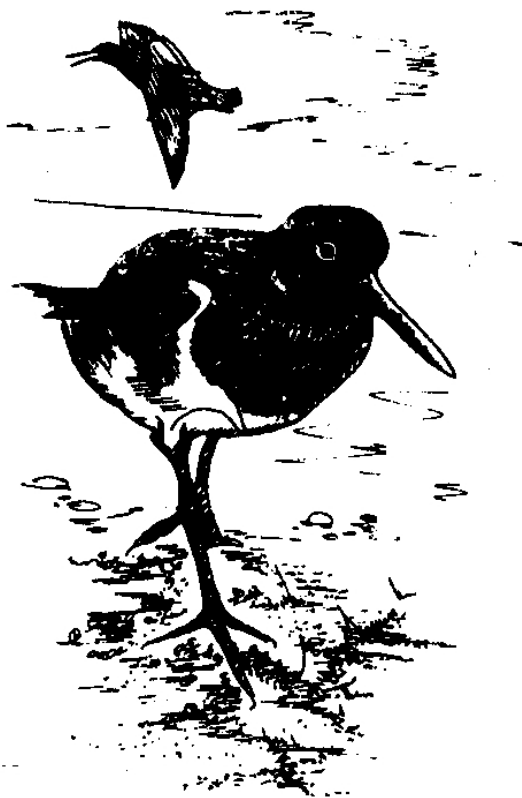


# THE OYSTERCATCHER



THE MAGAZINE OF ST BRIDE'S EPISCOPAL CHURCH

KELVINSIDE, GLASGOW

NUMBER 232 APRIL 2008

*The Scottish Episcopal Church*  
*Diocese of Glasgow and Galloway*  
**ST BRIDE'S EPISCOPAL CHURCH**  
**KELVINSIDE, GLASGOW**

**Clergy:**       **Rector:**  
 The Revd Russell Jones  
 25 Queensborough Gardens, Glasgow, G12 9QP.  
 Telephone: 0141 334 1401  
 E-mail: howisonandjones@btopenworld.com

**Non-Stipendiary Priest:**  
 The Revd Sydney Maitland  
 1B 14 Kersland Street, Glasgow, G12 8BL.  
 Telephone: 0141 339 4573

**People's Warden:**               Mr Richard Smith  
**Rector's Warden:**               Vacant  
**Lay Representative:**           Miss Mary Sillitto  
**Pastoral Assistants Designate:** Dr Jack Brand, Mrs Alison Gifford, Mr Eddie Minnis

**VESTRY**

	<b>Chairman:</b> The Rector
Mr Andrew Lockyer	Mr Roy Parkin
The Revd Sydney Maitland	Miss Mary Sillitto
Mr John Marks	Mr Richard Smith

**Secretary:** Mr Jonathan Lord  
**Treasurer:** Dr Helen Purchase

St Bride's is a Church in the Catholic tradition. The main act of worship on Sundays is the Sung Eucharist at 10.30 a.m., which is followed by coffee and fellowship in the Crypt.

On weekdays the services are as follows:

<b>Mon:</b>	Evensong 5.30 p.m.	The Eucharist 6.00 p.m.
<b>Wed:</b>	Evensong 5.30 p.m.	The Eucharist 6.00 p.m.
<b>Thur:</b>	Mattins 9.30 a.m.	The Eucharist 10.00 a.m.

**Confessions** by appointment.

<b>Website:</b>	<a href="http://www.stbride.org.uk">www.stbride.org.uk</a>
<b>Sunday School:</b>	Contact Elizabeth Briggs (0141 334 6045)
<b>Child Protection Co-ordinator:</b>	Anne Blackwood (0141 337 6685)
<b>Organist and Choirmaster:</b>	David Spottiswoode
<b>Assistant Organist and Choirmaster:</b>	Dr Stuart Campbell
<b>Choral Scholars:</b>	Christine Anderson, Cailean Gallagher, Fiona Malcolm, Charlotte McKechnie, Eric Thomas

## **FR SYDNEY WRITES ...**

It is an intriguing comparison: we focus our Good Friday devotions on the Veneration of the Cross, and on Jesus' seven last words from the cross. The words are well known, and the meditations broadly predictable. But the intriguing thing is Jesus' next set of words: the first words of the resurrection. There are fourteen of them. Several repeat a theme: Go and Tell. Others say "Fear Not", "Peace" and just as the words from the cross are spread around the gospels, so those of the resurrection are also spread around the gospels and are more diffuse in their locations: the garden next to the tomb, the upper room and the road to Emmaus.

