**ST EBBA’S**

SCOTTISH EPISCOPAL CHURCH

**EYEMOUTH**

**September 2014**

**C:\Users\Pat\Downloads\pp_sep_2014_front_cover_1_mono_body.tif**

**Times of worship**

Every Sunday: 11am Eucharist in church

OSCR number SC023275

**C:\Users\Pat\AppData\Local\Microsoft\Windows\Temporary Internet Files\Content.IE5\TG9EKAUT\MC900311400[1].wmfFrom a member of the worship team**

I have very much enjoyed leading services in St Ebbas and was glad to be called again to the current rota. Sadly there came a stage two or three months ago when I was struggling with the ability to see and it was a strain on my eyes. I have been having injections over the past three years to enable my one eye to keep on working but it had got much worse and I had to take the decision to step down from worship leading for a while. However I am now on a new drug which increases the time span of clear vision. I am still able to read the gospel (in large print!) and to administer the chalice. I hope to come back to fuller duties in the foreseeable future.

At the end of July I was fortunate to be invited on to the Good Shepherd retreat on the Isle of Cumbrae (in the Clyde) which also houses the Cathedral of the Isles, I believe the smallest cathedral in the UK. It was a haven, hosted by the College of the Holy Spirit (with the Cathedral), which is a centre for spiritual development. The stunning views and peaceful setting of the Isle of Cumbrae are second to none – a veritable nature paradise.

The theme of the retreat was ‘thin’ places which are happenings where the boundary between heaven and earth becomes unusually thin – an experience where we feel uncommonly close to God and deeply conscious of his light and presence. These encounters are impossible to engineer, a blessing of grace, but the memory of them can be very reassuring when we are in dark or difficult times.

The message of the retreat was delivered in six addresses which gave much food for thought and we enjoyed prayers and services in the Cathedral and Lady Chapel.

The hosts of the College were very warm and welcoming and I found new friends in the helpful retreat participants. In particular I

2

was taken to Cumbrae from Edinburgh on the day I’d had an eye injection by a very kindly couple who insisted on bringing me all the way back home to Eyemouth. The whole weekend was relaxing and uplifting.

I will leave you with a prayer used in one of the addresses which sums up the deeper meaning of ‘thin’ places:

*Great God of life, I have been surrounded and engulfed by you this day of grace. You have made me aware of your presence in ‘thin’ moments, places, people and created things. Just as the deer senses the proximity of water and is drawn to that for which it is yearning, so you have allowed me to thirst for you and to find you very close to me. My heart thanks you and begs for ‘the eye of the eagle’ so that I may seek you everywhere and in everything.*

With my love and prayers,

**Joan S**

****

**∞∞∞∞∞∞∞∞∞**

**Lord God, for the day ahead –**

Renew my life (body)  
Replenish my joy (soul)  
Strengthen my faith (spirit)  
Through Jesus Christ.

Amen.

Author unknown

3

**SEPTEMBER DIARY**

**Wed 3rd** 10.30am Eucharist

In the Parsonage

**Sun 7th PENTECOST 13**

11am Eucharist (1982)

Readings Exodus 12 vs 1-14

Psalm 149

Romans 13 vs8-14

Matthew 18 vs 15-20

**Sun 14th PENTECOST 14**

11am Eucharist (1970)

Readings Exodus 14 vs 19-31

Psalm 114

Romans 14 vs 1-12

Matthew 18 vs 21-35

**Sun 21st**  **PENTECOST 15**

**Peace Sunday**

11am Eucharist (1982)

Readings Exodus 16 vs 2-15

Psalm 105 vs 1-6, 37-45

Philippians 1 vs 1-30

Matthew 20 vs 1-16

**Sun 28th PENTECOST 16**

11am Eucharist (1970)

Readings Exodus 17 vs 1-7

Psalm 78 vs 1-4, 12-16

Philippians 2 vs 1-13

Matthew 21 vs 23-32

4

**INTERCESSORS AND READERS – SEPTEMBER**

|  |  |  |  |
| --- | --- | --- | --- |
|  | **Server** | **Intercessor** | **Reader** |
| Sun 7th | Joan Shelmerdine | Joan Shelmerdine | Brian Payne |
| Sun 14th | Joan Thomas | Ernie Cox | Frankie Taylor |
| Sun 21st | Richard Oldale | Sheila Cox | Irene Morris |
| Sun 28th | Joan Shelmerdine | Simon Furness | Ernie Cox |
|  |  |  |  |

