

November 2020 Magazine



*All Saints Scottish Episcopal
Church*

Drymen Road, Bearsden



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Above the altar in All Saints Church, Bearsden
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Dear Friends

From its earliest days, the Church has recognized as its foundation stones those heroes of the faith whose lives have excited others to holiness and have assumed a communion with the Church on earth and the Church in heaven. Celebrating the Feast of All Saints began in the fourth century. At first, it was observed on the Sunday after the Feast of Pentecost; this was to link the disciples who received the gift of the Holy Spirit at Pentecost, the foundation of the Church, with those who were martyrs, giving their lives as witnesses for the faith. In the eighth century, a pope dedicated a chapel to All Saints in Saint Peter's at Rome on 1st of November. Within a century this day became the date that All Saints Day was observed.

It is also of course our Patronal Feast Day, the church being named after the company of heaven not just one single saint. This year, more than ever perhaps, it will be a time to remember all those members of All Saints past and present who have worked, worshipped and witnessed to and of God. The congregational number inside the building may not be yet back to the numbers it was before that pesky virus took hold. Still through the power of the Holy Spirit we continue to be united together with each other and with the wider church. As I said in a sermon recently, united regardless of whether we are physically in church, digitally on zoom, or at home praying we are still one congregation, we are all still united with one another and with God. Following on from this letter is an extract from *New Seeds of Contemplation* by Thomas Merton in which he gives the word "saints" a wider compass than you might otherwise have previously thought about.

Elaine Heath in her book on Galatians, 'God Unbound' writes:

"Change happens all the time so that every generation, every community, every person can experience God in their world, their context, their time."

Each month as I write my letter for the magazine I think maybe this month will be the last month I have to write about us being apart, worshipping apart, not being able to meet, being separated from church and loved ones. Yet as I receive an email from whoever is doing the next magazine requesting my letter, I find myself within the same situation. Yes, we have made some small steps forward, and some backwards. This now is our world, our context, our time, what we once classed as normal might never return and it certainly is not going to return this year. Through all that has already happened this year and through all that still awaits us, God was, and is, and will be with us. Through it all, the good and the bad; the joyful times and the confusing times; the times when we wish things

were done differently because it all seems so ridiculous and the times when we wish things were done differently because it all seems so dangerous, God will continue to guide us. This has already been seven months of our lives; we will never be the same again, it will impact on all we do in the future, even if only subconsciously, but we can rest assured that God will still be there to guide, comfort and support us.

May the peace of God which passes all understanding be known by you today and all your days.

Blessings *Kirstin*

from New Seeds of Contemplation by Thomas Merton:-

“The forms and individual characters of living and growing things, of inanimate beings, of animals and flowers and all nature, constitute their holiness in the sight of God. Their inscape is their sanctity. It is the imprint of his wisdom and his reality in them. The special clumsy beauty of this particular colt on this April day in this field under these clouds is a holiness consecrated to God by his own creative wisdom and it declares the glory of God. The pale flowers of the dogwood outside this window are saints. The little yellow flowers that nobody notices on the edge of that road are saints looking up into the face of God. This leaf has its own texture and its own pattern of veins and its own holy shape, and the bass and trout hiding in the deep pools of the river are canonised by their beauty and their strength. The lakes hidden among the hills are saints, and the sea too is a saint who praises God without interruption in her majestic dance. The great, gashed, half-naked mountain is another of God’s saints. There is no other like him. He is alone in his own character; nothing else in the world ever did or ever will imitate God in quite the same way. That is his sanctity. But what about you? What about me? Unlike the animals and the trees, it is not enough to be what our nature intends. It is not enough for us to be individuals. For us, holiness is more than humanity. If we are never anything but people, we will not be saints and we will not be able to offer to God the worship of our imitation, which is sanctity. It is true to say that for me sanctity consists in being myself, and for you sanctity consists in being yourself and that, in the last analysis, your sanctity will never be mine and mine will never be yours, except in the communism of charity and grace. For me to be a saint means to be myself. Therefore the problem of sanctity and salvation is in fact the problem of finding out who I am and of discovering my true self. Trees and animals have no problem. God makes them what they are without consulting them, and they are perfectly satisfied. With us it is different. God leaves us free to be whatever we

like. We can be ourselves or not, as we please. We are at liberty to be real, or to be unreal. We may be true or false, the choice is ours. We may wear now one mask and now another, and never, if we so desire, appear with our own true face. But we cannot make these choices with impunity. Causes have effects, and if we lie to ourselves and to others, then we cannot expect to find truth and reality whenever we happen to want them. If we have chosen, the way of falsity we must not be surprised that truth eludes us when we finally come to need it! Our vocation is not simply to be, but to work together with God in the creation of our own life, our own identity, our own destiny. We are free beings and children of God. This means to say that we should not passively exist, but actively participate in his creative freedom, in our own lives, and in the lives of others, by choosing the truth. To put it better, we are even called to share with God the work of creating the truth of our identity. We do not know clearly beforehand what the result of this work will be. The secret of my full identity is hidden in God. He alone can make me who I am, or rather who I will be when at last I fully begin to be. But unless I desire this identity and work to find it with God and in God, the work will never be done.”

