

# GOOSEgander

The newsletter of the Wild Goose Resource Group

Winter 2015 no.38



**GOOSEgander** is the twice yearly newsletter of the WGRG, a semi-autonomous project of the Iona Community.

WGRG consists of three resource workers, John Bell, Jo Love and Graham Maule. Gail Ullrich is the group's administrator and Kirsty Campbell is the sales administrator.

The WGRG exists to enable and equip congregations and clergy in the shaping and creation of new forms of relevant, participative worship.

The WGRG has to find a majority of its own funding. As a result, it exists on a provisional basis, only taking on events for the coming twelve months at a time. The WGRG welcomes donations and other forms of financial support (Gift Aid) towards its work. If you are interested in supporting the work in this way, please contact the Group at the address below.

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 Wild Goose Resource Group

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#### HOLY CITY

Web: [www.wildgoose.scot/holycity](http://www.wildgoose.scot/holycity);

 Holy City Glasgow

 HolyCityGlasgow

#### LIVING THE QUESTIONS (Scotland)

 Living The Questions (Scotland)

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WGRG event dates into the spring of 2016.



**Stella Cranwell**, one of our admin team and WGRG Sales Administrator, underwent a hip replacement operation in August and decided it was a good time to stop work. We are missing her terribly, of course.

Stella was never lost for a Wild Goose song for any occasion, and the slightest prompt would start her off - someone would email from Blackpool, and she'd begin humming 'Christ's the rock beneath my feet'; in the stockroom, the tune would be 'From a high secret shelf'; over lunch, 'I was hungry and you fed me'; when counting bookstall takings, 'He became poor that we may be rich'; and on less stormy days in Sauchiehall Street, 'No wind at the window'.

Stella brought a warm and cheery presence to the office, and if you've ever had a call or email answered by her, you'll know what we mean.

We're glad to welcome to the WGRG team **Kirsty Campbell**, who has moved across from general admin, so knows us well. Perhaps too well...

It's a shame Stella left before the new book of German translations was published (as it will be at the end of October), as we were looking forward to a rendition of 'Wirst du kommen und mir folgen'.

**Mark Burrows**, the main translator working on '*Freut euch und singt*', on the day it went to print, called the office in a state of exhilaration just so that he could hear a Scottish accent respond to the news. We're hugely grateful for all of Mark's efforts.

See pages 9 and 17 for more.

You may already know how it feels to work with slugs, widgets, tags, plugins, permalinks and gromits.

We've been getting to grips with all of them (well, perhaps not the last one) as our new website has come to fruition.

On the whole, its development has gone smoothly. There are always the little snags where a component part does the opposite of what you imagine it should, and then, suddenly overwhelmed by the guilt of its ineffectiveness, decides to make up for this with great vigour and moves into areas above and beyond its remit.

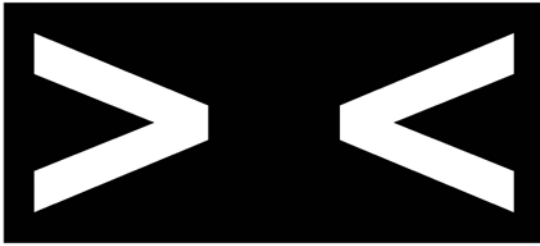
Fortunately, we've had the expertise of a friendly, brilliant and patient web designer, Steven Park, at our disposal. We can give you his contact details, if that is something you'd be interested in!

So, we hope you like [www.wildgoose.scot](http://www.wildgoose.scot)

Comments are welcome through the Blog page or our Contact form. If you haven't already signed up to receive our eNews, then please do that. Additionally, sign up with a customer account, because both now and later, you'll receive some rather interesting and exclusively special offers.

As before, a downloadable (extracted) version of Goosegander is available. Visit the Goosegander page on the new website.

# 4 HOLY CITY: 'The Gap'



**GRAHAM MAULE** on Holy City's plans for 2015-16 WGRG's monthly workshop and liturgy event, HOLY CITY, is taking some time out (and going out on the road too)...

When is a 'programme' not a 'programme'?

You could ask that of Holy City's current plans. Entitled 'THE GAP ... Taking stock, dreaming big, making it up as we go along', in 2015-16 the programme takes a different shape. The shape of recent years is gone ... but not completely.

We're taking a 'gap year' to ask questions about our methods and opportunities for engagement, and what new ways may be needed.

We've always been ready to change our patterns, to avoid being fixed, to consider better ways of speaking, listening, doing and connecting with new communities of folk. That's what this session is all about.

But it's still possible to occasionally come and investigate the gaps with us. Who knows what new something-from-nothing we might create?

In October, we started with 'The End', a very informal get-together in the Griffin, a lounge bar close to Renfield St Stephen's, our normal meeting place. And in June we'll be concluding with 'The Beginning', a bigger celebration. What happens in between is up for grabs ... you might want to keep visiting the website for updates or sign-up there for our eNews.

Here's a quick run down of what's forthcoming; more events will be added in due course ...

However, these events above don't cover all the Holy City activities in the coming session. They merely act as 'bookends'.