If Jesus' problems on the cross were self-evident, the issues of His resurrection revolved around His own disciples: simply getting them to accept His resurrection, and then to tell others, beginning with their fellow disciples.

The same issues face us today: accepting the resurrection, and then finding ways to tell others in an age where Christianity is essentially disapproved of, and where the sentiment of the community as a whole and the media in particular, is at best skeptical and more often hostile. Perhaps this is where we need to ask Jesus to meet us: to renew our own confidence in the gospel, and to open our eyes to finding effective ways of spreading a story of unparalleled good news.

**Sydney Maitland**

## POSTURE AND GESTURE

Many visitors, particularly from a background in the reformed churches, may be bemused at the amount of jumping up and sitting down that we do, and why there is so much waving of arms. I hope that these comments may offer a better understanding of our services.

Just as our Eucharistic worship involves several different elements, so these draw out different attitudes of posture. Thus, we kneel to pray but stand to worship – hence, hymns, psalms and the Gloria are sung standing up. We sit to learn – for the reading of the lessons and for listening to sermons. There are of course exceptions: we stand for the reading of the gospel in order to give it greater honour, while the presiding priest and servers will sit during the psalm (but they are standing for almost everything else).

Then there are the hands: we need to find a comfortable position for them to be still, and when we are trying to concentrate. During the hymns, they hold a hymnbook, so no problem here. In prayer, we may use them to shield our eyes from visual distractions – they can't do anything about wandering thoughts, but we may at least look for a comfortable position where they may be kept still. We do of course also use manual gestures devotionally – e.g. by crossing ourselves, at parts of the service which are especially significant to us. These may include the opening dedication: “In the Name of the Father and of the Son and of the Holy Spirit”, at the absolution and final blessing, but also at the reading of the gospel, and references to the faithful departed. There is no particular rule here and crossing ourselves is very much a matter of personal preference and significance. It is however best not to use manual gestures just to conform to what others are doing, for these are expressions of personal faith and devotion, and not that of the person in a neighbouring seat: conformity here is not particularly useful. There are also two forms of crossing oneself: the western way (i.e. Catholic) is to cross from the left shoulder to the right. The eastern manner (i.e. Orthodox) is to cross from right to left.

When leading worship, many priests will contain their hands within the frame of the body, and they are kept quite rigidly out of sight when seen from behind. I have to say that when leading the canon of the Eucharist, I prefer a wide gesture and posture, with hands outstretched. This is partly an attitude of praise and worship, and partly an attitude of offering the prayers of the people before God. The “Lift up your hearts” invocation is not, I think, well served by a timid gesture of flicking the wrists, when a whole-hearted gesture of inviting all to lift up their hearts, with a more sweeping movement, is more expressive. This is especially so when there will be people who are downcast and may not want to rise or to offer anything.

Then there is the reverencing of the altar, and the reserved sacrament. Again this is a matter of personal devotion: many will genuflect – i.e. go down on one knee and then rise, although ladies may curtsy, and others will pause and bow the head.

One final point is in giving blessings. The blessing will reflect the situation, and many will use a sign of the cross. I tend to find that as situations vary, so do the forms of manual expression. Thus, during the Epiclesis of the Eucharistic prayer, the hands are held over the elements to be consecrated as the Holy Spirit is invoked. It also applies when the incense is blessed and when the offerings are received. On the other hand, a large gesture of the cross is used at the absolution and the final blessing. At the communion rail however, a blessing is administered through the laying-on of a hand and a brief prayer or invocation. It all depends.

The point is this is that we worship with our bodies, so our bodies are used to express that worship and appropriate postures and gestures serve that purpose. If a gesture does not assist our worship, then perhaps we should think about how we use it, and if it does assist us, then it should not be forbidden. The point is however that it is between us and God, and is not intended to impress or irritate the neighbours.

## **LETTER TO THE EDITOR**

Starting with the fine singing, by the choir, of the Passion on Palm Sunday we then had the solemn Maundy Thursday evening service with the procession to the Altar of repose and the stripping of the Altar. This was followed with the Good Friday three hour service---we only attended the last hour or so of this peaceful and moving service and having done so I was very sorry that I had not attended all three hours.

Then we had the Saturday evening Service with the Festival of light and fire and the lighting of the Paschal Candle and renewal of vows. This was a very happy and emotive service. The final climax was a very happy Easter Day service.