**Note Your Diary**

ADVANCE DIARY DATES C:\Users\Pat\AppData\Local\Microsoft\Windows\Temporary Internet Files\Content.IE5\YKXCP52E\MC900113480[1].wmf

21 September UN International Day of Peace

5 October Harvest Festival & Food Bank fund raiser

12 October Eyemouth Churches Together Service

18 October St Ebba’s Coffee Morning

**C:\Users\Pat\AppData\Local\Microsoft\Windows\Temporary Internet Files\Content.IE5\6ZOC9YMM\MC900371064[1].wmf KEEP UP TO DATE**

If you would like to know what is going on in our diocese, you can read about it in the printed copy of the fortnightly Diocesan Newsletter – The Communicant – which Jennifer will leave in the Parsonage.

5

**Faith in Action for September**

*Faith in Action for September focuses on racial justice, especially relevant against the current background of global unrest and ethnic and racial atrocities*.

**Prayer for racial justice**

Our heavenly Father,

You made us in your own image and likeness.

Help us to treat everyone with dignity and respect.

You sent your only Son to show us how to live.

Teach us to live like him, loving and caring for

everyone.

Help us to remember that

we are all members of

the same human family, your family.

Help us to remember that we all experience grief,

hunger, pain, joy and happiness in the same

way whatever our creed, the colour of our skins

or our status in life.

Help us not to judge and be pre-judged but to be

compassionate and kind.

Loving Father, in your mercy, hear our prayer.

AMEN

6

### **Faith in Action**

The Faith in Action guide for the year (produced by the Provincial Church in Society Committee) is on the Scottish Episcopal Church website <http://www.scotland.anglian.org/spirituality/prayer/faith-in-action/> and covers a separate theme each month.  
   
Feedback on the prayer guide is always welcome, so please contact Elspeth Davey at [ChurchRelations@scotland.anglican.org](mailto:ChurchRelations@scotland.anglican.org) with any comments or suggestions for additional resource material or contacts.

[**Where to get started with the Bible**](http://feedproxy.google.com/%7Er/thurible/%7E3/lzFgdqbQuao/?utm_source=feedburner&utm_medium=email)

C:\Users\Pat\AppData\Local\Microsoft\Windows\Temporary Internet Files\Content.IE5\6ZOC9YMM\MC900310350[1].wmf*The following extracts are reproduced with permission from the blog of Kelvin Holdsworth, Provost of St. Mary's Cathedral, Glasgow.* [*www.thurible.net*](http://www.thurible.net)

Reading the Bible isn’t optional for Christians – it is part of what makes us who we are. However, there’s no doubt that some people find it daunting and don’t know where to start.

Personally, I wouldn’t recommend starting at the beginning and working through to the end. It starts OK with some interesting and apparently familiar stories about creation and a load of stories about Abraham but soon veers off into purity codes and punishments and what can seem like interminable records of who gave birth to whom. Better to begin somewhere else.

I’d suggest starting with one of the gospel books. (By the way, I recommend the New Revised Standard Version of the Bible. Get one of the ones [with the Apocrypha and look for one with British rather than American spellings](http://www.amazon.co.uk/gp/product/0521702623/ref=as_li_qf_sp_asin_il_tl?ie=UTF8&camp=1634&creative=6738&creativeASIN=0521702623&linkCode=as2&tag=kelvinsblog-21) if that matters to you).

You’ve got the idea that the Bible is really a library of books written by different people at different times and in different places, right? Well the gospels are four different accounts of the life of Jesus told by different writers for different audiences. If you look carefully you’ll see that there are what appear to be discrepancies between them but essentially they all clearly tell you about the life and death of a man who told stories, healed people and befriended an unlikely crew before being killed in Jerusalem. These books were all written after Jesus’s death and crucially after those who knew him best spread the story that death had not been the end of Jesus but that in some way they were still encountering him in a way which changed the world.

