

# THE WHITE ROSE

The Parish Newsletter of Old Saint Paul's Church

April 2012.

## Holy Week at OSP

### **PALM SUNDAY 1 April**

- 10.30am Palm  
Procession &  
High Mass  
*with sung  
Passion*
- 6.30pm Stations of  
the Cross &  
Benediction



### **Wednesday 4 April**

- 7.30pm Tenebrae  
*a traditional  
sung liturgy*

### **MAUNDY THURSDAY 5 April**

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

### **GOOD FRIDAY 6 April**

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

### **EASTER SUNDAY 8 April**

- 5.00am Easter Vigil Mass *with the  
New Fire & Easter Breakfast*
- 8.00am Mass
- 10.30am High Mass
- 6.30pm Evensong & Benediction

### **CHILDREN'S EASTER WORSHIP HOLY SATURDAY 7 April: 10.30am**

The Children's Easter Worship is a joint event with Canongate Kirk. It starts at OSP with prayer, a story about the Stations of the Cross and banner making, then moves to Canongate Kirk for a snack, followed by music and a closing prayer, ending by 1230.

Children are asked to bring their parents, guardians or other adults in their care for the whole event, as we will be walking between the two churches and crossing roads.

Other adults from OSP can get involved, see Paul Lugton or email [children@osp.org.uk](mailto:children@osp.org.uk)

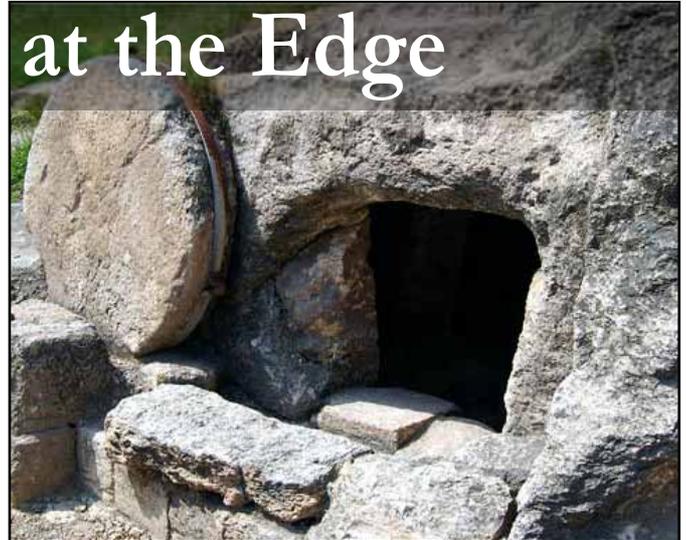
## Easter at the Edge

Whatever the Gospel-writers were doing with their accounts of Easter, they weren't telling the story of Jesus' resurrection as a happy ending. They were telling it as a startling new beginning.

That's why the Easter stories come out in bits and pieces, running to and fro, different, even contradictory in the strangeness of their reports of the risen Christ. They were trying to describe an experience that doesn't fit a known category. They were shakily describing the birth of new world, a new creation that started with Jesus, but is offered to everyone.

Sometimes it seems as if the Church cannot cope with this any more than the world can. This may be why, after forty days of Lent, many churches celebrate Easter just for one day, and then return to normality. But nothing can be 'normal' after Easter. That's why celebrating it takes not one day but fifty days, all of Eastertide in fact.

However, if we're honest, many people do wonder what difference the resurrection has made in the practical realities of life. We still argue with our families and friends; we still have disputes and personal gripes, even in the Church; we are still prone to negative attitudes about ourselves and about life. We still have difficulties at work or at school. We still see a world so broken by warfare, selfish greed, oppression and inequality. Like the two disciples on the road to Emmaus recounting the events surrounding Jesus, perhaps we wonder: "But we had hoped that he was the one to redeem Israel" (Luke 24:21a). Things seem



much as they were before Easter Sunday, and the reality of our same old lives still looks for redemption.

But the Easter story isn't just an event in history. It's a way of life. The resurrection of Jesus created the hope in Christians that death is never the end - resurrection is. We know that death and sorrow stand nearby - whether it be physical death, the loss of a job, the loss of a relationship, the loss of a dream - but resurrection also waits to be noticed at the edges of our life.