We'll also be doing some Root 66s (biblical blethers on the hoof), Travelling Circuses (working with a couple of local congregations on approaches to creating relevant liturgy), a couple of Traffic Island Slipped Discs (conversations with interesting folk who have interesting stories to tell) and maybe even a Wee Sing. And there will be more. A wee selection of the kinds

of thing we've done and will be doing follows below.

Also, Wild Goose will also be engaged in weewonderbox events, a series of organic happenings, in conjunction with the Iona Community.

**Friday 27th – Saturday 28th  
November 2015  
'Have Yourself A Needy Little  
Christmas'**

Holy City's annual Urban Retreat with Pádraig Ó Tuama will be reflecting on need and desire in the Gospel of Mark, exploring some of its narratives and incorporating storytelling, poetry and sharing from the participants.



**Sunday 29th November 2015  
Holy City: 'Oh Lonely Night, The  
Stars Are Brightly Shining'**

A reflection on solitude at Christmas-time in liturgy, poetry, music and art. Pádraig Ó Tuama & others. In collaboration with ALTERNativity.



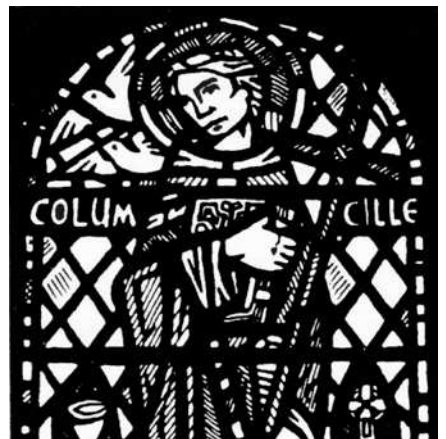
**Sunday 6th December 2015  
Root 66: People Who Walk In  
Darkness**

Biblical blethers on the hoof, with Jo Love ... at a canal near you. Darkness and light are big themes of the season, but is it true that God and good things belong only to the 'light'?



**Sunday 12 June 2016:  
Holy City 15-16: 'The Beginning?'**

A Columba of Iona liturgy.



For more details of Holy City, visit the website: [www.wildgoose.scot/holy-city](http://www.wildgoose.scot/holy-city) or email us at: [holycity@wildgoose.scot](mailto:holycity@wildgoose.scot)

# GOOSEoose

GRAHAM MAULJE

*Bits & pieces about things Wild Goose and other fine nonsense...*

## Papal honours

Two 'discerning friends of our common purpose' have had their compositions used during the recent visit of Pope Francis to the United States.

Pablo Sosa, a veteran liturgical composer from Argentina, knew the Pope when he was a boy. Both grew up in the same neighbourhood in Buenos Aires. Pablo toured Great Britain with his choir Musica Para Todas not long after the Falklands War ended, and was warmly received everywhere. Two of his songs were being sung at one of the huge masses.

Tony Alonso, a highly talented young American composer of Cuban stock, who once was our guest leader during a Music and Worship week on Iona, was asked to write a psalm setting for one of the masses. Tony is presently studying for a Ph.D in liturgical music in Atlanta.

And... if anyone wants to know exactly the bliss and consternation Pope Francis is creating, the book to read is the new edition of Pope Francis' 'Untying the Knots' by Paul Vallely. This is twice the size of its forerunner which was published shortly after Francis' election. The new edition has detailed information about the processes of reform which the Pope has initiated and the opposition and acclaim which has resulted from his new style of leadership.

## Freut Euch Und Singt

The new book of German translations of Wild Goose Songs was launched in Duesseldorf, Cologne and Darmstadt over the weekend 30th October to 1st November. The songbook contains 100 songs and its title is the title above.

As with other countries who have asked to have our songs translated, the Rhineland Church who initiated the project agreed that the work would be done by a team of translators on a co-operative rather than individualistic basis. Moderating the incredibly ambitious process was Professor Mark Burrows, a theology professor and poet from the USA who is fluent in German, lives in Bochum and is married to a German pastor. He was more than ably assisted by Uli Cyganek, Music Director for the Landeskirche in the Rhineland. Both are pictured on the right with



John, in delighted mode.

Of particular interest was Mark's decision to let the final arbiters be a group of four students, all in their twenties. If they felt the texts would be un-singable for a congregation, they had to be re-worked. This, serendipitously, was the age group which comprised the Wild Goose Worship Group in the 80's and 90's who first sang the original English language texts through a similar process of criticism and amendment.

The Rhineland Landeskirche and Strube (the publishers) are very excited about the new publication, and have remarked how the variety of musical genres, textual styles and subject matter should be of lasting value to German congregations.

We canny argue wi that!

It goes without saying that Wild Goose are similarly - if not even more - excited/ delirious/ gobsmacked/ dumfooned/ pyoorbambergascoigned, etc (delete as appropriate).

