

July 2020 Magazine

Rector

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The cover photo is of Bernard Mizeki. See p.7 for information about his life

*All Saints Scottish Episcopal
Church*

Drymen Road, Bearsden



Dear Friends

We have now entered a period of the year referred to as Ordinary Time. I was commenting to someone recently that this particular Ordinary Time is far from ordinary, and I was rightly chastised. Ordinary Time is the period in the churches year when we are without any of the great festivals. Until Christ the King on the last Sunday of the liturgical year we are bereft of either a counting down to a festival or celebrating for 40 days after one. Instead we remember that God is with us through all things, not just the grand celebrations. God is with us in the mundane and banal, God is with us in the waking up to yet another day of lockdown, and God will be with us as we maybe begin to venture out more as lockdown eases. As the psalmist wrote:

Where can I go from your Spirit?
Where can I flee from your presence?
If I go up to the heavens, you are there;
if I make my bed in the depths, you are there.
If I rise on the wings of the dawn,
if I settle on the far side of the sea,
even there your hand will guide me,
your right hand will hold me fast.

Psalm 139:7-10

One day once more we will get on an airplane and head off to some distant shore that our ancestors would never have dreamed of visiting. God will be there as much as God has been with us during these days. One day our grandchildren or great-grandchildren may think nothing of taking a trip into space, and God will be there also. One day we will once more gather together within All Saints and sing God's praise, and God will be there, just as God has been with us in these days when we have been apart. For now we continue to gather apart, some of us can see each other through the wonders of the internet, others can't, yet the gathering is still there, is still real in the presence of God who is with us all wherever we may be.

This is the prayer which we use on a Sunday morning when we light our Gathering Candle:

God of the present, the past and the future, your Light shines upon all people everywhere, as this candle shines in this place may your Light shine in our hearts and lives and your Spirit unite all your people in this act of worship. Amen.

Blessings *Kirstin*

Pastoral Visiting

Under phase 2 of the easing of lockdown it is now possible for limited pastoral visiting to take place. Such visiting cannot take place within homes but must take place outside observing social distancing rules. Limited hospital visiting can also now take place, only to those who are critically ill and only as long as the hospital is also happy for such a visit to take place.

Please let the Rectory know should you wish a visit.

Reopening of Churches

You will be aware that The First Minister has announced that churches may open for private prayer only, from 29th June as long as they adhere to the continuing restrictions. The Scottish Episcopal Church have issued guidelines as to how churches might open, the vestry has reviewed those guidelines and do not feel it possible for All Saints to open at this time. I know this may come as a disappointment to some, however safety of everyone must remain paramount. As we move towards phase three we hope that the guidelines will be less stringent and allow for some degree of opening the building. It would help the vestry in that planning to know who might be willing to help steward the building when that comes about. Stewards must be individuals who do not fall within the Scottish Governments list of individuals who are are greater risk should they contract the virus. If therefore you would be willing to steward at All Saints for a period of two or three hours could you please contact John Brooker or the Rector indicating which day and time you might be willing to steward, training will be given and the relevant PPE will be provided.

A New Bishop

Bishop Kevin becomes our bishop on Wednesday 1st July, each evening at 6pm from Wednesday 24th June till Tuesday 30th June the Litany, enclosed, will be prayed from the Rectory, you will be able to join via zoom should you wish. If you are using it yourself at home you may wish to light three candles, one for the diocese of Argyll and The Isles, one for this diocese and one for +Kevin himself.

It is not clear at present as to whether there will be a service of welcome for +Kevin at this point, regardless of whether or not that takes place there will be a service of welcome at a later date.

A BRIEF HISTORY OF THE CREEDS IN THREE PARTS

• PART 1: THE BEGINNINGS

The simplest statement of faith we can make is, 'I believe in God', but these words can only be the start of a journey, for we need to know for ourselves what kind of God it is that we believe in. It is not that we believe in God that makes

us Christian, it is that we believe in God in Trinity. From Peter's declaration that Jesus is the Messiah to the centurion's cry as he looks upon the Crucified Christ, from Saul's conversion to the Doxology which we find at the end of Jude's epistle, confessions of faith are peppered throughout the New Testament. Although credal statements can be seen in the pages of the New Testament it is believed that there was no common credal statement. Rather, different situations in different churches had different confessions of faith for their gathering and situation. They were more about refuting differences than declaring something that everyone agreed with in the context of the wider faith. The Creeds were later written, partly to defend the Church from the false teaching of Ebionites, Docetists, Gnostics and the Monarchians (Dynamic and Modal), and partly to teach the faith. Of the many Creeds that were written during those centuries it was The Apostles Creed, The Nicene Creed and The Athanasian Creed which were later adopted by Churches. The Athanasian Creed has now fallen out of use, The Apostles Creed is used now only rarely, and mostly during Evensong, The Nicene Creed continues to be both used, for Eucharistic worship, and debated. That continued debate has meant small changes down through the years to a Creed that was written in 325 AD in response to a particular heresies, but I am jumping ahead.

As heresies sprung up and misunderstanding grew, clarifying what Christianity was became a top priority and most of the writings of the early Church fathers deal with trying to solve the problems that had arisen from the concept of salvation, the place of Mary, eternal damnation, the resurrection, but mostly trying to unravel the mystery of The Trinity. Ignatius of Antioch, who died circa 110 AD wrote:

Close your ears, then, if anyone preaches to you without speaking of Jesus Christ,
 Christ was of David's line,
 He was son of Mary;
 He was truly born, ate and drank;
 He was truly persecuted under Pontius Pilate;
 He was truly crucified and gave up the ghost in the sight of all heaven and earth and the power of the nether world.
 He was also truly raised up again from the dead, for his Father raised him;
 and in Jesus Christ will his Father similarly raise us who believe in him, since apart from him there is no true life for us.

