

May 2021 Magazine

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The cover picture – Images of the Resurrection. See page 4.

*All Saints Scottish Episcopal
Church
Drymen Road, Bearsden*



Dear Friends,

An Easter Message from Bishop Kevin:

‘He calls me by my name.’

‘Mary’—it was to Mary Magdalene that Jesus first proclaimed that he had risen from the dead and he did that simply, quietly, gently but confidently by calling her ‘Mary’.

How do we know the power of the resurrection in our own lives? Simply remember—‘He calls me by my name.’

According to John’s Gospel, Mary ‘turned’. Jesus literally turned her life around, by using her name, ‘Mary’. She recognised his voice, the call was simple, gentle, quiet but confident. Just as many of us experience the Holy Spirit in our prayers, our lives, we hear the call of God, of Jesus, because ‘He calls me by my name.’

Mary Magdalene, obviously, had spent a lot of time with Jesus and recognised his voice. The equally obvious parallel is that when we spend time with Jesus in prayer, and with help, we learn to discern the voice of Jesus and what God is genuinely saying to us, calling us to do and to be. We also learn to discern what are our own longings, our own fantasies of making the world as we want it to be. The first steps towards true discernment, of Jesus’ voice in prayer, through our experience, we are taught by Mary’s experience of Jesus.

By tradition, Mary was a notorious sinner, but she washed Jesus’ feet with her tears, in the Pharisee’s house. Jesus accepted her as she was, He understood who and what she was, but he recognised in her, who and what she might become, through the Holy Spirit. Lazarus, her brother died; again, her tears moved Jesus with compassion and Lazarus was raised from the dead. Acceptance, understanding that brings peace and hope.

Mary sat at Jesus’ feet while her sister, Martha, was busy, she chose to be with Him rather than doing things for Him. Mary recognised that in simply being with Jesus, she experienced that God was with her as He is with us. In the garden when she heard ‘Mary,’ she could say: ‘He calls me by my name’.

What in fact happened was Jesus called Mary to a new reality, based upon God’s acceptance, and understanding. That is the Hope of the resurrection in our own lives. Jesus lived, died, and rose again to prove that each one of us is made in God’s image and God is with us. The story of Jesus’ trial, crucifixion and death is the story of how all that is worst in human nature—jealously, anger, religious certainty—combined to kill all that is best in the human potential to love, where we can be with Jesus. As Jesus is with us in guilt, regret, anger, the tombs of our own experience, remember ‘He calls me by my name’ to a new reality.

There is much speculation as to when and how we can go back to normal. We can never go back; normal will never return and we will enter a new reality. That is the hope, promise, power of resurrection in our own lives. That is the real Hope of Easter, that human love in which we know, feel, experience that God is with us. That love is stronger than any natural phenomena, even death itself.

Mary Magdalene shed tears of grief in the garden. Jesus called her ‘Mary’ and the tears flowed, but now tears of joy and hope. Hope, all because—‘He calls me by my name.’

The Lord is risen from the dead. Alleluia, alleluia.

He is risen indeed. Alleluia, alleluia.

+ Kevin

HRH THE DUKE OF EDINBURGH RIP

From the Bishop

As we reflect on the long life of The Prince Philip, Duke of Edinburgh, it is important to remember that duty is that facet of love, which sustains us in our lives, when the glamour, or the excitement, or the self-gratification, or being the centre of attention, disappear in our relationships. Most of us at some time in our lives, have aged parents, sometimes living long distances away, and we spend hours travelling to spend days off, cooking, shopping, checking bank statements, all the things we do not have time to do at home. It may appear to be nothing more than ‘duty’ and yet... God is love and love is expressed in these sometimes difficult, demanding situations which duty sustains.

As we celebrate our Lord’s resurrection from the dead, in these glorious days of Eastertide, so we are able to pray with confidence that Prince Philip will rest in peace and that the love he shared with his wife and family will sustain them and bring them the peace of God which passes understanding.

Please use the following prayer in the coming days:-

Gracious God, giver of all life,
in whom our earthly course finds its fulfilment:
we give you thanks for the life of Philip, Duke of Edinburgh,
for his service to this nation, the Commonwealth, and humanity,
in war and in peace,
in the pursuit of knowledge,
and in his example of reverence for your creation.
We give thanks for the encouragement he offered to the young,
and for his faithful support for Elizabeth our Queen.
We pray that, as you receive him into your presence,

his family and all who mourn may know your comfort
in the assurance that death is swallowed up in victory
through our Lord Jesus Christ,
who lives and reigns with you and the Holy Spirit,
one God,
now and in eternity.
Amen.

