Christ Church Lanark

Clydesdale's Episcopal Church

February - March '26

Schedule of Services

February

Sunday 1
Epiphany 4
8.30 am – Said Eucharist
10.30 am – Sung Eucharist

Sunday 8
Epiphany 5
10.30 am – Sung Eucharist

Sunday 15
Epiphany 6
10.30 am – Sung Eucharist

Wednesday 18
Ash Wednesday
7 pm – Sung Eucharist

Sunday 22
Lent 1
10.30 am – Sung Eucharist (Lamington)
10.30 am – Sung Eucharist (Lanark)

March

Sunday 1
Lent 2
8.30 am – Said Eucharist
10.30 am – Sung Eucharist

Sunday 8
Lent 3
10.30 am – Sung Eucharist

Sunday 15
Mothering Sunday
10.30 am – Sung Eucharist

Sunday 22
Passion Sunday
10.30 am – Sung Eucharist (Lamington)
10.30 am – Sung Eucharist (Lanark)

Sunday 29
Palm Sunday
10.30 am – Sung Eucharist

April

Sunday 1
Epiphany 4
08.30 – Said Eucharist
10.30 – Sung Eucharist

Sunday 8
Epiphany 5
10.30 – Sung Eucharist

News in the Pews

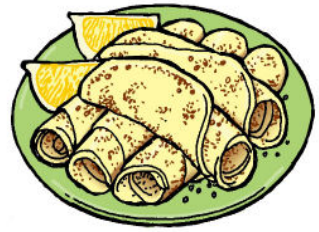
- The Church Hall was filled with much fun and merriment in the run up to Christmas. The Autumn Ladies enjoyed a Christmas Lunch with a Christmassy sing song provided by The Rector. And Memory Lane had a slap-up two course Christmas Dinner for 60 people, all wrapped up with a Pantomime (Cinderella) performed by the Memory Lane Team and some group members.

- Memory Lane's Fund Raiser at the Tollbooth in December raised £400 for the group's activities. Many thanks to all who baked for the event or popped in and bought stuff on the day.

- Our Away Giving Campaigns for 2026 will be the following: Bishop's Lent Appeal (yet to be revealed), Water Aid, Social Bite and The Salvation Army Christmas Appeal.

- The Rector and Curate thank everyone in the congregation who gave them gifts and cards at Christmas. It was very kind of you. They were extremely grateful and very touched.

Shrove Tuesday - Pancake Day



It's odd, really, to think that that confessing one's sins to God should be linked to making pancakes. And yet the beginning of Lent brings us both – Shrove Tuesday is Pancake Day, and is followed by Ash Wednesday, and so Lent begins.

In centuries gone by, the pancakes were made to use up the milk and eggs before the fasting of Lent. More recently, many readers will have childhood memories of the wonder of watching our mothers break an egg, mix it with milk and flour – and out of that gooey mess, to produce a light and delicious pancake.

These days, more of us buy pancake mix, or even ready-made pancakes. It seems we prefer the certainty of ending up with pancakes – to the risk of having made nothing BUT a mess of the kitchen.

Sunday 29 March
Palm Sunday
10.30 am – Sung Eucharist with blessing of palms

Thursday 2 April
Maundy Thursday
7 pm – Institution of the Eucharist,
Washing of the Feet, Stripping of the Altars, Watch of the Passion

Friday 3 April
Good Friday
2 pm – 3 pm – Devotion

Saturday 4 April
Holy Saturday
7 pm – Ceremonies of the Easter Vigil

Sunday 5 April
Easter Day
10.30 am – Sung Eucharist with renewal of baptismal vows

Away Giving Collection for the 4th Quarter

Street Level. Carluke

This raised the magnificent sum of £550

Clergy Cogitations

On some of the older lampposts in the Edinburgh port district of Leith you can still see plaques on which is embossed what used to be the old motto of the town until it ceased to be a burgh in 1927. The motto is "Persevere". It's a motto that sits oddly with the image of today's Leith, which is often seen as the pleasure-centre of modern Edinburgh, peopled by young, successful, upwardly mobile types. But you can see what an appropriate motto it was in the days when the inhabitants of Leith made their living on the waves – in days when every storm brought a mortal threat to some Leith door or other.