All Souls Day

The commemoration of All Souls will take place on Sunday 1st November. During the 10.30am service there will be a time of remembrance. If you wish someone to be remembered at the service then please let me know prior to the service beginning, ideally by Saturday 31st October.

AGM

Due to the current situation and not being able to hold gatherings large enough to encompass AGMs, OSCR have issued guidelines with regard to AGMs. They have granted permission for AGMs to be held virtually, even if that is not currently in constitutions, or for AGMs to be postponed. The vestry have decided that postponing the AGM is the better of these two options and therefore have written to the bishop ask his permission to do so.

All those currently holding positions on the vestry will continue to do so until the AGM takes place. Andrew Long has provided some financial information on our year end position in this magazine and the accounts are still being audited as per usual at the end of the year.

The Primus on the BBC

If you haven't been able to join in worship on line or in person and are missing the familiarity of the Scottish Episcopal Liturgy, there is an opportunity until the

8th November to watch The Primus celebrate the Eucharist from St Andrew's Cathedral in Inverness via the BBC iplayer. Search, by your usual method, for 'The Service' on iPlayer. The relevant recording is dated 11th October.

Praying Together

The Ecumenical prayers at 7pm on a Sunday evening have continued throughout the pandemic. People all over Scotland and indeed all over the world join together in prayer, many of them lighting candles in their windows. The Church leaders in Scotland have issued a new joint message in relation to these prayers.

"As we journey through these days, we will come to occasions of real significance that will mark out its future shape and course. However, we might only come to appreciate the significance of those occasions as we look back and reflect. We are not yet in a place where we can look back and understand all that has happened in these past months. History has yet to be written. However, the events of our times will shape that history in ways that we can only anticipate.

"The journey of the people of Israel described in the Book of Exodus takes them to many places and occasions of significance. The journey to Mount Sinai and the significance of receiving the commandments of the Lord is one such. Traditionally, we refer to these as the Ten Commandments and their giving is a moment of profound significance in the Exodus story. This part of the story begins with a recalling of the fact that it is the Lord their God who has delivered them. In turn, the Commandments offered set out the boundaries within which the community of Israel may live and flourish. (Exodus 20: 1-4, 7-9, 12-20) In these difficult times, let us recollect that it is the Lord our God who will deliver us and who offers to us life and the hope that our communities will flourish once more."

History of Slavery in the British Caribbean

Some of you might be interested in this new course being offered jointly by Glasgow University and the University of the West Indies via FutureLearn. In the course you will explore the history and legacy of British colonial slavery and oppression in the Caribbean through historical slave accounts. You can find details of the course, which can be started at any time, at this link <https://tinyurl.com/yyflk555>

Remembrance Sunday

While no final decision has yet been made it looks highly unlikely that the Act of Remembrance at Bearsden Cross will take place this year, therefore we will hold an act of Remembrance as part of our service on Sunday 8th November.

Worshipping in person in All Saints

For the time begin if you wish to worship in person in All Saints you will need to phone the Rectory to book your seat. Please do not come to church if you are feeling unwell, even if you don't suspect it to be CoVid-19. You will need to wear a mask, keep 2 metres apart, use the hand gel provided, and follow whatever the latest guidance from the Scottish Government and Scottish Episcopal Church is.

For **Sunday 8th November** please phone before noon on **Thursday 5th**.

For **Sunday 15th November** please phone before noon on **Thursday 12th**.

For **Sunday 22nd November** please phone before noon on **Thursday 19th**.

For **Sunday 29th November** please phone before noon on **Thursday 26th**.

For **Sunday 6th December** please phone before noon on **Thursday 3rd**.

For **Sunday 13th December** please phone before noon on **Thursday 10th**.

You can phone any time prior to noon on those dates.

YouTube

All Saints now has a YouTube channel which you can find by searching for All Saints, Bearsden. At the time of writing, videos which were on the web site are being moved over to the YouTube channel as the web site no longer supports them. From November 1st there will also be a shortened version of the service which was held in church on Sunday morning available on Sunday afternoon.