Early Christian Writings: The Apostolic Fathers
first translated by Revd William Wake 1693, ed Andrew Louth

These statements are instantly recognisable to us and much of what Ignatius wrote was later echoed in the Creeds that are familiar to us. Being a Christian during the second and third centuries was not easy, arrest and execution were frequent. Most of the opposition to Christianity was nothing to do with the concept of The Trinity, as multi-faiths were followed, many gods were worshipped. This sect was dangerous because it wanted to topple the social-economic structure. However these clashes between different ideologies within the Church often ended up focusing on The Trinity, because the concept was so different from anything that had come before. Justin Martyr who was executed c. 165 AD found himself being denounced by the philosopher Rusticus and said:

I have endeavoured to make myself acquainted with all doctrines, but I have given my assent to the true doctrines of the Christians, whether they please the holders of false beliefs or not. ... We religiously profess ... in whom we believe, one God, existing from the beginning.

A New Eusebius 2nd edition ed James Stevenson

When Justin refused to turn from Christianity and offer sacrifice to the Roman gods, he was martyred. While there were other such instances of this The Creeds came more from internal disagreements and heresies. A Rule of Faith grew and was taught being endorsed by Church Father's such as Tertullian of Carthage died c. 220 AD, wrote in his treatise of 203 AD:

The rule of faith is that rule by which we believe that there is one, and only one God and He the creator of the world, who by his word coming down in the beginning brought all things into being out of nothing; and that this Word, called his son, appeared in the manifold wise in the name of god to the patriarchs, made his voice heard always in the prophets, and last of all entered into the Virgin Mary by the power and Spirit of god, was made flesh in her womb and was born from her as Jesus Christ, thereafter proclaimed a new law and a new promise of the kingdom heaven, wrought wondrous deeds, was nailed to the cross and rose, again on the third day was taken up to heaven and sent in his place the power of the Holy Spirit to guide believers and will come again in glory to take the saints into the enjoyment of life eternal and the celestial promises, and to condemn the impious to everlasting fire, both parties being raised from the dead and having their flesh restored.

De praescriptione haereticorum (Concerning an Injunction on the Heretics)
 trans Bindley 1914

Throughout those early centuries many teachers and leaders made statements of faith, which were used by others, but there was still no universal Creed. The history of the Creeds themselves could be said to date from Hippolytus of Rome c 170-236AD. He describes Baptism in terms of statements of faith. of belief in God, Father, Son and Holy Spirit, stating that it is only after these professions are made that someone can be baptised and called Christian. Which could be argued, and indeed was, is at odds with what happened with Philip and the Ethiopian Eunuch in the book of Acts chapter 8. Also at this time a bias in favour of set forms of worship was making itself felt, prayers of the Church were, for the first time, being set down in writing and credal formulae, and it became increasingly clear that to counter the teaching of heretics a credal statement was also needed. The first Long Creed (the term used for liturgical creeds) was possibly written shortly after this time although it is not until 339 AD that we have our first record of it. The Creed has come to be known as The Old Roman Creed and it contains many items which are instantly recognisable to us. Creeds almost identical to The Old Roman Creed were also being used in Milan, Aquileia and other areas.

The Old Roman Creed

I believe in God, the Father almighty;
and in Christ Jesus His only Son, our Lord,
who was born from the Holy Spirit and the Virgin Mary,
Who under Pontius Pilate was crucified, and buried,
on the third day rose again from the dead,
ascended to heaven,
sits on the right hand of the Father,
from where he will come to judge the living and the dead;
and in the Holy Spirit, the Holy Church
the remission of sins, the resurrection of the flesh.

The Apostles Creed comes from this family of Creeds and gets its name from the early churches belief that each of the twelve Apostles, filled by the Holy Spirit, contributed a clause to it. We cannot be certain where it originated from but it most probably spread and grew in wide usage from an area in south-west France via the influence of the Frankish-German King Otto I, who started the restoration of the Holy Roman Empire between 960-1073 AD. The Apostles Creed is the only Creed affirmed by both the East and the West, and by reformed and catholic traditions.

The Athanasian Creed, which you can find in the Scottish Prayer Book, has no connection with St Athanasius and dates from the second half of the fifth

century, again originating in southern France. Like all Creeds it was originally used as a preparation for Baptism. However unlike others it continued to be used in that way for many generations, before being read only on Trinity Sunday and then dropping out of usage during the last century. This Creed goes to great lengths to underline the equality of the persons in the Trinity and the unity of those persons.

In the next magazine I will explore the controversies that influenced the forming of the Creeds, before having a closer look at the Nicene Creed in the final part.

ST JAMES - 25TH JULY

St James, James the Great as opposed to James the Less, son of Alpheus or James the Just, brother of Jesus. James, as I said a couple of weeks ago in church, is the only apostle whose death is written of in the book of Acts. This James, brother of John, one of the sons of thunder, was to become known as the patron saint of vets, tanners and oyster fishing to name but three and among other countries of The Philippines, Mexico and probably most famously, for us in Europe at least, Spain. How St James becomes associated with Spain is quite a story and probably requires disengaging our post Reformation, post enlightenment brains for a moment.

After the events recorded in the Acts of the Apostles, in which James gets his head chopped off by Herod Agrippa, James's body is gathered up, by angels, who then place it in a boat and set it to sail unattended, without a rudder all the approximately 2,700 nautical miles to the Atlantic coast of Spain. When the boat washed up on the shore a massive rock encased his remains. A bit too farfetched? Well there is another version, in this one James' remains are transported for some unknown reason, this time not by angels but by some disciples, to Spain. (Later traditions have added to the story suggesting James went to Iberia to preach and then returned to Jerusalem where he was martyred, however there is no reliable accounts of any such preaching journey.) A little while later, in 844 to be exact, St James miraculously appeared on a white horse during a battle and helped the Christian army to defeat the superior forces of the Emir of Córdoba and his remains are then discovered and the shrine at Compostela is established as a place of pilgrimage to give thanks to God in sending James to help them win.

