

The Grapevine

The magazine of Saint Magnus Cathedral Congregation

Scottish Charity SC005522

Services are held in St Magnus Cathedral every Sunday at 11.15am.

During June, July and August, Holy Communion will be celebrated in the St Rognvald Chapel at 9.30am every Sunday, and each Wednesday, from 1.00 till 1.15pm, there is a Midweek Meditation

SOME SPECIAL DATES

8th June	9.30am 11.15am	Holy Communion Pentecost Family Service
22nd June	9.30am 11.15am	Holy Communion St Magnus Festival Service: Music by the Cathedral Choir and Laus Concretus
29th June	9.30am 11.15am	Holy Communion Holy Communion
27th July	9.30am 11.15am	Holy Communion Holy Communion
4th August	TBC	Act of Worship to commemorate the outbreak of World War 1
31st August	9.30am 11.15am	Holy Communion Holy Communion
7th September	11.15am	Science Festival Service

MATERIAL FOR THE AUTUMN GRAPEVINE SHOULD REACH FRASER MACNAUGHTON BY AUGUST 31ST 2014



From The Manse

One of the conversations I have frequently with visitors is about spirituality, and how they feel that Orkney is a very spiritual place. I suppose when we live here, day in day out, we may not always have that heightened sense that visitors have.

Nonetheless, it is important to remember that there are many different understandings of the term spirituality. Books have been written on Celtic spirituality, on women's spirituality, on a spirituality of ecology and eco-justice. Today there is a revival of interest in matters of the spirit as people try in various ways to be open to God's Spirit, to deepen their relationship with God. Prayer groups, retreats, meditation groups, and opportunities to share stories all provide opportunities to widen our experience.

Here is a definition of spirituality:

Spirituality: the quality or condition of being spiritual; attachment or regard for things of the spirit as opposed to material or worldly interests.

(From the Compact Edition of the Oxford English Dictionary)

The word "spirituality" seems daunting but is perfectly straightforward. It is simply the way someone does their religion – not *what* they believe but what they *do* with what they believe.

Sometimes people get the mistaken notion that spirituality is a separate department of life, or, as someone florally described it, 'the penthouse of our existence'. But rightly understood, it is a vital awareness that pervades all realms of our being. Someone will say, "I come alive when I listen to music," or "I come to life

when I garden, “or “I come alive when I play golf.” Wherever we come alive, that is the area in which we are spiritual. And then we can say, “I know at least how one is spiritual in that area.” To be vital, awake, aware, in all areas of our lives, is the task that is never accomplished, but it remains the goal.

How would you describe your own spirituality? What are the things that make your spirit feel alive?

Do you have any spiritual practices that sustain you and give you life? – patterns of daily prayer, journaling, periods of quiet reflection, painting or drawing, music, favourite books? If so, what is there about these that you find helpful?

Summer is a good time to ponder on these things...

Yours

Fraser

Rev Fraser Macnaughton

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Fraser’s hip replacement, though, seems to have been a great success

Eavesdropping on a conversation between a minister and a child.

Child: So what goes on at communion?

Minister: On a communion Sunday, I invite everyone to take part - not just members, not just adults. Everyone is welcome, because they are part of God's family.

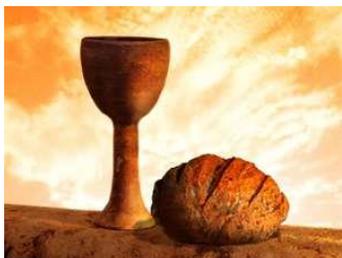
Child: What happens first, and why?

Minister: After the invitation, we have the bit you know well ... sharing the Peace with folk around us by shaking hands; a chance to bless each other.

Child: OK, I know about that bit. Then what?

Minister: We remember the life of Jesus and recall how communion first started all those years ago. The next part is a prayer commonly called the *Great Thanksgiving*. Christians have used this for almost 2,000 years. And that's a LONG time.

Then we bless the bread before we share it, just like Jesus would have done all his life - including the times he ate with his disciples.



Then we 'call upon' the Holy Spirit to be with us and to make what we do a special act as we remember Jesus.

