarah Farrow, Emma Burton

**Dunblane Cathedral:** Ordained – Joan Anderson, David Kirk, Gill Kirk, Mairi Leggatt

Admitted – Bruce Anderson, John Connell, William Faichney, Len Gregory

**Kilmacalm Old:** Admitted – Bob Forbes, Colin Houston, Susan Houston

**Howwood:** Ordained – Jim Anderson, Leonie Henderson, Robert Purse, Libby Smillie, Laura Storrie

**Inverkip:** Ordained – Amanda McVicar, Jacqueline Seggie, Brian Seggie

**Stirling North:** Ordained – Anne Dunlop, Emma Cummins, Jackie Whyte, Norman Dunlop, Pat MacLeod, Phil Cummins

## LONG SERVICE

The following have received long service certificates

**Arbirlot:** Elders – Syd Smith (45), James Cruickshank (45), James Fairweather (31), Ian Ramsay (31)

**Ayr St Quivox:** Elder – Elizabeth Brechany (30)  
Eaglesham: Elders – Brenda J Bain (30+), Alex Cumming (50+)

**Edinburgh Greyfriars:** Elders – Ron Jamieson (50), Herbert Kerrigan (49), Stephen Lunn (47), Walter Thomson (47), Angus Tod (44), Albert Hutchings (38), Alison Elliot (34), Joy Graham Marr (33), Ann McDonald (33), Margaret Wallace (33), Peter Rae (30), Winifred Morrison (30)  
Choir – Isobel Hutchings (30+), Margaret Wallace (30+), Jane Page (44), Maggie Cormack (30+), Malcolm Porteous (30+)  
Organist – John Young (70)

**Inverurie West:** Elders – Norman Cowie (30), Doreen Tough (30), Laurence Young (30)

**Kilbirnie:** St Columba's: Elder – John H Taylor (50)

**Langside:** Elder – Catherine Dickson (30)

**Perth:** Craigie & Moncreiffe: Elders: Hugh Mackenzie (30), Alexander Forsyth (46)

**Old Kirkpatrick Bowling:** Elder – Margaret S Logan (30)

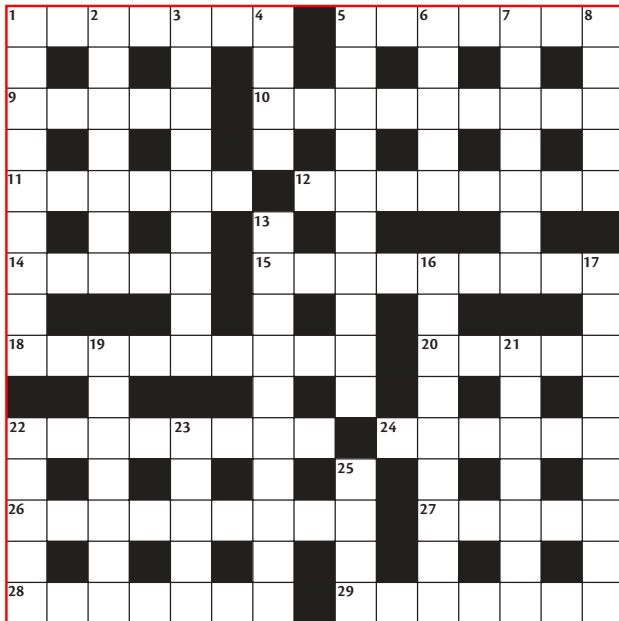
**Wardie:** Elders – Charles Johnston (30), Bunty Lind (30), Christine Shepherd (30), Katy Laidlaw (30)

**Whitekirk St Mary's:** Organist – Irene Hogg (55)

Elders – Alastair Milligan (30), Alison Wason

Eldership entries can be submitted via email to [magazine@lifeandwork.org](mailto:magazine@lifeandwork.org) or by post to Life and Work, 121 George Street, Edinburgh, EH2 4YN.