We have all known the wonder of a healing, a new job, a new love, a new dream, being born out of the agony of hopelessness. And we have seen new hope rise out of hopeless situations in the world, such as in Northern Ireland, or South Africa. Making Easter a way of life means that we are unwilling to settle for death in any of its forms. We are unwilling to give up hope and belief that new life is always being offered to us. We are unwilling to be ground down by grief when God's goodness is extended to us. Making Easter a way of life means that we turn our eyes toward resurrection each and every day, searching for its signs, believing in its truth, living into its glory.

*Christ is Risen! He is risen indeed!*

*Fr Ian*

## Remembering Daffodils



It was with some trepidation that I went to the Garden of Remembrance this week, my first visit after three months with family in the warmth of New Zealand. What havoc might winter have brought? Where on earth do I find the time to do the work I wondered.

It was the daffodils, floppy in their spring-time dance with life that stopped me. Not for the first time this week did I wonder what it is about a bunch of daffodils that calms, makes me feel that it will be ok. As I looked around at all that needs doing, I remembered that there were no daffodils here last Lent. The weeds are back but not so intense as before. This Lent I can see the soil.

Lenten time is clearing time. The debris is gathered, plants are pruned, invasive weeds are trowled out. In essence, now is the time of letting go that which is unhelpful to new life. As I write, 'where will I find the time' nags. I remember this Garden of Remembrance had no community of gardeners last Lent. This brings me the realization that our beginning is at once small and significant.

Faith in the imagining, hope and possibility of new life cuts through the nag. Keep remembering the daffodils!

(If you would like to help with the work, contribute advice, plants for shady spaces, transport to help shift awkward stuff phone 652 6247 or email [ann@tiliagardening.co.uk](mailto:ann@tiliagardening.co.uk)).

*Ann Kelly*

## Jenin Creative Cultural Centre



In January, Rachel and I visited the Creative Culture Centre in Jenin, the West Bank. This is a charity supported by Old Saint Paul's, and it does some really fantastic work. It's got quite a broad and flexible remit, working with the local community in a variety of ways, but focuses on youth-work, and particularly on creativity and education. I'll be honest; I didn't know that much about the Cultural Centre until I went there, but going there made me really glad that we support it, so I thought I'd share a bit of what I found.

We travelled to Jenin from Jerusalem. First, we got a bus from Jerusalem to Ramallah, and then a shared taxi from Ramallah to Jenin. This was not only the first time I'd been to the Centre, but the first time I'd been to the West Bank. The West Bank is separated from Israel by a wall, and checkpoints. These violent physical barriers also demarcate a stark contrast between life on each side of the barrier, and it is a contrast that is equally visible. As we crossed the border, I was struck by the relative poverty in the West Bank, compared to the affluence a few hundred yards away. We had passed from the developed world into the developing world. There is a very real need here.

Jenin itself is a relatively small town. In 2002, during the Second Intafada, large numbers of homes there, and much of the infrastructure, were destroyed by Israeli Bulldozers. Many people were killed, both Palestinians and Israeli soldiers. A refugee camp sits alongside the town. (This is a topic that deserves more time in itself, and I'm not doing it justice here, but having an idea of Jenin's recent history is important to understanding the Centre, and the lives of the people it is helping).

The Centre partly grew out of this tragedy. Shortly after the violence in Jenin, children from the town were asked to draw pictures. The pictures were full of bloody corpses, and soldiers shooting from tanks. These harrowing images point to a bleak outlook on life born of an horrific situation. The Centre is trying to be part of changing that. It offers a positive creative outlet, and provides informal training in areas that will give young people a future. The Centre promotes peace-building and non-violence, and the position of women in society.

Its numerous projects of the last several years include:

- Workshops on human rights
- Putting on a comedy show for children with cancer.
- Making a fictional film about growing up in Palestine; it was written, acted, directed and filmed by the group.
- Putting on a dance show, with which they toured internationally.
- Facilitating the provision of free eye care for people living in the area from an American medical charity.
- Organising teenagers to fix up dilapidated bits of the town.

I have also recently learnt that a journalism and photography course is underway. This Centre is a really good thing, and it couldn't run without the help that the church gives it. Yousef asked me to pass on my thanks to all of you for your support.