After that, I break the bread and it is distributed among the elders sitting at the front. This is followed by the wine. At this point the choir sings two ancient little chants, the *Kyrie Eleison* and the *Agnus Dei*, to help us focus on

what is happening. Then the elders take the bread and wine around the rest of the congregation so that everyone can share it together



Child: But why is communion so special?

Minister: Communion helps us to remember Jesus. We remember the special meal he ate just before he died - we

call it The Last Supper.

But what is almost more important, we remember that when the disciples ate a meal together again after Easter, they discovered that Jesus was with them, that he had risen and was alive again. They knew that Jesus would be with them again and again, especially when they had what we call communion.

Child: So is it time to go home after this?

Minister: Almost. We sing a hymn, and then have a blessing which we call a "benediction". This is a special way of reminding each other of God's love and care and what God wants us to do in the rest of the week.

THEN we are done - but as one minister said long ago, the worship is over but the service is just beginning.

Interview with June Freeth, OLM in training



Can you tell us a bit about yourself and your church background?

I was brought up in Buckinghamshire and, because my father was Church of England and my mother United Reform, as a child I went to both, on alternate Sundays. As an adult I converted to Roman Catholicism, but after 10 years was drawn back to the Reformed Church. I have lived in Scotland for 25 years now, first in Auchtermuchty in Fife, then in Fetterangus in Aberdeenshire, before coming to Orkney two years ago. I have worked in adult education and as a smallholder.

What made you decide to train for Ordained Local Ministry?

I have always, since childhood, had a niggling feeling that I was called to minister to people, but it was a conversation a few years ago, with a neighbour in Aberdeenshire who was an elder, which made me realise that perhaps it was time to do something about it.

I attended an Enquirers' Conference, and then had a six-month attachment to a local church to help me discern whether this was the way forward for me. I then found myself caring for my elderly parents and decided to wait. Later we moved to Orkney, and I felt I could now take my call to the next step. I spent a further six months with Alison Burnside in Walls, Flotta and Orphir before being accepted for training for Ordained Local Ministry. I started in November 2013, and will be in training at St Magnus for two years before being ordained.

What aspects of your training have you found to be the most rewarding and the most difficult?

I think many ministers will say this: I find preparing and conducting funerals a special privilege - to be with people in their distress and to provide support and a fitting service for their loved one is very important. I enjoy taking services, but still have some stage fright - perhaps not a bad thing! As I have been covering for Fraser Macnaughton as he recovers from his operation, I am getting a huge amount of experience - daunting sometimes, but always challenging and exciting.

Do you have a hymn and a Bible passage which particularly inspire you?

My favourite hymn is forever changing, but at the moment Hymn 259, *God of the Poor*, is in the top spot. I love the tune, but it is the sensitive, thought-provoking words that make it my first choice. The hymn contains the entire Christian message! It portrays the sort of 'beauty for brokenness' world that we should be all striving for. As to a Bible passage, *1 John 4 v 7-21*, with its great message of love, is my guide for life, my comfort in times of trouble, and always the first thing I read when I open the Bible. It can be read in

many ways. After a hard day it can be a quick-fix, ten-minute bed-time read, or it can be studied more deeply. It has been described as containing the entire New Testament powerfully summarised in just a few pages. It tells us to love ourselves just as we are, be comfortable with who we are, to accept God's forgiving love and be gentle with ourselves.

My Favourite Hymn – Shona Linklater

It is very difficult to pick out a single favourite hymn, but a couple of years ago, at the induction, in Stromness, of Martin Prentice as a Reader, I became aware of Hymn 532, *Lord, you have come to the seashore*. I thought the words were special, and the tune wasn't too difficult to pick up, and after mentioning it to Heather, we have sung it in St Magnus a few times.

In 2011, Roy and I went on a tour of Israel/Palestine which was organised through the Church of Scotland Guild. It was a very special time, and as part of the tour we visited Tiberias/Galilee. Being on the Sea of Galilee and singing *Be still for the presence of the Lord*, having communion near what is thought to be the site of the 'Feeding of the Five Thousand', and reading the Sermon on the Mount on 'The Mount of the Beatitudes' are a few of many good memories of our trip.

