

March 2023 Magazine

Rector Vacancy *The Revd. Andrea Hagenbuch has been appointed as Interim Priest and can be contacted for pastoral emergencies on 0141 942 0029*
All Saints Vestry



Web Site: <http://bearsden.church.scot>

Web Site Co-ordinator: Janet Stack (janet.stack@btinternet.com)

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The cover picture: St David's Day is celebrated on March 1st. Daffodils and leeks are the national symbols of Wales - daffodils look more cheerful for the magazine cover! More on St David and leeks on p.16 .

*All Saints Scottish Episcopal
Church*

Drymen Road Bearsden



March 2023

Dear All,

As I write we are all absorbing the terrible news of the catastrophic earthquake on the Turkish Syrian border. The image of a new-born baby rescued from the rubble still attached to its mother's cord, I'm sure will remain with us for a long time.

I can remember a friend of mine once saying "the thing about life is, it's just one damn thing after another". It does indeed seem that humanity over the years and centuries does tend to lurch from one disaster to another: globally, nationally and personally, there is always something to concern us.

But scripture, as we were reminded in the readings the other Sunday, does encourage us to have hope. In the gospel Jesus says, "Don't worry about your body ... consider the lilies of the field, how they grow; they neither toil nor spin, yet I tell you, not even Solomon in all his glory was clothed like one of these." Matthew 6:25-34 Familiar words which roll off the tongue easily. They give us comfort and remind us that God is with us, that God cares for us, and that God will provide what we need for a full and abundant life. But although the language is beautiful, its challenging because we know the reality of life.

In Paul's letter to the Romans he says "We know that the whole creation has been groaning in labour pains until now.....we ourselves, groan inwardly as we wait eagerly for our redemption" Romans 8:22-23

In the gospels Jesus tells us, plainly and simply, "Don't worry," Matthew 6:25

But we do it anyway, it's in our genes, it's as if we're born to worry. Of course, some of us are better at it than others. I've known many people over the years who could qualify as professional worriers. They always must have something to worry about! I know because I used to be one of them. Thankfully I'm much better now but, if you're not careful, worrying can become a way of life, an indulgence almost, and in this passage Jesus tells us clearly we are not to.

The question is what can we do about it?

I suggest there are three things that we can do: first, we can expose worry for what it is an often fruitless activity, particularly if it is over something about which we can do nothing; the second is to establish if there is indeed anything we can do about our concern, if so we should do it: face the fear and anxiety – deal with it – don't dwell on it; the third solution covers the first two - we can pray. We can put all our concerns before God - trust in his love and support.

Jesus said "come to me all who are heavy laden and I will give you rest."

Matthew 11:28

Worry is part of the human condition – we can't help it, often it's a sign of a sensitive and caring nature. It would be wrong to make ourselves so tough and hardcore that we couldn't feel for others or ourselves or be moved by worldly events as in the news this week. But here in this passage Jesus is urging us to keep a proportion – to keep life in perspective and remember the three-point plan:

- Ignore what we can't do.
- Act when we can.
- And pray about it all.

Most importantly, we need to embrace the words of hope from Saint Paul, a hope which underpins all our human existence.

"I consider that our present sufferings are not worth comparing with the glory that will be revealed in us" Romans 8:18

Paul is of course referring to the resurrection. We need to remember and keep reminding ourselves that in Christ *all things are made new* and that is why he tells us "Do not worry."

Many Blessings to you all
Andrea

There will be no mid-week Eucharist in March.

Wednesday **5th April 11.30am** – Holy Week – Said Eucharist

VESTRY NOTES 9TH FEBRUARY 2023

- **Finance**
The Financial Statements for the year ending 30 September 2022 have been completed and have been sent to the examiner.
- **The Rectory**
Plans are now underway for the final stage of the refurbishment of the Rectory in preparation for the new Rector.
- **Earthquake in Turkey and Syria**
A collection for the disaster in Turkey and Syria has been held on two consecutive Sundays.

- **Evensong on 5 February**

The Vestry would like to thank everyone who assisted with the Choral Evensong on 5 February which included other SEC Churches. They would especially like to thank Rev. Andrea Hagenbuch for leading the service, and Celia and Tracey who did the catering.