**John, Mark and Uli looking (justifiably) chuffed wi' the songbook!**

# 6 THE WHOLLY Healthy Church

*In the second of his series on Church and health, PHIL WHITE takes as his theme the notion of churches as places of healing.*

A few years ago I found this quote in an editorial in the Church of England newspaper, *The Church Times*:

The Church continues to be uneasy about the healing element in the commission it has received from Christ, perhaps because this has been interpreted rather simplistically as the zapping of a few individuals. There is consequently little attention given to the idea that churches might be places of health, where the care of a loving group, nurtured by the Holy Spirit, can sustain its members. For this to be realised, even in small part, theologians need to reflect more publicly on the human as an animal, moving away from any false division between the physical and the spiritual. (*Church Times editorial, 2009*)

In a previous job I was responsible for developing 'the health-promoting school' approach in Greater Glasgow across about 400 schools.

The model of the health promoting institution (like a school or university or hospital or workplace) emerged from a famous World Health Organisation charter – the Ottawa Charter – in 1986 where people were encouraged to think how institutions or 'settings' either promoted or compromised people's health.

The health-promoting school model was such a model and there have been a variety of models across Scotland, the wider UK and all over the world that have attempted to consider the whole school community as a context for health gain (or the opposite!).

So, in Scotland, the health-promoting school model – *Being Well, Doing Well* (2004) – a framework for health-promoting schools in Scotland – has adopted the values at the core of the Scottish Parliament – Wisdom, Justice, Compassion, Integrity – with the following main aims and key characteristics:

To promote the physical, social, spiritual, mental and emotional health and well-being of all pupils

and staff.

To work with others in identifying the health needs of the whole school and its wider community.

Key characteristics (or themes to be addressed):

Leadership and management

Ethos

Partnership working

Curriculum, learning and teaching

Personal, social and health education programmes

Environment, resources and facilities

There are similar models for a range of 'settings' such as nurseries, care homes, prisons, universities, hospitals and workplaces.

There is a real resonance in this type of thinking with the massive biblical theme of *Shalom* which considers the flourishing of relationships of many different types to be core to the Kingdom vision.

However, if you try to find examples of the 'healthy church or faith community' they tend to mean 'healthy' as in flourishing in ecclesiastical terms (or numbers!), but not so much about the *real* health and well-being of members and the wider community. They focus, in some contexts, on using churches as vehicles for health education purposes (for example, black churches in the USA, where a particular message is needing to be disseminated).

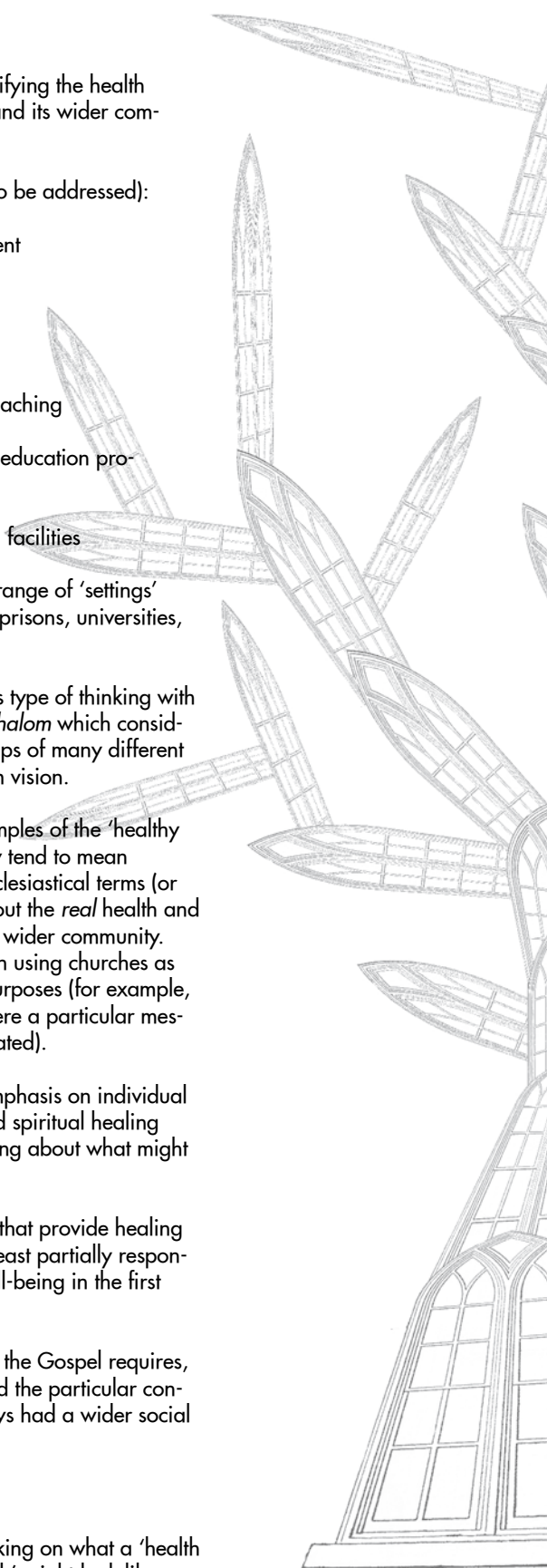
In other contexts, there is an emphasis on individual physical, mental, emotional and spiritual healing but without the context of thinking about what might cause any loss of well-being.

Indeed, I can think of churches that provide healing ministries but are probably at least partially responsible for causing the lack of well-being in the first place!