"Persevere" sounds like a very grim word. But there's something very Scottish about it. In Dumfermline Abbey, where the mortal remains of King Robert the Bruce are buried, there is a lovely stained-glass window (called the Bruce Window) where there is secreted, in glass, the image of a wee spider. It's a reminder of the tale of Robert the Bruce learning from a spider to "persevere" – "if at first you don't succeed, try, try and try again".

Not only does "persevere" sound like a very grim word, but it also sounds less than Christian. It suggests soulless determination rather than joyful trust. However, Lent might be the right time to re-hear it as a Christian word and a Christian virtue. What is the story of Jesus in the wilderness, wrestling for forty days with temptation, alone and without any external source of comfort, if it's not a story of perseverance? This is Jesus holding on, fixing his mind and heart on the promises of God, never letting go of what he knows to be right. He was always very strong in the Scriptures. In these forty days of perseverance I expect that Isaiah chapter 40 would have been nourishment to him… "Those who wait for the Lord shall renew their strength, they shall mount up with wings like eagles, they shall run and not be weary, they shall walk and not faint."

I hope and pray that they provide you with some nourishment too as you 'persevere' through Lent 2026.

Drew and Jackie

Minister's Meditations

"This is what the LORD says:
"Stand at the crossroads and look; ask for the ancient paths,
ask where the good way is, and walk in it,
and you will find rest for your souls"

For centuries people have walked the ancient pathways through France and Spain to Santiago de Compostella, the way of St James.

In 2025 530,000 pilgrims completed all or part of the journey. There can be no doubt that this walk has become more and more popular in recent years,
However, it wasn't always the case and during the early 1980s, the Camino had almost disappeared from popular memory. Paths were overgrown, signs were missing, and only a few pilgrims walked each year. It was then that Don Elías, a humble parish priest from the small Galician village of O Cebreiro, decided to take action. He loved the Camino deeply and believed in its power to bring people together across borders and beliefs.

He travelled the ancient routes and began marking them with yellow arrows—clear, simple, and visible. He painted arrows on trees, rocks, road signs, walls, and buildings. Wherever he thought a pilgrim might get lost, he left a guiding sign.

People were often confused by his work. When questioned by police about the markings, he famously replied, "I'm planning an invasion." Of course, he meant an invasion of pilgrims - people returning to walk the ancient route in peace.

Though Don Elías died in 1989 his dream became reality. Today, thousands follow the yellow arrows every year, guided by the markings he created with such care.

The yellow arrow has become one of the most trusted symbols of the Camino. It appears in cities, fields, forests, and villages, pointing the way from all directions. You will spot it on pavements, trees, lamp-posts, and fences. Always present, always guiding, it makes navigation easy and comforting. Most pilgrims rely entirely on these arrows to find their way. Maps and guidebooks help, but the arrows lead the journey. I know the comfort and relief in spotting a yellow arrow just when I thought I was on the wrong path.

One yellow arrow holds a special place in my heart. A tiny arrow which was gifted to me on my last night on this last pilgrimage.

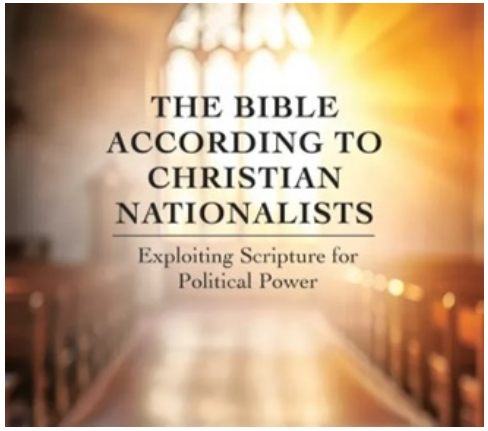
On the final night of my journey, I went to the pilgrim's service in the town of Fromista, I was feeling a bit sad thinking my journey was coming to an end, but sought comfort in the liturgy and in receiving the eucharist. At the close of worship as always, pilgrims were called forward to receive a blessing for the onward journey. The priest prayed the pilgrim's blessing, and then invited any who wished to stay behind for a personal blessing to do so. Three pilgrims stayed, two who were travelling on the next day and myself who was travelling home. The priest placed is hands on my head and spoke words of comfort and reassurance for the homeward journey. I was transported right back to the last service I had been at in Christ Church, where Drew had placed hands on my head and blessed me before I set off.
A completed circle of blessing… and any sense of failure and disappointment left in that moment. Then came a final blessing, for the priest placed in my hand a tiny yellow arrow brooch, to remind me of the way I had travelled and to place my life in the hands of the One who is the Way they Truth and the Life.