+ Kevin
Glasgow and Galloway

From the Primus

The Scottish Episcopal Church is deeply saddened by the death of His Royal Highness The Prince Philip, husband of Queen Elizabeth II, at the age of 99.

The Duke of Edinburgh passed away peacefully at Windsor Castle this morning. He spent a month in hospital recently, during which he required an operation for a pre-existing heart condition.

On behalf of the College of Bishops and the Scottish Episcopal Church, the Most Rev Mark Strange, Primus, said: "We send our love and prayers to Her Majesty and her family on this sad occasion, as they mourn the loss of such a significant figure who has been at the heart of the British Royal Family for more than seven decades.

"We give thanks for the Duke of Edinburgh's long and faithful role as consort to the monarch, and for his steadfast love of his Scottish home at Balmoral as well as Scottish traditions.

"He leaves behind a tremendous legacy in the shape of The Duke of Edinburgh's Award, the youth development programme he founded which has made an enormous difference to the lives of millions of young people here and around the world."

The Primus has also sent a message of condolence to Her Majesty The Queen, on behalf of the Church.

A period of National Mourning has begun, which will conclude on 17 April inclusive. The Royal Ceremonial Funeral will be held on 17 April at 3pm in St George's Chapel, Windsor.

Condolence messages will be conveyed to Her Majesty The Queen by the First Minister on behalf of the Scottish Government and the people of Scotland.

First Minister Nicola Sturgeon said: "Online Books of Condolence will open in the coming days to allow people to pay their respects. In line with current restrictions, the Royal Household has requested that members of the public do not leave floral tributes or gather at the Palace of Holyroodhouse or Balmoral Castle at this time.

The Palace has suggested that people could donate to charity instead, if they wish to do so."

Flags are flying at half-mast on Scottish Government buildings, and churches where a flag is flown may wish to follow suit.

In line with current COVID 19 restrictions, the Scottish Episcopal Church will not be opening physical Books of Condolence for the public to sign.

THIS MONTH'S MAGAZINE COVER

The cover of this month is of images of The Resurrection from across the diocese. From left to right the images come from: St Andrew's, Adrossan - the women at the tomb; The Cathedral - Mary pleading with the gardener; St Michael and All Angels, Helensburgh - Mary's recognition of Jesus with the word Rabbioni; St John's Dumfries - Jesus telling John to 'feed my sheep' three times; St Margaret's Newlands - the house at Emmaus and the breaking of bread; St Mary's, Hamilton - The Ascension.

Thanks to Petko Marinov our Digital Missioner for permission to use this image.

HOLIDAY

Kirstin will be on holiday from 30th April - 15th May, the services on Sunday 2nd and 9th of May will be A Service of The Word led by David Simmons. The Cathedral will be providing cover for any pastoral emergencies. Please phone 0141 339 6691 in the first instance. This number will also be available on the Rectory answering machine.

WORSHIPPING AT ALL SAINTS

From 2nd May there will be two options for worship at our 10.30am Sunday service. You can either attend in person at All Saints or join the live streaming via zoom.

Please note that the zoom meeting number has changed for Sunday mornings to **811 6676 4175**; the password remains the same.

If you plan on attending church in person, even if you have previously attended in the past year, please read the information below. There are some changes from when we last held in-person worship.

The Vestry are keen to make worship as safe as possible, both for the safety of all those attending but also to instill confidence that the church is a safe place to be, a place where all those present take the safety of all people seriously, and even the most vulnerable and most cautious feel relaxed and welcome. To achieve this

it is important that we adhere to the highest standard of safety and follow the guidelines that the Scottish Episcopal Church and Scottish Government require of us.

The following conditions allow us to worship in person. You are requested to respect them and the safety of others and not to compromise these requirements, even if you personally feel you do not require them.

Please be seated by 10:25am.

Masks are compulsory within the buildings.

You must maintain 2 metres distance from all other household bubbles, both inside the building and in the church grounds.

You will be requested to use the hand sanitizers upon entry and when leaving either the church or the halls and also before and after receiving communion.

Households of 1 and 2 people are no longer required to pre-book.

Households larger than 2 individuals must pre-book if they wish to sit together.