Advent

During Advent, which begins on Sunday 29th November, there will be daily prayers with a reflection available via facebook, zoom and YouTube. The prayers, without the reflection, will also be available on the web site. If anyone without an internet connection would like me to send them on a weekly basis in advance, then please ask and I will arrange it.

Every day, apart from Sundays between 30th November and 24th December, the prayers and reflection will be live-streamed via zoom and facebook at 8am (usual log in details for zoom). You will not need a liturgy and you don't need to put your video on if you aren't wanting to be seen at that hour of the day. They will also be available from about 10.30am for anyone to watch at a time during the day which is convenient via YouTube.

FINANCIAL REPORT FOR 2019-20

The All Saints Financial Year ended on 30th September 2020, so it is now time to inform the Church membership about how the year worked out in the light of the Covid pandemic. A full set of Accounts has been produced in the standard format which would normally be distributed at the AGM, and I am happy to send these documents as email attachments to anyone interested in the detail, but the aim of this article is to summarise the outcomes from the year and discuss the budget for the new year on which we have just embarked. For this purpose I have constructed two simple tables in which the performance is shown quarterly. They are given on a receipts and payments basis as is required for our new audit regime; we have abandoned the traditional accrual basis for our accounts, which has been used since well before my time as Treasurer, but is overcomplicated for a straightforward account like ours. All figures in the tables are rounded to the nearest pound.

Table 1. Totals for Quarters

	Quarter 1	Quarter 2	Quarter 3	Quarter 4	Year Total
Receipts	24978	18863	17855	13400	74916
Payments	19688	21993	21459	20057	83697

Table 2. Differences between Actual and Budgeted Outcomes

	Quarter 1	Quarter 2	Quarter 3	Quarter 4	Year Total
Receipts	-374	-1669	-7318	-7132	-16493
Payments	-1432	869	-5663	-573	-6799

Firstly, looking at Table 1, the last column shows that we made an overall “loss” of £8781 on the year, less than I was predicting when I last reported in the August magazine. The other feature revealed by this Table is that, whereas the payments made were remarkably similar over all four quarters, the receipts were much lower in the second half of the year than in the first. However these conclusions are somewhat clouded by the unequal distributions of receipts over the quarters. Our tax recovery comes in from HMRC in two tranches, in the first and third quarters. One can see the underlying pattern more clearly in Table 2, where the lumpiness of expected income is explicitly allowed for. The receipts

were close to budget in quarter 1, had begun to fall off at the end of quarter 2 and were then down by more than £7000 in quarters 3 and 4. This coincides with the lockdown to combat the coronavirus and the cessation of Hall income, which produced the majority of the shortfall, in the region of £10000.

Finally, let us look at the Table 2 payments line. Generally the sums are quite close to what was budgeted and approved at the last AGM, but there is one obvious anomaly. In quarter 3, we spent nearly £6000 less than was budgeted for. This represents my initial intention to make Mission Support (MS) payments in this quarter. However as I informed you earlier in the year, the Vestry decided that we could not justify making MS payments in the 2019-20 financial year as we were heading for a sizeable deficit. This is the origin of the third quarter “surplus”.

The other element in my report to the AGM at this time of the year is the proposal for the budget for the next financial year, in this case 2020-21. I have prepared such a budget, which is on one of the sheets in the full set of papers. I have judged that we will be dealing with the coronavirus for some time yet, and hence that we will not be able to make Mission Support payments. Also this is not the time to be making major refurbishments to our buildings so this line in the budget is set to zero. We do have an allowance of £1500 for maintenance in the budget to cover necessary repairs. I have also proposed transferring £10000 from the reserves to cover the deficit in the last financial year (as I write, this has not yet been approved by the Vestry). With these changes, the budget suggests that we can come close to breaking even, even if we have to suffer a full year without the resumption of activities in the Hall.

I should like to reiterate my thanks to all of you, our members, who have continued to support All Saints financially through the Covid crisis. Our overall congregational giving has been admittedly a little lower in the last six months than was originally budgeted, but has held up amazingly well under the circumstances. Once again, may I apologise that I cannot acknowledge all your cheques and direct bank payments personally.

Andrew Long
Treasurer

THE DREAM OF THE ROOD

Thanks to Graham Caie for this article

A few weeks ago Kirstin in her sermon on the Cross quoted from one of my favourite Old English poems, *The Dream of the Rood*. It's interesting that parts of it are inscribed in runic script on The Ruthwell Cross in Dumfriesshire which dates from mid-700s. Well worth a visit! The poem is in the Vercelli Manuscript which dates from c. 1000, but must have had a much earlier date of composition,

The poem is too long to quote in full, but here are some of the highlights. *Translation by Aaron K. Hostetter.*

Initially the Cross is described by the dreamer as the beautiful, gold, jewel-encrusted object he sees on the church altar. The Cross is called a Tree, stressing its natural state, and a Beacon implying its symbolic nature.