Even if the accounts of how James' body got to Spain are ones we are uncomfortable with, it cannot be denied that Compostela has become a favoured place of pilgrimage and that is down to its association with James and his close relationship with Jesus. In fact James' symbol is the scallop shell which in turn is now a recognised symbol of pilgrimage even if not in Spain.

Next year the Scottish Episcopal Church is having a year of pilgrimage, yet in some small way I think we are already in it. Finding God in places we did not think of looking before, discovering God's testing and finding God strengthening and renewing us through it.

God of our pilgrimage be with us during our journeys and bring us safely to the destination you have set before us; with the Holy Spirit as our guide and Jesus as our constant companion. Amen.

BERNARD MIZEKI

Bernard Mizeki (pictured on the front of this magazine) was born in what is now Mozambique in c. 1861, but found his way as a young man to Cape Town, where he was educated by the Society of St John the Evangelist (commonly known as the Cowley Fathers), and eventually became a Christian and was baptised. He was recruited by Bishop Knight-Bruce for the work of Christian mission that was just being initiated in central Africa. As well as his zeal for the Christian faith, his prodigious linguistic skills (he spoke at least eleven languages) would be a valuable asset to the Church as it entered unknown lands.

As so often happened with Christian missions during the nineteenth century, and at other times, European imperialism complicated and compromised their efforts. In this case, it was the British South Africa Company of Cecil Rhodes (whose statue is about to be removed from Oriel College, Oxford), and his mercenaries, with the tacit compliance of the United Kingdom government which had entered what is now Zimbabwe, entered duplicitous contracts with local rulers, and exploited tensions between different population groups, with the view to seizing control of the land and its resources. When friction escalated into open warfare, Bernard Mizeki was recalled from his station for his own safety. Recognising that his converts were equally in peril, he refused to leave them, and was murdered about 18 June 1896.

It is important that we remember Bernard Mizeki, and many others like him, whose conversion to Christ, and work of Christian mission cost them their lives. But we need to recognise that there is more to it than that. Their Christian allegiance associated them with the forces of imperialism, and made them appear traitors to their own people. We are having to face in our day the reality that the European empires were far from benign, but exploitative and oppressive, and that this has enduring consequences. Slavery and the slave trade, which brought Britain immense wealth, blighted the lives of those enslaved and their families, and destabilised and impoverished communities haunted by traders and their agents. Similarly, exploitation of labour, extraction

of minerals, and land deprivation for commodity agriculture created long-term poverty while bringing wealth to the colonial powers. The issues of racism we face in our society today are the legacy of this.

We rightly give thanks for the witness of Bernard Mizeki. But we need also to ask ourselves, Who killed him?

Rev Canon Dr Nicholas Taylor, Rector of St Aidan's, Clarkston.

ANTI-RACISM ACTIONS - FROM THE DIOCESE

"I give you a new commandment, that you love one another. Just as I have loved you, you also should love one another."

John 13:34

Know

Racism intersects with many forms of discrimination, hatred and prejudice – ableism, ageism, antisemitism, homophobia, Islamophobia, misogyny, transphobia, xenophobia and others.

Make your anti-racist activism intersectional, too.

"Prejudice is a burden that confuses the past, threatens the future, and renders the present inaccessible."

Maya Angelou

Learn

Understand the history of racism, colonialism and slavery and the fight for civil rights and social justice in Scotland and the world. The events happening now are not isolated incidents – they fit into the larger patterns of systemic and structural racism.

For the UK perspective, research the Notting Hill Riots, the Bristol Bus Boycott, the Mangrove Nine, the MacPherson Report, the Grenfell Tower Fire, the Windrush Scandal. Follow up on your findings.

Read

- Me and White Supremacy by Layla F. Saad
- Girl, Woman, Other by Bernardine Evaristo
- How to Be an Antiracist by Ibram X. Kendi
- I Know Why the Caged Bird Sings by Maya Angelou
- Natives: Race & Class in the Ruins of Empire by Akala
- Just Mercy by Bryan Stevenson
- Brit(ish): On Race, Identity and Belonging by Afua Hirsch
- So You Want to Talk About Race by Ijeoma Oluo
- Why I'm No Longer Talking to White People About Race by Renni Eddo-Lodge
- White Fragility: Why It's So Hard for White People to Talk About Racism by Robin DiAngelo

- I'm Still Here: Black Dignity in a World Made for Whiteness by Austin Channing Brown
- Holy Troublemakers & Unconventional Saints by Daneen Akers

Educate

Spread awareness through listening and helping actively – respect and amplify the voices of minority ethnic creators, educators and activists. Believe their experiences and speak up when family and friends make racist remarks or jokes. Teach your communities to acknowledge privilege and celebrate diversity.

“In a racist society, it is not enough to be non-racist. We must be anti-racist.”

Angela Y. Davis

Volunteer

Act locally – racism isn't a problem in another country. Are you able to volunteer and donate to organisations that are doing anti-racist work near you?

- Scottish Refugee Council (scottishrefugeecouncil.org.uk)
- Coalition for Racial Equality and Rights (crer.org)
- respectme, Scotland's anti-bullying service (respectme.org.uk) and their campaign Choose Respect (chooserespect.scot)
- Show Racism The Red Card (theredcard.org/scotland)

“To bring about change, you must not be afraid to take the first step. We will fail when we fail to try.”

Rosa Parks

Demand justice

The act of acknowledging privilege and understanding our relationship to systemic racism is hard. Start small and hold yourself to account. We have grown in a society shaped and designed by white supremacy; challenge your worldview and question the structures that have benefitted you inequitably. Sign petitions and contact your elected representatives and community leaders.

“Justice is what love looks like in public.”

Cornel West

REFLECTIONS FROM BISHOP KEVIN **My Manifesto for the Diocese of Glasgow and Galloway**

Dear Friends,

I believe in God.