We should be grateful to all those who put a lot of hard work into the preparation and execution of all these activities; the only sad note perhaps is that there were not more people able to attend. It was a very happy Easter week.

**David M. Graham-Service**

## **VESTRY: 1 APRIL 2008**

The Vestry met Bishop Idris on 1 April in order to consider the next steps in the management of the vacancy at St Bride's. Russell Jones' resignation is understood to have taken effect on 2 March 2008; however it has been agreed to pay his stipend etc. until 2 June, after which if he is still resident at the rectory, a rent will be payable to St Bride's.

The vacancy process will start with the preparation of a Parish Profile which will provide basic information on:

- The status, churchmanship, services, premises and finances of the church;
- Its sense of mission, role in the community, and other regular events.
- The nature of the congregation (growth/decline, age profile, relations with the community and diocese);
- The characteristics of the parish, including its geography, history and role in the community;
- The vision of the congregation in terms of the character of its life and its priorities;

It is hoped that this profile can be completed before the summer break, and once approved by the Bishop, who has the right to nominate candidates for the vacancy, will provide a basis for approaching potential candidates. If these informal contacts are not successful, the post will be advertised.

The Bishop also indicated his intention to appoint an interim Priest in Charge, to take responsibility for arranging services, and thus to ensure proper conduct of midweek services, and to provide cover for times when I am not able to be present. This will be done as soon as possible. My own situation is not expected to change, and I will continue to be an Assistant Priest, albeit without a rector or an agreement on my role in the church. A new agreement will be prepared with the Vestry.

The next matter to be attended to is therefore the preparation of the Parish Profile, and in this the views of the congregation are especially important, particularly with a view to the kind of church we wish to be in, say, five years' time. This poses questions on the kind of church we are and wish to be, the kind of ministry we would seek, and the kind of church life and outreach we wish to see.

I am proposing to invite responses to these questions: either by speaking to members of the Vestry, or indeed by posting post-it notes on a display board to be erected at the rear of the church, where headings to assist the process will be provided.

If anyone has any questions or comments, please contact me or any other member of the vestry.

**Sydney Maitland**

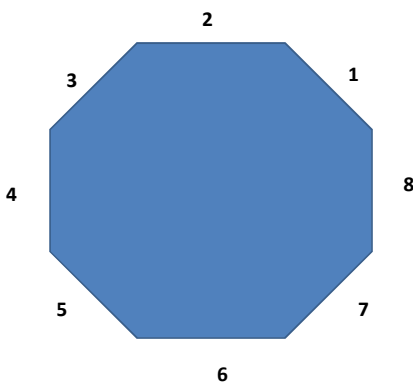
*(To assist members of the congregation in forming their views, a leaflet prepared by the Bishop and Dean regarding the preparation of a parish profile appears at the centre of this month's Oystercatcher.)*

## OUR FONT

The interesting article about church fonts in the March Oystercatcher prompted Dr John Ferguson Smith to ask if I had ever read the inscription on the base of the font in St Bride's. I had to confess that although my two daughters and two god-children had all been baptised in this church, I had no idea that there was an inscription anywhere on the font.

Armed with a torch, I crawled around the octagonal base and found the following history beautifully carved in Gothic lettering:

- 1 This Font Stood In
- 2 Old St Mary's Church
- 3 Renfield Street
- 4 Glasgow
- 5 From 1850 to 1870
- 6 And Was Placed In
- 7 St. Bride's Church
- 8 Kelvinside November 1891



The two parallel branches of St Mary's Lane still run between West Nile Street and Renfield Street marking where old St Mary's Church stood in St Mary's Square.

**Elizabeth Briggs**

## A CANTERBURY PILGRIMAGE

At the end of February we travelled to Canterbury, where old boys from Christopher's house at school meet each Leap Year. He had not been back since the day he left 48 years ago, (well lunched and wined by his housemaster!), en route to Perugia's Foreign Students university, as a prelude to Oxford. The King's School, supposedly the oldest in Britain and dating back to St Augustine's foundation, is in the precincts of the Cathedral, a truly lovely setting, not spoiled with modern expansion (unlike much of the city). His house is now for girls, but we were able to look around. Standards of comfort are clearly much improved: hot water, mostly adequate heating, and carpeted.