*Surpassing was this victory-tree, and me splattered with sins—
struck through with fault. I saw this tree of glory,
well-worthied in its dressing, shining in delights,
geared with gold. Gemstones had
nobly endowed the Sovereign's tree.
Nevertheless I could perceive through all that gold
a wretched and ancient struggle, where it first started
to sweat blood on its right side. I was entirely perturbed with sorrows—
I was fearful for that lovely sight.
Then I saw that streaking beacon warp its hue, its hangings —
at times it was steamy with bloody wet, stained with coursing gore,
at other times it was glistening with treasure.*

This highlights both the majesty and glory of Christ, and at the same time his horrific death and suffering on the Cross -- all interlinked with the dreamer's own sense of sinfulness. Then the personified Tree speaks:

*"It happened long ago—I remember it still—
I was hewn down at the holt's end
stirred from my stock. Strong foes seized me there,
worked in me an awful spectacle, ordered me to heave up their criminals.*

*Those warriors bore me on their shoulders
until they set me down upon a mountain.
Enemies enough fastened me there.
I saw then the Lord of Mankind
hasten with much courage, willing to mount up upon me.*

*“There I dared not go beyond the Lord’s word
to bow or burst apart—then I saw the corners of the earth
tremor—I could have felled all those foemen,
nevertheless I stood fast.*

*“The young warrior stripped himself then—that was God Almighty—
strong and firm of purpose—he climbed up onto the high gallows,
magnificent in the sight of many. Then he wished to redeem mankind.
I quaked when the warrior embraced me—
yet I dared not bow to the ground, collapse
to earthly regions, but I had to stand there firm.
The rood was reared. I heaved the mighty king,
the Lord of Heaven—I dared not topple or reel.*

*“They skewered me with dark nails, wounds easily seen upon me,
treacherous strokes yawning open. I dared injure none of them.
They shamed us both together. I was besplattered with blood,
sluicing out from the man’s side, after launching forth his soul.*

*“Many vicious deeds have I endured on that hill—
I saw the God of Hosts racked in agony.
Darkness had covered over with clouds
the corpse of the Sovereign, shadows oppressed
the brightest splendour, black under breakers.
All of creation wept, mourning the king’s fall—
Christ was upon the cross.*

It is normal at this time at the introduction of Christianity to the Anglo-Saxons that Christ is seen as a triumphant and successful Germanic warrior hero. You can’t introduce a new God into the Anglo-Saxon culture who is weak and dying. It’s not until the age of humanism that we see in paintings and poetry the pathos of the suffering, dying Christ. Here the Cross and Christ are one, though the Cross is both a Believer who wants to bow to Christ, and also he has a duty to perform. He seamlessly becomes Christ, pierced by nails and covered in blood.

*Those war-men left me
to stand, dripping with blood—I was entirely wounded with arrows.
They laid down the limb-weary there, standing at the head of his corpse,
beholding there the Lord of Heaven, and he rested there awhile,
exhausted after those mighty tortures.*

The Cross becomes a surrogate for Christ, suffering and bleeding, wounded with arrows. Christ the hero doesn't die but 'rests awhile'. Following the ancient myth, the Cross is buried only to be discovered in a vision by St Helena, the mother of the Emperor Constantine, the first Christian emperor:

*Someone buried us in a deep pit.
Nevertheless, allies, thanes of the Lord, found me there
and wrapped me up in gold and in silver. (70-77).*

Finally, the dreamer awakes and feels reborn, cleansed of his sins by this dream. So he views the ornamental Cross in his church in a new light from now, as it makes him remember not only the glory of Christ the King, but His sufferings. This brings him closer to Christ until his dying day. For the Dreamer – and us the reader – it illustrates in graphic form the nature of Christ's redemption through His sacrifice.

*I hope for myself upon each and every day
for that moment when the Rood of the Lord,
that I espied here upon the earth,
shall ferry me from this loaned life
and bring me then where there is great bliss,
joys in heaven, where there are the people of the Lord.*





“The heads of the two reached up to the sky, but the one they were leading went up above the skies” Gospel of Peter v.40

During the Monday Zoom Housegroup, with expert leadership from Graham Caie, we are looking at some non-canonical gospels and letters. Mary Stott sent this picture and message:

“After yesterday's housegroup meeting and discussion of the Gospel of Peter I was reminded of my painting of the Cumbrian Ascension which I had great fun making some years ago. “

‘HOPE’ IS THE THING WITH FEATHERS

Emily Dickinson 1830-1886

‘Hope’ is the thing with feathers -
That perches in the soul -
And sings the tune without the words -
And never stops - at all -

And sweetest - in the gale - is heard -
And sore must be the storm -
That could abash the little bird
That kept so many warm

I’ve heard it in the chilliest land -
And on the strangest sea -
Yet - never - in extremity,
It asked a crumb - of me.