I believe in the Scottish Episcopal Church.

I believe in the Diocese of Glasgow and Galloway.

And that is why I have responded to what I believe to be God's call discerned with and through the College of Bishops, to come to the Diocese of Glasgow and Galloway.



Faithfulness is my strategic plan as I move to the Diocese of Glasgow and Galloway. Faithfulness is an old-fashioned word but at the electoral synod meeting, attended by the whole College of Bishops, during the group work it was the word faithfulness, that summarised my experience of that group and the whole electoral process in Glasgow and Galloway.

Faithfulness of the people who turned out for electoral meetings on a Saturday. Faithfulness they described in how, often, small congregations meet on Sundays for worship. Faithfulness they described as their experience of God. Faithfulness of God shown in their yearning to be better disciples of Our Lord Jesus Christ and to live ever more closely with Him. Faithfulness to share their real experience of knowing, feeling, God is with us.

God's faithfulness to us we see in the life, death, and resurrection of Our Lord Jesus Christ. **They** crucified Jesus, all that is worst in human nature, jealousy, anger, revenge, certainty, **they** combined to kill Jesus who showed the full potential of the love in which we recognise the image of God in and with us. The women laid Jesus in the tomb, the place of darkness, failure, disappointment, to prove God is with us in love in our darkest places, whether we recognise that fact or not, even when we feel God is absent and ask “Where is love?”. God is with us in the question, the doubt. Whatever faith is, it is not certainty. Paradoxically, faithfulness teaches us to embrace the questions and the doubts, to have faith in those questions and doubts.

Faithfulness is expressed in our life together as the Scottish Episcopal Church. We have a rich experience of prayer, worship, the sacramental life, intellectual rigour and debate, fearless engagement with culture. Faithfulness has been our experience during the COVID pandemic. The faithfulness of our clergy and laity who have worked so hard to sustain worship, the sacramental life, to prove God is with us, through computers, and tablets, and phones.

Faithfulness to love, to God who is love, as it was in love that we closed the doors of our churches, not in fear of the virus. God is with us, we continue to pray. And as someone famous said, our streets are not empty, they are full of love in small acts of kindness, consideration, generosity and faithfulness.

Perhaps the pandemic has brought us resurrection, we can leave behind the tomb of cynicism. We now recognise that there are nurses and carers who cherish their patients, knowing that their touch may be the last. Doctors who carry their patients in their hearts. Teachers who want their pupils not only to learn but to flourish. Priests who say their prayers and serve others, because they are faithful. The people on the check-outs in our local supermarket faithfully, patiently, explaining that it is not rationing, we are simply being asked to make sure there is enough for all. That is the front line, it is dangerous.

The cynic is the person who is determined never to be disappointed again. Jesus' resurrection proves God is with us in the tomb of fear, disappointment and loneliness and love bursts out of the tomb of cynicism.

God is with us in Faithfulness. God's faithfulness to us, which is my experience of God. And **our** faithfulness to God which is my experience of Glasgow and Galloway.

Faithfulness which I pray I may show to God and to the Diocese through:

- **Encouragement**, energy and enthusiasm: Faith is so exciting; faithfulness is the Diocesan hallmark, let us encourage each other as I visit congregations and clergy.
- **Experience**: let us look at our strengths, how do we, have we, will we, experience God. Let us move nearer to God together in faithfulness to God and one another.
- **Effecting**: Building the Kingdom of God through faithfulness is our aim and our purpose. That means we do not focus on age, numbers of people in church, money, or lack of it. We will build the Kingdom of God, who is love, through faithfulness. We will build and grow because God is with us. We will all be able to say when asked why we go to church, faithfulness will say: **"Because there I have an experience of the living God."**

+ Kevin

FUNERAL OF BARBARA ELLIOTT

On 2nd June I was privileged to attend (via zoom) Barbara's funeral in York. Alison, Barbara's daughter had kindly sent me the order of service, so I really felt I was there.

It was a beautiful day, blue skies, birds tweeting and vicar in attendance for the burial service, and of course Barbara's immediate family. Tom and Rachel in Uganda, friends and relatives from Cornwall and other places and of course familiar faces from Bearsden were there on the screen which all added to the occasion.

Personally I found it most uplifting. At the conclusion Alison and Chris thanked us all for being there and said in the circumstances it will be, in Alison's words a "happy" memory shared with special friends.

Elaine Perrett

MARGARET ENID SHERWOOD

Margaret Enid Shaw was born on April 19th, 1933 in Lowerhouses, Huddersfield, Yorkshire. At that time, the day was celebrated nationally as Primrose Day (a day that marked the death of the Prime Minister of the time, Benjamin Disraeli), this led to a family tradition of her father giving her a bunch of primroses each birthday. A tradition that the family was pleased to follow by placing primroses in a wreath for her at the time of her funeral.



As a girl, Margaret's overriding ambition was always to become a teacher. This desire led her from the local primary school to Greenhead High School (for Young Ladies) and eventually on to Durham University with a place in Neville's Cross College (a training college for intending schoolteachers). She finally graduated in 1955 with a BSc in Geography and Biology and a Teaching Certificate.

During her time at Durham she was a member of the University Swimming Club and represented the University on many occasions in breast stroke events. She also represented her college in Netball and Hockey. In her final year, Margaret was elected Senior Woman of the college.

It was while she was at Durham, that she met the person who was to become her life-long companion, John Sherwood, who was then a student at Bede College. Taken by the attractive, vivacious, young, auburn headed lady, John proffered a casual invitation for a cup of coffee in the coffee bar in between lectures. The offer was accepted. How were they to know that this would lead eventually to over 60 years of extremely happily married life?

Following her graduation in 1955, Margaret returned to Huddersfield to take up the post of senior teacher in Biology, at Longley Hall School. In 1958, she and John married. Margaret moved with her new husband to his new post at the University of Hull where she took a biology teaching post at Newlands High School.