Brenda Hadcroft

SOME MORE WORDS FROM YOUR LAY REPRESENTATIVE

People have been asking about progress on filling the Rectorial vacancy. As many of you already know, our preferred candidate accepted our offer of the post and we are just waiting for Protection of Vulnerable Groups (PVG) clearance before we can make an announcement. Once the new Rector's name has been announced (simultaneously in All Saints and their current charge), they will likely have to work out three months' notice before moving to Bearsden. We shall also have to be cognisant of the availability of the Bishop and Dean to be present at the installation service. Let's hope that this can be earlier, rather than later, in the summer, but much of this is, unfortunately, out of our hands and we simply have to wait for the wheels of bureaucracy to turn!

In other news, I attended an extended Diocesan Council meeting on Saturday, 4th February, again in the swanky new Diocesan Office in the Merchant City. The main focus at this meeting was on Trustee training for members of the Council.

In an excellent presentation by Elaine Crichton of Inspiring Scotland (<https://www.inspiringscotland.org.uk>) we were given up-to-date information about the duties and responsibilities of charity trustees. Given that vestry members, as well as Diocesan Council members, are charity trustees we are hoping to have a similar presentation at a future North-West Regional Council meeting (NWRC), to which all vestry members in the region will be invited. I also have a copy of Elaine's slides, which we have been encouraged to share, if anyone wants to see them.

Another issue discussed at Diocesan Council was our upcoming Diocesan Synod on Saturday, 4th March. Synod is basically the AGM of the Diocese at which Diocesan office holders are elected, accounts presented and a variety of other matters are discussed. This year the focus is on a discussion of revisions to Canon IV of the Scottish Episcopal Church (SEC), which concerns how Bishops are elected. Those of you with long memories will remember that changes to these canons can take an awfully long time, but recent experience suggests that we

need to modify the way our Bishops are elected to avoid long periods of Episcopal vacancy and also improve the experiences of the candidates, which can be quite traumatic. Another item at Synod is the announcement of the Bishop's Lent Appeal which this year will be for the "Away from it All" (AFIA) project. This is a project run by the Mother's Union that is similar to the Glasgow Children's Holiday Scheme. See this link for more details:

<https://www.mothersunion.org/projects/away-from-it-all>.

Finally, the joint North-East and North-West Regional Councils evensong on Sunday, 5th, February was, as predicted last month, a joyous event. How great to have a full church, a big choir and a proper sung evensong at All Saints (I think, our first since the pandemic). I had the additional joy of being precentor. Whilst I have done this a few times before, I have never before had to sing "God save the King" in this context! A special thank you to Celia Fisher, Tracey Conway and their team of helpers for the excellent hospitality afterwards, especially as it had to be moved at the last minute to the back of the church, rather than the hall, due to the heating problems in the hall. A further appreciation of the service follows this article.

As always, if you have any questions, thoughts or feedback about this report then do let me know.

David Simmons

JOINT CHORAL EVENSONG

Sunday 5th February at 5pm

Sunday evening of the 5th February, we were delighted to have the pleasure of a joint evensong with the choirs and priests of St. Michael's Helensburgh and St. Andrew's Milngavie joining with All Saints. This rare service, these days, was suggested and organised by the N. East and N. West regional councils as a first collaboration in joint worship, and judging by the attendance of about 70 congregation, we hope it will not be the last.

Andrea welcomed everyone before the first of our three hymns; "For the fruits of His creation" which was heartily sung with our choir of thirteen and the enthusiastic congregation; we were certainly in for a memorable evening of worship and praise. It was so refreshing to hear the old liturgy again and very sensibly the words of the liturgy, the hymns and the readings were all printed in the service sheet, so no excuse for getting lost!

The anthem, "My eyes for beauty pine" by Herbert Howells was well sung and accompanied sympathetically by Duncan Williams, the organist from St.

Michael's. That was followed by the Intercessions, the Gradual hymn and the sermon given by the Revd. Dominic Ind, Rector of St. Michaels.