This short poem was written by the American poet Emily Dickinson in 1861 at the beginning of the American Civil War. It was a time when the American people were frightened and unsure of the future; the only certainty was that the horrors of civil war were coming.

Dickinson uses what she calls ‘the thing with feathers’ to convey her message that hope, like the little bird, survives and sings most sweetly in the worst weather - the storms, winds, the cold, the rough seas of life; like the bird, it never ceases to sing, keeps us warm and yet asks for nothing in return. Hope lives in our soul and perhaps, like the bird, can fly as far as heaven.

When I first read this poem, no one thought that our world might one day be a place where people could not understand what was happening and would be frightened of the future. The poem was somewhere else then, but now it is here, and has become a poem for our time.

Perhaps the bird in the poem is the robin or the blackbird in our gardens which sings so sweetly, whatever the weather, or however we feel. It is only ‘the thing with feathers’, but maybe, as Dickinson says, it represents the hope which lives in the human soul and which, like the little bird, does not fail.

Brenda Hadcroft

CAIRNGORM HOLIDAY

During October, I spent a week in the Cairngorms with a wild life group, mainly bird watching. Wherever we went, mountains, lochs, moors, rivers, waterfalls, forests or beaches, we were enriched daily by the magnificent land and seascapes and the dramatic scenery of this unique area.

Out directly after breakfast, and not back until an hour before dinner, we had plenty of time for bird observation. Up in the Findhorn valley, we saw a golden eagle, soaring at great height over the moors and being mobbed by five buzzards. On the hills opposite, a red stag was roaring and ushering his hinds



about to try to keep them together. We saw black grouse lekking. One evening we were taken to a hide, where we saw a family of five badgers systematically scouring the ground for the peanuts they knew had been put out for them. We walked In the Abernethy Pine Forest, glimpsing many birds including Scottish crossbills and the tiny goldcrests, flitting about high up in the pines. They were so small they were not so easy to see, but you could hear their lovely soft whispering song. I loved the fragrance of the Forest, its ancient trees, its tangled undergrowth of juniper, blueberries, cowberries, heather, sphagnum moss and wild grasses. It was all so ancient

and secretive, a magical world of its own where one almost had a feeling of trespassing.

The weather! Variable. Two days of continuous rain, but we remained undaunted, and stayed out just the same. On one of them, we went to the Moray Firth. Scrambling out of the van, we found ourselves on a huge stretch of beach, it was raining quite hard, a stiff breeze was blowing off the sea, and the temperature was a mere six degrees. I didn't exactly feel enthusiastic. Our guide however, was almost jubilant, he said you never know what birds you might see which had been blown off course by the storms in wild weather such as this. We stayed there for over two hours, getting colder and wetter, and not seeing anything especially unusual, except for three young women who turned

up in wet suits and ran straight into the waves for a swim. We arrived back home a very sodden and chilly group at the end of the day.

Another day we went to Loch Garten. The weather was perfect, warm and sunny. We walked a little, then our guide stopped and gave each of us a handful of sunflower seed. Within moments a large flock of coal tits had flown down and were feeding quiet fearlessly from our outstretched palms. Oh! Their bright black eyes, their beautiful feathers seen so close to, the delicate feel of their little claws on one's fingers, their trust! Unforgettable. I even had two on my hand at once, squabbling over the same sunflower seed. A few crested tits came very close, but preferred to feed from the ground. We had our lunch in the sunshine by the loch and it could not have been more lovely, so still, a brilliant blue sky, sunshine and shadows, and the trees reflected in the still water.



I came home much refreshed and full of gratitude.

Mary Darke

Recipe sent by Elaine Perrett - prizes for the best result!