Following 2 years in Hull, the couple moved to Glasgow where John had been appointed to a permanent post at what was to become, in due course, the University of Strathclyde. At this point Margaret took a career break to bring up the Sherwood family of Rosemary and Jennifer.

The move to Bearsden enabled the family to become members of All Saints Church. The church was a very important part of family life. Along with being regular attendees at the Sunday services, Margaret was able to join in with the

dramatic society as well as taking an active part in the many social and fundraising occasions that the Church had at that time. Margaret joined the Mothers Union through All Saints Church and valued the fellowship that she found there. Her belief in what the Mothers Union stood for led her to take on the role of Branch Leader, a role that she worked hard at for a number of years. Moving to Bearsden also saw the purchase of the family's first camper van which was to become a big feature of the family's life (it was irreverently dubbed the Sherwood- mobile by some church members). The van opened up the potential for long family camping holidays abroad. For Margaret it gave her the opportunity to put her chosen subjects to full practice and to see Geography in action.

Always devoted to teaching, Margaret decided to return to the classroom in 1973, when she accepted posts in Geography and Biology at Bearsden Academy. She continued teaching there until her final retirement in 1990.

Margaret's love of learning though was not to stop. John's research had launched him onto the international stage and retirement gave Margaret the opportunity to join him on his regular travels abroad, where she could view her subject interests on an international scale. She also launched full time into a life of artistic work of painting and textile design, gaining national qualifications in these endeavours. Based on her early days of being tutored in these areas by her Aunts, Mother and Grandmother, she enjoyed this aspect of her life to the full for the rest of her days. Travelling in this country and abroad gave Margaret such a thrill that she was even prepared to make what was to be her last international jaunt, at the age of 84. It was to one of her much loved regions of the world, SW Arizona. Even after this holiday, she still had great hopes of travelling again, but sadly it was not to be.

Margaret loved life and she lived it to the full. She made the most of every day, valued them and was an incredible role model. She valued her friends and loved her family above all. She is already missed greatly but the legacy of what she has left her family, is priceless.

Sadly, the Funeral service that the family had planned could not be held due to the Coronavirus limitations. The family hope to be able to hold a memorial service when her ashes are buried in the Church Garden when gatherings are permitted once again.

John Sherwood

Many thanks to John for this tribute to Margaret. It is good when we see John on the Sunday Zoom service and he is much in all our thoughts and prayers.

TWO PLANTS AND A DRAIN — NEWS FROM THE CHURCH GARDEN

The government instructions on lockdown didn't include arrangements for church gardens, and ours has continued to grow as vigorously as ever. Setting aside the seriously perilous task of getting tools in and out of the shed, the garden is well designed for social distancing, self-isolation, wearing face masks and any other modes of social behaviour devised by our political masters.

In the last few weeks we have done the usual things: cut the grass and try to outwit the weeds. But we also have two new plants: a tiny dark blue



lavender in one of the small squares in front of the Drymen Hall to replace the hebe which didn't survive the winter; and on either side of the front path two purple hellebores, both of which have flowered defiantly since February, in support of Brenda's life-long campaign to get more people to join the Hellebore Society.

But the highlight of our last visit was the uncovering of the drain adjacent to the path opposite the front wall of the church. This has been partially concealed by weeds for some time, and was without doubt very unsightly. But Andrew has dug it out heroically to

reveal what can only be described as a masterpiece of drain architecture. It is recommended viewing. The decision (possibly to be made in the very near future) is what we should do to make it a little easier on the passing eye. All suggestions are welcome and will be considered.

The garden we have inherited is very lovely, so let's give thanks to Almighty God for the joy it brings us every day and in every season of the year!



Brenda Hadcroft

Editor's note: Brenda declared this was written 'under heavy pressure from myself' - very true but it was because I drove past the church one sunny lunchtime, returning from an escape on the golf course, to witness Brenda, Andrew, and Mairi hard at work in the garden. Guilt prompted the 'heavy pressure'! We owe them a great deal of thanks.

ENJOYING THE GARDEN

The photo shows how to enjoy a coffee and scone now that Lockdown is easing a little. A carry out from the local coffee shop was enjoyed on the memorial seat

in All Saints garden.

Then we went to admire the beautiful rose in the actual memorial garden.



Richard and Gillian

KNITTED HATS FOR SEAMEN

During lockdown, with Sheena's encouragement I have knitted beanie hats for seamen. I know members of All Saints' have sent lots in the past to the Rev. Tim Tunley at the Mission to Seafarers.

Having granddaughters and great granddaughters I had a surplus of pink wool. Maybe not the right colour I thought, but I went for it. After I had posted the hats I very quickly had this very nice thank you letter, which, although not necessary, I was delighted to receive.

Especially when I saw the address it had been sent from: Port William. We have a 'get-away bolt hole' (not at the moment if course) just along the road from Port William at the Isle of Whithorn so I know the area well.

If others wish to join in knitting, the pattern was in a previous magazine and Sheena has the posting details.

Elaine Perrett

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Mrs E Perrett
1 Queensberry Avenue
Bearsden
Glasgow G61 3LR

12th June 2020

Dear Mrs Perrett

On behalf of the Mission to Seafarers Scotland please accept our sincere gratitude for all of the knitted items recently received by our Chaplain, Rev Tim Tunley. These are such difficult times now and such thoughtfulness in this way means so very much, it will ensure that when it is all over our seafarers will know that whatever trials and tribulations we are facing we still thought of them.