We were in the Cathedral for the Mothering Sunday Sung Eucharist service, a truly moving occasion. We sat in the Choir, just opposite where Christopher had his place as a scholar (NOT a chorister!) The sun shone intermittently through the stained-glass windows, both beloved mediaeval and vibrant modern (Bosanyi). The clergy wore rose vestments—and there were plenty of them! The president was a woman. The settings were joyful Mozart for a mid-Lent uplift and refreshment. The choir boys (from the Choir School, not King's Senior School), looked as though they had been polished, and not a hair out of place. The men were not quite so tidy. At the end of the service there was a minor scuffle, and some very small children came in with baskets of posies, daffodils and foliage. Everyone received a posy. One of the men in the choir was reluctant to accept his, and the child turned quite thug-like, and pressed it upon him.

After the service we looked around the Cathedral, and left our flowers on the memorial to Thomas à Becket, as we were flying back to Glasgow that night. Since Christopher's day more mediaeval glass has been put back, and some astonishing wall paintings have been uncovered in the Crypt, some of the oldest in the country (early 12th century). Another in the Cathedral choir aisle of St Eustace seems also to have been uncovered relatively recently—Christopher had no memory of it, but the guides said it had always been there. None of them had known the Cathedral for so long. The School seems to have fewer services in the Cathedral, having apparently abandoned the Crypt for Sunday early holy communion and evensong. Winter evensongs in the warm crypt, often with more inspiring or entertaining sermons than for Matins upstairs, are fond memories. Down there the Cathedral still hosts a chapel for the Huguenots, dating back to the seventeenth century, when they came as refugees from Louis XIV's France.

**Christopher and Elizabeth Black**

## **CHURCH FLOWERS AND CLEANING**

Thanks to everyone who gave so generously for the flowers at Easter. Many people gave time to help clean the church and make it look beautiful, which seems to have been appreciated by all. The next cleaning session will take place on Saturday 19 April at 10.30 a.m. Members of the Russian Orthodox community will be available to help us. The following weekend is their Easter and they will not be free. I shall, however, try to keep the flowers suitable for Ascension and their Easter. If anyone has a floral design or idea they would like to see in church, please let me know and I will see whether I can arrange it anywhere in St Bride's.

**Eileen Maitland**

## **WHY DO WE DO THAT?**

Are you curious about why the priest or servers do certain things during the service? Why do we do things in the Episcopal Church that are not part of the practice in other denominations? Why do we do something in St Bride's which is not done in other Episcopal churches? Some of the answers to these questions may be found in Helen Ball's "History of St Bride's", copies of which are on the book shelf at the back of the church. If you want an answer, put your query in the yellow folder for the Oystercatcher at the back of the church, or ask the person concerned to arrange for a bit to be written in a future issue.

## **RECONCILIATION**

The last time the Russian Orthodox community met in St Bride's, they held the service of Reconciliation. Sometimes, in the Roman Catholic Church, reconciliation refers to confession. Those of us who have been able to attend any of the Orthodox services may know that confession takes place before the service in the Lady Chapel. The ceremony of Reconciliation is held on the first Sunday of Lent.

What I saw was very moving. Everyone without exception went to the bishop, then kissed the cross and the icon, speaking to every member of the clergy, then lining up in the aisle between the Lady Chapel and the nave. Then, starting by the pulpit, the first person went to the next, crossed himself, and said, "Forgive me", to which the other replied, "The Lord will forgive you; forgive me too." The second person followed the first and all the rest in the same way until everyone had asked forgiveness of everyone else in the congregation, including those of us from St Bride's. Some asked our forgiveness in Russian, some in English. At the time, I did not know the

correct response and found it quite a shock to be asked, as an ordinary Christian, to offer forgiveness towards people I did not know well.

It made me wonder how many of us would willingly ask forgiveness of others in our own congregation. One form of the confession says "We confess to God and our fellow members in the body of Christ....". That is easier than going to individuals and saying "Please forgive me." Can you imagine parents saying they are sorry to their own children or one who has blamed another for everything that has gone wrong in his life or the church's life going to ask that person to forgive them? Perhaps we should try it and see what the results are for us as individuals and as a congregation.

**Eileen Maitland**

## HEALING SERVICE

There will be a celebration of the Eucharist with **prayers for healing**, the laying-on of hands and anointing with oil at 12.00 noon on Saturday 19 April. All are welcome to attend and, should they so wish, to request prayers for healing. If anyone wishes more information on this form of the ministry of healing, please do not hesitate to contact Sydney Maitland.