To pre-book please contact the Rector by noon on the Saturday prior to the service you wish to attend. You can still attend should you forget to pre-book but you will not be able to be seated together.

Please be aware there may be rare times when you may not be able to sit with other members of your household group.

The door behind the organ console and the front door will remain open during the service to provide the required ventilation. Please dress accordingly – you may wish to bring a blanket for your lap.

Communion will be in one kind only and will be brought to you in your seat.

Once seated you are requested not to move until directed to leave by the stewards.

You cannot change your seat once seated, as no one else is permitted to sit in the seat you have vacated.

You may stand, if you wish, for the Gloria, Gospel and Creed.

There will be no singing.

Toilets are available for **emergency use only** - *please read paragraph below for full details.*

Entrance to the halls is for the use of toilets only.

There will be no coffee/tea after the service.

The car park in the church grounds is not currently available.

Please do not bring any items not needed for the service to church with you.

The umbrella stand and coat hooks are not currently available for use, please take any such items to your seat with you.

On your first visit a liturgy book will be available for you. The booklet contains the Eucharistic service at the front with A Service of the Word to the rear. One of either of these two services will be used for the foreseeable future. This liturgy booklet will be your personal copy of the services and you are requested to take the liturgy book home with you and to bring with you on your return visits. The liturgy booklet is also available on the All Saints web site and can be brought in electronic form if you prefer.

We are limited to the number which we can have within the building. There is a Scottish Government limit of 50 for worship. However All Saints is not large enough to accommodate that number of people and still maintain safe procedures, so maximum capacity will be in the low 40's (depending on how many are in the reader's household). However the size of households will impact on that number and capacity is more likely to be in the low 30's. Children are included in any numbers and are welcome to attend. If we are at capacity when you arrive, we are regretfully legally bound to decline your admittance. Should this happen, we will reserve a seat for you for the following Sunday.

While when we opened last year there were no toilet facilities, we are aware that for some this was a bar to them contemplating returning to church. It is not however feasible to have our toilets open to the extent they were previously. Therefore for now they are being made available for emergency use only. There will be a steward who will be responsible for the toilets; please follow their direction should you wish to use them. This will allow for a maximum of 4 individuals to use the toilets on a Sunday morning; please bear this in mind when coming to church. Vestry members are acting as toilet stewards during May, if you are willing to join a rota of toilet stewards from June onwards please contact Andrew Long.

Some, or indeed all, of these restrictions may seem tiresome. However our own personal feelings about them are neither here nor there, they are a requirement of having the building open for worship. We have been informed that enforcement officers will visit places of worship without warning and will have the powers to levy fines and/or close premises with immediate effect.

VESTRY NOTES

- The Vestry held a Zoom meeting on Monday 12 April, with the Rector chairing.
- The property items had been extensively dealt with at the March meeting and were considered again under Matters Arising.
- The Rector drew attention to the use of the verb “pollarding” in the Property Convenor’s new report. The March meeting had agreed to the trimming of the trees but had not considered any special procedures associated with formal pollarding. It reiterated its agreement to trimming the trees along the Drymen Road and also if possible those in 1 Colquhoun Drive overlapping the Halls. If the Property Convenor was keen for specialist pollarding procedures to be carried out, this would need to be put to the local authority.
- With regard to the broken wall, the Rector was in favour of making an insurance claim. The Property Convenor had received good reports about the help which had been received from the agents Oakleafe Claims Scotland in some recent claims, and the Vestry agreed that they be consulted.
- No progress had been made on rectifying the cellar flood in the period of restricted access to the Church. However David Hamblen reported that he had made contact with the firm who had renovated the drainage system in 2011, and one of their staff who had been involved then was prepared to visit the Church to pass on information about how the drains were organised.
- The Property Convenor reminded the Vestry that the Quinquennial Review was due in 2021, and the Vestry asked him to arrange this with the firm who had performed the task in 2016. He should also arrange the test of our electrical installations, which was also due this year.
- The Vestry confirmed that they were prepared to reopen the Halls for the Helen O’Grady children’s drama class, with the precautions discussed at the March Vestry and agreed by the organiser and the Secretary.
- The arrangements for re-opening the Church for in-person worship were discussed and agreed (see pp. 4-6 of this Magazine). It was also agreed to open the toilet facilities in the Halls for essential use during services.
- The Treasurer presented the Financial Report for the last quarter. Both receipts and payments were largely as expected.
- The Vestry would meet again towards the end of May, and the Rector was hopeful that this meeting would be in person rather than on Zoom.

