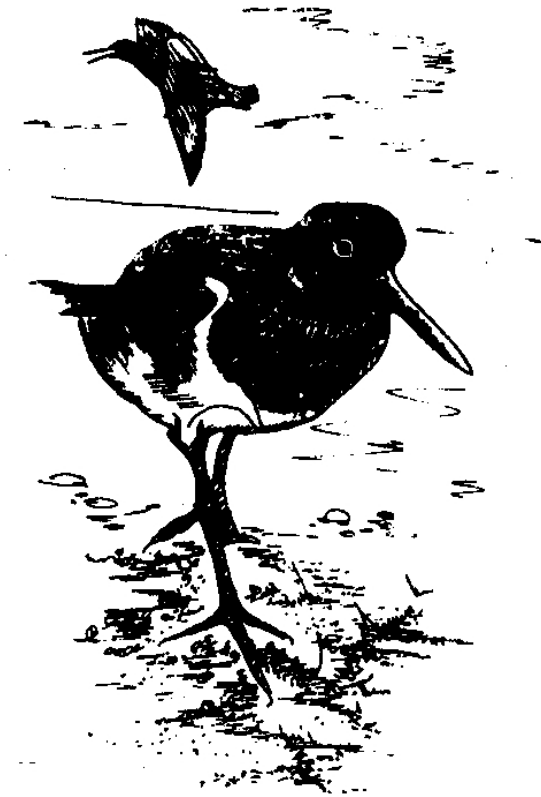


# THE OYSTERCATCHER



**THE MAGAZINE OF ST BRIDE'S EPISCOPAL CHURCH**

**KELVINSIDE, GLASGOW**

**NUMBER 235 JULY 2008**

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

**Clergy:**     **Rector:**  
                  (Vacant)

**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:**         Dr Jack Brand, Mrs Alison Gifford,  
  Mr Eddie Minnis, Mr Roy Parkin

**VESTRY**

<p><b>Chairman:</b> The Rector</p> <p>Mr Christopher Black Mrs Alison Gifford Mr Andrew Lockyer The Revd Sydney Maitland</p>	<p>Mr John Marks Mr Roy Parkin Miss Mary Sillitto Mr Richard Smith</p>
--	--

**Secretary:** Mr Jonathan Lord

**Treasurer:** (Vacant)

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.

**Website:**

**[www.stbride.org.uk](http://www.stbride.org.uk)**

**Sunday School:**

Contact Elizabeth Briggs (0141 334 6045)

**Child Protection Co-ordinator:**

Anne Blackwood (0141 337 6685)

**Organist and Choirmaster:**

David Spottiswoode

**Assistant Organist and Choirmaster:**

Dr Stuart Campbell

**Choral Scholars:**

Christine Anderson, Cailean Gallagher.

## FR SYDNEY WRITES ...

This has been a very full year, and the summer break provides an opportunity to take stock. I know that having been assisting St Bride's more actively since the beginning of last December, I have seen that we have come a long way. It is not as though there have not been matters of perspective, personality and experience which have affected us in different ways. We know that there have. Neither is it as if we have always got it right first time: we have needed to stop and take stock before continuing with our activities in the life of the congregation. Rather it is that we have been able to find common ground as the basis for contributing our efforts in the life of the church.

Perhaps the most interesting instance is in the preparation of the Parish Profile, in which there have been several stages of consultation and reflection. Some five drafts have emerged before the final document was forwarded to Bishop Idris in order to provide potential inquirers with better information on the life and character of St Bride's. The point here is that many people have offered their thoughts which, where possible, have been incorporated into the document. I say "where possible" because the profile required to address certain questions, and some comments could not easily be related to the subject matter in hand. Moreover, the refinement of the profile has been a corporate work by the Vestry, whose work in discerning the proper content and stresses has been a steady and concentrated effort for some six weeks from the middle of May. At every stage however the Profile has been refined and clarified, and I would like to offer the Vestry my thanks for that work. I would also point out that the finalised profile incorporates refinements suggested by the Bishop but not required by him. He did however make some (forceful) technical points which the Vestry was happy to accept.

But there is another aspect: St Bride's is a discerning, articulate and passionate congregation, in which many people hold views with much strength and conviction. Inevitably, not all see things the same way, and this is where a process of discernment has been needed. It has been exercised by the congregation as a whole and in the Vestry in particular, and it is a pooling of personal viewpoints in the presence of God. We continue to ask God to lead us and to give us not only the right words to speak but the courtesy and humility to listen to others. As we recall the opening of the 1970 liturgy with its command from the law to love God with all of heart and soul and mind and strength, we place ourselves under its obligation to seek the will of God in all things and to exercise towards others the love we would wish to see offered to us. This command is in no way diminished in these days.