Each day of our tour, when we set off in the bus, we had a short act of worship, and, on the morning we were leaving Galilee for Jerusalem, we sang this hymn as we looked back over the Sea of Galilee from our departing bus. It gave the words a huge significance for me, and I will never forget how special it was to sing this hymn at that particular time.

**Lord, you have come to the seashore,
neither searching for the rich nor the wise,
desiring only that I should follow.**

**O Lord, with your eyes set upon me,
gently smiling, you have spoken my name.
All I long for I have found by the water,
at your side I will seek other shores.**

**Lord, see my goods, my possessions;
in my boat you find no power, no wealth.
Will you accept, then, my nets and labour?**

**Lord, take my hands and direct them.
Help me spend myself in seeking the lost,
returning love for the love you gave me.**

**Lord, as I drift on the waters,
be the resting-place of my restless heart,
my life's companion, my friend and refuge.**

Paws for Thought *the reflections of an Elder's elderly dog.*



Here I am, putting paw to paper, to share with you some reflections on life from a canine perspective.

As the days lengthen in Orkney, our thoughts turn to holidays and visiting new places. Living here in these

islands, this time of year brings lots of visitors. They come by boat, plane and, sometimes in their thousands, on huge passenger liners. And what do they all want ... apart from enjoying our wonderful scenery, ancient sites and wildlife?

A warm welcome, of course!

We dogs know a thing or two about welcomes. I have perfected mine over many years. It involves frisking about, tail-wagging and licking humans. When my own humans return home, I fetch their slippers and lay them at their feet – in return for a small reward, of course! (Entrepreneurial skills are necessary in order to supplement a meagre diet!)

So, humans can learn much from dogs about welcoming both friends and strangers. I am pleased to hear that most resident humans in Orkney make a great effort to make visitors welcome. It costs nothing to greet folk with a warm smile and pleasant greeting. I know that at all our churches, visitors are welcomed to the services and warmly invited to share in our worship.

I like the idea of greeting each other every Sunday at the service by shaking hands during the Peace – as they do at the Cathedral. Personally I struggle with this, as I haven't been taught the trick of paw-shaking!

There are so many other ways that we can welcome folk – going that extra mile (dogs are good at this!). When on my daily constitutionals, I have witnessed many a kind deed - when strangers have been in difficulty and have been given help. I have never had the opportunity, myself, to help a human in such situations, but I have heard of fellow canines coming to the rescue of humans in trouble.

On the downside, we can be made to feel unwelcome - *No dogs allowed. All dogs must be kept on a lead.* Humans have their rules – not all dogs are as good and well-behaved as I am - but imagine if the signs said *Humans* instead of *Dogs*. From a dog's point of view, I think it's the signals humans give out that make people feel unwelcome or unwanted, like turning away and ignoring, an unsmiling expression or no words of welcome or interest.

Take a leaf out of my book! I welcome folk with my whole body ... but I would suggest hand-shakes, hugs or kisses are more appropriate than wagging, licking and jumping up. As for facial expressions – dogs **do** smile, although humans are much better at this ... so get smiling! As to verbal communication, we dogs are brilliant at barking, howling and yelping for joy! No need to go to extremes, you humans, but a kind, cheerful greeting wouldn't come amiss – plus some interested, friendly conversation to make folk feel at home.

So, to finish, I would like to extend the warmest welcome possible to all our visitors to Orkney this summer. I know that the folk who live here will do the same, for:

'All are welcome, all are welcome, all are welcome in this place.'

Yours very faithfully,

 *Cassie.*

An Orkney Blessing

**May the song of the birds fill your heart with joy,
And the vigorous Orkney winds energise your soul.
May all your days be filled with vibrancy and the
colour of the wildflowers.**

**May the outpourings of the Holy Spirit in your life be
as boundless as the tumbling waves upon the shore.
May the glorious Orkney sunsets bring you deep peace
and the rainbow's promise strengthen your faith in God**

Now and always

Amen