

THE WHITE ROSE

The Parish Newsletter of Old Saint Paul's Church

April 2011.

Holy Week at OSP

PALM SUNDAY 17 April

10.30am Palm
Procession &
High Mass
*with sung
Passion*

6.30pm Stations of
the Cross &
Benediction



Wednesday 20 April

7.30pm *Tenebrae a
traditional
sung liturgy*

MAUNDY THURSDAY 21 April

7.30pm Mass of the Last Supper
*with Footwashing &
Watch of the Passion*

GOOD FRIDAY 22 April

12 noon Three Hours service, with
1.30pm Liturgy of the Passion

HOLY SATURDAY 3 April

10.30am Children's Preparation for
Easter

EASTER SUNDAY 4 April

5.00am Easter Vigil Mass
8.00am Mass
10.30am High Mass
6.30pm Evensong & Benediction

An Introduction to Holy Week

It is helpful to prepare for taking part in Holy Week, with all its rich and varied traditions of worship. There will be a description and explanation of the Holy Week services at 7.30pm on Thursday 14 April in Lauder House, 39 Jeffrey Street. All are welcome to explore the symbolism and meaning of these Liturgies.

A Lot of Church in Holy Week



It probably seems strange to your friends that you go to Church so much during the week before Easter. The whole week - Holy Week - celebrates the final days of Jesus' life, and leads to the greatest festival of the Christian year: Easter, the feast of Jesus' Resurrection.

It begins on Palm Sunday, the day on which we remember Jesus' entry into Jerusalem. Between Palm Sunday and Easter Day we celebrate Maundy Thursday, Good Friday, and Holy Saturday. On Maundy Thursday, we celebrate Jesus' institution of the Last Supper and his mandate (where the term "Maundy" comes from) that we should love one another as he loves us. On Good Friday we solemnly recall Jesus' humiliation, torture and violent death. On Holy Saturday, we recall Jesus' time in the tomb, and the grief of his followers. It is very early on Sunday morning that we begin the Great Vigil of Easter, when we light the new fire of the Resurrection and renew our Baptism. All of these services tell one story, the story of Jesus' death and resurrection - the Paschal Mystery - and is really one liturgy that it takes a week to celebrate. That is why there is such a lot of Church in Holy Week.

But why do it at all? For many people, the sufferings remembered in Holy Week are only too real at times of crisis, pain and

loss. Sometimes this sort of personal Holy Week can last an hour or go on for years, and we can understand the last words of Jesus, "My God, My God, why have you forsaken me?"

Whether we have experienced Holy Week in our personal lives or not, in Holy Week we put the suffering of Jesus alongside the suffering of the world, including our personal suffering. So this Holy Week will be about Japan and Libya, about unemployment and sickness, about all our personal loss, as well as about the suffering and death of Jesus. But because Holy Week is about how God takes the suffering of Jesus and makes it a sign of the victory of life over death, goodness over evil, we can find the hope of resurrection in all suffering and find, like the Cross, it is transformed.

Holy Week is rather more than just a lot of Church, then. As the letter from Frank and Lorraine later in this newsletter says, Old St. Paul's is a place where we try to recognise and support each other in suffering, and look for that transformation together. Which is why I invite you to the full celebration of Holy Week with everyone at Old St. Paul's. And to find in Holy Week a preparation for the celebration of Easter and a life of forgiveness, healing and grace.

Fr Ian

What Does Holy Week at OSP Mean to You?

Maisie Orr

How long have you been a member of Old Saint Paul's and what activities are you involved in?

Since Richard Holloway was Rector, I don't know how many years that is (he was Rector of Old St Paul's 1968-82). For eight or nine years, I ran the church office under Alan Moses. Currently, I help out with various jobs in the sacristy. I also look after the prayer cards.



Which aspect of Holy Week are you most looking forward to this year?

I would automatically say, 'Easter'. Through the week, we know that Christ will rise from the dead. How do you keep that out of your mind? There's a lot of adjusting to do through week, lots of different emotions. It's like life - some days are happy, some days are sad. But the really important thing is Easter day.

Why is Holy Week important to you?

You know from the outset what's going to happen. On Palm Sunday, we are happy that Christ is going to Jerusalem. He is going to be someone at last, he is going to his place. But in fact, Christ doesn't have a place like that. But hope is still there. And hope is there on Maundy Thursday, with the washing of the feet, the hope that Christ will survive. And at the vigil, we start with the expression of our sorrow at the death of Christ, but then Christ is alive! God has saved his Son!

It's important to do it. You trot through the year, and various things happen in the church. But Holy Week is something - yes, something, with a capital 'S'. Christmas is important, but we know about babies already, some of us have even had them. There's an easy acceptance in the birth of Our Lord which is not there in his death.

"We are at the beginning of Holy Week. If we want to truly be Christian, this week ought to be a time when we share in a special way in the passion of Christ. We do this, not so much by indulging in pious feelings, but by bearing the burdens of our life with simple fortitude and without ostentation. For we share by faith in the passion of our Lord precisely by realising that our life is a participation in his destiny."

We find this difficult, because so often we fail to understand that the bitterness and burdens of our own life do - or should - give us a mysterious share in the destiny of all human beings. If we were aware of this, we would understand that his passion is the unique acceptance of the passion of humankind, in which it is accepted, suffered, redeemed, and freed into the mystery of God."

Karl Rahner



David Bassett

How long have you been a member of Old Saint Paul's and what activities are you involved in?