His subject, taken from the Old Testament lesson of the second account of creation was very brave, in that as he said, there are indeed differences in the two versions which can create liturgical difficulties. His argument was very persuasive at least to me, but no doubt there may have been other views within our substantial congregation.

Our final hymn "The day thou gave us Lord is ended" was followed by the blessing given by Andrea, then the choir sang the "Sevenfold Amen" by J. Stainer. We also had a chance to meet folk after the service with refreshments thoughtfully provided by members of the congregations. As I said, a memorable service; thanks to all who contributed.

John Harrington

NIALL FORBES ROSS

On January 25th, at All Saints, a service was held to celebrate the life of Niall Ross who tragically died at the end of December. A full church was a tribute to Niall and Mairi. The service was movingly led by Andrea, with musical contributions from close friends of the Ross family. Below is the tribute to Niall given by his long-time friend, Hugh Mascetti.

A Tribute to Niall Ross given by Hugh Mascetti
at the service on 25th January 2023 to celebrate Niall's life

Niall has been one of my closest friends for forty-three years. This is not going to be a biography; I want in some way to convey the essential Niall; what he was like. I will, however, need to dwell briefly on his early life. Niall was born in Edinburgh in 1957 and soon showed signs of going his own way. He was slow at first to speak, but his first words were in a perfectly composed sentence, including a sub-clause. Apparently, Einstein did something very similar, but with no sub-clause. Niall did not at first shine in school, until someone gave him five whole shillings, for coming top in something, after which he began to excel: there was something to this academic work business! In later life he would regale friends with examples of the ancient and arcane rules of The Royal High; strange rules about whom the students should not shoot with a crossbow, or impale on the railings. Niall spent much time in his room as a child reading voraciously - and strange noises would sometimes be heard; apparently he was re-enacting space battles. He developed an early interest in history, especially military history, and he and his friends would take over an empty classroom to play wargames. He

seemed to be able to remember every book he had ever read word for word, whether a children's novel or a work of political philosophy or history.

He took his first degree at Edinburgh, and then followed his sister Fiona to Oxford for post-graduate work. One of the great things about Oxford is that whatever your interests you can find people who share them, and probably clubs for them. During his first term he joined the wargames society, the Dungeons and Dragons Society and Oxford University Speculative Fiction Group (the science fiction club), and also the Officer Training Corps. He made many lasting friendships there, and quite a few of those friends are here today, or have sent their condolences. Niall was very good at friendship, and one reason was that among his many other qualities – kindness, generosity, a marvellous sense of humour, a gift as a raconteur - he took friendship seriously, he worked at it. He kept in touch. If you were the sort of person who was a bit sloppy about it, it didn't matter - Niall would get in touch with us. His and Mairi's annual progresses around friends over the Christmas period became legendary. There are many stories which can be told of his time at Oxford, but just let one stand for this time.

The OTC were on exercise on Salisbury Plain and needed to cross a barbed wire fence. His friend Fraser was ahead of Niall, who was company radio operator and so rather heavily laden. Having crossed safely, Fraser turned to Niall to help him over and offered to take his rifle. Niall was having none of that, aware that no officer cadet should ever be parted from his rifle, so planting his hand securely on the fence post, he said the immortal words "Just hold me, Fraser!" Unfortunately, he had his finger on the "send" button, and those words went out over the network to the entire exercise.

Niall, of course, did Oxford in his own way. As far as I can see he never officially had any form of accommodation. At first, he lived in a library carrel, packing away all his domestic arrangements first in the morning before anyone else arrived, and starting work early. He could also finish work late, as he did not have to go home! Later he lived in a college room, but this also was, like the carrel, in someone else's name. I never quite got to the bottom of all this, and I don't think anyone else did either.

The combination of living in the field with the OTC and living in a carrel gave Niall a rather pared down view of domestic life, he was quite happy to go through an entire week of cooking and eating with just a set of mess tins and a teaspoon.

When or just after this phase ended, Niall met Mairi and we started to hear her mentioned more and more. It soon became obvious that they were an item. Niall

was driving to Oxford very regularly, as well as managing to fit in visits to his now increasingly scattered friends.