BIBLE CAKE

This recipe is made up from 12 items from various books of the Bible (King James version). The interest is in picking out the ingredients one by one from the clues given below:

1. 8 oz. Judges - Ch. 5 v.25
2. 8 oz. Jeremiah - Ch. 6 v.20
3. 1 Dessertspoon 1st Samuel - Ch. 14 v. 25
4. 3 of Jeremiah - Ch. 17 v. 11
5. 8 oz. Nahum - Ch. 3 v. 12
6. 8 oz. 1st Samuel - Ch. 30 v. 12
7. 2 oz. Numbers - Ch. 17 v. 8
8. 1 lb. 1st Kings - Ch. 4 v. 22
9. Season to taste with 2nd Chronicles - Ch. 9 v. 9
10. Pinch of Leviticus - Ch. 2 v. 13
11. 1 Teaspoon Amos - Ch. 4 v. 5
12. 3 Teaspoons Judges - Ch. 4 v. 19

Beat 1, 2, 3 to a cream, add 4 one at a time alternately with 8, 9, 10 and 11 having previously been mixed then beat well. Add 5, 6, 7 chopped and blanched. Last of all add 12. Bake in moderate oven for 2 hours at Reg. 5.

ANOTHER ESCAPE

We have escaped to the Lake District for a short break and visited Sizergh Castle and gardens. This is now owned by the National Trust but dates back to the 13th Century. The gardens are extensive and beautifully maintained with stunning flowers and shrubs, mainly Acers, a joy to behold at this dreich time of year.



Catherine Parr is recorded as having slept here after Henry VIII died. Lucky lady - I'm sure she slept peacefully with her head still on her shoulders.

Gill and David Hamblen

Gardening Notes from Mairi Ross

My labyrinth project continues slowly. Janet suggested a photo of it halfway through, but frankly, I think I'm about a 1/10th of the way so far, and what is currently visible is a large mainly circular patch of bare soil, the beginnings of some turf embankment around the edges, and a very muddy old tarpaulin with great stacks of turf on it, waiting to be used in those embankments and the excess disposed of in the waste area. I am quite capable of boring you all with tales of my gardening, but I draw the line at photos of mud!

I can however share a photo taken in the church gardens recently when a small socially distanced group of us were doing some autumn tidying. It's not a very good photo, but if you look carefully, you will see that a lilac has taken root and is growing out of the trunk of a large pieris! I'd never seen that before, but some of my more experienced colleagues tell me it's not unknown. It's in the hedge of the remembrance garden, adjoining Glenburn Road, if you want to see for yourself when you are there, but don't leave it too long. It's not really very good for either plant, so it'll eventually have to be removed!



Although I've been in the church gardens quite frequently during the last six months, Niall and I have now just once been in the church for a service. It was lovely to see some old friends again, and good to have communion and hear the liturgy in its familiar setting. Roll on the day when we can all meet again properly, enjoy our after church coffee and chat, and sing!

Scams – an added distraction in troubling times

Last week, in a moment of preoccupation I was unwise enough to be taken in by a phone call purported to be from HMRC about an allegation of tax fraud against me. This alone should have alerted me to a scam. After hearing all sorts of alarming threats of legal action against me I was transferred to another 'department.' It was the prompt answering of the phone by someone who knew all the details that made me realize it was a scam. I had not given any personal details; nevertheless I contacted my tax adviser afterwards who not only reassured me but related his own similar experiences.



Next day, at a long-awaited dental appointment to fix a lost filling, my dentist commented that his receptionist who spoke to me the day before thought I

sounded somewhat disturbed. I started to explain by relating the event of my scam call, but before giving details he said he knew how troubling scams could be as he had recently received a call from HMRC, and he went on to describe exactly what I had heard. Like me, having been slow to recognise the scam, he had also phoned his tax advisor – only to be told not to be ‘such a clot’ - it was a scam. My own advisor had been more tactful, but it made me realise that my upset was not so much one of anger at the scammer, but more of acute embarrassment at being taken in. It gave me more insight about how easily people can be deceived and why so many are too embarrassed to report the scam. It made me feel much better to know that someone as smart as my dentist can be taken in. Scam phone calls and e-mails are increasingly sophisticated and it is easy to be deceived. So please be careful and never give bank details to anyone over the phone.

David Wheatley

Lockdown life in Boquhan!

Dear friends, as I write this we are still required to travel as little as possible and not to socialise with different families in our homes, and like many of us in All Saints, we are of that age where we need to be particularly careful. Back in March when we were told about the lockdown we little thought that seven or eight months later we would still be under such restrictions.

We take part in the Episcopal service every Sunday morning at 11 o'clock on YouTube and are enjoying seeing all the different Bishops and locations together with people all over Scotland. We are looking forward to the time when we can come back to church to see all our old friends, but at the moment, the practicalities mean that it may not be until next year. Just the lack of toilet facilities, when one lives at some distance, makes the journey a risk, so to speak! That said, we have been exceedingly blessed all things considered.

We have been ordering food on-line for about 5 years so we were not inconvenienced when the problems arose with deliveries, although access was limited to once a week. Exercise of course was not a problem due to our fortunate position in the countryside. We see Sarah every week and Alison came before the travel restrictions were imposed again, but our other grandchildren are now busy with further education and full lives thankfully.