I first appeared at Old Saint Paul's in 1990, although life took me to a variety of other places after that and I reappeared in Advent 2007.

Generally I do not take part in any of the group activity at Old St Paul's but I am not averse to reading the odd lesson at E&B or perhaps serving a low Mass.



What were your first impressions of Holy Week at Old Saint Paul's?

Well attended. And whilst liturgically familiar there were enough little idiosyncrasies to be quite different.

Why is Holy Week important to you?

I am the sort who takes an interest in liturgy and worship, and so it is very difficult to isolate specific elements when you consider the sweep of Palm Sunday to the Easter Vigil; in addition, the experience every year is always slightly different. That said, the stripping of the altars and vigil at the altar of repose probably represent my most intense and intimate moment during Holy Week, as I consider my part in the Christ's betrayal and impending Crucifixion.

I am sure we have all received this counsel at some stage, but I always remember being taught "the story does not end in a Garden". Holy Week might be the most intense week of the year in terms of Christian focus and even physical endurance, but it is only the beginning of living the resurrection life.

"In the Wilderness"



Left: "Christ in the Wilderness" from "Life of Christ" by William Hole; **Right:** the painting hanging in OSP

Peder Aspen, our archivist, tells us about a painting hanging in OSP by William Hole ...

In his sermon on the First Sunday of Lent, Fr Ian mentioned a painting hanging at the Memorial Chapel entrance, beside the icon of St. Paul. It is obscured by years of candle smoke, incense & darkening varnish, but is by William Hole, an Edinburgh artist, who deserves to be better known.

William Hole was born in Salisbury in 1846, but soon moved to Edinburgh after the death of his father in 1849. He spent the rest of his life working in the city, first as a trainee civil engineer and later as a professional artist. He travelled widely on the Continent in his youth, mainly seeking artistic inspiration and later trained at the Royal Scottish Academy, where he exhibited annually. By the age of 40 he had become renowned as an artist and engraver and in 1900 he turned his hand to mural decorations some of which can be seen in places such as the City Chambers and National Portrait Gallery, in Edinburgh.

Hole was a deeply religious man and in the early 1900's he decided to devote the rest of his life to religious art. In the spring of 1901 he travelled to Holy Land to paint the scenery and to collect Palestinian costumes, which he hoped would lend credibility to what is now accepted as his greatest work, an illustrated book called "The Life of Jesus of Nazareth". In this desire for authenticity in his art Hole resembled the pre-Raphaelite artists Holman-Hunt and Millais in their search for accuracy in depicting Biblical scenes. Hole, like Holman-Hunt and Millais, made a large collection of 19th century Palestinian costume to use as models for his art.

Work on the illustrations and text for the book "The Life of Jesus of Nazareth" continued after Hole returned from the Holy Land and culminated in the production of 80 watercolor paintings that would form the basis of illustrations for the book. In that same year 1905, all were exhibited by the Fine Art Society in London, concurrent with their publication of the book. Not all of the initial watercolors were selected for the book and later William Hole translated some into oil paintings, one of which is our "In the Wilderness" to which Father Ian referred.

The link between the Hole family and our church is tenuous, but William gave a lecture to OSP in May 1906 on the subject of the Holy Land, using slides from his book. When his wife Elizabeth died in 1930, her funeral service was conducted by Canon Laurie and she bequeathed us the painting in her will.

Initially, our painting closely resembles a known work by Hole (WH 15) that was used as an illustration for the book "The Life of Jesus of Nazareth". However, closer inspection revealed an interesting discovery that there are significant differences between our painting and that of WH 15, as shown in a comparable pair of pictures. Here, details of the background and orientation of the figure of Jesus show more than subtle changes. Thus we have one of the many William Hole paintings, but one, which as yet, is not fully documented. Work with the National Portrait Gallery and William Hole Institute continues.

Next Hall Mass

Please to note that the next Hall Mass will be held in Lauder House on Wednesday 6 April at 11am, with a light lunch to follow. Please speak to Fr Simon or Mary Thorpe if you want to know more, or if you need transport to get there.

They are always happy to hear from anybody who is interested in helping or providing transport. (Fr Simon's phone number is on the back page of the Newsletter).

Book Group

The OSP Book Group's next meeting is at 11am on Saturday 21 May at 15 Charterhouse Rd. They will be discussing *Home* by Marilynne Robinson. For further details, contact David Anderson on 0131 667 2480, or email: DavidAnde0@googlemail.com

Christian Aid Book Sale Coming Soon

The St Andrew's and St George's Christian Aid Book Sale with Art and Collectables will soon be upon us. Although the actual sale will be held on Saturday 14 May and Monday 16 to Friday 20 May, you will be able to donate books and other items for sale from 9am - 9pm on Monday 2nd May to Wednesday 11 May (except Sunday 8 May). Any items you wish to donate should be taken directly to St Andrew's and St George's Church, George Street, and not to OSP please!

The Book Sale has been held annually at the church in George Street for the last 37 years, and in that time, nearly £2 million has been raised. This sale is one of the biggest charity book sales in the world. For many years, it has been the largest single fund-raising event in Christian Aid Week.

The event is now an Edinburgh institution and one which provides a unique opportunity for supporters of Christian Aid and book-lovers alike. So let's show our support.