We have been surprised, and grateful to continue to receive such gifts as we know that many of our knitters have been unable to leave the house and although I am sure that the knitting needles have been clicking it will have been difficult to arrange packing and posting. Unfortunately we have had to close our centres, all shore leave for seafarers is cancelled, chaplains are unable to visit the ships, although they can still meet with a seafarer on the gangway, keeping the necessary distance apart, and seafarers even tell me that there are difficulties in their going home if their tour of duty is finished as there are few planes and if any are available they are worried that they may catch the infection. I do so hope that you have managed to stay safe and well. This has been a terrible pandemic to have hit us; lives have been lost; we have not been able to meet with friends and family and we can only pray that the gradual easing of the lockdown will not start a new wave of the virus and that the trials for the vaccine will be successful.

With God's help we will come through this and our thoughts are very much with those who are striving so hard for us, those in the NHS; those in our supermarkets; those in the resilience teams in the small villages like the one I live in, who ensure that we can have a pint of milk from the local shop, or post our letters for us, or collect our prescriptions, we also continue to think about how our lives impact on those of others, especially the most needy, particularly brought to mind with the struggle the food banks are having to carry on with their worthwhile work. But we here in the Mission also continue to think about the seafarers and how your support helps us to sustain an effective and caring maritime ministry.

Our chaplains may be restricted in what they can do but they are still on call and any seafarer in distress will be heard; and it is a time when technology is so important with digital chaplaincy becoming more prevalent. On average seafarers are away from their families for nine months at a time. During that time they will encounter a variety of challenges including loneliness, isolation even acute illnesses or serious injury. You make our work among them possible.

Please stay well and do keep the knitting needles clicking whenever you are able. We are always happy to receive your gifts; many seafarers now are ladies, particularly those on the cruise ships which Tim is now taking hats to whilst they are moored at Rosyth and they will especially be pleased to have these in a bright and cheerful colour such as pink. Thank you again for your thoughtfulness.

You remain, always in our prayers. Jennifer K Gray. MTSS

A handwritten signature in blue ink, likely belonging to Jennifer K Gray.

SAILING TRIPS

I rather think that last time I graced these pages I was writing a bit more seriously than usual, but I did promise that my next contribution would be normal service resumed; that is, back to being somewhat light-hearted. No 'new normal' here! I dropped a hint that I would tell you about the time Niall and I, normally reasonably law-abiding people, felt obliged to steal a dinghy – twice.

This happened fairly soon after we first moved to Scotland. At that time we kept Sir Reepicheep, our little yacht, on a very quiet mooring in a bay just round the corner from Craobh Haven, and a few miles from Kilmelford, where it lives now. Be patient – these details matter: note the quietness of the mooring; no other boat owners wandering around, and I think just one other yacht moored in the bay.

These things are convenient when embarking on one's criminal career.

Our day had started normally enough. We had come out to Argyll just for a day sail, which is perfectly possible, if fairly tiring as days out go. As far as I can recall the only glitch that happened early in the day is that we realised the small floater attached to



our mooring buoy (making it easy to grab with a boat hook) had gone missing. Annoying but not the end of the world, and there was a reasonable chance in a quiet sheltered bay that it would have washed up somewhere and could be retrieved. We had our sailing, about which I can remember nothing at all, except that the weather was pleasant and there can't have been any catastrophes, or something would have lodged in my recollection.

We got back to the mooring, I suppose in the late afternoon, certainly fairly fatigued, and eager to get packed up and on our way home, possibly with dinner somewhere pleasant on the way. As usual, we emptied the boat of all the gear which would come home with us, leaving a few things aboard with a view to making the next trip more efficient. I rather think one of those things was my heavy duty sailing waterproof.

We then ferried ourselves and our kit on the relatively short trip back to the jetty (a rather rickety affair with several quite necessary bits rotted away). We climbed ashore, pulled our inflatable out of the water and deflated it, ready to



put in the car for the homeward journey. It was at that point that I remembered where I had put the car keys. The more alert among you will have guessed that my 'safe place' was the inner pocket of my sailing waterproof, which we had just left on the boat. And we had just deflated the dinghy. And the pump for the dinghy was in the car. Which was locked.

Now, this particular mishap was very definitely my fault. I had charge of the keys, and it had been my decision entirely to leave the coat on the boat. It is probably fair to say that Niall was not totally impressed with my efficiency.

A fairly rapid assessment of the situation showed us only one sensible solution. There was one other dinghy tied up to the jetty (I did mention one other moored yacht) and of course, there was no one of whom we could ask permission. Naturally, being aware of the dangers of thieves and joy floaters, the owners had removed their oars, but we had our own from our dinghy, and while it wasn't possible to use them as designed, they could serve as improvised canoe-type paddles. We carefully studied the way this dinghy was tied up, and then, well, stole it. We laboriously made our way out to Sir Reepicheep, located the car keys and then paddled back to the jetty – where we very carefully resecured the craft as we had found it.

For some reason, conversation was a little strained at this point, so I decided that while Niall stowed our gear in the car I could most usefully scour the immediate shoreline for our missing buoy. I duly spent the next twenty minutes or so beachcombing – with of course an entire lack of success.

As I returned to the car, pondering with a certain lack of enthusiasm our long drive home with plenty of time for giving full consideration to my time-wasting and crime-provoking incompetence at the end of a full and tiring day, I met Niall, who had a strangely embarrassed smile upon his face.

He had realised that he had left his spectacles on the boat.

And that is how we came to steal a dinghy twice.

Mairi Ross

Just for reference, in case not everyone has read the Chronicles of Narnia by C.S.Lewis.... and here noting the 'deep concern for honour':

Reepicheep is a Talking Mouse, the leader of the Talking Mice of Narnia; he is irascible yet imperturbably courteous, utterly without fear, and motivated by a deep concern for honour.

WHAT HAVE YOU BEEN READING DURING THE LOCKDOWN?