How to keep active? The garden has never been so cared for and look so tidy, Susan has been beavering away particularly in that wonderful May-June period and I as usual found projects to occupy myself. I had a clock movement on my shelf for about 40 years which needed a case, and what better way to spend a

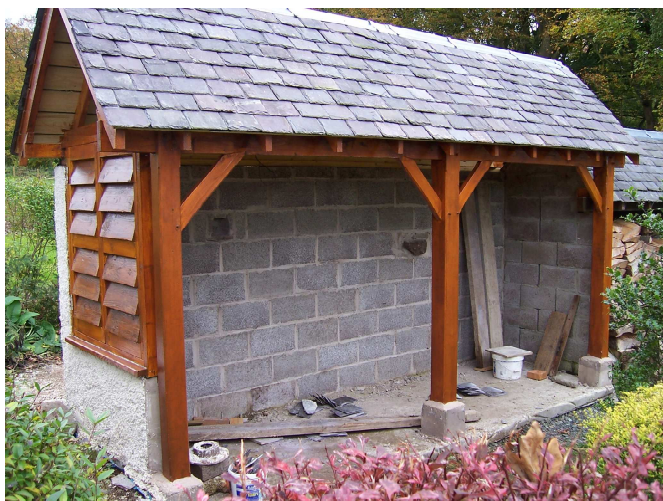


few hours than to set about designing and making one. Six weeks later it was finally completed.

We had holidays planned this year, but of course they, our concerts, theatre trips to Pitlochry and Keswick and our visit from Nicola and family in Greece, were cancelled.

As it happened, at the time of our cancelled holiday in Colonsay, we woke one morning in June to see

bulldozers and tractors in the field next to us. They set about removing all the trees from the site in preparation to build houses. We knew that two houses were to be built but were assured by the previous owner that the trees would be left. This felling of the trees left our southern side very open so we started to think about rectifying this lack of privacy, so this summer has been spent extending our wood store. I am getting a bit old for these projects now, but with the help



of Tom (Sedgwick) my practical and able grandson, I managed to complete the extension using up another eleven weeks of this unusual period of lockdown. I have promised Susan that I will have a rest now, but there are always other jobs waiting to be done.

People often say to me where did you find that or what did you do about this, to which my normal reply is "oh it just turned up" or "it was a pure coincidence". Thomas Chisholm put it well in his wonderful hymn *"Great is Thy Faithfulness.....all I have needed Thy hand has provided"* and indeed on all my projects I am aware of His wonderful guiding hand not least in these two recent additions to the list. Thanks to Kirstin's weekly emails we keep abreast of all that is happening at All Saints and sincerely hope that we will be back to see you all sooner than feared.

John Harrington

News from our Duntocher and Clydebank Friends

When asked for a contribution to the church magazine in July I had writers' block due to all the rain that month. But I am back! In August the sun came out again. My Granddaughter and her friend came to stay for a week so I dusted off my tour guide hat and we had lovely time. Later in the month I had a visit from my daughter-in-law and we had some really nice days out, walking and eating.

Margery Pollock had a busy August also with a visit to her family in London, then a few weeks later off to Canada for her granddaughter's twenty first birthday. Betty and I chat on the phone weekly. When it was warmer we had a chat and coffee in the garden, while she got her breath back after walking to Dalnottar.

In September Pauline and I had our own Harvest Thanksgiving. A friend of ours gave us big bags of windfall plums then apples, which we shared with other friends and neighbours, pies and crumbles etc – delish!

October with trees looking wonderful in their Autumn colours; as I watch the leaves fall it makes me think it's nature's way of keeping the trees safe when the Winter winds blow. May and Colin are staying in and keeping safe, missing church like us all. Like Ken Shaw always gave us a wee smile in church, I will try.

A Church Noticeboard ... (before covid)

The church will host an evening of fine dining, super entertainment and gracious hostility
--

Janet Shields

Whenever you see a rainbow...



A Message from Laura in Finland

Since I left Glasgow I have been moving several times and changing accommodation. I have called this time "camping season" which is now officially over as I have landed at the Arctic Circle. I live in Rovaniemi which is the northest city in Finland. The name of the city is a Sami quation and means "forested esker". My workplace is called the Lapland Music Institute and it locates at the beautiful Lappia Hall designed by Alvar Aalto. I do have 25 piano students of different ages.



This month I have been working also for a small Covid-safe opera production and been able to visit my family in my home town, Oulu. We got the first snow last week.