Gardening the Threshold of Life & Death: The Garden of Remembrance



"The garden instructs us in a principle of life & death & renewal. In its rhythms, it offers the closest analogue to the concept of resurrection that is available to us" (Stanley Kunitz)

At the back of our house, in the village where I spent my childhood was the parish graveyard. It was the shortcut to the field with Garvey's well, where me, my sister and a friend played during the Summer holidays. The ease with which I ran through the graveyard as a child changed when my father died. I was 15 and this graveyard became his resting place. I stopped going there, never seeming to find words for what to say to a dead father and prayers learned by heart gave no solace.

Two years ago I woke up one morning with a fragment of a dream in which I took a pot of lavender to my father's grave. That fragment was breathing on the pillow beside me. So present was it that I planted a lavender in a light blue ceramic pot that afternoon and took it to his grave. What was revealed to me that day was surprising; the giving of the plant felt like a prayer, words were not necessary. To this day it continues to be my prayer. I take him and my other ancestors plants each time I visit home. The giving of the plants, tending to them and their graves is my prayer for them and my prayer for those of us who walk behind them in this world. This experience made me think that at some point in my life, I might like to tend a burial space. A while later I was present, for the first time, at the burial of ashes in the Garden of Remembrance at OSP. As soon as I entered, I knew I wanted to contribute to its care.

I am becoming a gardener, working and studying to learn its craft. Stanley Kunitz writes that "the main obligations of the gardener are to be mindful of the garden's needs...". This is the obligation I am committed to, it is a continuation of the commitment and work given to the Garden of Remembrance for many years by the late Arthur Temple.

The work of gardening is deeply relational. To care for the Garden of Remembrance is to be in relationship with the whole community of OSP; the living and the dead and the life and the death embodied in the natural environment of the Garden. The Garden of Remembrance is a living dimension of the whole community, a holy place that gives a breathing space to continuing cycles of death and resurrection. That day in the Garden, while I watched human ashes go into the soil, I thought to myself 'this is earthy resurrection'. The ashes nourish the soil, creating a healthy environment for new growth, new life. Grief is the hard farewell to a beloved. As he/she meets his/her God, those grieving meet a new life. To care for the Garden of Remembrance is to work towards a peaceful, safe, beautiful space within which the cycles of life and death and renewal are honoured in all their layers.

The Wild Braid: A Poet Reflects on a Century in the Garden by Stanley Kunitz is the book that opened me to gardening. He writes; "One reason the garden can speak to you is that it is both its own reality and a manifestation of the interior life of the mind that imagined it in the beginning". I hope that the care of OSP's Garden of Remembrance will be a manifestation of the communal imagination of our community, our God-gifted imagination. Thus if you have an interest in the Garden and would like to talk with me about your hopes, ideas, thoughts or concerns, please be in touch. If you have practical skills e.g. cleaning of paving stones or care of wooden benches and are happy to be contacted for advice from time to time, please be in touch. If you would like to contribute plants and/or time to the work, please be in touch. The work begins after Easter.

Ann Kelly

0131 652 6247 / 07891 137960

Au Revoir to OSP

Frank & Lorraine Ribbons are leaving us & heading north ...

By the time you read this, Lorraine and I will have moved from Edinburgh up to Aboyne, which is situated between the Deeside towns of Ballater and Banchory, and occupies a singularly lovely part of Scotland, so much so that since the reign of Queen Victoria, the royal family have used Balmoral Castle, just west of Ballater for extensive holidays, rest and recuperation. I return to my calling as a minister in the Church of Scotland and start work as the minister of the linked parishes of Aboyne-Dinnet with Cromar, on Thursday 14th April. The service of induction is at 7pm on Thursday 14th in Aboyne Church of Scotland and we would be deeply delighted to see friends from OSP at the service.



When I arrived at Old St Paul's back in the late autumn of 2007, I think it fair to say that I was in a very dry and bleak place spiritually. I was in the midst of the train wreck of my marriage and of my ministry in the Church of Scotland, and could see no easy way forward from where I was. Lorraine had been coming since Advent 2006 to Old St Paul's, and I had been attending a local charismatic church. I had been finding it difficult to feel close to God, and didn't know how I would ever get back to a sense of worship and communion with Him. Lorraine suggested I come with her to OSP, a suggestion which I all but rejected out of hand. I felt that OSP would hold nothing advantageous or helpful for me, as my theology and background were firmly Presbyterian going on charismatic. Such a theological place has very little time for complex liturgy, responses, incense and all the attendant religious paraphernalia which we associate with high church.

I came however so that I could at least say that I had tried it. It may be interesting and helpful for some if I take you through my first visit; it is certainly stamped indelibly in my heart and soul. One of the isolating experiences which had become common for me in the charismatic community was that I had come to feel like a spectator at a religious party. Everyone brings their faith and devotion to the church meeting, which is then expressed through passionate worship which may involve dancing, hand raising, and other outward displays of

fervour. I felt as though I was watching others have a great time, in which I could not share. The first thing I noticed at OSP was that I felt comfortable just spectating. It was as though the unfolding events lent themselves to being watched and appreciated, and it seemed as though there were plenty others in the congregation who shared my lack of engagement with the worship. I no longer felt as though I was a lone spectator. We were free to mumble, stay silent or speak or sing clearly and loudly as we wished. The movement of the service from the approach to the altar through confession and then on through to communion, I found aesthetically pleasing and settling. I was surprised and pleased to hear a sermon which was intelligent, considered and thought provoking. I had expected some kind of tirade against scriptural norms, please don't ask me why. But the moment of breakthrough came as we began to move forward to receive communion. Suddenly the full weight of Christian theology bore down upon me and swept me away. At the heart of our faith is the belief that God is Love. And here, at the climax of the service in OSP, this was being acted out, as we, the broken and the sinful, made our way into the Holy place, where we had patiently watched the very holiness and righteousness of God being displayed through the beauty of music, liturgical movement, incense and the splendour of dress worn by the participants. I was reminded that there is a way into the Holy Heart of God for sinners simply and

only because of His all embracing and accepting love. There is no exclusion zone, none are unwelcome. I received communion and I left the church in tears that morning.