## June 2018 Crossword – Compiled by Jeannie Hollands



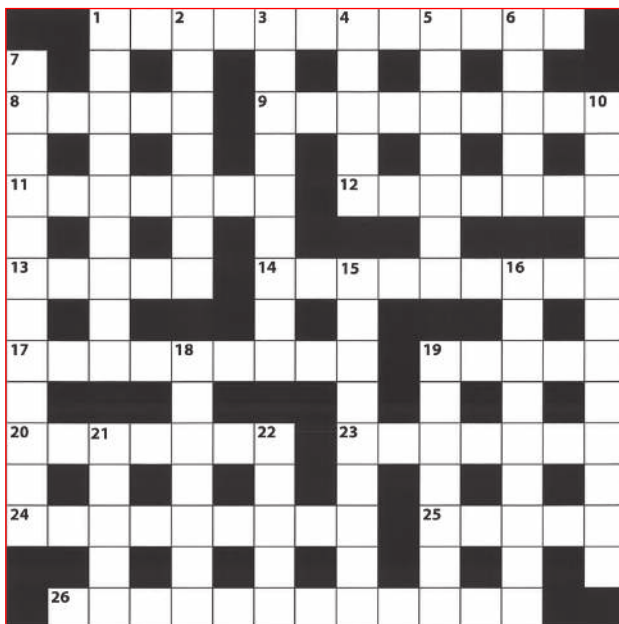
### Across

- 1 \_\_\_worship His \_\_\_\_, (modern hymn) (7)
- 5 Son of Abraham and Hagar (7)
- 9 Seasonal hymn (5)
- 10 Whirling motions (9)
- 11 Irish man's name (6)
- 12 Sinner (4-4)
- 14 Wife of Elimelech (5)
- 15 Anticipation (9)
- 18 40 days after Easter (9)
- 20 Biblical mount (5)
- 22 Armorial (8)
- 24 Macaw (6)
- 26 Nonconformist (9)
- 27 Electronic post (5)
- 28 Priest's salary (7)
- 29 Pariah (7)

### Down

- 1 Balkan country (9)
- 2 City near the Dead Sea (7)
- 3 \_\_\_ Army (9)
- 4 Philosophic meditation (4)
- 5 Disrespectful (10)
- 6 Inn (5)
- 7 Full of love (7)
- 8 Powerful beam (5)
- 13 Performed duties (10)
- 16 Part of the Bible (9)
- 17 Short letter (9)
- 19 Corpus \_\_\_ (7)
- 21 Blissful state (7)
- 22 Hell (5)
- 23 Loyal subject (5)
- 25 Triad (4)

## June 2018 Cryptic Crossword – Compiled by Peter Chamberlain



### Across

- 1 One who respects his elders (12)
- 8 Norman naturally included heavenly food (5)
- 9 See man on board, one entering church (9)
- 11 Lugged around for Sir John, the actor (7)
- 12 Order to be quiet given to lady on river (7)
- 13 Which person on both sides found fingerprint? (5)
- 14 Earl ready to become a clerical assistant (3,6)
- 17 So atropin could be administered for killing rodents (3-6)
- 19 Chanted number in vulgar language (5)
- 20 During religious festival you initially replaced one in period of recreation (4,3)
- 23 Do not include Romeo in short extract (7)
- 24 Struggling parent Ruby became an associate (9)
- 25 Rex entering into opening passage (5)
- 26 Greek character launched first musical for orchestra (12)

### Down

- 1 After physical education, contest arranged for a Sunday (9)
- 2 Mark perhaps found in the van, gelatine (7)
- 3 Excitable ball-boys accept daughter finding females with innocent personalities (4,5)
- 4 Troy enquires about jobs (5)
- 5 Most of the space and time, very long time with rhizome system (7)
- 6 Miriam's brother's rod can be found in the garden (5)
- 7 I show epigram about idolism (5-7)
- 10 Assembly of service folk (12)
- 15 Americans generally make doyen unhappy (9)
- 16 Sign above letter getting up to help fault-finder (9)
- 18 Number making noise during exam (7)
- 19 Part of city square in Jerusalem (7)
- 21 Stagger to loch near old city church (5)
- 22 Buyer banned inclusion of tea (5)