If you want a short one to start with I’d suggest [Mark](http://bible.oremus.org/?ql=271125297) – just 16 rushing chapters where we find Jesus portrayed as a healing holy man. Note how the action flows from the desert to the city. Note also that there’s nothing much about Jesus’s birth in this one. It is all about his life and teaching.

If you want to find the Christmas stories you need to look in

7

Matthew’s gospel for the story of the Magi (aka the Wise Men) from the East or in Luke’s gospel for most of the stuff about Mary, Joseph and Bethlehem. Matthew was trying to relate Jesus’s life to a community who were working out the relationship between their Jewishness and the rest of the world which is perhaps why he presents the Magi coming from outside the holy land to worship at the crib. Luke, traditionally thought of as a doctor has more about Jesus’s relationships with women and the amazing song of Mary that teaches us that spirituality and justice are inherently bound together.

John’s gospel, meanwhile was written after the others and the big theme is to try to explain what it all means rather than simply to tell a story. Symbols are hugely significant to John and whoever wrote it (no, we don’t really know) plays around with time in order to make his point.

After reading one of the gospels, I’d suggest that someone heads over into the Psalms and starts to dip in and out. All human life is there. These are spiritual songs which form a collection of spiritual writing which goes from anger to joy, from despair to compassion. Most people already know Psalm 23 because of the comfort that it has brought through many centuries to those being bereaved. But check out [Psalm 121](http://bible.oremus.org/?ql=271124909) for inspiration, [Psalm 139](http://bible.oremus.org/?ql=271124942) for a meditation on what it means to be human and the [final psalms](http://bible.oremus.org/?ql=271124985) at the end of the book for fabulous images of praise and worship.

People still read the psalms as a bedrock for prayer and they form the core of Daily Prayer in just about any Christian tradition.

 **∞∞∞∞∞∞∞∞∞**

Christian Charity MAF (Mission Aviation Fellowship) is asking individuals and churches across the country to join in on the MAF Day of Prayer on 19 October.

“MAF flies over treacherous terrain and impassable barriers to deliver aid, hope and the Gospel to remote communities. Your prayers are vital as we bring light to the darkest places where the name of Jesus is unknown.”

**8**

**Outside our Borders**

*This month we go across the pond as Brian Payne describes the fun of the flume.C:\Users\Pat\AppData\Local\Microsoft\Windows\Temporary Internet Files\Content.IE5\34GZLM5O\MC900366406[1].wmf*

Every February, close to the town of Campden in the State of Maine, teams of intrepid tobogganists gather for a weekend of intense competition. The track is unusual – it is a wooden flume of the type used to float logs down to where they might be gathered together, and the toboggans are wooden sheets, with an upturned nose . They fit the flume width, and come in different lengths to accommodate two or four riders. There is no need to steer them – they slip on the ice carefully frozen in the gulley of the flume, which is dead straight, 400 feet long with a drop of 70 feet. Descent speeds in excess of 40mph are common. At the mouth of the flume, the toboggan emerges onto the frozen surface of Hosmer’s lake, to bleed off the speed across the ice until coming to a standstill.

The arrangement is, by no means whatsoever, designed to emulate or exceed any event you might have seen in the Winter Olympics. It is a fast slide for adults, dressed up with some good old American hype. Teams come from all over the Northern States – friends, families, work-mates or ex-pats. There is a fancy dress competition for teams, won in the year I saw it by a Dutch team who sprayed themselves, their toboggan and just about anybody else in orange paint. The event attracts small groups of other enthusiasts – civil war re-enactors, people keeping the early settlers’ skills alive, people with old cars – who set up their camps and stands close to the main slide and dispense food and facts equally liberally. Quite wonderfully, people bring their fishing huts along because the lake is frozen so deep that you can drive across it. The huts are on sledges, and once in place, a hole is bored through the ice and a nominal effort is made to attract one of the lake trout to a baited hook.