In the weeks that followed, we quickly discovered a host of lovely things about life in OSP. Not least was the accepting and kindly nature of the people who attended. We felt that many people here had their own spiritual and emotional stories. There was a sense of brokenness and guilt in the lives of many having been touched and being healed by love. The acceptance of others enabled us to begin to accept ourselves and feel less disqualified as Christians. That love was in turn shared with us and through it we found peace and healing.

So, we made our spiritual home in OSP, and gradually felt the healing of this place, the faithful round of worship and the love of the community that is our congregation, do its slow work in our own hearts. Had it not been for OSP I doubt very much if I would ever have felt the resurgence of a call to re-enter ministry. Here, we have felt encouraged, inspired, have had our spiritual gifts endorsed, and through the disciplines of service and confession and participation, we have been slowly prepared to serve the wider church once again.

Thank you.

Frank & Lorraine Ribbons

A Taxing Challenge

Those of us who pay tax will have been benefiting for the last three years from the reduction in the basic rate of tax to 20p in 2008. However, any reduction in the basic rate of tax also reduces the amount of tax that can be claimed back by charities through Gift Aid.

When the basic rate reduction was introduced in 2008, the then Chancellor also announced a transitional relief scheme. For the past 3 years this has enabled charities to claim back tax on Gift Aid donations as if the tax rate had remained at 22p.

Sadly, the transitional scheme comes to an end on 5 April 2011. Old Saint Paul's, along with all other charities, will see an immediate reduction in its income. In calendar year 2010, the Vestry claimed back more than £22,000 in Gift Aid relief. Without the transitional scheme this amount would have been only £19,700.

Moving forward, our annual income will now suffer a reduction of more than £2,000 (before taking account of increases in VAT and national insurance). We are therefore asking those who are able to consider increasing their giving to pass over the tax reduction they have been receiving. Those who pay tax at the higher rates may wish to take account that through their tax return they receive a tax reduction in respect of charitable giving. This is because charities receive only the basic rate; the additional 20p or 30p paid by higher rate payers is repaid to them by HMRC.

Anyone who pays tax can benefit the church through being a member of the Gift Aid scheme. This is an appropriate time for everyone to review their giving and to ensure its tax efficiency. Our stewardship recorder Lynne Niven will be pleased to provide further information and assistance.

*Nigel Cook
Treasurer*

A Coffee with ... Tom Clement

As part of a new series we meet some of the people in OSP. The original idea was "A Gin with ..." but sadly cost-cutting led to "A Coffee with ...".

Elly Smith has a coffee & a chat with Tom Clement, our new People's Warden ...



Tom Clement grew up the youngest of six children on a farm in a very beautiful part Hampshire and attended the School in a nearby village until he was 16. He then spent a few years working in catering before doing my 'A' Levels part time and coming up to Edinburgh for University, where he got involved with the Liberal Democrats. He now works as an aide in the Scottish Parliament.

How did you find out about Old St Paul's?

I first came to OSP in 2003; I had shared a flat in Bristol with my friend Iain Morrison who used to be an occasional member of the Choir at OSP. I suppose it was only a matter of time before I ended up at the Church; I'd long had high-church sympathies and find music an important part of the way I worship so it's an obvious place.

Initially though I was definitely somebody who left during the Organ voluntary in a bid to avoid any social contact. Like many people at Old Saint Paul's my family history is dominated by a difficult and complex relationship with religion and I was wary of becoming involved. Also, I'd always been a bit of a 'Doubting Thomas', I felt that my faith wasn't substantial and would probably crack if it met any real challenge.

In 2007 my Mother became very ill and died. Far from my faith falling away as I had suspected it would, it became much stronger. Through that whole period I had a very strong sense of God's presence and love for his creation. It became obvious that I needed to make a response to that experience and I was baptized at Old Saint Paul's in 2008.

What makes you tick?

You mean interests other than religion and politics? Gosh! I like spending time with other people so it's lucky that the things that take up most of my life - work and OSP - involve plenty of that. Recently I've been trying to put a bit more balance into my life by making more 'me time'. I've been making a point of reading more seeing more plays, concerts and films; it's been good. My family are very important to me as well.

How do you feel about being People's Warden / what do you see the role as / what (if anything) he wants to achieve?

I can't say I was exactly enthusiastic about being a churchwarden. It was clearly going to be pretty time consuming and I don't naturally relish the public side of the role. But when it was suggested to me to stand I thought about and decided I could do a decent job of it and that it would be good experience as well as an opportunity to serve OSP in a useful way. Now I'm in the role, I'm enjoying it much more than I thought I would. I enjoy being there to greet people as they arrive on a Sunday morning, and getting feedback from members of the congregation about how they want to see the church develop and being able to carry that over to influence the direction of the Parish through the Vestry. It's been good for my self confidence too.