Name \_\_\_\_\_

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A £15 book token will be awarded to the senders of the first three correct solutions to Crossword (June). The first two winners of Cryptic Crossword (June) will receive a £20 book token. Entries should be addressed to Life and Work (Crossword), 121 George Street, Edinburgh, EH2 4YN and should arrive by June 13. The solution will be published in July and the prizewinners in August.

### Solution to May 2018 Crossword

**Across:** 1 Soldiers; 5 Hannah; 9 Mountain; 10 Scotia; 11 One-liner; 14 Breeze; 15 Tedious; 16 Repeal; 19 Stipend; 20 Lector; 21 Make way; 26 Rachel; 27 Damascus; 28 Odessa; 29 Backlash; 30 Semite; 31 Fire door.

**Down:** 1 Samson; 2 Laurel; 3 Intuit; 4 Rained; 6 Accursed; 7 Nattered; 8 Heavenly; 12 Neutral; 13 Rippled; 14 Burnham; 17 Glorious; 18 Ice cream; 19 Somerset; 22 Wahabi; 23 Yankee; 24 Octavo; 25 Esther.

**Winners:** April 2018 Crossword: A Kerr, Milton of Campsie; M Hughson, Unst, Shetland; A Graham, Ullapool.

### Solution to May 2018 Cryptic Crossword

**Across:** 1 Ave Maria; 9 Pharisee; 10 Knot; 11 Resurrection; 13 Chaplet; 15 Introit; 16 Durst; 17 Adult; 18 Herod; 20 Dinah; 22 Tantric; 23 Copious; 25 Frankincense; 27 Monk; 28 Crescent; 29 Talented.

**Down:** 2 Vanished; 3 Metropolitan; 4 Roasted; 5 Apart; 6 Pageant; 7 Asti; 8 Reunited; 12 Three Wise Men; 14 Tunic; 5 Isaac; 17 Artifice; 19 Opulence; 20 Diviner; 21 Hobnail; 24 Scott; 26 Amen.

**Winners:** April 2018 Cryptic Crossword: M Morrison, Stormoway, M Paterson, Dunfermline.

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**Informal enquiries to:**

Mrs Helen Hepburn (Clerk to Nomination Committee)  
[mail@helen1951.plus.com](mailto:mail@helen1951.plus.com)

Rev Campbell Mackinnon (Interim Moderator)  
[cmackinnon@churchofscotland.org.uk](mailto:cmackinnon@churchofscotland.org.uk)

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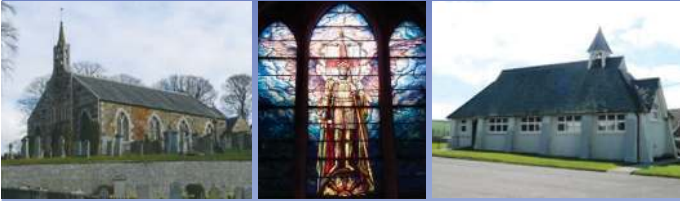
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Informal enquiries to Rev. Stephen Potts, Interim Moderator  
email: [SPotts@churchofscotland.org.uk](mailto:SPotts@churchofscotland.org.uk)

For further information and to submit an application  
please contact Clerk to Nominating Committee  
Linsey Knox, South Haddo, Fyvie, Turriff, Aberdeenshire AB53 8LD  
email: [southhaddo@btinternet.com](mailto:southhaddo@btinternet.com)

Registered Scottish Charity Numbers SC 001475 (Fyvie) and SC 032016 (Rothienorman)



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Registered Scottish Charity Numbers: SC009704 (Blairhill Dundyvan) • SC016362 (Middle)

## Blackburn & Seafeld Parish Church

(Unrestricted Call)

### Can you help guide us on Faith's Journey?

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- Help us to reach out to the younger generation
- Listen well and help us to provide quality pastoral care.