Interested in finding out more? You can check out the Centre's website: [www.jenincreativeculturalcenter.wordpress.com](http://www.jenincreativeculturalcenter.wordpress.com)

*Sophie Cartwright*



# Faith, Doubt & Certainty ...

*Jean Keltie was moved by a recent sermon by  
Richard Holloway to reflect on these and  
shares her thoughts with us ...*

I have heard it suggested that the opposite of faith is not doubt - as one might have thought - but certainty. And perhaps some of us have derived some comfort and encouragement from this, reassured that in our efforts to follow Christ, we need not be discouraged by the fact that there is much we cannot understand about the God we worship; and by the knowledge that there are many areas where we are conscious of our failure to live up to our aspirations.

I have felt, however, that any certainty I do have in relation to God and how I understand him is being called into question. Am I wrong to feel sure about anything regarding faith? Am I being naïve and simplistic to imagine that there are any certainties in matters of faith? Perhaps I should entertain doubts about whether God is really there, really listening to me.

The underlying assumption of the statement 'the opposite of faith is certainty' is that the two words - 'faith' and 'doubt' - belong to the unseen world of the heart, the spirit, the emotions; whereas 'certainty', connects us to the world of science - of what is observable, provable, using evidence that is available to our senses. I know that the existence of God and his love for the world does not belong in this latter realm; I know that it cannot be scientifically proved. I cannot produce incontrovertible evidence to justify my belief in him. Does this mean that I cannot therefore be certain of these things? that in matters of religious belief, I am necessarily adrift on a sea of uncertainties, possibilities, doubts? that I just have to hope that God is there - but ultimately, I cannot be sure?

These questions arise because of the assumption that the word 'certainty' belongs solely to the world of scientific enquiry. And the reason for the restricted use of this word is not far to seek. We have all come across Christians who are loud in their professed certainties - often of ethical stances we find abhorrent. But the fact that a word has been hijacked and abused in some quarters does not mean that it must

be abandoned. How the word 'certain' is to be understood depends on the context in which it is used. A truly rational approach to the world means engaging with things outside myself in an appropriate way - that is, in a way which is determined by the nature of whatever it is I am engaging with.

I am certain that J S Bach was a great composer. I can't 'prove' that he was. I am certain of the love that exists between me and my family and friends. I can't 'prove' that it exists. Certainty in these realms is a different sort of experience to scientific certainty - but no less sure for that.

Certainty is experienced in the realm of human relations through the exercise of mutual trust and regard. This is the appropriate way of being sure in this realm. (Of course, I can be mistaken, disillusioned, betrayed in relationships; but this does not mean that stable relationships are by definition characterised by doubt.) Thus there are different ways of being sure, being certain. The mode of certainty depends on what realm I am talking about.

So what can I be certain of in matters of faith? What is the appropriate way of operating here? Not surprisingly, it is an extension of the way I operate in the world of human relationships - the way of the disciplined habitual exercise of trust. It is a theme which unites all the writers of the Bible and which is the bedrock of the church from the beginning; the conviction that God is to be trusted and that he loves us; and that the person who exercises the faith that this is true and lives by it, will experience the truth of it and become certain of it. Of course, my own grasp of this certainty is often shaky, mistaken, fraught with errors and misunderstandings. It is often wise to doubt myself. I can think of several important matters relating to my faith about which I have changed my mind. And surely this is as it should be, as I grow as a disciple of Christ. But it is myself I doubt - not God and his love.

*Jean Keltie*

## The Family of Things

*Wie lieblich sind deine Wohnungen  
Wie lieblich sind deine Wohnungen  
Help! I need somebody, not just anybody  
In manus tuas  
And the wind cries Mary  
Baa, baa black sheep  
Like potter's vessel*

*Ombra mai fu  
How sweet it is*

*And He shall purify  
But, thanks  
Like a refiner's fire  
How sweet it is to be loved by you*

*It's been a hard day's night  
But, thanks  
Castles made of sand fall in the sea,  
eventually  
Castles made of sand fall in the sea,  
eventually*

*Frühlingslaube*

*Purge me with hyssop  
Warum ist das licht gegeben  
In manus tuas  
In manus tuas  
In manus tuas  
And the wind*

*My heart awaking cries  
Der Frühling meine Freud'*

Sue Brightman, Lent 2012

## New Arrivals

Our best wishes and congratulations to David and Hannah Anderson on the birth of their daughter Rebecca Jane, and to David and Angela Grossart on the birth of their daughter, a sister to Reuben.