There is however a further perspective. Just as Bishop Idris has advised us to do better what we already do well, and just as he has also pointed out that the life of the congregation must go on, even during the vacancy, so I believe that we must also look to the future, even as we seek a new Rector. In this respect, we face several challenges which we cannot shirk: the financial challenge is to be able to pay our way without relying on reserves, and that means increasing our income. Then there is the need to increase the membership and attendance of the congregation, and to strengthen its outreach. Perhaps most important of all, it is to increase our dedication to the purposes which God has yet to reveal to us and to be willing to be part of His agenda, and not just our own. On return from my holiday I hope to invite those who have something to offer in any or all of these areas to make themselves known to me, so that we may have a serious look at mission to and by the congregation, as we (again) seek to discern where God is leading us.

I hope you have a very restful summer.

**Sydney Maitland**

## **CONTEMPLATIVE PRAYER**

Contemplative Prayer has been celebrated in St Bride's for quite a long time. For those who have not attended, the time is mostly spent in silence. The format is very simple. After getting comfortable and totally relaxed, there may be an opening prayer, a reading or printed copy of some part of the scriptures, perhaps the gospel for the following Sunday, silence and a closing prayer. I remember on one occasion we considered the life of Mary at the Feast of the Annunciation. There are many other possible subjects one could use for contemplation such as passage from one of the Christian classics like "The Cloud of Unknowing" or "The Imitation of Christ". Until a new Rector arrives, the group members have decided not to meet in church but to continue the practice at home. This will solve the problem of who has the key, especially during holidays. If anyone wants to know more, talk to Veronica Matthew or Helen Corlett.

## **CHURCH FLOWERS AND GARDEN**

**Our thanks are due to Alison Gifford, Mary Sillitto, Roy Parkin, Dr John Ferguson Smith and the Russian Orthodox congregation for flowers donated in June. Members of the Orthodox community have started to help in the garden. With a trained botanist amongst them, we are most fortunate.**

## COLLECTED THOUGHTS

As its name implies, the Sunday collect draws together the thoughts of the church in a short seasonal prayer, and there are Collects for each Sunday in the year, and each day of liturgical significance. These include the great festivals – Christmas, Easter, Pentecost; the times of special prayer – Advent, Lent, Rogation days, Ember days; and the lesser festivals and saints’ days. There are also collects for special occasions and special intentions.

The form of the collect is the same:

- An address of the prayer to God: “O Almighty God” “O Lord” “O Holy Spirit” (The “O” is optional).
- An aspect of God to which we appeal or from which we learn, and this will essentially come from the Scriptures. “Who did/said/ ...” This provides the foundation for the further development of the collect, which will:
- Have a petition or intention. This will be a plea for a blessing of some kind – and it will normally be a blessing within the spiritual realm, but according to the need a material need or some other intercession for another person/group of people may be expressed.
- Finally there is a doxology – a statement in which the prayer is submitted to God through the merits and benefits of Jesus, or of the Holy Spirit, or indeed in the nature of God Himself.

The point of the collect is that it disciplines our prayers with a structure, and ensures that what we pray for is rooted and grounded in scripture and in the life of the church. There is no reason why we should not write our own for personal use, or indeed offer them for use within and by the church as a whole. So long as others can offer the prayer as their own by saying “AMEN” then the collect is part of the life of the church, and is given for our own edification.

One good and timely example:

O God, who knowest the needs of thy people in every place:

Look graciously at this time on this church and congregation; and give to them a faithful pastor, who may serve before thee in all diligence and lowliness of heart, and, by thy blessing, bring many souls to the joys of thine eternal kingdom; Through Jesus Christ our Lord. Amen.

**Sydney Maitland**

## CHURCH ARCHITECTURE

Since we celebrate Sea Sunday during July, it seems a good idea to consider the Nave in the church. The word comes from a Latin root, *navis*, meaning ship, hence English words like navy and navigation. The nave is the main aisle between the pews where the congregation sits. The concept of the church as a ship and the congregation as the passengers represents the people and the clergy travelling towards God as we move the font and our baptism and approach the altar together.