This seems to be less than what the Gospel requires, because Jesus always embraced the particular context. And his healing acts always had a wider social component.

.....

So, is there room for some thinking on what a 'health-promoting' or a 'healthy church' might look like



and what processes might lead to better health and well-being for its members, users, adherents and parishioners?

I've led workshops on this issue and have asked questions such as:

Is your church more concerned about illness and disease or wholeness and well-being?

How does the language of your corporate prayer (though liturgy, song and led-prayers) address health and healing?

Would going to your church be good for you? In what ways?

Are there any aspects of your church life that might make people's health worse?

Does your church build up dependency or inter-dependency and how is power shared and mediated?

Does your church life enable people to flourish or languish?

How easily does your church include the whole of God's people, be they young, old, disabled, having sensory impairment or learning disability or gay or straight or black or white? How well does your church community reflect the composition of the community that it is set within?

How does your church contribute to making your locality/neighbourhood more 'whole' as an agent of healing? If you are a gathered church – how do you relate to your locality?

Would you say your church is health-promoting? In what ways?

Is your church outward looking or could it be accused of navel gazing?

Think about your church as a context for promoting physical, mental, emotional, spiritual and social health. How well do you think it addresses each of these?

On a wider, political front, how actively is the church speaking prophetically and with integrity into local situations of injustice and disharmony or where local realities can cause harm to people (like damp housing, or badly designed and inaccessible physical environments)?

So what would a health-promoting church look like?

What would be its characteristics?

Maybe an interesting workshop for a church might be to look at the following:

Share ideas about what health and well-being are? Come up with some common shared understanding of what these things might be for the particular context.

Design a health-promoting church and describe the qualities it may exhibit, the style of leadership, its functions and processes, its linkages and relationships, its activities and programmes, its nurture and pastoral support, its crisis management, its protective policies, its prophetic ministry, etc.

Design the church so that it is within its local context, showing all the interfaces and relationships that it nurtures with local people?

Critique the current *practices* as compared to the 'ideal' you have developed.

Work out practical ways to put into place healthy processes and approaches.

Another linked, reflective activity might be to consider the most predominant picture or 'driver' for how your church operates (or better still compare how church members and community members perceive the church in action!).

Reflecting on such images might be helpful in identifying the resonances or dissonances between what a congregation, a set of 'users' and wider community members might reflect back.

Again, all this can be added to the fundamental question of how a 'church' enables the flourishing of its members, users and parishioners and ways that this can be enhanced.

# 8 SUMMER Of Mosaic

## *JO LOVE on how bits and pieces came together creatively over the summer of '15 in 3 parts ...*

People often ask how work comes my way. Who comes asking? How does it happen? Do I go looking? Here's how it happened with three similar, but different art projects that filled my summer.

### **No.1**

The first of these had its origin back in April as I was having coffee with friend and fellow Deacon Colin Ogilvie, Community Worker at Gowkthrapple Community Together.

Colin asked if I would be interested in enabling an art project with local people over the summer. I said yes - for the sheer joy of wanting to tell folk I was working in a place called Gowkthrapple. Irresistible!

"But what kind of art project?" Colin had an open mind, but mentioned there was a community garden worth looking at ... and so I visited and looked, and under the central wooden pagoda of the garden was a concrete slab, about 3m by 2m, just crying out to be mosaic'd!

Two design planning meetings followed in May. An assortment of eager children and adults showed up and scribbled and doodled and blethered and drank tea. We came up with a plan. It featured that fabulous community name 'Gowkthrapple' emblazoned across the iconic local housing style and a crowd of waving people, with a border featuring butterflies, stars, hearts, flowers, and words chosen by the group - kindness, fun, friendship, laughter.

Then the rainy summer came on, and actual creation time was postponed until a sunny Saturday in early July. By then we'd collected a range of old and new tiles, broken and ready. Mosaic makers of all ages hunkered down around the slab and our joint efforts saw the masterpiece take shape in a lot less time than anticipated. The mid-afternoon pizza delivery was a welcome break for a few knees!

One of the Gowkie team was Susan, a local community policewoman. One of her community police colleagues, Stuart, is a very active volunteer with an autism support charity in Airdrie.

### **No.2**

"HOPE for Autism" had also been wondering about

finding someone to enable some mosaic art! That was how project two came my way, and so in late June I was meeting Stuart and planning a much more ambitious, indoor artwork.

Six x 1m squared boards to go up along their hall wall, featuring what 'hope' stands for - 'helping, offering, providing, encouraging' - and the logos of 'hope' and of their biggest sponsor, Tesco Bank.

We planned two creating days in late July. Groups of young people and their parents and carers came along for a morning or afternoon, assisted by teams from Tesco Bank. At lunch each day, Stuart shared the story of HOPE and gave us a talk about autism, which for me was a huge bonus to my time there.

Back at the mosaic boards, I was amused to sense the terror of the Tesco gang at being expected to draw anything. This quickly dissipated at realising the only person who would be drawing anything was me. All they had to do was muck in with putting the tile pieces where my guiding lines in the cement showed!