Even though I have now settled in another country I have been incredibly lucky to have the All Saints congregation around me during the Covid time. Technology has made this possible. Seeing lovely faces every Sunday has been more than a blessing. Many of you have also kept contact via email and continued to ask my news. That has meant a lot. I hope to be able to visit you very soon.

“Winter time with storm and cold
Fierce blizzards.
Saami kin, with hearts and souls
Their lands do love.
Moonlight for the traveller,
Living Aurora flickering,
Grunt of reindeer heard in groves of birch,
Voices over lakes and open grounds,
Swish of sled on winter road”
(Sámi Anthem)

ANDREW LONG’S REPLY TO LAURA

You may be a little surprised to hear that I have actually been to Rovaniemi (and

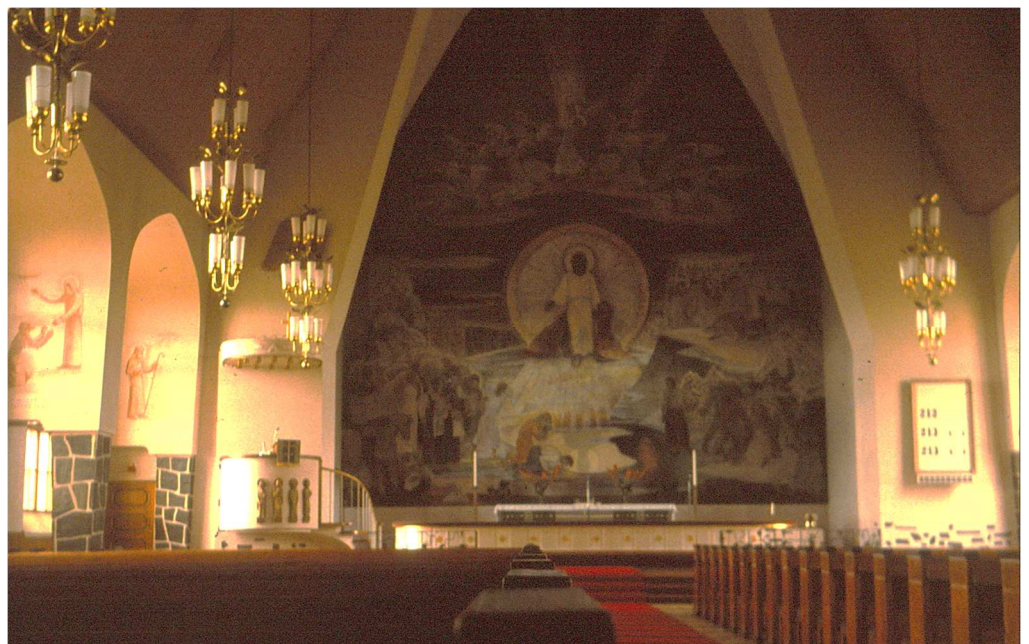


Oulu). In July 1965 a group of us from University bought a minibus and drove round Scandinavia, from Goteborg across Sweden, ferry to Turku, north through Finland crossing the arctic circle at Rovaniemi, up to the north cape and then south down the Norwegian coast road, to Oslo and Goteborg again.

Eagle-eyed readers might spot Peter Kemp at the wheel!

At the arctic circle I bought a reindeer skin which I mounted on a frame and had on my wall for many years. We were assured that the reindeer had died of natural causes.

This picture is of the Church in Rovaniemi which my notes tell me was built between 1949 and 1951. The other picture is of the arctic circle crossing point near Rovaniemi.



ROTA FOR THE SUNDAY SERVICES IN NOVEMBER

Here is a rota for support duties as readers/intercessors and stewards in November.

Date	Leader	Reader/Intercessor	Stewards
1 November	Rev Kirstin Freeman Eucharist	Louise Benson	Andrew Long Andrew Roach
8 November	Rev Kirstin Freeman Eucharist	Kirstin Freeman	Celia Fisher Janet Stack
15 November	Rev Kirstin Freeman Eucharist	David Hamblen	Andrew Long Brenda Hadcroft
22 November	Rev Kirstin Freeman Eucharist	Celia Fisher	Tracey Conway Brenda Hadcroft
29 November	Rev Kirstin Freeman Eucharist	Andrew Long	Janet Stack Kate Ross

Should any other members be willing to help with stewarding the services in Church, please let me know. It would be good to be able to expand the list of those willing to help. I am sure Louise too would be interested in hearing from anyone willing to join the Reader/Intercessor rota.

Andrew Long

The next magazine will be for December and January. The editors will be delighted to receive your wonderful contributions by Sunday 22nd November. Please email them to janet.stack@btinternet.com