Fires are lit on plinths on the ice, and quite a lot of folk who really should know better get through a great deal of beer and burgers. It is all enormous fun to the startled British observer. At

9

the end of the weekend, there is a firework display in Campden, and everyone rumbles off in their pickups back to Connecticut or wherever. And what sticks in the mind is the continuous sound of adult laughter – sadly now quite rare in our daily lives.

**∞∞∞∞∞∞∞∞∞**

**STANDING UP FOR SOCIAL JUSTICE**

***Should the Christian Church become involved in politics?***

**St William of Roskilde whose holy day is celebrated on 2 September** is a saint for anyone who thinks Christian leaders should stand up for justice – even at the risk of angering secular powers.

It all began when William was an English priest serving as chaplain to Canute, king of England, (1016-35), who decided to visit Scandinavia. William went along, and was so shocked by the ignorance, idolatry and superstition that he stayed on to help preach the Gospel. Eventually he became bishop of Roskilde (Zeeland), working tirelessly among the people as a beloved pastor.

***C:\Users\Pat\AppData\Local\Microsoft\Windows\Temporary Internet Files\Content.IE5\899KQVG7\MC900015806[1].wmf*** But William’s main challenge came in his determination to improve the conduct of the king, Sweyn Estridsen. The king had had some criminals killed without trial and in a church, violating sanctuary. William then forbade him to enter the church next day until he was absolved from the guilt of shedding blood unjustly. Courtiers drew their swords, and William showed himself ready to die. Instead, Sweyn confessed his crime and donated land to Roskilde church as a peace-offering. Thenceforward until the king’s death Sweyn and William worked together to foster Christianity in Scandinavia.

**10**

**C:\Users\Pat\AppData\Local\Microsoft\Windows\Temporary Internet Files\Content.IE5\OXUDGCYJ\MC900238697[1].wmf**

**COMMENDED LISTENING**

The radio 4 programme ‘In Our Time’, chaired by veteran broadcaster and author Melvyn Bragg, is commended listening by Jennifer Edie.

‘I get totally engrossed in listening to experts discuss the subjects closest to their hearts and I would specially recommend ‘The Nicene Creed’, ‘Angels, Heaven’, Prayer’ and ‘Hildegarde of Bingen’ Jennifer says.

In Our Time is normally broadcast on Thursday mornings (with breaks during holiday periods) but all six hundred and forty nine past programmes are now available on demand for download from the BBC website (bbc.co.uk/programmes).

**∞∞∞∞∞∞∞∞∞**

**Listen up**

While giving a sermon one Sunday, two teenage girls at the back giggled and disturbed people. Finally the priest interrupted his sermon and announced sternly, "There are two of you here who have not heard a word I’ve said." That quietened them down.

**C:\Users\Pat\AppData\Local\Microsoft\Windows\Temporary Internet Files\Content.IE5\34GZLM5O\MC900293506[1].wmf**When the service was over, he went to greet people at the front door. Three adults apologized for going to sleep in church, promising it would never happen again.

**11**

**WAR: THEN AND NOW**

David Winter, a former Head of Religious Broadcasting at the BBC, has written a series of articles to mark the centenary of the outbreak of the First World War. In the light of current reporting from the Middle East, an extract of one of his articles is reproduced below.

Until that momentous August a century ago, the civilian public’s only roles in war were as remote spectators of the conflict - and occasionally victims of the victors. When the wars happened in far-away places, people only heard of them long after they were over, if at all.

However, the Great War was new and different. Since the Napoleonic Wars and even the Boer War of the 19th century, many things had changed. One was the advent of the daily newspaper –

cheap, instant and popular. The papers ensured that their readers knew what was going on, and with the invention of the telephone at the end of the Victorian era, reports from correspondents could be immediate and vivid. The internal combustion engine now propelled buses and lorries - and eventually tanks and armoured cars. And the invention of the aeroplane and its rapid development in the early years of the War brought a whole new dimension to conflict. It was no longer local, fought out on ‘battle fields’, but anywhere that the combatants came together. The submarine, the Zeppelin and the aeroplane were to play significant roles in this new kind of warfare.

All of which meant that everyone in the warring nations felt involved. They were spectators no longer, but participants. The civilian population experienced the war in more immediate ways. London was bombed - first by the Zeppelin airships, and later by aircraft. Casualties were low - about a thousand civilians - and the attacks infrequent, but they were a cruel reminder that modern war knows no frontiers.