Going forward I'd like to think the role can be used to build the sense of community at Old Saint Paul's and to find the right things to encourage more people to become involved in the life of the parish.

A Silent Retreat on Cumbrae

Scraping of chair legs and passing of dishes...quiet background of Celtic harp music...remembering to tick a box for a marvellously generous cooked breakfast - we are experiencing another silent meal at the College of the Holy Spirit, some of us familiar and at ease with the atmosphere, others a little awkward with eating in silence - but helped perhaps by the fact that others do seem relaxed.

We gather in the common room to listen to Fr Ken Leech, a priest with a lifetime's experience of work and worship. These two fundamental elements in our lives as Christ's disciples must be integrated, he explains - not just 'balanced'. And it is in the interior silence of our hearts where that can happen.

David Todd, our thoughtful host, who, we are very pleased to discover, is participating in the retreat, tells us about the wonderful walks on Cumbrae; and at the first opportunity, I set off for the highest point on the island. After a mile or so of gorse hedges and farm walls, the view suddenly opens out in misty sunshine ...Arran with snowy Goatfell and the Sleeping



Warrior...the Kyles of Bute... Ben Lomond and the Cobbler in the distant blue... It is warm enough to sit and gaze, and let the silence of outdoors complement our inner silence.

The silence is broken by Morning and Evening Prayer in the tiny cathedral where we sit in the choir; and then at Mass on Sunday morning, we are in the little nave with the small and warmly welcoming

local congregation. We converse at lunchtime - the first time of conversation since Friday evening - and yet it hardly seems that we've truly had a silent weekend - this is just an introduction. An eight day retreat on my own, in a community where I don't know anyone, has become - to my surprise - an attractive and compelling idea.

Stewardship

Fr Ian has suggested that we think of this season of Lent as the season of spring instead. So as part of our spring cleaning, we could start by looking at our Stewardship. Being good stewards requires us to decide what we will do with all that God has entrusted to us, including our money. The familiar offertory response "All things come from you, and of your own do we give you" reminds us that all that we have is sourced from God's provision. Giving to God is a response to God's love. And, like the 'widow's mite', we need to give proportionately. What proportion of our income is being given back for God's work? Ultimately, am I happy that what I am giving truly represents me to God?

Here at Old Saint Paul's, we have a Stewardship Scheme whereby a financial commitment to the church is made, depending on our particular circumstances. This should be reviewed from time to time as our situations change and Lent is a good time to do this. Giving can be done in several ways:

Standing Order: Simply fill in a standing order form, instructing your bank what you would like to give on a regular basis. Like any household, we have to budget our resources and knowing how much money is being given helps us to do this.

Green Envelopes: These are numbered and dated and are placed in the collection bag which is passed around each Sunday.

Payroll Giving: This is a flexible scheme which enables you to make donations to the church straight from your gross salary (before tax has been deducted). Furthermore, many employers are encouraging the scheme by matching their employees' donations.

Yellow Envelopes: These are put out for the use of visitors to the church who wish to make a donation on which we can claim Gift Aid.

If you are a UK taxpayer, all you have to do is sign a simple Gift Aid declaration to enable us to claim tax back on your



Above: Lynne Niven, the stewardship recorder

donations and it is surprisingly easy to use. Gift Aid can apply to donations of any amount, large or small, by cash, cheque, postal order, direct debit or standing order. What's more - one single Gift Aid declaration can apply to all past donations you have made since April 2000 and to all future donations you make.

For standing order forms, Gift Aid declaration forms, a supply of envelopes or any further information, please contact Lynne Niven (tel: 01968 670522).

The Bible in English

All Change?

The eagle-eyed amongst you will have noticed something strange in last week's notice sheet, it seemed as though there was a mistake in the *Newsletter's* email address. Not so. It's all part of a behind the scenes change to improve communications within OSP.

Now it is pure chance that it coincides with the sad demise of Radio 7, you can rest assured that we are not being rebranded with a silly title, nor will we be lumbered with the Archer's Extras! Instead the idea is to create a single email address for all the info for the website, *Newsletter* and weekly notice sheet. So now you only have to email media@osp.org.uk and as if by magic it's passed on to all three editors. This should ensure that everybody knows what's going on.

So please in future if you have anything for the website, *Newsletter* or weekly sheet please send it to the new media@osp.org.uk address and not the old office@osp.org.uk

A New Face



As part of the improvements to the communications within OSP, Len Grannum has been appointed the new website editor, a role that has been vacant for a while. We're hoping to have an interview with Len in the next issue, so we can all find out a bit more about him and his new job.

Next Issue Deadline

The deadline for the May issue of the *Newsletter* is **Tuesday 3 May**. Please email any contributions to: media@osp.org.uk



Sheila Brock traces the history of the King James Bible, which celebrates its 400th birthday this year ...