Andrew Long

CHRISTMAS GIFTS TO OLDER MEMBERS –PART 2

You will remember that, just before Christmas, a group of us took round Christmas gifts to older Church members, who had not been able to participate in Church events in the usual way for much of the year. The same group decided to repeat this before Easter, giving out a spring flower arrangement, some Easter edibles including slices of simnel cake and an Easter card. The words on the card were “Happy Easter, and may the joy of the season remain with you during the months to come. From your friends at All Saints Church.” Hopefully, with God’s help, we shall be in a position by next Christmas to make a further delivery unnecessary.

THE ETYMOLOGY OF EASTER.

I was asked recently where the word ‘Easter’ comes from and why many other languages have some form of the word ‘Pasch[al]’ for this event -- French *Pâques*, Danish *Påske*, Spanish *Pascua*, etc., words that refer to the Passover and come from [Latin](#) *Paschalis*. German however has *Ostern*, akin to our ‘Easter’.

The word comes from Eostre, or Ostara, a Germanic goddess of dawn and Spring, who is celebrated during the Spring Equinox, and so the month of April was called *Ōstarmānod*, ‘Easter-month’, in the old Germanic calendar and it predates our Easter.

Our date of Easter changes each year as it is based on the Sunday after the first full moon after the Spring Equinox when the goddess was celebrated. Spring is a time of light and fertility when nature is reborn, hence the appearance of Easter eggs, Easter bunnies (originally hares), and all the trimmings. Jacob Grimm, one of the two Brothers Grimm and a famous philologist, wrote “Eostre seems therefore to have been the divinity of the radiant dawn, of upspringing light, a spectacle that brings joy and blessing, whose meaning could be easily adapted by the resurrection-day of the Christian's God.”

The Venerable Bede mentions in the 8th century the pagan festivities held in Northumbria in honour of the goddess Eostre, so they must have continued into the early Christian period. He also tells how Pope Gregory sent St Augustine to be “Archbishop of the English” in 597. However the Celtic church was already present in Great Britain, as we in Scotland know, and they had a different date for Easter. So in 664 the Northumbrian king, Oswiu, called a meeting, the famous Synod of Whitby, to resolve the matter and the date for Easter set by the Roman church won. The Roman church argued that as St Peter held the keys to heaven we’d better back their side of the argument! Bede also narrates how the early missionaries were advised to convert by persuasion and not the sword,

for example, by adapting existing native ceremonies and places of worship to the Christian cause. According to Bede, the seventh-century King Rædwald of East Anglia had a temple which contained both a Christian altar and a pagan idol. In a letter written in 601 by Pope Gregory to the Abbott [Mellitus](#), he stated that Christian missionaries need not destroy "the temples of the idols" but that they should be sprinkled with holy water and converted into churches.

The *Old English Martyrology* records that November (Old English *Blótmónað* "the month of blood sacrifice") was particularly associated with sacrificial practices: "The month is called Novembris in Latin, and in our language 'bloodmonth', because our elders when they had been heathens, always in this month sacrificed, that is, that they took and devoted to their idols the cattle which they wished to offer."

In addition, words and customs were converted to the new religion; and so the term 'Easter' was retained. Examples of these 'baptised' words are Old English *husl* originally meaning a 'sacrifice' but later used for 'eucharist', and a *husel-wer*, 'a sacrificial person', became a communicant'; *fullian* 'to consecrate' was the word used for 'baptize': its etymology implies 'fullfilling, making perfect'. The Norse days of the week – Tuesday, Wednesday, Thursday and Friday – came from the Norse gods Tiw or Tyr, Woden or Odin, Thor and Freyja. *Godspel* 'good news' became 'Gospel'. *Wyrd* 'fate', as in the weird sisters, became 'divine providence'; *dom* 'judgement' or 'doom' became 'divine glory'; *lac* 'a sacrifice or gift' became a Christian offering. God is described as a *lac-gifu* 'gift-giver'. [Interestingly 'wed-lock' means a marriage pledge or gift.] Words for God were also 'baptised' from Germanic words: *Metod* 'the Measurer [of fate]', *Weard* 'the Guardian', *Drihten* 'military leader', and *Hælend* 'healer' refers to Christ; my favourite is *Scyppend* 'the Shaper', hence the Creator; this is a word connected with Old English *scop*, 'poet', a shaper of words.