As we enter a new year, it's a comfort to know that we have a guide to lead the way. Jesus is with us every step of the way.

May the peace of the Lord Christ go with you, wherever He may send you.
May He guide you through the wilderness, protect you through the storm.
May He bring you home rejoicing at the wonders He has shown you.

May He bring you home rejoicing once again into our doors.

Liz



Galatians 1:6–7
"I am astonished that you are so quickly deserting the one who called you to live in the grace of Christ and are turning to a different gospel, which is really no gospel at all."

Paul's warning to the Galatians could just as easily be written to the American church today. In our time, a different gospel has captured the imagination of millions, a gospel not of grace, but of grievance; not of love, but of power. It calls itself Christian, but it bears little resemblance to Christ. It is the gospel of Christian nationalism.

Christian nationalism is not simply loving your country or praying for its leaders. It is an ideology, a racialised, political theology, that fuses allegiance to Jesus with allegiance to the nation. It mythologises America's founding as a divine act, portrays its history through a whitewashed lens of moral exceptionalism, and declares the United States to be God's chosen nation.

This is why faithfully diagnosing the prominent distortions of the Christian faith is an urgent task. Sociologists define Christian nationalism as: "an ideology that idealises and advocates a fusion of Christianity with American civic life". They explain that, in practice, this ideology mythologises and sacralises America's past, casting it as founded on Judeo-Christian principles, uniquely blessed by God, and morally superior, while encoding religious language with racial content. In effect, words like "nation," "heritage," "values," and "culture" become racially coded, signalling whiteness and "native-born" identity as the markers of who counts as a "true American." Using a six-item scale they measure support for ideas like declaring the U.S. a Christian nation, advocating "Christian values" through government, promoting prayer and religious symbols in public schools, and seeing America's success as part of God's plan.

The data is sobering. Those who strongly affirm these beliefs, especially among white respondents, are far more likely to minimise racial injustice, oppose immigration, support authoritarian leadership, and justify political violence in the name of preserving a "Christian America."

In other words, Christian nationalism replaces the gospel of Jesus Christ with a civil religion of dominance. It trades the cross for the flag.

Christian nationalism, according to this study, is not just about fusing faith and patriotism; it is a racially coded ideology. It sacralises a mythic Christian-America past, encodes whiteness into "true" citizenship, and functions as an epistemology of ignorance that allows white Americans to deny racism while claiming victimhood.

Christian nationalism did not arise in a vacuum. It is deeply entangled with the myth of white supremacy that has haunted American history from the beginning. Born out of the transatlantic slave trade, the attempted genocide of Indigenous peoples, and centuries of segregation and exclusion, this ideology has long baptised national power in religious language. Its theology sanctifies inequality. Its rituals centre whiteness. Its prophets preach nostalgia for a past that never truly existed, when "America was great" for some, but hell for others. This is why it is not enough to say, "You can love God and love your country." Of course you can. But Christian nationalism is not patriotism. It is a counterfeit faith that confuses devotion to God with devotion to empire. It demands loyalty to a flag rather than to the crucified Christ.

Paul confronted the "other gospel" of his day - those who sought to add law and ethnicity to grace. His warning echoes across the centuries. Christian nationalism claims that faith in Jesus is incomplete unless it also serves the interests of a particular culture, race, or political movement. It exchanges humility for triumphalism, compassion for control, and love of neighbour for tribal loyalty.

This ideology has become one of the greatest obstacles to evangelism in our generation. Many people, especially young adults, aren't rejecting Jesus. They're rejecting the distorted version of Christianity they've seen weaponised in public life. On the other hand, it seems a growing number of young people are fuelling a kind of nationalistic revival, wrapped in a Jesus bumper sticker. When faith is used to exclude, intimidate, or dominate, it ceases to be good news.