Supervising two or three boards at a time had its challenges, though, and one over-eager team rushed ahead and managed to do a section of tiling in the wrong colour before I spotted it! It wasn't long before those who teased the mistake-makers were doing exactly the same thing themselves!

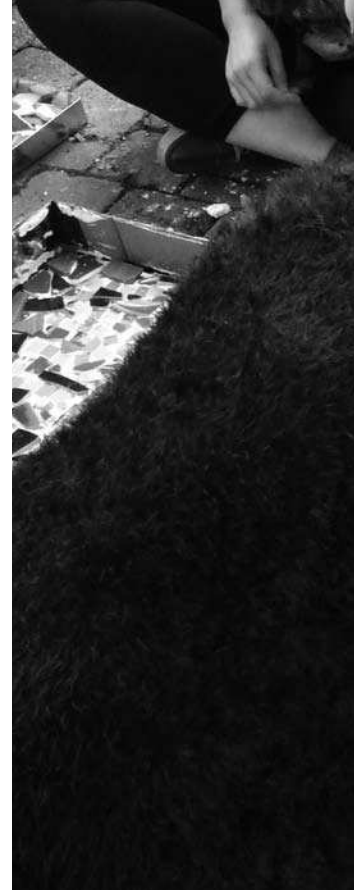
But how kind and forgiving a medium to be working in. Pick off the tiles and wash them, redo the cement, start again with the right colour, and no-one would ever know it's take two!

### **No.3**

Alongside these requests and responses, a third came my way from Possilpark Church, initiated in May by their minister Linda Pollock - could I come and do 'something arty' with the children's Summer School? Something to replace a few tired banners in the sanctuary, ideally. As mosaics were on my brain, I suggested paper mosaics on canvas boards. But, on what theme?

Our first idea was to create four 'snapshots' depicting different aspects of Jesus, but discussion reshaped and shifted the focus to four snapshots of what Jesus asks of us, and we chose - engage in deep conversation (the woman at the well); be childlike ("unless you become like children"); demonstrate your devotion (the woman who anointed Jesus); step out with courage (Peter walks on the water).

So I spent four gluey, itty bitty Sunday mornings with



JO LOVE





the children and teenagers of the congregation.

With painstaking patience, they learned that mosaic is a finer art than just picking up paper shapes and sticking them anywhere!

The more the pictures 'emerged', the more the excitement grew. Inquisitive adults, coming to see our progress, stood back from the boards and admired with increasingly surprised tones! It's amazing what teeny tiny pieces of scrap paper can become.

Just occasionally, all the pieces do fall into place and the big picture makes perfect sense!



JO LOVE

## 'The Landscape of Ancient Tales'

**A desert retreat in South Sinai  
7th-14th April 2016**

**led by Jo Love**

The ancient tales of the Bible... should they be swallowed whole? Sampled with caution? How much is a healthy dose? Just how digestible are they? What kind of nourishment do they really provide?

In the beautiful, harsh landscape from which the Bible comes, Jo will be leading times to ponder, chew on, delve into and play with some of its stories, getting inside them and letting them get inside participants' lives, carrying them from times of creative interaction and living with them in the deep desert silence.

The days will have a rhythm of rest time, worship

time, story exploring time, walking time, campfire time, with the spacious desert silence and solitude at the heart of each day.

The Retreat will be based in a remote and beautiful desert valley where participants will live simply and sleep out each night under the stars.

The programme will draw upon South Sinai's long history of Biblical association to its centuries of being cherished as a place of refuge for the early Christian Desert Fathers and Mothers.

Jo has a longstanding passion for 'being less precious with the Bible so that it becomes more precious', a passion both feeding and fed by encounters in her very varied working life. Perhaps even longer standing is her love of the desert, a yearning first fully 'answered' by her week in South Sinai in October 2013. Surpassing all expectations, Jo holds it as one of the happiest weeks of her life.

*Enquiries & booking information:*

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# IF ...

*A new song dealing with the plight of refugees, with echoes in the experience of the Holy Family, not long after Jesus' birth. Perhaps of some relevance in this season and beyond...*

1.  
If my name was Mary  
(just sixteen with a child)  
forced to flee my country  
(failing state turning wild)  
would you find a place for me?

2.  
If the town I came from  
once had been occupied  
by your nation's soldiers  
at whose hands my dad died,  
would you find a place for me?

3.  
If your nation's air force  
dropped their bombs on my street  
on the wrong presumption  
that was where rebels meet,  
would you find a place for me?

4.  
If I'd learned your country  
saw and heard of our plight  
but remained persuaded  
we were wrong, you were right,  
would you find a place for me?

5.  
If the boat I paid for  
was unfit to set sail  
and if seeking refuge  
was now certain to fail,  
would you find a place for me?

6.  
If my name was Mary  
(just sixteen with a child);  
if his name was Jesus...

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# M & C's Farewell To Glasgow

***JO LOVE on  
two lovely Holy  
City friends  
who have  
moved over the  
Border and too  
far away. And  
also MAGGIE  
LARKIN and  
CAROLINE  
SPRATT in their  
own words...***

As Holy City enters its 'Gap' year, we have also been feeling the gaps in the Planning Group, with two dear and long-standing members moving away to new adventures. Maggie Larkin and Caroline Spratt have been part of the team since the earlier days of Holy City.