Graham Caie

HOLY THURSDAY – BY WILLIAM BLAKE

This poem was written in 1789 and comes from a collection called Songs of Innocence.

It describes a special service at St Paul's Cathedral which in Blake's time took place on Ascension Day or Holy Thursday. Children from the local charity schools went to the service accompanied by their guardians, the beadles.

With their faces scrubbed clean and dressed in bright colours, the children look like the flowing River Thames or the flowers of London as huge numbers of them enter the Cathedral in pairs. There is a sense that they are like the angels sitting with their own special radiance, or innocent lambs, as they raise their little hands. And, when they sing, it is as though they are sending their songs to heaven while the grey old beadles sit below and watch.

In his poems Blake often shows his horror at the terrible poverty of the people who lived in cities, and especially the children. In this poem he wants us to know that there are countless numbers of them wretchedly poor, and yet so innocent and angelic. He ends by giving his reader a gentle but stern warning to keep pity alive, or one day, if you neglect a needy child, you may turn an angel from your door.

Brenda Hadcroft

Tw'as on a Holy Thursday, their innocent faces clean,
The children walking two and two, in red and blue and green,
Grey headed beadles walk'd before, with wands as white as snow,
Till into the high dome of Paul's they like Thames' waters flow.

Oh what a multitude they seem'd, these flowers of London town!
Seated in companies they sit with radiance all their own.
The hum of multitudes was there, but multitudes of lambs,
Thousands of little boys and girls raising their innocent hands.

Now like a mighty wind they raise to heaven the voice of song,
Or like harmonious thunderings the seats of Heaven among.
Beneath them sit the aged men, wise guardians of the poor;
Then cherish pity, lest you drive an angel from your door.

LENT AND EASTER — PRAYER, COMFORT AND HOPE.

Following a short break between Candlemas and Ash Wednesday the 8am morning prayer from the Rectory resumed for Lent and Holy Week and then continued through Easter Week to cover the post resurrection appearances of Christ.

As with the Advent services I felt that Lent meant much more to me this year and gave me a real time to reflect on where my life could do with some adjustment. I particularly reflected on my idols which mean more to me than they should and I do feel that I have gained strength to lay the worst one aside.

During this period some experienced an important loss in their life and the support of each other surely has helped.



Grieving for the loss of a loved one has affected many more right across the globe during this year of the pandemic and some will have lost multiple family members and friends. I have watched the BBC programmes on the affect of the pandemic in other lands, as no doubt have many of you, and the scenes of mass burials, albeit with each body laid to rest in a splendid coffin but all packed into the same trench, have been very moving. I found the frightened look on the faces of small children at the sight of grown men in tears particularly so. When our loved ones depart, whether at a ripe old age such as Prince Philip or at two weeks old in a tragic accident, a baby crushed to death in his pram, we all know acute sorrow and feel as those small children. Easter with its joyful celebration of the risen Christ

removes our fear of death and gives us all hope for renewal as does a garden full

of spring flowers bursting into life. Receiving our vaccinations helps too and may they proceed apace in those lands where they are so urgently needed.

Mary Stott.

THE DAY NIALL LOST STUFF.

This is a story which has nothing to do with garden labyrinths or sailing (I thought perhaps you deserve a break). It does go back quite a long way and though it concerns Niall's ability to forget things, or perhaps more accurately, to mislay things, I should confess that my own memory of the exact sequence of events may be a little hazy after well over thirty years, so I am relying on him to correct my narrative!

This took place when Niall and I were very early in our relationship, when I was still an undergraduate at Oxford, and Niall, who had moved on from his postgraduate studies there into the world of work, was visiting me at weekends. On this particular occasion, from my point of view, I was expecting Niall to arrive on Friday evening after being in London or somewhere nearby for the day. I was at a restaurant in Oxford where we were celebrating a friend's birthday. The plan was for Niall to turn up at some point during the meal. He didn't. Nor did he arrive later in the evening, when we were back in college (and I should emphasise that Niall never 'stood me up' - if he said he would turn up, he did, even if occasionally a little later than intended). I did not sleep well, visualising countless scenarios that might have prevented his arrival, up to and including death! In the morning, I could only think of three things to do. I had, at that early stage, got the phone numbers of just two of Niall's other friends, so I could try both of them, on the slim chance that somehow or other he had been in touch with them during the day, and after that it would be trying the hospitals.