The language of Christian nationalism is measurable, not imaginary. Scholars across the disciplines of sociology, political science, and religious studies have studied it using rigorous empirical methods. The language of Christian nationalism is measurable, not imaginary. Scholars across the disciplines of sociology, political science, and religious studies have studied it using rigorous empirical methods. Data from the Public Religion Research Institute and Pew Research Centre show that Christian nationalism is a real and growing movement, especially among white conservative Protestants. These studies reveal clear patterns:

- Racial resentment: Christian nationalist adherents are significantly more likely to deny systemic racism and oppose multicultural education.
- Gender hierarchy: They strongly affirm patriarchal family structures and oppose women's equality in leadership.
- Authoritarianism: They express greater support for political violence, censorship, and a "strongman" leader willing to break democratic norms to protect their values.

To call attention to this isn't "partisan." It's prophetic. Social science gives us data. Scripture gives us discernment. Together, they help us tell the truth.

Christian nationalism commits a theological heresy by confusing the kingdom of God with the kingdoms of this world. Jesus refused the devil's offer of worldly power in exchange for worship. Yet many today are eager to make that same bargain. Jesus said, "My kingdom is not of this world." His mission was not to seize political control but to transform human hearts through love, mercy, and justice. The earliest Christians lived as a creative minority, serving the poor, welcoming the immigrant, and bearing witness to a kingdom without borders. Christian nationalism reverses all of that. It turns mission into conquest, discipleship into indoctrination, and the Great Commission into a political campaign. It is, as Paul would say, "no gospel at all."

Our task as followers of Jesus is not merely to condemn Christian nationalism but to offer a more beautiful gospel in its place. That means embodying a faith that is incarnational rather than ideological, a faith that shows up in love, not in slogans. Through movements like Fresh Expressions, the Spirit of God can be seen to be at work in coffee shops, tattoo parlours, dog parks, recovery circles, and housing programs. In these everyday places, people are encountering a Jesus who is not American, not partisan, but profoundly human and divine, who transcends every tribe and tongue. Christian nationalism may shout from the halls of power, but the real gospel still whispers in neighbourhoods and at dinner tables where people choose relationship over rhetoric.

To challenge Christian nationalism, we must loosen our grip on control, our obsession with winning, with being right, with protecting "our" way of life. We must trade performance for presence. We have to care. We have to love. We have to learn in real time, even when it's messy. And above all, we have to trust that the same Spirit who raised Jesus from the dead is alive in others too, calling us beyond fear and into communion.

The call of the church in this generation is not to "make America Christian again," but to "embody the compassion of Jesus again" through humility, justice, and love. Anything less is a different gospel.

STREET LEVEL

The Carluke Churches' Youth Project

Thank you for your generous donation of £550 and for believing in the young people we support. Your kindness makes a real difference to vulnerable young people who attend Street Level, and we are truly grateful.

Your support enables us to provide a safe, welcoming space where young people feel valued, supported, and encouraged. Many of the young people we work with face challenges such as social isolation, mental health concerns, limited financial resources, or unsettled home environments. The opportunities available through Street Level help young people build confidence, develop important life skills, and form positive relationships. Your generosity also supports our dedicated staff to offer guidance, care, and consistency.

Thank you for helping create brighter, more hopeful futures for the young people at Street Level.

Joanna Howson

(Youth and Community Leader)

The Torch – The people who inspired

Someone has left God"s fingerprint in your life. Who was he? Who was she?

As I reflected on the introductory words Ruth wrote in the last issue, 'Humble, silent, influential cloud of witnesses' I racked my mind to find a story of someone as influential in my life as Granny Martindale had been with Ruth, but we all have different life experiences and some of us have never had such an influence in our lives. Add in, a memory like a Goldfish, and I was in trouble, real trouble.... Goodness! I can't even remember some of your names, and I see you every week!!

All this said, there is one person who springs to mind, someone who was 'God's Fingerprint'on my life – my mother. She is still with us, but, God bless her, she is a fraction of the person she once was, Dementia and Alzheimers are 'having a field day' with her.

When my first marriage broke down, we had been together for just over 25 years, and it was a very dark period of my life, I was drowning. My mother, like all mothers, could see this. I had professed to be a Christian all my life, but at this point in my life, you would not have recognised me, I was a poor, a very, very poor advert for a Christian; and I had lost the path a number of years earlier.