Now Niall's relationships with cars have not always gone well. It was during the mid-eighties that things came to a head. He managed to write off two cars in almost as many months; one in an accident that he was very lucky to walk away from. Some of us wondered how on earth he was going to get insurance for the next car. The answer, of course was Mairi, who became a named driver on his new car. Not only was she now in the enviable position of having a boyfriend with a car, she was also building up a no-claims bonus! Over the years, Mairi drove more and more, and Niall less, which gave those who had been driven by Niall much peace of mind.

Niall and Mairi became engaged immediately after her finals, and married in March 1989. Their honeymoon was in the Scilly Isles, where apart from anything else Mairi says they spent a lot of time building sandcastles and throwing stones at them.

They lived first in Staffordshire, later in Essex, where Niall was working at Nortel in Harlow. A rather fateful holiday took place in in the mid-90s, when Niall and Mairi, I, Barbara and our daughter Julia took a cruise around the Broads. The cruiser came with a very small dinghy, and while taking it for an evening sail, they decided, "why don't we get one of these?" Niall threw himself into sailing with the enthusiasm which he applied to everything.

They soon bought their first boat, a dinghy called *Marshwiggles*, and then the beautiful *Sir Reepicheep*, a brand new 19-foot Cornish shrimper. Both, note, named after characters from CS Lewis's Narnia series, which Niall loved. I think he had read every book Lewis wrote - children's and adult's novels, theology and philosophy. There are many stories about Niall and sailing. For example, about how Niall tried to defy the laws of physics by shimmying across a painter between a yacht and the harbour. Gravity won and Niall got very wet. For such a brilliant theoretical physicist, his grasp of the practical application of Newtonian mechanics was sometimes a bit lacking.

My wife Barbara summed it up a few days ago, when in response to a story told by Sue De Vries, she declared that Niall never considered that something might be impossible or ridiculous; he just got on and did it. In a boat and in some other activities, that could potentially lead to unfortunate results, so when sailing, Mairi was, in Niall's words, "in charge of cowardice". Niall was, I think, utterly fearless, indeed his sister Fiona says she doesn't think he knew what fear was. His courage was not only physical, it was moral too; he knew what was right and stood up for

it fearlessly. He enjoyed a good argument; his vast range and great depth of knowledge and his sharp intellect made him a formidable disputant, and yet he was a compassionate and considerate one. There is the story of when he needed someone with whom to talk his post-graduate dissertation through: they report that when they got out of their depth with the concepts Niall was dealing with, he was kind enough to supply both sides of the argument, so as to help them out. In more recent times Niall had under a pseudonym a considerable profile on a well-respected online political forum. His computer was found to be open to their site on the day he died. One of his colleagues on the forum, when she notified his fellow contributors of his death, as well as praising his intellect, his knowledge and his skill in debate, praised his politeness and compassion. She was not alone in this opinion

Niall was also very honest in debate – indeed, he was honest in everything. He, unlike some people was prepared to be convinced if someone could prove him wrong. When, as happened more often, he was proved right he was never overly triumphant. He welcomed those with whom he had won an argument as companions, rather than displaying them as trophies.

Niall's total intellectual openness and honesty had one very profound effect on his life. When I met him at Oxford he was a convinced Christian, but he had not always been so. He was in his teens a convinced and argumentative atheist, and engaged in frequent debate with Christians to convince them of the folly of their beliefs. He told me however that he had in those discussions become intellectually convinced of the truth of Christianity, and in his utter intellectual honesty adopted the position of those who had convinced him. Christianity became a central part of his life from that point.

Niall's deep Christian faith is well known to members of his local congregation. After he and Mairi settled here, he became a member of this church, attending regularly not only Sunday worship but Wednesday Lunch Club, where his powers as a trencherman were greatly appreciated. He was a mainstay of the choir. Many will remember his contribution to the reading of the entire King James' Version of the Bible in 2011. During this epic project, his stamina and his capacity for tea was a matter for wonder, and so was his ability to read aloud at speed and with total clarity, producing an immense number of clearly enunciated words per minute, and getting through chapters and books at a prodigious rate.