Maggie and her husband John retired last summer and – with their children and grandchildren living in Poole – they began to consider a move south, rather than continuing to make the three journeys every year to visit. So earlier this year the decision was made, and the sale of their home in Old Kilpatrick happened remarkably quickly.

They are staying with family while the purchase of their new home is finalised. Recent communication have reported the relishing of a fish supper by the sea! We get the feeling it's a very happy retirement.

Caroline let the cat out of the bag in late July, with her big announcement of having been offered and accepting a new job – a permanent position as a lecturer in health psychology at Liverpool John Moores University, starting in October.

What a wrench to leave Edinburgh after nearly 20 years, but we're assured that friendly faces appearing in Liverpool will be welcome.

Caroline and Chris's house-buying has been a lot less smooth than Maggie and John's, but is now progressing, and we also hear that Caroline's new colleagues are "mostly lovely!"

Here are testimonies, in their own words, about the Holy City part of the lives that they leave behind...

## **Maggie remembers ...**

"I joined a pilgrimage group from Dumbarton Presbytery led by Rev Fred Booth in June 1987 on a stay at Iona Abbey. On that fantastic week I met pupils from Govan High School and stayed in touch with a group of them. They came to visit on a few occasions and, as time went on, two went back to Iona on a work week and they invited me to 'Last Night Out' at Anderston Kelvingrove Church.



I went along and realised that this was my type of thing! As the Mum of two primary school children it wasn't easy to attend as frequently as I'd have liked.

Much later, in 1996, I joined another group going to Iona Abbey for the week. I was then determined to take a group from my own Church and we visited in 1997, and again in 2000, both times staying at the Mac. In 1998 & 1999 I went on my own.

At home, I encouraged others to attend the Last Night Out events at Renfield St Stephens and the Big Sings at St Mary's Cathedral. When John Bell asked if anyone would be willing to be part of the Holy City planning group, I told him that I had received a lot from these events. I said that if I could help other people experience just a wee part of something similar it would be a great privilege to be part of the new project.

So I went along to an evening in Glasgow for that first meeting ... and the rest is part of an amazing journey where I have had some of the most "Wow!" factor glimpses of God's kingdom here on earth.

It has been a most privileged and humbling experience to journey with the Holy City planning group and I thank God for that."

## Caroline remembers ...

"I first went to Iona for the Youth Festival in 1993 and was very taken with the worship and ethos of the Iona Community. The week was led by an array of colourful characters including Alison Adam and Mairi Munro.

My second trip to Greenbelt was a month later and we all made a point of attending every Wild Goose worship event (which became a sort of reunion for the Iona week).

The following year I went again to the Youth Festival, the resident band for which was Lies Damned Lies, and again the worship involved Alison and Mairi (among other members of the WGWG/ Wild Goose Worship Group).

It was a formative time for me – and every Greenbelt throughout the 90s I attended all WGWG events and became very used to being lulled almost to sleep by John Bell's lilting tones, WGWG worship generally being from 11pm to 1am.

Oddly I never made it to their morning sessions!

It was a bit of a no-brainer really to come to Scotland for university (much to my parents' disappointment – 400 miles was a bit far in their opinion).

I never made it to Last Night Out, as Glasgow seemed a ridiculously long way to come from Edinburgh (shurely shome mishtake, Mish Monneypenny - ED) on my own on a Sunday evening, plus I had other commitments as a busy student. But when I settled in Edinburgh I decided I wanted to get more involved with the WGWG and, at Greenbelt 2001, asked Alison Adam how I might go about this.

To my horror she said the group had disbanded, but I might like to come along to this new event called Holy City, as they were thinking of putting together a planning group of interested people to help run this.

I went along to the first Holy City, approached a slightly dishevelled-looking man called Graham Maule to ask about joining the planning group, braved being dropped off in the middle of Charing Cross junction by some colleagues, and made it to a kitchen table near Kelvinbridge in Glasgow's West End.

I was greeted by soup, bread, tea, biscuits, and all the familiar faces I'd spent years singing along with at Greenbelt. I joined the planning group for a trial period of 3 months in November 2001 and the rest is history...

Holy City has seen me through heartbreak and joy, and has certainly changed my perceptions and misconceptions about the world and its many and varied inhabitants. Somewhere along the line I managed to recondition myself not to fall asleep at the sound of John Bell's voice...! Sadly though the journey is currently in hiatus, as I am lured to Liverpool by the holy grail of academia – a permanent lectureship."

.....

Maggie and Caroline go with our deep gratitude for all their laughter, wisdom, daftness, insight, coffee making, tin whistling, singing, teamwork, friendship and love.



## eNemY OF APaThy



WILD GOOSE COLLECTIVE & HINBA

### NEW TITLES

**ENEMY OF APATHY - Wild Goose Collective & Hinba**, CD: £10.99 (2015)

*Enemy Of Apathy* is the latest recording from the Wild Goose Collective. It's also about twenty seven years late. It's not that we never wanted to record the songs; it's just that we never got round to it. In the period 1987-1989 - when we were publishing the first three Wild Goose Songs volumes hot on the heels of each other - our then singing group The Wild Goose Worship Group were only able to record two CD selections as opposed to three.