In desperation, I decided to go back to church, my childhood church, but I did not want to sit in the 'Family' pew, next to my family and neighbours, the same people who had occupied these same seats for decades. So I went upstairs, to a new location, surrounded by strangers, a quieter location where I could focus more on the services. Shortly after, without saying much at all, my mother handed me her copy of the UCB daily devotional. It was a real sacrifice for her, as she read it daily, and she now had no devotional for the next 2 to 3 months. This simple act, changed my life and has led me to a place where my faith is deeper than I ever thought possible.

She held out a torch for me, a torch to light my path ahead, providing the light to get me back on the right path, a path to a stronger and more dedicated faith life, full of understanding and Jesus.

Ken Scott

Autumn Ladies

A Happy New Year to everyone. Not too late as February is still very early in 2026.

I am looking forward to meeting new challenges in 2026 and our exciting new syllabus for our Ladies group. Of course you gentlemen are very welcome to attend if you would like to hear about a subject which would be of interest to you. Hot drinks and homemade cakes are always available. We meet in Christ Church Hall from 2-4p.m, alternating our Wednesdays with Memory Lane.

The following is what we have in store until the summer holidays.
Starting from January 14th: Street Level, Burns afternoon. Inspiring youngsters into science, technology, engineering and maths. The STEM subjects. An artist's story. Personal pilgrimage. Covenanters. U3A, a fun afternoon-Beetle Drive. Chair of Lanark Community Council, and Sugar craft.

I look forward to welcoming our regular Ladies as well as Ladies interested in what we do. We welcome new ideas and suggestions for new speakers.
I wish you all good health in 2026.

Isobel Malcolm

Quiz for Car Buffs

By Bob Rabagliati

1. Kia Motors Corporation is South Korea's second largest automobile manufacturer, which is the first?

2. The Accord, Civic and Jazz are produced by which manufacturer?

3. Which was the first Bond film to star and Aston Martin?

4. The 'Stag' was a sports car produced by which former British manufacturer?

5. What does the commonly used automative abbreviation ABS stand for?

6. In which decade did Britain introduce a compulsory Driving Test?

7. What was the name of the company formed by the 1952 merger of Morris and Austin cars?

8. LT is the car international registration plate of which European country?

9. The Prancing Horse is the symbol of which sports and racing car?

10. Which weekly UK Automobile magazine refers to itself as ' The world's oldest car magazine'?

Answers

1. Hyundai. 2. Honda. 3. Goldfinger. 4. Triumph. 5. Anti-lock Braking System. 6. 1930s (1935). 7. BMC (British Motor Corporation). 8. Lithuania. 9. Ferrari. 10. Autocar

Laughter is the Best Medicine

With Valentine's Day and romance in mind….

The Rules of Marriage
Here are the real-life answers from a group of children:

Question: How do you decide who to marry?

No person really decides before they grow up who they're going to marry. God decides it all way before, and you get to find out later who you're stuck with. - Kirsten, age 10

Question: What is the right age to get married?

23 is the best age because you know the person FOREVER by then. - Camille, age 10

No age is good to get married at. You got to be a fool to get married. - Freddie, age 6 (very wise for his age)

Question: Is it better to be single or married?

It's better for girls to be single but not for boys. Boys need someone to clean up after them. - Anita, age 9

Question: How would you make a marriage work?

Always tell your wife that she looks pretty, even if she looks like a train wreck - Ricky, age 10

After Eden
Adam was out walking with his sons Cain and Abel. As they passed by the ruins of the Garden of Eden, one of the boys asked, "Father, what's that place?"

Adam replied, "Boys, that's where your mother ate us out of house and home."

Hymns for Professionals
Dentist - Crown Him with many crowns
Contractors - The Church's one foundation
Obstetricians - Come labour on
Golfers - There is a green hill far away
Politicians - Standing on the promises
Librarians - Let all mortal flesh keep silent

Henry is making a real effort for Lent – he's giving up the remote control and walking to the TV

Christ Church Lanark

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Please remember Christ Church in your will as an act of thanksgiving for the Church. For confidential advice please speak to the Treasurer

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