I have hardly mentioned his working life, first at Nortel then as a contractor and consultant, and finally at Cincom. It goes without saying that Niall was meticulous, hardworking, and very good at his work as a software engineer. I don't think he

could have worked in any other way. It has been remarked that Niall's conversation was always to the point and had substance: you could say he was not much of a one for small talk.

It is ironic that he became a great expert in Smalltalk, an object orientated programming language. (That, by the way, is all I know about it). His expertise on this took him to conferences in Europe, America and elsewhere, and caused him to work at strange hours to fit in with the time zones of clients and colleagues. His work laptop seemed to go everywhere with him. It was when he was on the way to one of these conferences that the story Sue told me occurred. Many of us might have left our wallet and passport in a friend's car in Seattle, but surely only Niall would consider attempting to travel by air to his conference and book in to his hotel without them. Certainly, only Niall could possibly have succeeded. He just got on with doing the impossible and ridiculous, and made it happen.

I have spoken of his intelligence and erudition, his honesty and compassion, his diligence, his kindness and generosity, but I would like to add one word which sums them up, which a friend used in a letter describing him: nobility. I think that word sums up Niall better than anything else. Niall achieved much in his life - too short even though it was - and throughout it, his essential nobility shone through.

I would like to think that when he was welcomed at the door of the heavenly home prepared for him, the Lord greeted him with these words:

“Well done, thou true and faithful servant.”

HOUSE GROUP NEWS

The Monday Group

Graham Caie has offered to lead the group, starting on Monday 27th February at 7.30pm at 8 West Chapelton Crescent. He suggests looking at some of the Apocryphal books that were originally published in the 1611 King James Bible and still considered canonical in the Roman Catholic and Eastern Orthodox churches. On 27th February we will start with the books attached to the Book of Daniel: The Prayer of Azariah, Suzanna, and Bel and the Dragon. For further information please ask Graham or Janet. All very welcome.

Janet Stack

The E Group

We had a good start to 2023 with our February meeting discussing the book by Penelope Wilcock: Equality is Biblical, Lifting the Curse of Eve. We were joined by

Ellen who is studying this topic at university. It is great to have a young person in the group who can give us another perspective into the place for women, then and now. We were left with thoughts about gender roles and how this story has influenced and shaped belief and practice in the church today. We next meet March 1st at 21 Kelvin Crescent 7 30 pm all welcome.

Jean Stirling

“WORDS, WORDS, WORDS” [HAMLET]

I have in past issues of this magazine commented on words which have changed in meaning over time. The way in which meanings shift often says something about humanity. For example, *soon* (Old English *sona*) used to mean ‘immediately’, but, as we so often procrastinate, it now means ‘sometime in the future’, ‘presently’; likewise, *presently* also originally meant ‘right now, in the present moment’. Sadly, lots of words that started their lives positively change over time to a negative sense – again reflecting human nature.

The best example is *silly* which comes from Old English *sælig* [pronounced ‘sely’] meaning ‘blessed’, ‘saintly’. As saintly people were considered a bit naïve, the word came to refer to a stupid or ‘silly’ person. Similarly *naïve* itself had a positive origin in French *naïf* which initially meant ‘native’ and, as native or country people were considered feckless, foolish or simpletons, it came to have its present meaning of ‘artless’, ‘unsophisticated’, ‘ingenious’. City dwellers sadly looked down on country folk for generations and so we find the adjective ‘*uncouth*’ referring to country-dwellers, unsophisticated people, unrefined, and uncivilised. However, the word originally meant ‘unknown’ related to the verb ‘to know’; so ‘unknown’ people were ‘strange’, ‘foreign’, ‘unfamiliar’, and ‘strange people’ are thought of as uncivilised. In the same category we find the word ‘villain’, originally meaning ‘a country dweller’. A *villain* was in the 12th century a ‘peasant, farmer, commoner’, the word coming from Medieval Latin *villanus* ‘farmhand’, someone connected to a *villa* ‘country house’. Then, as peasants were looked down on, the term came to refer to a ‘churl’, ‘yokel’ (12c.) and deteriorated to the modern meaning of ‘an evil person’.