Having been placed by the Editor-in-Chief under instruction to produce an article for the July magazine, I looked around for inspiration in what I had had more time for in the lockdown period than before. The answer when it came to me was obvious – what I have been doing more of during the extra time available has been reading, mainly books which have been long on my shelves (or in my Kindle), but which for one reason or another I felt it would be rewarding for me to read either for the first or perhaps the second time. So I thought it would be interesting to try to launch a series for the Magazine in which members talk about one or two of the books which have entertained them during recent periods of forced inactivity. And if you want try to launch a series, you have to write the first instalment yourself, so here it is.

I included the reference to the Kindle because one of the few titles I have in electronic format is “the Rosie Project” by Graeme Simsion; I also have its successor “the Rosie Effect”, but this one, as of April, unread. The “Rosie” books describe the hilarious attempts by one Don Tillman, associate Professor of Psychology in a University in Melbourne, Australia to improve his social life, and particularly improve his relationships with the opposite sex. Don has an unusual attitude to life based on rigorous logical analysis, resultant (over-) organisation and a refusal to compromise. He starts out by being unable to comprehend more usual patterns of interaction with fellow human beings, but under the tutelage of his fellow cocktail expert, the Rosie of the title, begins to understand at least intellectually how to empathise with others. The second book starts slowly, with Don and Rosie now married and living in New York, but in this attempt I got gripped again by the Tillman world and read the “Effect” in a few days. I then downloaded the third and final volume, “the Rosie Result”, and demolished that in a few more days. A very amusing trilogy, but also showing a lot of insight into people with different mental makeups from the majority of humanity.

The second book I should like to mention is one of the last written by P.D.James. It is not an Adam Dalgliesh story, but is what the author describes as a self-indulgence, a sequel to *Pride and Prejudice* called “Death Comes to Pemberley”. One of the frustrating elements of the Jane Austen canon is what the author does *not* say about her milieu. Partly this is a matter of choice (the contemporary Napoleonic Wars are not mentioned in any of her books), but also there was much that she omitted about the way the minor gentry lived at the time, because of course her audience would know all about this. One of the fascinations of the book is to see how modern research illuminates the workings

of a big country house in the first years of the 19th century, and the community who live there. The other of course is to see how the much-loved characters from the original develop as they mature, or they don't. Many will remember that the novel was dramatised in a BBC series a few years after it was written; in my view the book is better than the series.

Finally I have just started on one of the Dickens novels I have not read before, “A Tale of Two Cities”. The excuse for this was a copy I found on my shelves given me in July 1957 (hardback by Nelson of Edinburgh – cost 7/-). First impressions are that it is easier to read than many of Dickens later works.

I hope this encourages others to let us know in future magazines what they have been reading.

Andrew Long

To start the suggestions flowing here is mine: I am reading for the third time ‘A Gentleman in Moscow’ by Amor Towles. Another book with a theme ‘It was the best of times, it was the worst of time...’, set in Moscow portraying a kind of Lockdown filled with gentle humour and warmth against a background history, subtly included, covering the period from before the Revolution until after the death of Stalin.

Janet Stack

A MESSAGE FROM KAORU AND IAIN STEWART

Hello All Saints friends!

It is nearly 3 years since Iain and I moved to Dundee. However, as you know we are still very much in the All Saints family. Whenever the opportunities arise we go back to Bearsden. This time I joined the House Group by Zoom thanks to the lockdown.

Well, Janet asked me in the latest zoom session what I am doing. So I enthusiastically said that my day starts at 6am for cycling along the seaside esplanade near our home. Then I mentioned how I was very pleased with my garden that I created from scratch. Then Janet asked me, as always with her brilliant persuasiveness, to write a short article about it for the church magazine. Ouch! I'll try not to be too vain!

Nevertheless, we get great pleasure from the visitors to our garden. The centre piece of it is the bird bath that is a great attraction for birds such as black



birds, gold finches, blue tits, robins, starlings, and you name it. Especially, we found that black birds are very fastidious in cleaning themselves.

So I am not only being a busy PA for Iain who is stuck in front of a PC all day Zooming around and dealing with emails, also I am landlady for the birds, filling the bath and feeding them every morning. On top of that my U3A Italian class is held twice a week by Zoom! My friend in Italy was supposed to come with her two daughters to attend her nephew's wedding in Scotland in June, but sadly it was postponed. However, I try to learn some Italian for her visit next year.

This is my lockdown life in Dundee! I've attached a photo of my garden (unfortunately the weather was not so good, uncharacteristic of the east coast!). But the photo does not justify it! I hope that you are all coping well during the lockdown and we are all looking forward to coming out of it as soon as we can!

Kaoru

It is always a joy to see Kaoru's smile on Zoom but we miss them both here!

A VIRTUAL TOUR OF SCOTLAND

While not being able to travel more than five miles from home this past 12 weeks, Ken and I have enjoyed our 'tour of Scotland' on Sunday mornings by joining the online services from each of the dioceses.

We started in Argyll and the Isles with Kevin our bishop elect. There were prayers and readings from Oban, the cathedral of the isles on Millport, and even a reading in Gaelic from Stornoway.

Our favourite services have come from Moray, Ross and Caithness led by Mark Strange from his attic in his home in Arpafeelie (north of Inverness). His first sermon was about the good shepherd when he told us the story behind his bishop's crozier. He was asked if he wanted a tall one as befits a bishop but no, he wanted one he could lean on, like a shepherd, and "blether to people". And bletcher he did! We visited Arpafeelie, Inverness cathedral, Nairn, and last week various St. Columba churches around the country. Other Sundays showed us the beautiful countryside of Perthshire, and Brechin and St. Andrews. Most of the little churches looked idyllic in their beautiful settings.

Another two services we've enjoyed recently have been sent from my sister-in-law Ginny; one service came from St. Michael and all Angels in Great Tew and the other



from a neighbouring village Heythrop. Hopefully it will not be too long before we can all be back at our All Saints.

Kate Ross

MORE LOCKDOWN ACTIVITIES

Pentecost Peony Primadonnas

I confess to being obsessional about these demanding flowers.