## SOLUTION TO LAST MONTH'S CROSSWORD

**Across** 1 Assegai, 5 Rabid, 8 Tiree, 9 Piquant, 10 Chapter, 11 Indus, 12 Potter, 14 Embers, 17 Tempt, 19 Foreign, 22 Layette, 23 Bites, 24 Agree, 25 Spin Dry  
**Down** 1 Antic, 2 Servant, 3 Great, 4 Import, 5 Requiem, 6 Braid, 7 Detests, 12 Patella, 13 Entitle, 15 Evicted, 16 Afters, 18 Mayor, 20 Rabbi, 21 Nasty

### THE OYSTERCATCHER

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Publication date is the first Sunday of each month; copy deadline is the last Sunday of the month. The Oystercatcher is the bird traditionally known as "the servant of St Bride". Contributions can be sent to the Editor or left in the folder at the back of the church. As the folder isn't checked every week, post, fax or e-mail are best for urgent contributions.



# BBC SCOTTISH SYMPHONY CLUB

19 Mallard Road, Clydebank, Dunbartonshire G81 6NQ  
Tel. No. 01389 879300

## *Social Evening*

On  
Monday 5<sup>th</sup> May 2008 at 7:30pm

**An Evening**  
With  
**John van Lierop** double bass  
With  
**Sarah Chapman** viola  
and  
**Lynda Cochrane**

In  
St Brides Church

69 Hyndland Road

Off Great Western Road, Glasgow G12 9UX

Interval Refreshment Drinks

Suggested donations to defray expenses will be  
collected at the door

**Club Members £3.50, Non Members £5, Students £2.00**

## Music List - April 2008

<b>6</b>	<b>SUNDAY</b> <b>The Third Sunday of Easter</b>	<b>10.30</b>	<b>SUNG EUCHARIST</b> MacMillan <i>St Anne's Mass</i> Psalm 116 Isaac <i>Gustate et videte</i> Hymns 443, 345, 292, 486
<b>13</b>	<b>SUNDAY</b> <b>The Fourth Sunday of Easter</b>	<b>10.30</b>	<b>SUNG EUCHARIST</b> Leighton Psalm 23 Batten <i>O sing joyfully</i> Hymns 296, 374, 282, 457
<b>20</b>	<b>SUNDAY</b> <b>The Fifth Sunday of Easter</b>	<b>10.30</b>	<b>SUNG EUCHARIST</b> Byrd <i>Mass for four voices</i> Psalm 31, vv 1-5, 15-16 Mendelssohn <i>Above all praise</i> Hymns 112, 383, 295, 484 (t167)
<b>27</b>	<b>SUNDAY</b> <b>The Sixth Sunday of Easter</b>	<b>10.30</b>	<b>SUNG EUCHARIST</b> Darke <i>Communion Service in E</i> Psalm 66, vv 7-18 Tallis <i>If ye love me</i> Hymns 333, 137, 416, 265

*Hon. Assistant Priest:*  
Sydney Maitland

*Organist & Choirmaster:* David Spottiswoode  
*Assistant Organist & Choirmaster:* Dr Stuart Campbell

**CALENDAR OF EVENTS                      APRIL 2008**

		<b>Tuesday 1</b>  19.30 Vestry	<b>Wednesday 2</b>  17.30 Evensong 18.00 Eucharist	<b>Thursday 3</b>  10.00 Eucharist	<b>Friday 4</b>	<b>Saturday 5</b>
<b>Sunday 6</b> <i>Easter 3</i>  10.30 Sung Eucharist	<b>Monday 7</b>  17.30 Evensong 18.00 Eucharist	<b>Tuesday 8</b>	<b>Wednesday 9</b>  14.00 Cont. Prayer 17.30 Evensong 18.00 Eucharist	<b>Thursday 10</b>  10.00 Eucharist	<b>Friday 11</b>	<b>Saturday 12</b>
<b>Sunday 13</b> <i>Easter 4</i>  10.30 Sung Eucharist	<b>Monday 14</b>  17.30 Evensong 18.00 Eucharist	<b>Tuesday 15</b>	<b>Wednesday 16</b>  11.00 Morning Prayer 17.30 Evensong 18.00 Eucharist 19.30 Vestry	<b>Thursday 17</b>  10.00 Eucharist	<b>Friday 18</b>	<b>Saturday 19</b>  10.30 Cleaning 12.00 Healing service
<b>Sunday 20</b> <i>Easter 5</i>  10.30 Sung Eucharist	<b>Monday 21</b>  17.30 Evensong 18.00 Eucharist	<b>Tuesday 22</b>	<b>Wednesday 23</b>  17.30 Evensong 18.00 Eucharist	<b>Thursday 24</b>  10.00 Eucharist	<b>Friday 25</b>	<b>Saturday 26</b> 23.30 Russian Orthodox service
<b>Sunday 27</b> <i>Easter 6</i>  10.30 Sung Eucharist	<b>Monday 28</b>  17.30 Evensong 18.00 Eucharist 19.30 Vestry	<b>Tuesday 29</b>	<b>Wednesday 30</b>  17.30 Evensong 18.00 Eucharist	<b>Thursday 1 May</b> <i>Ascension Day</i> 10.00 Eucharist Evening service TBA	<b>Friday 2 May</b>	<b>Saturday 3 May</b>