If you find someone *smug*, you think they were conceited, but the word originally meant ‘neat, well-dressed, smart’ and is linguistically connected to modern Danish ‘smuk’ ‘beautiful’. But as neat, smart people were thought to be self-satisfied, the word took on the present negative concept of ‘conceited’. If you call someone ‘devious’ today you mean s/he is deceitful. The word, however, comes from the Latin *de via* ‘off the road’, or ‘wandering’, ‘straying’, so you get ‘devious

dogs or cows' in Middle English; so 'straying from the right road' leads to our modern meanings of *devious* such as 'scheming and deceitful'. A final example of words that started off with positive meanings but deteriorated over time is *to smirk*; in Old English *smercian* meant to smile politely but that meaning shifted to 'smile in a conceited or irritating way'.

If we say something is '*awful*' we mean it's very bad, but the word originally meant 'full of awe and wonder, impressive'; the noun 'awe' has kept this original sense, but *awful* came to mean 'full of fear' and hence 'terrible'. 'Terrific' followed the opposite journey, starting as a negative concept – full of terror and fear and then became positive with the meaning 'something spectacular'. The word 'guy' has its origin in Guy Fawkes of the Gunpowder Plot fame. It came to refer to the effigy burnt on Guy Fawkes night, hence 'a ragged, ugly, grotesque person', someone who looked like the scruffy effigy burnt on that night. In America it gradually came to mean an ordinary man and today it's used for women as well. I knew a nun in Canada who referred to the other sisters in her convent as 'the guys'!

We're always a bit suspicious of clever people and words for them have deteriorated in meaning over the ages in expressions like 'clever clogs' or a sarcastic 'that was clever' when you spill something. '*Clever*' is however connected with the noun 'cleaver', something that will cut precisely', and so it came to refer to someone who metaphorically hits the nail on the head. Then in the 16th century it came to mean 'handy, dexterous, having special manual ability', and from there it progressed to refer to mental dexterity, hence 'intelligent'.

The word 'sly' had a similar history, starting life as meaning 'good at hitting or striking'; this led to the meaning 'skilful', but, like other positive words for 'intelligent', it came to mean 'underhand', 'deceitful'. Another 'clever' word that originally had a positive meaning was '*crafty*' – 'good at your craft', 'skilled', but now the sense has deteriorated to mean 'cunning', 'deceitful'. Similarly, '*cunning*' meant originally 'learned, erudite' 'skilful'; it is a linguistically connected to the verb 'to know', 'knowledgeable' and had no hint of deceit; but like other words connected with cleverness, it gradually took on the meaning of 'deceitfulness', 'showing skill in achieving one's ends by deceit', as in "I have a cunning plan" in *Blackadder*. *Smart* was first used in Old English to describe things that cause pain; weapons, nails, and darts were smart. Shakespeare's *Henry VI* has the phrase "as smart as lizards' stings." We still use it in expressions like: 'my hand was smarting after it was hit hard'. It took on connotations of sharpness, quickness, intensity, and from there quick wit, and now is a general term for quick intelligence. I

suppose we're just suspicious of clever people, but these changes in meaning do tell us about human nature.

Graham Caie

Editor's note: Graham's mention of '*soon*' reminded me of the use of '*soon come*' during my time living in Jamaica 60 years ago. I quickly learnt his could mean: this week, next week, sometime, never!

WORLD DAY OF PRAYER 2023

The Association of Bearsden Churches is organising a service to mark the World Day of Prayer on **Friday March 3rd at 2pm in Westerton Fairlie Memorial Church, Crarae Avenue G61 1HX**. Tea and coffee will be served afterwards.

The theme of the service, led by four members of the Westerton congregation, will be "**I have heard about your faith**", based on Ephesians 1:15-19.

The program has been written by the World Day of Prayer Committee of Taiwan and contextualizes the witness of the saints with stories from Taiwan.

Westerton is looking forward to welcoming members of other congregations so please do come along if you can.