Although this is the description, broadly speaking, in Richard Taylor's book "How to Read a Church", we should remember that there are no passengers in Christianity. We are all called to be God's faithful soldiers and servants until we die.

**Eileen Maitland**

## MORNING PRAYER

We have said Morning Prayer on a Wednesday morning two weeks after Contemplative Prayer. The service is similar to Evensong, with various Canticles instead of the Magnificat and Nunc Dimittis. The prayer book allows the use of a Litany on a Wednesday instead of some of the Collects which gives a bit of variation to the format we know at Evensong. We started holding this service to spend more time praying aloud or silently for specific needs of individuals, the church local and universal, social or political events in our city, our country and worldwide. Due to holidays, I will not be around to open the door during July, but if anyone else is interested, please see me and we can make arrangements.

**Eileen Maitland**

## SOLUTION TO LAST MONTH'S CROSSWORD

**Across** 1 Supportive, 6 Citron, 7 Pansy, 9 Quarto, 10 Sec, 11 True, 14 Text, 15 Nan, 16 Lapsed, 17 Evita, 18 Airing, 20 Pythagoras

**Down** 1 Sei, 2 Pursue, 3 Owners, 4 Tiptoe, 5 Vanished, 6 Cretonne, 8 Yachting, 9 Quantity, 12 Bleach, 13 Sprang, 14 Terror, 19 NHS

## PROCESSIONAL CROSSES

At St Bride's every Eucharist begins and ends with a solemn procession led by the crucifer carrying one of our two processional crosses. They are carried high so it is impossible to see their decoration. Curiosity drove me into the sacristy for a closer look. Behind the door I found the beautiful cross which is carried at the head of the priest's procession. It bears a figure of Christ crucified. Each shaft of the cross ends in a quatrefoil on which is engraved a figure.

At the top is a man holding a book. His right hand is raised in blessing. At the bottom is a young man with long hair. Under his left arm is a lidded casket. On the left is a woman in a nun's habit, her hands folded on her breast. On the right a young man with a long hair holds up his hands, his palms facing us.



Dr John Ferguson Smith, the source of all knowledge about St Bride's and issuer of challenges, asked: "Have you seen the Latin inscription on the choir cross? I have a translation of it somewhere among my papers." Back into the sacristy I went to find it. The choir cross is exquisitely decorated with geometric patterns. Each shaft ends in a quatrefoil with a semi-precious stone at its centre. Another stone is set at the centre of the cross.

At the base of the cross below a large ball-shape, a Latin inscription engraved as on a banner winds round the shaft. It reads:

+ AMDG ET IN USUM CANTORUM  
 APUD ECCLES SANCT BRIGID  
 V ET ABB GLASCUEN  
 AD POMPAS SOLENNES –  
 DONUM PARVULORUM  
 IN HAC AEDE DEUM COLENTIUM MCMIV

"TOLLE CRUCEM QUI VIS AUFERRE CORONAM"

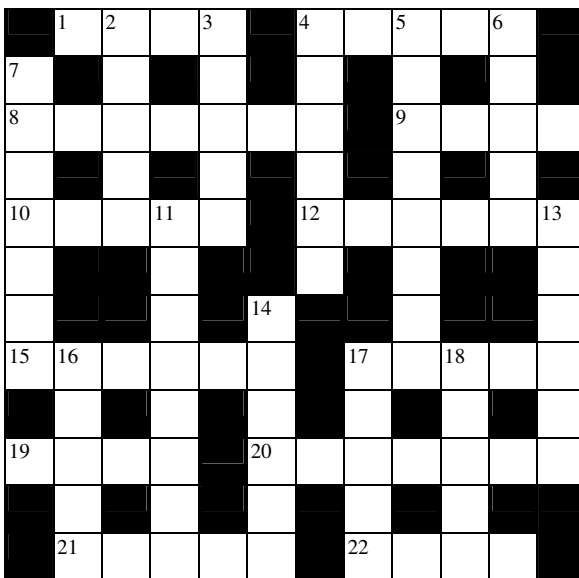
My neighbour, Mrs Mary Wade, kindly made the following beautiful translation:

+ FOR THE GREATER GLORY OF GOD  
 AND FOR THE USE OF THE CHOIR  
 AT THE CHURCH OF ST BRIDE  
 VIRGIN AND ABBESS IN GLASGOW  
 DURING SOLEMN PROCESSIONS –  
 A GIFT FROM THE HUMBLE PARISHIONERS  
 WHO WORSHIP GOD IN THIS HOLY SHRINE 1904