## ROTAS

<b>Date</b>	<b>Coffee</b>	<b>Counting</b>
<b>6 April</b>		Mary Sillitto Michael Rae
<b>13 April</b>		Eileen Maitland Anne Currie
<b>20 April</b>	See notice boards for details	Alison Gifford Elizabeth Black
<b>27 April</b>		Christopher Black Andrew Lockyer
<b>4 May</b>		Jonathan Lord Mary Sillitto

## READINGS AT THE SUNG EUCHARIST

Revised Common Lectionary: Year A, Track 2

<b>6 April</b> <i>Easter 3</i>	Acts 2, v 14a, 36-41 1 Peter 1, v 17-23 Luke 24, v 13-35
<b>13 April</b> <i>Easter 4</i>	Acts 2, v 42-end 1 Peter 2, v 19-end John 10, v 1-10
<b>20 April</b> <i>Easter 5</i>	Acts 7, v 55-end 1 Peter 2, v 2-10 John 14, v 1-14
<b>27 April</b> <i>Easter 6</i>	Acts 17, v 22-31 1 Peter 3, v 13-end John 14, v 15-21
<b>4 May</b> <i>Sunday after Ascension</i>	Acts 1, v 6-14 1 Peter 4, v 12-14; 5, v 6-11 John 17, v 1-11

## KALENDAR FOR APRIL/MAY

### April

1	Tues	Patrick, Bishop, Patron of Ireland, 461 (transferred)	People & Churches of Ireland
2	Wed	Joseph of Nazareth (transferred)	Working life
3	Thur	Feria	School Chaplains
4	Fri	Feria	The Choir
5	Sat	Feria	The Servers
6	<b>Sun</b>	Easter 3	Life and Ministry of St Bride's
7	Mon	Feria	Charity workers
8	Tues	Feria	Farm Africa
9	Wed	Dietrich Bonhoeffer, Theologian and Martyr, 1945	Western Europe
10	Thur	Feria	Scout and Guide movement
11	Fri	George Selwyn, Bishop & Missionary, 1878	The Church in Oceania
12	Sat	William Forbes, Bishop, 1634	College of Bishops
13	<b>Sun</b>	Easter 4	Life and Ministry of St Bride's
14	Mon	Feria	Business and industry
15	Tues	Feria	Public Health
16	Wed	Magnus of Orkney, c1116	The European Parliament
17	Thur	Donnan, Abbot, & Companions, Martyrs, c617	Children's Hospice Association Scotland
18	Fri	Feria	St Margaret's, Newlands
19	Sat	Feria	Refugees
20	<b>Sun</b>	Easter 5	Life and Ministry of St Bride's
21	Mon	Anselm, Archbishop, 1109	Devotional writers
22	Tues	Feria	The legal profession
23	Wed	George, Martyr c303	Church and people of England
24	Thur	Feria	Médecins sans Frontières
25	Fri	Mark, Evangelist	St Mark, East Kilbride
26	Sat	Feria	Charity workers
27	<b>Sun</b>	Easter 6	Life and Ministry of St Bride's
28	Mon	Feria	The housebound
29	Tues	Catherine of Siena, 1380	Religious
30	Wed	Pandita Ramabai, Translator of the Scriptures, 1922	The Indian sub-continent

### May

1	Thur	Ascension Day	Liturgists
2	Fri	Philip and James, Apostles	St James the Less, Bishopbriggs
3	Sat	Feria	ActionAid
4	<b>Sun</b>	Sunday after Ascension	Life and Ministry of St Bride's