Celia and Penny

WEDNESDAY LUNCH GROUP



The Wednesday Lunch Group has had an interesting few weeks at the beginning of the post-Christmas session. Firstly, the central heating in the Halls failed at the

weekend before the 8th February meeting. There was insufficient time to remedy this before we were due to meet so we had to cancel the lunch, something which we have only had to do infrequently since it started ten years ago. Although the heating was due to be repaired on 15th February in the afternoon, we did not want to miss



another lunch, so, with permission from the Vestry, we decided to hold the lunch on the 15th in the Church, where heating was still available.

This was a great success as shown in the photographs; we accommodated a full complement of 22 lunchers without difficulty. The old soup kettle, which we used to use when the lunch was held in the Glenburn Hall, came into its own to keep the soup warm. The setting up and taking down only took slightly longer than usual. A frequent comment afterwards was: 'why don't we make more use of the Church itself as a venue for events'.

We are planning one illustrated talk in the remainder of the session, at the lunch on **8th March**, entitled "Pompeii and Herculaneum", about the two major Roman towns which were buried in the eruption of Mount Vesuvius in 79 CE and what the excavations there tell us about Roman life 2000 years ago.

As usual we will break for Easter before Holy Week, with the last lunch on **29th March**. However as Easter is quite early this year, and as we have missed a couple of meetings already, we will meet for a couple more lunches after Easter, on **19th and 26th April**.

Brenda Hadcroft and Andrew Long

I would like to add that it was a lovely lunch and that Andrew and John Harrington worked very hard at setting up tables and Sheena's soup was delicious and hot in the heated pot. It was so well organised and the carpet was cleaned afterwards by Brenda with the assistance of Mabel and Henry. Nothing left for a Church mouse!

Mary Stott

EASTER SIMNEL CAKE

I will be baking Simnel cakes for Easter. Your donation will go to the food bank and Turkey/Syria earthquake funds.

Simnel cakes are the traditional cake made for Easter, a practice that has been around for at least four centuries.

It is a light fruitcake baked with marzipan in the middle.

The decoration can be 11 marzipan balls (representing the disciples). However I have my own variation using chocolate Easter eggs.

If you would like to order one they would be ready for collection from Church on Palm Sunday or on the last date of the Wednesday Lunch Group before Easter.

The number of cakes will be limited, so contact me to place your order, as soon as possible, at church or the lunch club or by text 07968019904.

Sheena MacDonald



AU REVOIR, MARY

As many of you will know, Mary Darke has moved house to go and live near her daughter and son in law in Yorkshire. After sixty years happily settled in Bearsden with her late husband, Terry, she will now be closer to all three of her children and their families in England.

In the time I have known Mary, I have realised there can't be many girls in the area who didn't attend her ballet classes in All Saints Church Halls and elsewhere. Many of her ex pupils and their parents have become friends, and her amusing anecdotes from her life in ballet and teaching testify to the pleasure she found in her long career.



As a lover of all things cultural, walking and the French language in particular and, as a regular worshipper, she will be looking for new groups to join and new friends to make.

We wish her all the very best in this endeavour and many happy years in Yorkshire but also look forward to seeing her again at All Saints and St Andrews. The first return visit is already scheduled for next autumn.

Joyce James

We are very sorry to lose Mary from our midst, though she hopes to remain in touch with all her friends at All Saints. For many years, Mary provided the All Saints News column, alongside all the other local churches, in The Milngavie and Bearsden Herald. This role has not been filled since.

Her new address is
**55 Moorlands Crescent, Mount,
 Huddersfield HD3 3UF.**

The photos above were taken by John Harrington, during coffee, at Mary's final service at All Saints on February 12th. Our very best wishes to Mary.



ST DAVID

St David - or *Dewi Sant* in Welsh - was born on the south-west coast of Wales, near to where the city of St Davids is today.

We don't actually know the exact year when he was born, but it is believed to be some time in between 462 and 515 AD.

There are many stories about miracles happening around St David.

One of the famous stories is that when he was speaking to a large crowd and someone in the crowd shouted: "We won't be able to see or hear him."

Then, the ground David stood on is said to have risen up so that he was standing on a hill, making it easier for everyone to see him.

It is said that he lived for more than 100 years and died on Tuesday, 1 March 589. St David and his monks ploughed fields by hand and didn't eat meat. It is also believed that St David himself only ate leeks and drank water.