"RAISE HIGH THE CROSS YOU WHO WISH TO CARRY OFF THE CROWN"

**Elizabeth Briggs**

## ST BRIDE'S CROSSWORD



### Across

- 1 Guy has penultimate letter – what a lot! (4)  
 4 Cheerful when very quiet in the stack (5)  
 8 Comes back – sounds like it's about catering equipment (7)  
 9 The birthday girl who should drive a Laguna (4)  
 10 Smooth fifty in the orchestra (5)  
 12 Security for alien in Manhattan? Ten for the century! (6)  
 15 Still in at Lord's? (3,3)  
 17 Devotional song for wee Sarah in the afternoon (5)  
 19 Sir Andrew's complaint? Cheeky! (4)  
 20 Fred was a faithful fellow (7)  
 21 9 and 10 has completed this decade (5)  
 22 Whirlpool sounds like Mr Minnis (4)

### Down

- 2 Vauxhall is a strange car (5)  
 3 Feared archaically (5)  
 4 Hogs in fireman's job (6)  
 5 Pallor seen in the sales pen (8)  
 6 "Those which ..... remain of them" (Numbers 33:55) (2,3)  
 7 Boor is a boring chap (7)  
 11 A central European in French negative is imperial (8)  
 13 You are on sultanate for this farmer (6)  
 14 Sharp pain caused by needles? (6)  
 16 9 and 10 plays this aloft (5)  
 17 Comma with clause at the end, we hear (5)  
 18 A sea soldier – little Edward ready for a fight (5)

**Compiled by Theodore Dominus as a tribute to the Oystercatcher's regular cruciverbalist.**

**Solution next month**

<b>Music List - July 2008</b>			
<b>6</b>	<b>SUNDAY</b> <b>Seventh Sunday after</b> <b>Trinity</b>	<b>10.30</b>	<b>SUNG EUCHARIST</b> <i>Batten Short Communion Service</i> Psalm 45, v 10-17 <i>Wesley Lead me Lord</i> Hymns 436, 271, 294, 339
<b>13</b>	<b>SUNDAY</b> <b>Eighth Sunday after</b> <b>Trinity</b> <b>Sea Sunday</b>	<b>10.30</b>	<b>SUNG EUCHARIST</b> <i>TBC</i> Psalm 107, v 23-31 <i>TBC</i> Hymns 334, 416, 417, 295, 489, 354
<b>20</b>	<b>SUNDAY</b> <b>Ninth Sunday after</b> <b>Trinity</b>	<b>10.30</b>	<b>SUNG EUCHARIST</b> <i>TBC</i> Psalm 139, v1 – 11, 23, 24 <i>TBC</i> Hymns 440, 416, 140, 379
<b>27</b>	<b>SUNDAY</b> <b>Tenth Sunday after</b> <b>Trinity</b>	<b>10.30</b>	<b>SUNG EUCHARIST</b> <i>TBC</i> Psalm 128 <i>TBC</i> Hymns 55, 407, 295, 413

*Hon. Assistant Priest:*  
Sydney Maitland

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

**CALENDAR OF EVENTS**

**JULY 2008**

		<b>Tuesday 1</b>	<b>Wednesday 2</b>	<b>Thursday 3</b>	<b>Friday 4</b>	<b>Saturday 5</b>
			11.00 Morning Prayer 17.30 Evensong 18.00 Eucharist	10.00 Eucharist	18.00 Russian Orthodox service	10.00 Russian Orthodox service
<b>Sunday 6</b> <i>Trinity 7</i> 10.30 Sung Eucharist 12.00 Congregational lunch	<b>Monday 7</b> 17.30 Evensong 18.00 Eucharist	<b>Tuesday 8</b>	<b>Wednesday 9</b> 17.30 Evensong 18.00 Eucharist 19.30 Vestry	<b>Thursday 10</b> 10.00 Eucharist	<b>Friday 11</b>	<b>Saturday 12</b>
<b>Sunday 13</b> <i>Trinity 8</i> 10.30 Sung Eucharist	<b>Monday 14</b> 17.30 Evensong 18.00 Eucharist	<b>Tuesday 15</b>	<b>Wednesday 16</b> 14.00 Cont. Prayer 17.30 Evensong 18.00 Eucharist	<b>Thursday 17</b> 10.00 Eucharist	<b>Friday 18</b>	<b>Saturday 19</b>
<b>Sunday 20</b> <i>Trinity 9</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>
<b>Sunday 27</b> <i>Trinity 10</i> 10.30 Sung Eucharist	<b>Monday 28</b> 17.30 Evensong 18.00 Eucharist	<b>Tuesday 29</b>	<b>Wednesday 30</b> 17.30 Evensong 18.00 Eucharist	<b>Thursday 31</b> 10.00 Eucharist	<b>Friday 1 Aug</b>	<b>Saturday 2 Aug</b>