For more information please contact:

Rev Robert Malloch • Breich Valley Manse,  
49 Main Street • Stoneyburn • Bathgate EH47 8AU  
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For further information, or to apply, please contact Rita Carmichael at [rita.carmichael@btinternet.com](mailto:rita.carmichael@btinternet.com) or on **01475 529289**

Application should include a CV and covering letter.

Closing date for applications: **22nd June 2018**

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## True Holiness

The Very Rev Dr John Chalmers explains why holiness is about who we are.

OVER the past few months we've been working through the holiness toolbox – looking at the variety of instruments which can be put to work in pursuit of our spiritual growth and development.

The exciting thing has been to realise that if we are adventurous enough and if we are willing to explore the rich traditions of the Christian faith, then our inner lives can be rewarded in ways that our Presbyterian forebears never imagined possible! It's time to wind up this series, but not before looking at the nature of holiness itself and putting the results of our exploration to the test of real life.

To what end do we tinker with our inner life? Why wait before God in silence or in prayer? Why do we lend an ear to the mystery behind the universe or strain for the Word of God in Scripture? What is there for us in the sacred places that we visit or in the holy days that we commemorate? What does true holiness look like and why is it in any way important?

One of the most razor-sharp passages of Scripture is to be found in the 23rd chapter of St Matthew's gospel; it has Jesus incisively describing those whose whole life was about demonstrating what they thought was rigorous orthodoxy and conspicuous holiness. It, however, exposes the hypocrisy of Pharisees and teachers of the law, whose outward show of scrupulous attention to

the law was betrayed by a poverty of spirit and whose attention to their appearance in public was betrayed by their callous disregard for justice, mercy and humility.

Jesus goes as far as to describe them as “whitewashed tombs, which look beautiful on the outside but on the inside are full of the bones of the dead and .....who on the outside appear as righteous but on the inside are full of hypocrisy and wickedness.”

These are the kind of people that Robert Burns wrote about in the Unco Guid:

*O ye wha are sae guid yoursel',  
Sae pious and sae holy,  
Ye've nought to do but mark and tell  
Your neibours' fauts and folly!  
Whase life is like a weel-gaun mill,  
Supplied wi' store o' water;  
The heaped happer's ebbing still,  
An' still the clap plays clatter.*

With these words echoing the words of Jesus we discover what holiness is not – it is not about how we look on the outside. It is not about what we do or about how we do it. Instead, it is about who we are, how we act justly, how we love mercy and how we walk humbly. We are all familiar with that strand of church life which does judgementalism, is a tad self-righteous, moralistic in tone and lacking in humility. These are not the fruit of holiness.

Holiness is about who we are when there is no more room for kidding on. Before we

“

**It is not about what we do or about how we do it. Instead, it is about who we are, how we act justly, how we love mercy and how we walk humbly.**

became ‘human doings’ – obsessed with achievement and success, we were ‘human beings’ – content with fewer possessions, but satisfied by strong relationships. This means, quite simply, that attention to the inner life is of far greater importance than any kind of success in our outer lives and if we are looking for the seeds of holiness they will be in a planting of humility and grace, kindness and love, in the centre of our being.

I used to think that this belonged in long hard attempts to discover some secret that God might be hiding from us, but now I believe that true holiness is more about letting go of the stuff that clutters our lives, letting go of the ambitions that are aimed at feeding the ego and letting go of what many of the spiritual teachers call the false self. In other words true holiness, as Richard Rohr puts it, is about subtraction rather than addition – you can't create what you already have, but you can work to uncover it. ▣



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