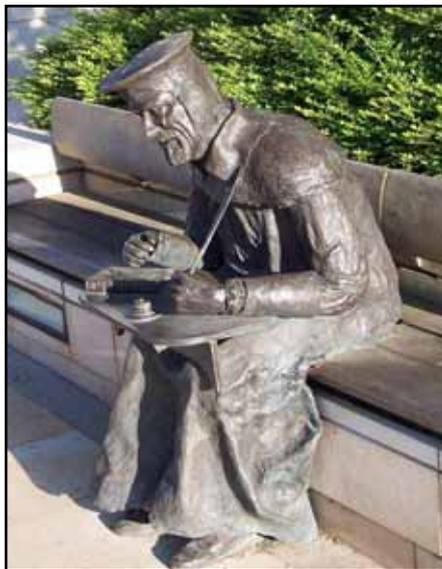
Throughout Lent at both High Mass and Evensong in Old Saint Paul's, the readings are coming from the King James version of the bible. In this small way, we are acknowledging the 400th anniversary of a translation which has been described as the 'noblest monument of English prose'. If you have watched or listened to any of the programmes on television or radio, read any of the many books on the subject or even glanced at one of a plethora of newspaper articles, you will know how the translation came to be made and why. It was arguably the most significant book ever to be produced by committee and, like so many seminal publications or events, it relied heavily on people who had done the groundwork in the past - and ultimately on the backing, through legislation, of the state.

It is almost impossible to imagine a world in which to own a bible in your own language, let alone to read it, was a treasonable offence punishable by death. Yet, in the 16th century, church and state were so terrified by the possible influence on ordinary people of reading the bible in their own tongue that they did all in their quite considerable power to stop that from happening. The background to the King James bible is one of persecution, martyrdom and exile - but also of the invention of printing, of reformation and, in England, of a monarch who was willing to break with Rome in order to satisfy his personal desires. The bible translated into the vernacular, the language not of priests but of the common people, is the common thread in the religious, political and social upheavals across Europe in this period. (Perhaps the

effect of Facebook and Twitter on events in North Africa and the Middle East and the repercussions for those in power are not dissimilar in the 21st.)

The KJB was a compilation of previous translations, which in turn had benefitted from the work of Erasmus, Wycliffe and Luther. In spite of their impressive scholarship, the several 'companies' charged by James to produce the new bible incorporated large chunks of Tyndale (18%), Coverdale (13%) and Geneva (19%). William Tyndale who was a classical and Hebrew scholar had to flee to Germany in order to work on his translation of the New Testament which was completed in 1526. Copies were smuggled into England and Scotland but, as most were seized and burnt, only three remain. Tyndale, still in exile, then translated the first five books of the Old Testament (printed 1530) but he was arrested in Antwerp and first strangled then burnt at the stake in 1536. Ironically, Henry VIII, who had been so antagonistic to any translations, on becoming Head of the Church in 1534 decided, (with pressure from Thomas Cromwell and Thomas Cranmer), to permit production of his Great Bible in English in 1539. This incidentally was the only version ever authorised to be read in churches. The King James bible was never strictly-speaking an authorised version. (It was first ordered with capitals AV in 1814.)

The first bible in English to be translated entirely from the original languages was the Geneva bible. Its instigator was William Whittingham, an Oxford scholar (later



Left: Pages from the King James Bible; **Above:** A stained glass window of John Wycliffe & A statue of William Tyndale

Dean of Durham) who had been exiled to Germany during the reign of Mary Tudor. He eventually found his way to Geneva and there with other reformers, possibly including John Knox, this version of the bible was produced in 1560. This was the bible of choice for the majority of English and Scottish readers for about 100 years, even after the King James version had come into existence.

Interestingly, for Scottish Protestants the language of the Bible that nurtured reform was English not Scots. As in other countries in Europe the translated bible became 'the commonest demand of the clamour for reform.' In 1528, the first martyr of the Scottish Reformation, Patrick Hamilton, was charged with preaching that it was lawful for everyone to read the Word of God. In sentencing him the Bishop of Dunkeld said 'I thanke God that I never knew what the Old and New Testament was!' However Hamilton did not die his gruesome death in vain; in 1579 an Act of Parliament required every householder, yeoman or burgess to have a copy of the Geneva bible on pain of a fine and every parish was to have this 'the common buke of the kirke.'

There were many appealing features of the Geneva bible that led to its popularity. It was the first to divide all the books of the bible into chapter and verse (chapters had been introduced in the 13th century) and it was printed not in black Gothic but in Roman type, making it easier to read. The Great Bible, and its successor the Bishops' bible (1568), had been printed in large format suitable for a church lectern. The Geneva Bible was available in a size suitable for the home or to be carried by an

individual. But its outstanding feature was that it came with explanatory notes in the margins. These mainly provided useful information about unfamiliar terms but King James and the Bishops detected, not without reason, a pro-Puritan or anti-Bishop bias in some of the interpretative notes and a possible encouragement to civil disobedience. It did not meet with royal approval!

Nevertheless, it was the Geneva bible that was read by Shakespeare and John Donne and that was carried by the pilgrims aboard the Mayflower escaping to the New World. Printing of the Geneva continued up to 1644 but eventually reluctance was overcome (helped by a royal printing monopoly) and by the time of the Restoration in 1660, the King James version had become widely accepted. The first recorded printing of the King James version in Scotland was 1633 when Charles I was crowned at Scone; by the latter part of the 17th century even here it had supplanted the Geneva.

Finally, perhaps it should be noted that the translators of the bible in 1611 paid considerable attention to the way it sounded when read aloud as well as to the accuracy of the text. It was true that people could now read the bible in their own homes and ponder its meaning for themselves but it was through the week by week reading aloud of this rich, sonorous, poetic translation that its rhythms and cadences became reflected in spoken and literary English. And then, as now, that language infused the collective act of listening by a worshipping congregation, creating a common vocabulary with which to hear and marvel at the mystery and purposes of God.