First friend was a washout. I got through to the second one, and had got as far as explaining my problem, establishing that she had not seen Niall, and I was about to get a few more contact numbers, when our conversation was interrupted by Barbara having to answer her doorbell.

Niall: although Mairi only began to worry on Friday night, my (self-inflicted) misadventures began on the Monday evening of that week, when I left my normal worksite in Harlow to attend a four-day training course down the A3 on the far side of London. At the site's front desk on the way out, I picked up the course details – and left my wallet. Luckily my car did not need refuelling to reach the course. I phoned the caretakers who assured me the wallet had been noticed, was locked in the site safe, and I could have it when I returned. As the prepaid

course was residential, I thought – no problem, I can handle this: I phoned Sue, a nearby friend who brought some emergency cash for incidental expenses.

Late Friday afternoon, my route through London to Oxford included meeting Frazer, an Oxford friend who at the time was doing an MBA in central London – the building containing his single student room overlooking Regents Park would have cost millions to buy even then. By the time I reached him, I realised I'd left my jacket at the course – containing my phone book with all my addresses and phone numbers (and the little borrowed cash I had left). A quick phone call established they'd found my jacket and had put it in their safe. I could collect it on Monday. I thought – no problem, I can handle this. I'm going to have a complicated Monday, collecting my credit cards from one place and my contact information from another at the far side of London, but it need not spoil the weekend – albeit I would have to touch Mairi for the money to treat her.

Fraser and I parted, he heading to meet his parents, newly over from Canada, for dinner at a restaurant, I to my street-parked car – and reached it just in time to see it disappear on the transporter of the newly privatised parking enforcers. In those days of yore, it was possible to be under the illusion that the rules about such things did not apply in the evenings, because the council officials did not work then. (This downside of Thatcherite privatisation zeal had not previously occurred to me.)

My money was safely locked away north-east of London. My phone numbers for all my friends were as safely locked away south-east of London and could be retrieved on Monday. My car was safely locked in the London car pound. I could retrieve my car by paying the £60 fine if I had money. I could get my own money if I had my car. I could ask my friend who lived near the course site to bring my jacket if I could phone her – and I could get her phone number if I had my jacket. OK, I thought, this is one of those wolf, goat, cabbage problems – and I wasn't sure what the solution was.

I spent the rest of the evening waiting at the door of Fraser's MBA room, hoping that he and his parents had not been planning to travel somewhere. He came home late, I slept on an inflatable camping mat. The next morning the highly-amused Fraser supplied me with sufficient money for the car pound and for an underground train ticket to get there. Or, as the best man's speech at our wedding put it, "The problem was solved by putting Niall on a train and waving goodbye to him." At the pound, I explained that I had no documentation, driver's licence, identification or credit cards – just £60 in cash to pay the fine and the car keys to prove it was mine. Eventually, they too decided to let me drive off in the car so they could wave goodbye to me.

Made cautious by events, I checked the fuel level, then drove to nearby friends in Walthamstow. I banged on the door and told Barbara I needed funds for fuel so I could drive to Oxford, find Mairi and explain my lateness – just in case it had caused her any mild concern. "You can tell her now", Barbara replied. "She's on the phone."

Niall and Mairi

CHRISTIAN AID: ROSE'S DAILY GRIND BECOMES THE E-GROUP'S CHALLENGE.

During the past year many of us have found great enjoyment and benefit from walking in the countryside. We do it by choice, not necessity, and probably not every day. However, as climate change brings increasing problems to many of the most vulnerable eco-systems and poorest communities, there are people like Rose, aged 67, from Kenya, who has to walk six hours a day simply to get enough water for her grandchildren to survive. Not by choice, not for enjoyment, just a long, hot dusty trek to collect dirty, untreated water, to live.

This year is the second one that Christian Aid Week (May 10th-16th) has largely had to abandon its traditional door to door collection. With church attendance likely to be low in early May, when there would normally be Christian Aid envelopes on the pews, All Saints and some of the other Bearsden churches have decided to do the Kiltwalk instead as their major church fund raiser for Christian Aid. (We cannot hold the traditional coffee morning either.) So, at All Saints, 4 semi-fit but very willing members of the "E" Housegroup have decided to take part in the virtual Kiltwalk on April 24th. "Virtual" because everybody participating is doing their own thing, there are not thousands and thousands walking together on the Kiltwalk as would usually be the case.