I have three plants in the garden and a few weeks ago when there were still night frosts I was busy at dusk with bubble wrap and clothes pegs cossetting them and wrapping them. They have rewarded my efforts with a wonderful show at Pentecost when one plant had twelve perfect blooms. I thought of the red flames sitting on the heads of those in the upper room when the Holy Spirit descended.



I felt inspired to look out my oils and a canvas and I decided to cut off three blooms and stick them into a vase with a few supporting flowers and paint their portraits. I am not a flower painter but one must paint what one finds inspiring.

Peonies perform briefly and then depart as do all Primadonnas and only a few days later they were on their

way.

A third plant which I planted as a root five years ago has just produced its first flower so now I am painting it but I am not cutting it. It is a Sarah Bernhardt and very pretty in pale pink.



Further recycling in lockdown.

I am busy with my sewing machine in making face masks for wearing when we are out and about.

Some time ago Kirstin sent a video link to a demonstration of how to sew a face mask. It was very helpful. Kirstin has been of great help to me during the past few months in many ways with help in learning how to zoom, use of utube and hints on home delivery companies to name a few. For all of this I am most thankful. A big Thank you to Kirstin.

In a search for materials I found elastic and also a quantity of unused cloth, which I require for larger projects. I have retrieved some old material from the Church

brass cleaning box which was still unused. This has been laundered and several masks have been made from well loved and well worn clothes from the past. David will be in checks and I shall wear the flowery ones. It will be a trip down memory lane.

Mary Stott

MORE ON GARDENS



Kate and Ken Ross sent these photos of their garden with the words 'our garden which five years on from a building site is looking not bad'. Indeed it looks beautiful.



RUN MHOR HIDDEN GLEN 10K

I don't expect that you've heard of this running event, but it has recently won an award as the top 10K running event in Scotland, 2020. Why am I delighted? Because my son, Pete, and his wife, Iona, are the organisers.

It takes place near Balquhiddy, up a glen beside the Monachyle Mhor hotel, with views over Loch Voil, so has a really peaceful, countryside setting, which the runners seem to like. The hotel provides a large barn for shelter and sells the excellent food and drink, while Pete and his many helpers (including his parents!) are "all hands on deck" doing the rest of the jobs. This April should have been his 4th Hidden Glen 10K (cancelled, of course), but he's been organising such events since 2011. His first was the Killin 10K, now in



Angela no 229

its tenth year, and this came third in the same competition, while his other three nominated events all were in the top ten in their category.

We're not sure which, if any, of his races will be allowed to go ahead later in the year - but we live in hope.

Incidentally, if you or someone you know fancies giving them a try, I'm happy to give more details. I'll wave from the sidelines!!

Pauline Waugh

It seems only yesterday that Peter and Angela were in Sunday School and Bible Class. Congratulations to them and their families.

REFUGEE CHILDREN

The Bishops of the Scottish Episcopal Church along with over 250 other faith leaders have signed the following letter.

Dear Prime Minister,

Firstly, may we congratulate you on the UK government's collaboration with the Greek government in organising a flight to allow 47 refugees waiting in Greece to reunite with their loved ones here. This is a true example of the UK's humanitarian leadership.

We are writing to you today to ask if you will build on that humanitarian spirit, by offering sanctuary to unaccompanied children stranded in Europe.

More than 1,600 unaccompanied children remain stuck on the Greek islands – they have escaped war, persecution, and poverty only to find themselves now trapped in desperate conditions, with little or no access to the most basic necessities. Water, shelter, food, and toilets are in scarce supply and with many children already unwell, they are also at heightened risk of Covid-19 infection. These children are at a severe risk of trafficking, sexual exploitation, and violence, and are surviving in circumstances that no child should experience. Heartbreakingly, an increasing number of these children are attempting suicide and self-harm.



Pete, Murron, Eleanor and Stephen finishing the Fun Run in the rain!

Inaction in the face of such deprivation and suffering is not an option. Now, more than ever, the UK must step in and offer sanctuary to children in urgent need.

Last October, the Greek Government called upon European states to urgently evacuate unaccompanied children and earlier this year the EU commission pledged funding to help. 47 children have been welcomed to Germany and 12 to Luxembourg with 11 other European countries including Switzerland, France, and Ireland all pledging places. So far Portugal has led the way, offering 500 places.

Even in challenging times, the UK has always remained a place of sanctuary for those seeking refuge, from the Kindertransport to the more recent Vulnerable Person's Resettlement Scheme, and we urge you to build on this proud tradition by urgently resettling some of the world's most vulnerable children, giving them a chance to rebuild their lives in safety in the UK.

Furthermore, with the 'Dubs scheme' over and with child refugees losing their access to family reunion after we exit the EU, very soon there could be no safe, legal routes for child refugees in Europe to seek sanctuary in the UK.

As a signatory to the Global Compact on Refugees and one of the world's richest countries, seeking to build and demonstrate global cooperation and goodwill, we have a moral duty to act. Up and down the country, communities are ready to help - a campaign led by Lord Alf Dubs and the charity Safe Passage has secured pledges from UK councils for over 1,400 places for child refugees. If you agree to give these children a safe route by extending the Global Resettlement Scheme to Europe, councils are ready to welcome them.

Right now, we face an unprecedented and difficult time in the UK – but we believe it is precisely during these dark times that we must show our global solidarity and leadership to others in need.

All the faiths we represent embrace solidarity with those who are suffering and advocate a profound responsibility to alleviate that suffering. We call on the government to embrace that humanitarian spirit and as our Prime Minister, we urge you to act now and offer child refugees safe passage.

We call upon you to firstly meet with Safe Passage and faith representatives to discuss the urgent need to relocate vulnerable children from the Greek islands and to ensure an ongoing safe route for unaccompanied children without family in the UK, and secondly to ensure child refugees can continue to reunite with their family members in the UK after the end of the transition agreement.

Taken from All Saints Facebook page