Science & the King James Bible

As you already know, 2011 is the 400th anniversary of the King James Bible, a monumental work of religious literature which has not only inspired countless poets, writers, musicians and ordinary believers, but has had an immeasurable effect on the formation of the English language.

But what has been its impact on science? The worlds of Newton and Darwin were completely infused with the King James Bible, and scientific debates over the validity of their work at the time often took place in religious terms. Modern interactions between religion and science also involve debates over the place of the Bible, whether it is Richard Dawkins in one camp, or religious fundamentalism in the other.

On Saturday 16th April, at 2pm in St Mary's Cathedral, Palmerston Place, there will be an afternoon of talks and discussion exploring some of the historical dimensions of these questions, looking especially at Newton and Darwin, as well as its place in the modern debate between science and religion, and atheism and fundamentalism.

The speakers include Prof John Henry (Edinburgh) on Newton, Prof John Hedley Brooke (Oxford) on Darwin, Prof Eileen Scanlon (Open University) on creationism, Prof Wilson Poon (Edinburgh) on the modern perspective, together with the Bishop of Edinburgh. The event is free and is part of the Science Festival.

Further details are available from the cathedral's website: www.cathedral.net, the Science Festival's own website: www.sciencefestival.co.uk or the leaflets on the piano.

Science Festival

The Science Festival runs from 9 to 22 April, with lots of fascinating events, and quite a few are free, so it needn't break the bank. Full details at: www.sciencefestival.co.uk

Spring Cleaning

The Spring clean is going ahead on the 16th April, and the main thrust is going to be the higher areas of the church - turning our eyes to heaven, if you like.

We're looking for as many people as possible to come and join in preparing the church for Easter. There will be sign up sheets at the back of the church if you want to undertake specific jobs - climbing the scaffold to clean the choir screen and Children's chapel for those with a head for heights or having a go at the gallery for those who prefer to keep their feet on level ground.

We'll start at 9.00am, or whenever you can get there, we'll stop for a bite to eat (courtesy of the Parish Lunch team) around 12:30pm, then continue until our thirst gets the better of us at about 5.00pm.

The more people join in, the less arduous the job becomes, and the more fun. Choose your vacuum cleaner (for the musical among you we have Dysons in D, F and G), gird up your loins and lend a hand.

Bacon Rolls?

It might look like a cross between a small barbecue & a giant ashtray, but this is the "ipad 2" of "New Fire generators". It will make its first appearance at the Easter Vigil when the new fire will be kindled in it. Sadly it'll be difficult to see it in the dark!



Due to rust, its predecessor (a niftily converted biscuit tin, that can be seen on page 2) has sadly been condemned the scrap heap along with its sheet of asbestos. The Health & Safety officer will no doubt be very relieved about this! Some concerns have already been expressed that the new model has not yet been properly tested. So we're still not sure whether or not it's any good for the bacon rolls!

Following the Leader



Photos: Brenda White

On the OSP walking group's March outing in the Borders, that's what we did - we followed part of the course of the lovely Leader Water, a few miles north of where it joins the River Tweed near Melrose. We started our walk at Earlston, a peaceful village which is skirted but not disturbed by the busy A68 Edinburgh to Jedburgh road. We were soon out of the village following a path round the side of the wooded Blinkbonny Hill.

As the hill's name suggests, the views are bonny, looking south towards the Eildon Hills and down into the valley of the Leader Water directly below. We were intrigued by glimpses of a splendid Georgian mansion on the other side of the river, and once we had crossed to the right bank we saw Carolside House close up. It really is a gem, approached by a very fine old stone bridge. If a horse-drawn carriage had crossed the bridge and drawn up outside the house we would scarcely have felt surprised. It all looked very Jane Austen-ish.

Other literary allusions came to mind as we saw clear signs of spring. Violets, wild daffodils and fading snowdrops were everywhere, as well as calves and lambs, which always elicit smiles of pleasure. Ignoring references to lamb chops and the like, quotations such as 'Lambs too have fair their fling' (Gerard Manley Hopkins) and 'Little lamb, who made thee?' (William Blake) raised the tone of the conversation somewhat.

Chatting to one another is an important part of our walks, though you can be reasonably solitary and quiet amidst the beauty of the countryside if you want to be. As we sat cosily having a snack lunch in front of a blazing log fire in the hospitable Red Lion in Earlston, we did not run short of things to talk - and laugh - about. The walks are great fun. This one was shortish and not unduly strenuous. The one on April 30th, in the Lammermuirs, will be a bit more challenging, but also fun, I'm sure.

Christine Stevenson

Above: Striding up Blinkbonny Hill; **Below:** A pause for thought, & Views of Carolside House





A Family Reunion

I arrived in Mumbai for the first time in daylight - all international flights usually arrive in India between midnight and two in the morning. The journey to get to Mum and Dad's by car, which would normally take 3 hours in pitch darkness and no traffic, took much longer. A frustrating start to a 'relaxing' holiday. (cough!)

It has been 2 years since our last visit and a lot has changed. Firstly, Dad has a new posting as Dean of something (not a clue what!), Mum is now working as a library assistant and finally, Sis is about to start her final year at University.

It was really good to see Mum and Dad after such a long time. With it being early February also, the weather was bearable (30°C). However, with the majority of everyone else's time being spent with daily routine, I had a lot of spare time to relax and soak in Union Biblical Seminary and the campus environment where Dad works and where they live.