Christian Aid is focusing on the devastating effects of climate change for the poorest communities in the world such as Rose's. Its strapline is: "**Together we STOP this climate crisis.**" It is working with local bodies in partnership to build more reliable water sources nearer to the villages, such as water dams, so they can benefit from a closer and more reliable water supply which will also ensure their cattle and crops survive the increasingly dry climate.

The reason the local churches are doing this walk under the auspices of the Kiltwalk is that the Hunter Foundation (which started the Kiltwalk fundraising activities in 2016) will add 50% to anything we raise for Christian Aid. Our group has decided to walk the first leg of the West Highland Way, just 12 miles. We will enjoy our "challenge" looking at the green and beautiful countryside of Scotland

and ending in Drymen near the iconic waters of Loch Lomond. By contrast, Rose's challenge is a daily reality, a fight for survival through a land decimated by drought.

So, if you would like to sponsor us knowing that whatever you give will be worth 50% more, please visit our JustGiving page below. If you find online giving difficult, please contact me to talk about alternatives. My number is 0141 570 0903.

The team consists of Laura Trainer, Fiona Hempel, Tracey Conway and myself, Celia Fisher. We promise we'll let you know how we get on in June's magazine, maybe even with before and after photos!

<https://virtual.thekiltwalk.co.uk/fundraising/ScotlandsVirtualKiltwalk2021-CeliaFisher>

Celia Fisher

VOLUNTEERS TO DELIVER CHRISTIAN AID LEAFLETS DURING CHRISTIAN AID WEEK 10TH-16TH MAY



This year the Bearsden Churches are only delivering a leaflet during Christian Aid week (not envelopes) which will detail how to give to the charity via their online JustGiving address or dial up number. By this means and by putting articles in the local press and on Bearsden Community Facebook page, we are hoping to raise money and awareness of the week among non-church goers.

At All Saints we have a very loyal band of Christian Aid collectors, but I was hoping that since the task this year is just to drop off a leaflet to houses, there might be a few more of you willing to do this. I would assign you a street in the Mosshead area, plus the leaflets and you would then drop one of at any time between the 10th and 16th May. The more volunteers we have, the more streets we can cover. You could also/instead just leaflet your own street.

If you would be happy to help, please phone me on 0141 570 0903 or e-mail me at celiacornock@hotmail.co.uk.

Celia Fisher

MYSTERY PHOTOGRAPH



Here is another mystery photograph for readers to identify. It is an arrangement of dry stone walls in the shape (viewed from above) of a reflection of the letter S. Does anyone know where it is, and why it has now been rendered superfluous? No prizes other than a continuing free subscription to the All Saints Magazine. Answers, if I remember, next month.

Andrew Long (Editor for this Edition)

STOP PRESS – BARBARA THOMPSON

As the Magazine was going to press, we heard the sad news that Barbara Thompson had died suddenly at her home on Saturday 17th April. Our deepest sympathies go out to her family. More on Barbara's life in next month's magazine.

SPRING FLOWERS AND EASTER BUNNIES



See article on page 8.

From our German correspondent.

ROTA FOR THE SUNDAY SERVICES IN MAY

Services will be held both in Church and on Zoom at 10.30 am. Please see pages 4 to 6 above for details of the new arrangements.

Date	Leader	Service	Reader/ intercessor	Reading	Service Stewards	Toilet Steward
2 May Easter 5	David Simmons	Service of the Word	David Simmons	Acts 8:26-40	Brenda Hadcroft Andrew Long	Andrew Roach
9 May Easter 6	David Simmons	Service of the Word	Louise Benson	Acts 10:44-48	Andrew Roach Janet Stack	Anne Mac- Dougall
16 May Sunday after Ascension	Rev Kirstin Freeman	Said Eucharist	Graham Caie/ Kirstin Freeman	1 John 5:9-13	Tracey Conway Celia Fisher	Andrew Long
23 May Pentecost	Rev Kirstin Freeman	Said Eucharist	Celia Fisher	Acts 2:1-21	Janet Stack Kate Ross	Brenda Hadcroft
30 May Trinity Sunday	Rev Kirstin Freeman	Said Eucharist	Catriona Craig/ Kirstin Freeman	Isaiah 6:1-8	Andrew Roach Celia Fisher	Andrew Long

The Editor for the June edition will be Janet Stack. Please send articles to her at janet.stack@btinternet.com by Sunday 23 May, 2021.