## More Celebrations

And whilst on the subject of Birthdays ... the *White Rose Newsletter* has just turned eight. We will of course mark the occasion in the low key manner as befits the start of Holy Week. Not the best of times to have a birthday!

## Children's Work Needs Volunteers

Volunteers are always needed for children's work at OSP, either in crèche or Sunday school.

### *What does this entail?*

For crèche, it involves playing with under 5s and making sure they are safe. Highlights include building a train track (with battery powered train), playing with the doll's house and working with crayons.

For Sunday school, this involves welcoming children, helping understand a story or say a prayer, helping with artwork, and if you are energetic, playing games, and sometimes music. If you want to go deeper, you may lead a session or become a story teller.

### *How much time?*

Most helpers volunteer once a month, arriving to church at 10am and leaving no later than 1pm. There are very occasional training courses, but very little to do during the week. It does mean missing the service now and then - this is a different way of taking part in the life of the church!

### *Do I need any experience or qualifications?*

No. You don't need any experience with children, but a willingness to listen to them and journey with them. You do need a certain amount of physical fitness, e.g. able to lift a toddler or four hall chairs at a time; you also need to go through the child protection disclosure process.

### *How do I know if this is for me?*

If you are interested in finding out more, or want to come to the hall or crèche one Sunday and see what it is like, please speak to Paul Lugton or email [children@osp.org.uk](mailto:children@osp.org.uk)

## Next Issue Deadline

The deadline for the May issue of the *White Rose* is **Monday 30 April**. Please email any contributions to: [media@osp.org.uk](mailto:media@osp.org.uk)

## Pilgrimage From Melrose Abbey



On Saturday 5 May 2012 (from 10.30am - 2.30pm), there will be a Diocesan Pilgrimage from Melrose Abbey. It will be our third Diocesan Borders Pilgrimage and it will be led by Revd Maurice Houston, Rector of Holy Trinity Melrose.

We begin with coffee at 10.00 at the Corn Exchange at the centre of Melrose then make our way to Melrose Abbey for opening prayers at 10.30am, returning to Melrose Abbey for closing prayers at 2.30pm. There will be a break for a joint picnic lunch at the Thomas the Rhymer Stone.

There are two walks, both along a muddy path at the beginning:

- An easy one of about 5 miles mainly on the flat, going through Newstead, passing the Thomas the Rhymer Stone and doubling back into Melrose.
- A slightly steeper one of 6-7 miles that heads up the hill at the Rhymer Stone at a gradient of 200, following the curve of the lower Eildon Hills, then leading back into Melrose.

If you would like to take part in the pilgrimage, please let the diocesan office know by phoning 0131 538 7033 or 07768491799.

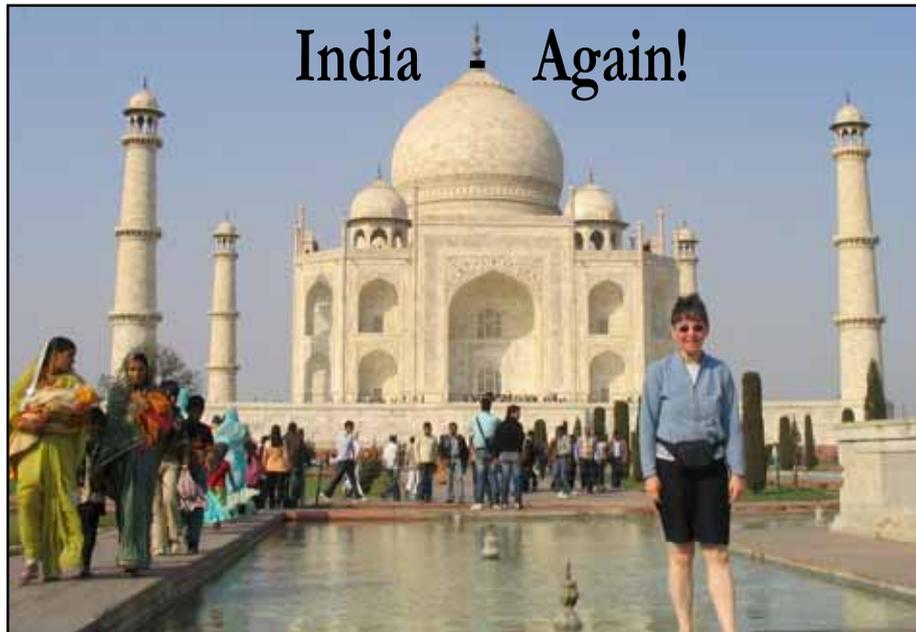
Do bring stout boots, warm clothes, waterproofs and a picnic lunch. Maps will be available at the start.