## ROTAS

Date	Coffee	Counting
<b>6 July</b>		Jonathan Lord Michael Rae
<b>13 July</b>		Christopher Black Andrew Lockyer
<b>20 July</b>	See notice boards for details	Eileen Maitland Jonathan Lord
<b>27 July</b>		Anne Currie Alison Gifford
<b>3 August</b>		Mary Sillitto Elizabeth Black

## READINGS AT THE SUNG EUCHARIST

<b>6 July</b> <i>Trinity 7</i>	Genesis 24, v 34-38, 42-49, 58-end Romans 7, v 15-25 Matthew 11, v 16-19, 25-end
<b>13 July</b> <i>Trinity 8</i>	Genesis 25, v 19-end Romans 8, v 1-11 Matthew 13, v 1-9, 18-23
<b>20 July</b> <i>Trinity 9</i>	Genesis 28, v 10-19 Romans 8, v 12-25 Matthew 13, v 24-30, 36-43
<b>27 July</b> <i>Trinity 10</i>	Genesis 29, v 15-28 Romans 8, v 26-end Matthew 13, v 31-33, 44-52
<b>3 August</b> <i>Trinity 11</i>	Genesis 32, v 22-31 Romans 9, v 1-5 Matthew 14, v 13-21

### THE OYSTERCATCHER

**Editor:** Jonathan Lord, 11 Melrose Gardens, Glasgow, G20 6RB  
 Telephone: 0141 946 5045 Fax: 0141 626 1416  
 E-mail: jcl@rsacmotorsport.co.uk

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.

## CALENDAR FOR JULY/AUGUST

### July

1	Tues	Feria	University staff
2	Wed	Feria	Voluntary organisations
3	Thur	Feria	Architects and Town Planners
4	Fri	Feria	Holy Name, Cumbernauld
5	Sat	Feria	Actors' Church Union
6	<b>Sun</b>	Trinity 7	Life and Ministry of St Bride's
7	Mon	Feria	Eastern Europe
8	Tues	Feria	Financial institutions
9	Wed	Feria	The Middle East
10	Thur	Feria	Mission to Seafarers
11	Fri	Benedict of Nursia, Abbot, c 550	Cambuslang St Cuthbert and Uddingston St Andrew
12	Sat	Drostan of Deer, Abbot, c 600	Diocese of Aberdeen & Orkney
13	<b>Sun</b>	Trinity 8 (Sea Sunday)	Life and Ministry of St Bride's
14	Mon	John Keble, Priest, 1866	Scholars
15	Tues	Swithun, Bp, c 862	The Diocese of Winchester
16	Wed	Feria	The Lifeboat Service
17	Thur	Feria	Glasgow City Council
18	Fri	Feria	The Vestry
19	Sat	Gregory, Bp and Macrina, Deaconess, c 394 and c 379	Theologians
20	<b>Sun</b>	Trinity 9	Life and Ministry of St Bride's
21	Mon	Feria	Hospital Chaplaincy
22	Tues	Mary Magdalene	The demonised
23	Wed	Feria	Australia and New Zealand
24	Thur	Feria	Carers
25	Fri	James, Apostle	Pilgrims
26	Sat	Anne and Joachim, Parents of the BVM	All Parents
27	<b>Sun</b>	Trinity 10	Life and Ministry of St Bride's
28	Mon	Feria	The Fire Service
29	Tues	Mary, Martha and Lazarus	Companions
30	Wed	William Wilberforce, 1833	Campaigners against slavery
31	Thur	Ignatius of Loyola, 1556	Religious

### August

1	Fri	Feria	ActionAid
2	Sat	Feria	St Ninian, Troon
3	<b>Sun</b>	Trinity 11	Life and Ministry of St Bride's

**ST BRIDE'S SCOTTISH EPISCOPAL  
CHURCH, GLASGOW**

**CHURCH PROFILE**

**2008**