Late in the War the German navy tightened its grip on the major seaways, largely through the activity of submarines, and food shortages became a problem.

12

**You need to get out more …**

One in five of us no longer takes any walks lasting longer than 20 minutes – and that includes 18 per cent of our children and teenagers.

All together, we are taking significantly fewer journeys by foot, car and bicycle. But the steepest decline is in simply walking - we are taking a full third fewer journeys by foot than we did 18 years ago. We commute less, shop less, drive less, and visit friends less than we did in 1995.

The Campaign for Better Transport said that the changes in our travel patterns have been ‘profound’. “People are more isolated and cut off from the world. This has profound implications for town centre policy and health. It is a sad state of affairs, and will only add to problems around obesity.

“Our local shopping streets are disappearing, as more people go online. People are travelling further: instead of walking to their local high street or parade of shops, they are driving to a supermarket for a big shop.

It is driving up obesity, ill health and exacerbating climate change and pollution.”

*The survey was carried out by the Department for Transport*

13

**GERM-FREE**

**Why it is cleaner to bump fists**

 Bumping fists – the latest fashionable alternative to the handshake – is better than the traditional greeting because it reduces the spread of bugs.

So say the scientists at Aberystwyth University, who have found that using a ‘fist bump’ instead of a handshake can reduce the spread of bacteria and viruses by up to 90 per cent. Even swapping a firm handshake for a briefer one can halve the spread of superbug infections such as MRSA, it seems.

It’s easy to see why – a faster method of greeting means less skin surface area is exposed. That reduces the spread of microbes from one person to another. Thus studies in the American Journal of Infection Control have found that the most bacteria is passed in a handshake, half as much in a ‘high five’, and 90 per cent less when bumping fists.

But is it likely to catch on? How would bumping fists work during a Sunday morning worship service when we are asked to Share the Peace with each other? Anyone want to give it a try?

**∞∞∞∞∞∞∞∞∞**

**SUFFER THE LITTLE CHILDREN**

A little boy always walked up to the church altar with his mother when she took Holy Communion. On every occasion, he tugged at her arm and asked, "What does the priest say when he gives you the bread?" His mother would lean over and whisper something in his ear.

Imagine his shock many years later when he learned that the priest doesn't say, "Be quiet until you get to your seat."

14

**CHURCH CONTACTS**

Priests the Revd Sheila Cox 01890 771764

the Revd Jennifer Edie 01890 750169

the Revd David Smout 01890 771220

the Revd Tim Morris 01289 386615

Lay Rep Irene Morris 01289 386615

Alt Lay Rep David Garside 01890 751159

People’s Warden Richard Oldale 01890 750939

Administrator Joan Thomas

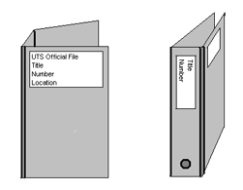
Treasurer David Garside 01890 751159

St Ebba’s Church, Fort View, Paxton Terrace, Eyemouth, TD14 5EL

St Ebba’s Parsonage, Beach Avenue, Eyemouth, TD14 5EL

[www.stebbas.org.uk](http://www.stebbas.org.uk)

***If you are in hospital and would like us to know and/or to visit, under the current regulations you have to specifically ask the hospital to inform us.***

If you want to keep up with what’s happening here and across the Borders, you will find the minutes of our own Vestry meetings and the Borders Area Council meeting in the files at the back of the church.

***EDITOR’S NOTE:***

*Thank you to those who have contributed to this month’s newsletter. All contributions – great or small – are very welcome to help keep your newsletter lively and in touch.*

*Please send your thoughts, comments and ideas to me by the 15th of September for inclusion in October’s issue.*

Pat

*Pat Elliott,* [*info@thebordersdesignhouse.co.uk*](mailto:info@thebordersdesignhouse.co.uk) *01890 761271*

C:\Users\Pat\Downloads\pp_sept_2014_cartoon_nf.tif

© 2014 Parish Pump Ltd, all rights reserved