However, since several of the songs in *Enemy Of Apathy* have never gone out of currency, and as some are enjoying a second wind, we thought it appropriate to make a collection of those which have not, in the main, been hitherto recorded on other albums.

The songs are a selection from our second Wild Goose Songs volume, *Enemy Of Apathy*, and deal with the seasons of Lent, Easter and Pentecost.

As ever, it is not our intention to give the definitive performance, but rather to make a sound which others can

emulate. Pristine choral tone, perfect enunciation and flawless vowels have their place in the performance music of the church. But the worshipping community is also called upon to praise its Maker, and it is for this purpose that we first shared and now share again these songs.

While most of the tracks involve the whole Collective, four feature a fine wee ensemble called Hinba, who have taken the songs and interpreted them in their own, distinctive style.

.....



And just published in Germany for the interest of our dear friends in that and other fine German-speaking nations...

**FREUT EUCH UND SINGT - Wild Goose Songs from The Iona Community (Glasgow & Iona) - John L. Bell, Graham Maule & others; Mark S. Burrows**

(editor). Book: £10.00.

German translations of 100 Wild Goose songs, for one to four voices, some with piano accompaniment and original English texts. Commissioned by choral groups from the Protestant Churches in the Rhineland, and edited by Mark S. Burrows.

This is the first major collection of German translations of Wild Goose songs, including *We Cannot Measure, Take This Moment, Inspired by Love & Anger* and *The Summons*.

It will also be available in the UK from the Wild Goose Resource Group ([www.wildgoose.scot](http://www.wildgoose.scot)) and from the Community's bookshop on Iona for German speaking visitors to the island.

The book is an import, published by Strube Verlag GmbH, Munich.

.....

Check out the new Wild Goose website for Special Prices on some of these materials:

**[www.wildgoose.scot](http://www.wildgoose.scot)**

*The esteemed DR. JOHN BELL continues to dispense timely and insightful wisdom on common liturgical maladies with a deep discernment and regularity (on all counts) that defies description...*

## Spiritually speaking

Dear Dr Bell,

*I have composed a song under the influence of the Holy Spirit and am keen to have it published. Can you assist me in my quest?*

*Yours especially.*

*Ivor Songlyne,  
Chirping-in-Tyne,  
Noteworthyington.*

.....

Dear Mr Songlyne,

Thank you for sending me your song. I think I must have the original as there are cocoa stains on the manuscript. Your tune suggests that either the Holy Spirit is atonal or you have forgotten to put in a key signature - I think it should be F# minor - but I could be wrong. I am deducing this from the last chord, but as some blackcurrant jam is sticking to the bass clef, it is difficult to be definitive.

As to the text, let me try to type what you have handwritten. I think this, or something like it, is what you have written.

God has blessed me, me me me.  
I want everyone to see, see, see,  
and Jesus and the Holy Spirit too  
which makes three.  
I am as happy as a bumble bee bee.

It is, as you may know, an ancient Celtic tradition to mention the Trinity in religious verses, which makes your third line very fetching. However as one who lives within spitting distance of the establishment in which Sir Alexander William Smith began the Boy's Brigade, I

wonder whether the last line might be seen as a slur against that splendid organisation for young men which is commonly referred to by its initials.

In short, Mr Songlyne, you have come a long way and I hope you go much further.

Yours sincerely, etc.

PS Please send all future divinely inspired verses to the Poet Laureate.

## Finger Food For Thought

Dear Dr Bell,

*I have a friend who is tone deaf. She asked if I could help her and I immediately remembered hearing you once speak of how sticking a finger in your ear can be of assistance. Does my memory serve me correctly?*

*Yours in anticipation*

*Florence Nightingrook (Miss),  
Middlesax.*

.....

Dear Miss Nightingrook,

Your memory is not at all defective. But mine possibly is.

I do remember somewhere speaking about the 'finger in the ear' method. But I am sure it was a warning against, rather than an encouragement in favour. I think I was told how in Billericay there was once a veteran anglican chorister who thought that she might better keep on pitch by covering her right ear with her hand. This enabled her to hear internally the sound she was making, while her left ear listened externally to the sound everyone else was making.

However, having drunk one glass of sherry too many before a particular choir practice, the dear lady forcibly stuck her index finger into her right ear to completely block out any extraneous noise. Being a woman of no mean strength, her digit disappeared up to the knuckle. She was unable to dislodge it and had to be taken to the Accident & Emergency department of the local hospital where a surgeon decided that the best procedure would be to cut off the said index

finger which had become enlarged due to her exertions. Two days later it became reduced to its normal proportions and fell out of her ear during a sneezing fit.

She took her finger to the hospital hoping to have it sewn back on. But when the surgeon saw that her ear was now severely misshapen and sported a large cavity which refused to close, he stuck her finger back into the ear, this time with the nail pointing outwards.

After her death, her decapitated head was pickled in formaldehyde and placed in the anatomy museum of Cambridge University where it can be seen by students in the departments of Audiology and Digital Studies.