*Above: The Santra family at home, & Jubin & Jagruti;
Below: Shopping at their local produce market.*

Mum, Dad and Sis send their love to everyone at OSP. I suspect that another Santra family reunion is likely to take place in Edinburgh within the next year or two. Hope you enjoy the pictures!

Jubin Santra



Local Tourist - The Talbot Rice Gallery



A centre for art and ideas, the gallery presents original and relevant exhibitions within a unique historical context. The exhibitions exemplify creativity and ambition, seen through a distinctive programme of Scottish and International artists, with informed interpretation and lively educational events. There are two distinct exhibition spaces: *The White Gallery* and *The Georgian Gallery*.

The White Gallery has a changing programme of exhibitions, presenting the work of contemporary Scottish and International artists through solo, retrospective, and thematic exhibitions. Currently on until the end of April is 'Rosemarie Trockel: Drawings, Collages and Book Drafts'.

The Georgian Gallery is an impressive neoclassical interior, originally designed by William Playfair as a natural history museum. This recently refurbished room now hosts vibrant historic, experimental and academic exhibitions. The upper level of the gallery displays a selection from The University Torrie Collection; a bequest to the University of predominantly 17th century Dutch paintings and bronzes.

The next exhibition (starting 27 May) is their annual collaboration with postgrad curating students. Billed as providing stimulating exhibitions in contemporary art and historic collections, it should prove quite interesting indeed!

The gallery also offer a series of talks, tours and workshops for everyone and, should you wish further information, they have their own website which can be found through the university website: www.ed.ac.uk.

Kim-Moore Ede

Calendar & Rotas for April 2011

	10.30am High Mass			6.30pm
Day & Observance	Readings	Readers	Intercessor	Readings & Reader
April 3 4th SUNDAY OF LENT	1 Samuel 16.1-13 Psalm 23 John 9.1-41	Frances Macleod	Eric Stoddart	Numbers 21.4-9 John 3.14-21 Hope Murray
Weekday observances:	Sat 9 – Dietrich Bonhoeffer, theologian & martyr, 1945;			
April 10 5th SUNDAY OF LENT	Ezekiel 37.1-14 Psalm 130 John 1. 11-45	Trevor Harding	Mhairiad Monelle	Stations of the Cross Frances Macleod tbc
Weekday observances:	Mon 11 – George Augustus Selwyn, bishop & missionary, 1878; Tue 12 – William Forbes, first bishop of Edinburgh, 1634; Sat 16 – Magnus of Orkney, martyr, c 1116;			
April 17 SUNDAY OF THE PASSION (Palm Sunday)	Matthew 21.1-11 Isaiah 50.4-9a Psalm 31.9-16 Philippians 2.5-11 Matthew 27.11-54	Andrew Kerr Susanna Kerr	Bill Morton	Stations of the Cross tbc tbc
April 21 MAUNDY THURSDAY (7.30 pm)	Exodus 12.1 4-14 Psalm 116.1-2,12-19 1 Cor 11.23-26 John 13.1-17,31b-35 Matthew 26.30-75	David Bassett tbc	Clergy	
April 22 GOOD FRIDAY (1.30 pm)	Isaiah 52.13-53.12 Psalm 22 Heb 4.14 16; 5.7 9 John 18.1-19.42	John Thompson Ann Kelly		
April 24 THE EASTER VIGIL (5 am)	Genesis 1.1-2.4a Ex 14.10-31;5.20-21 Ezekiel 36.24-28 Romans 6.3-11 Psalm 114 Matthew 28.1-10	Sheila Brock Tim Blackmore Jean Keltie Ginger Franklin		
April 24 EASTER DAY	Acts 10.34-43 Psalm 118.1-2,14-24 Colossians 3.1-4 John 20.1-18	John Dale Mary Johnston	Clergy	Isaiah 51.9-11 John 20.19-23 David Bassett
May 1 2nd SUNDAY OF EASTER	Acts 2.14a,22-32 Psalm 16 1 Peter 1.3-9 John 20.19-31	James Campbell Hilary Campbell	Ingrid Uglow	Isaiah 43.8-13 John 14.1-7 Nigel Cook
Weekday observances:	Mon 2 – St Mark, evangelist; Tue 3 – SS Philip & James, apostles; Wed 4 – Albert Ernest Laurie, priest, 1937			
May 8 3rd SUNDAY OF EASTER	Acts 2.14a,36-41 Psalm 116.1-4,12-19 1 Peter 1.17-23 Luke 24.13-35	Margot Alexander Robin Carmichael	Paul Henderson	Micah 4.1-5 Luke 24.36b-48 Lynne Niven

CLERGY

Fr Ian Paton 556 3332
rector@osp.org.uk

Fr Simon Tibbs 556 6593 / 07952 859408
curate@osp.org.uk

PARISH OFFICE & OTHER CLERGY

Jean Keltie 556 3332
office@osp.org.uk

CHILDREN

Paul Lugton children@osp.org.uk

WHITE ROSE NEWSLETTER

Steve Harries 557 2038
media@osp.org.uk

WEBSITE

Len Grannum media@osp.org.uk

READERS & ROTAS

Sheila Brock 667 2196

SOUND

Tim Blackmore 336 1610

CHOIR & MUSIC

John Kitchen music@osp.org.uk

GIVING

Lynne Niven 01968 670522
stewardship@osp.org.uk

TREASURER

Nigel Cook 557 2656
finance@osp.org.uk

VESTRY CLERK

Kim Moore-Ede vestry@osp.org.uk