His last words to his followers before his death are thought to have been:

"Be joyful, keep the faith and do the little things that you have heard and seen me do."

The phrase *gwenwch y pethau bychain mewn bywyd* - 'Do the little things in life' - is still a well-known phrase in Wales.

It is also said that he went on a special religious journey to Jerusalem and brought back a stone with him. The stone now sits on an altar in St David's Cathedral, which was built on the site of David's original monastery.

Welsh people around the world wear leeks or daffodils on St David's Day, March 1st.

In Henry V, Shakespeare had a great deal to say about leeks and Welsh nationality.

In Act V, Fluellen avenges Pistol's insults by making Pistol eat a leek.

Fluellen: I pesech you heartily, scurvy, lousy knave, at my desires, and my requests, and my petitions, to eat, look you, this leek. Because, look you, you do not love it, nor your affections and your appetites and your digestions does not agree with it, I would desire you to eat it.



**A selection of verses from John Clare's poem
'The Last of March' written at Lolham Brigs**

Though floods of winter bustling fall
Adown the arches bleak and blea,
Though snow-storms clothe the mossy wall,
And hourly whiten o'er the lea;
Yet when from clouds the sun is free
And warms the learning bird to sing,
'Neath sloping bank and sheltering tree
'Tis sweet to watch the creeping spring.

Again a storm encroaches round,
Thick clouds are darkening deep behind;
And, through the arches, hoarsely sound
The risings of the hollow wind:
Spring's early hopes seem half resign'd,
And silent for a while remain;
Till sunbeams broken clouds can find,
And brighten all to life again.

The storm has ceas'd,--again the sun
The ague-shivering season dries;
Short-winded March, thou'lt soon be done,
Thy fainting tempest mildly dies.
Soon April's flowers and dappled skies
Shall spread a couch for lovely May,
Upon whose bosom Nature lies
And smiles her joyous youth away.

These verses are taken from the poem in Clare's collection 'The Village Minstrel and other poems', published in 1821. John Clare was born in the village of Helpston, Northamptonshire. Lolham Brigs is nearby. John Clare was the son of a farm labourer and became known for his celebrations of the English countryside and sorrows at its disruption. Throughout his life he suffered from physical ailments and mental instability, spending many years in an asylum, where fortunately he was encouraged to write his poetry.

SUNDAY SERVICES IN MARCH

Services will be held both in Church and on Zoom at 10.30 am
Zoom Meeting Number 913-382-1554 Password Housegrp
Please remember to mute yourself during the service.

Date Sunday	5 March Second Sunday in Lent (Purple)	12 March Third Sunday in Lent (Purple)	19 March Forth Sunday in Lent Mothering Sunday (Purple)	26 March Fifth Sunday of Lent Passion Sunday (Purple)
Celebrant	Rev Kevin Francis	Rev David Cameron	Rev. Prof John Riches	Rev David Cameron
10.30 Service	Sung Eucharist	Sung Eucharist	Sung Eucharist	Sung Eucharist
Stewards	David Hamblen	Tracey Conway	Celia Fisher	Kate Ross
Eucharistic Assistants	Celia	Catriona	Louise	Graham
Readings	Genesis 12:1-4a Romans 4:1-5,13-17 John 3:1-17	Exodus 17:1-7 Romans 5:1-11 John 4:5-42	1 Samuel 16:1-13 Ephesians 5:8-14 John 9:1-41 or readings for Mothering Sunday	Ezekiel 37:1-14 Romans 8:6-11 John 11:1-45
Reader	Sheena MacDonald	Gillian Kingslake	Gill Hamblen	Richard Kingslake
Intercessor	Louise Benson	Andrew Long	Celia Fisher	David Hamblen
After-service Coffee	Sheena Kate	Mairi Elaine	Brenda Jane	John Joyce
Other events	There will be a said Eucharist on Wednesday April 5th (Holy Week) at 11.30am There will no mid-week Eucharist in March			

The Editor for the April edition will be Janet Stack. Please send articles to janet.stack@btinternet.com by **Sunday 19th March, 2023.**