I don't know if this answers your question, but it's quite an interesting story.

Yours, ever on pitch, etc.

*Do you have any questions for the Doctor?*

*Can he offer help and (in)appropriate remedies for your liturgical symptoms?*

*Do write to the Doctor: c/o GOOSEgander at the contact address on page 2.*



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- Ways to financially support the WGRG
- The Iona Community
- A free copy of GOOSEgander sent to a friend (please append their address)

### WILD GOOSE RESOURCE GROUP,

c/o Iona Community, 4th Fl., Savoy House, 140 Sauchiehall St., Glasgow G2 3DH.

T: 0141-332-6343;

F: 0141-332-1090;

E: [wildgoose@wildgoose.scot](mailto:wildgoose@wildgoose.scot);

Web: [www.wildgoose.scot](http://www.wildgoose.scot);

[www.holycity-glasgow.co.uk](http://www.holycity-glasgow.co.uk)

A selection of open Wild Goose events during the Spring of 2016.

Local contacts in brackets, otherwise details can be had from the WGRG office,

0141 332 6343

wildgoose@wildgoose.scot

[www.wildgoose.scot](http://www.wildgoose.scot)

[www.holycity-glasgow.co.uk](http://www.holycity-glasgow.co.uk)

## January 2016

### 3rd: NOWHERE.

Holy City's 'Root 66' biblical exploration takes a wee festive/ New Year break.

### 13th-17th: LIVERPOOL, Sandymount Retreat House

'A Gift for Modern Times'. John Bell leads a retreat which looks at aspects of the ancient Celtic tradition, and finds out what we can learn from those who went before us (0151 9244850, info@sandymountretreats.org.uk, www.sandymountretreats.org.uk)

### 30th-31st: LEEK, Staffs, Trinity Church

Workshop and Big Sing led by John Bell. Details tbc. (Richard Pope, 01538 383090, r.pope090@btinternet.com)

## February 2016

### 13th: EPSOM, Ruxley Church, Rixley Lane, Ewell, KT19 0JG

'Celebrating the Church's Song'. John Bell leads workshops on songs for Lent & Easter and Rediscovering the Psalms. 10:00 am - 4:00 pm. Cost: £15, includes ploughman's lunch. See contact for bookings (Ruxley Church office, Tues-Fri 9-11.30am (020 8394 1081); or Anne & Brian Cockram (020 8397 5809; www.ruxley-church.org.uk)

### 14th: EPSOM, Stoneleigh Methodist Church, Stoneleigh, KT19 0RT

'Big Sing'. Morning worship at Ruxley Church (10.00am) will be followed by an afternoon Big Sing, part of the 'Celebrating the Church's Song' weekend in Epsom. 2:00pm - 4:00pm (Denise Gould, 020 8393

2155; www.stoneleighmethodist.church )

### 15th-19th: RADSTOCK, Bath, Ammerdown Centre

'The Engaged Spirituality of Jesus'. In this retreat we will reflect on what fed the spirituality of this incarnate, rooted saviour in the hope that we might find some clues as to how we can nourish ours. Led by John Bell (www.ammerdown.org, 01761 433709, admin@ammerdown.org)

### 29th: LONDON, Westminster Central Hall

'Flourishing Ageing', a service of celebration - explorations of growing older and the vocation of age (Rachel Walker, Methodist Homes, 07528 184169, rachel.walker@mha.org.uk, www.mha.org.uk)

## March 2016

### 6th: GLASGOW (tbc)

Holy City's 'Root 66' biblical exploration (www.holycity-glasgow.co.uk; graham@holycity-glasgow.co.uk)

## April 2016

### 3rd: GLASGOW (tbc)

Holy City's 'Root 66' biblical exploration (www.holycity-glasgow.co.uk; graham@holycity-glasgow.co.uk)

### 9th: PENRITH, St. Andrew's Church

10am-4pm. Enjoy a full day with John Bell, including psalms, and songs from the Iona Community, aimed at all involved in music and worship,. Entry by ticket only - to be purchased in advance. Cost: £15 (Joan Gor-

don, RSCM, 01768 352980, geoffandjoangordon@btinternet.com)

### 10th: MILTON-U-WYCHWOOD, Wychwood Library

John Bell gives a Montgomery Trust Lecture on 'The Faces of God'. 7pm (David Soward, Wychwood Circle, 01993 830848, david.soward@gmail.com)

### 12th: HULL, Holderness Road Methodist Church

An evening exploring mission and worship with John Bell, hosted by South Holderness Methodist Circuit (Jean Gray, 01964 622500)

### 13th-15th: RIDING MILL, Shepherd's Dene Retreat House

'Changing Gear' - in this retreat with John Bell, we will look at the anatomy of change and of resistance, identifying ways in which people, including ourselves, can understand and enable change to happen (01434 682212, www.shepherdsdene.co.uk)

### 16th-17th: HADLEIGH, Suffolk, St. Mary's Church

John Bell leads sessions on scripture in music & worship, including 'Rediscovering the Bible', 'Why Do God's People Sing?' and 'Psalms, Hymns & Spiritual Songs' (David Atkins, 01473 822535, atkins.d@hotmail.co.uk)