## OSP's Choir on the Radio



On Friday 30 March, the choir recorded several hymns and a couple of anthems for BBC Radio 2's *'Sunday Half Hour'* programme.

We are not sure yet when they will be broadcast, but we will try to let you know well in advance. So watch this space ...



## India - Again!

*Lynne Niven has joined the throng of OSP visitors to India to see the country for herself ...*

I have wanted to visit India for most of my life. So when the Santras returned home, it seemed my wish would come true. Somewhat belatedly, I finally realised my ambition as I set out at the beginning of February with Jubin. One of the first things I noticed on landing in Mumbai is the slums which were the backdrop to the film *Slumdog Millionaire*. There is no denying they are a shock at first sight, but after a few days of seeing similar slums everywhere, I realised that many of them had satellite dishes on their roofs! Jubin's cousin later informed me that many of these dwellers did, in fact, have money and were reluctant to move into the brick built accommodation which the government was building for them, choosing instead to remain in their vibrant slum communities.

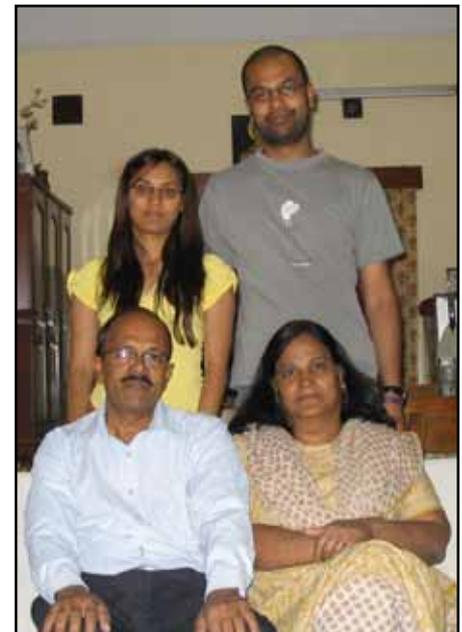
Pune, where the Santras live, is a four hour car journey from Mumbai and is much bigger than I was expecting, with a population of 1.5 million. The seminary where Jagat teaches and where they live, is situated on a hillside overlooking the city and is an oasis of calm after the busyness round about. I had a room in the guest house, but spent most of the time with the Santras. (I had forgotten what a wonderful cook Jyotsna is!)

After a few days in Pune, including a very enjoyable college picnic where I tried my hand (or rather, fingers) at eating without cutlery, Jagat, Jubin and I left for a 3 day trip to Delhi. This involved a train trip to Mumbai, a stay overnight with relatives, then an overnight train to Delhi lasting 25

hours. The sheer size of the country is staggering, as it didn't look that far on the map! Delhi is an extremely interesting city and full of wonderful places to visit, including the beautiful Bahai Lotus Temple, the Red Fort and the Parliament and President's Palace, not forgetting India Gate, a monument inscribed with the names of those who fell in the world wars.

As we were entering the Qutub Minar, the ticket inspector suddenly announced that Jubin was not Indian and should not, therefore, have paid the cheaper entrance fee. Needless to say, I found this highly amusing, as Jubin frantically searched for some form of ID to testify to his nationality! We were staying at a Roman Catholic retreat centre with a very kind priest who pointed us in the direction of a wonderful canteen where we ate as much as we could for the equivalent of about £1.20! And, of course, one day was spent in Agra, visiting the Taj Mahal. This iconic mausoleum is so well known, but it is only close up that its real beauty becomes apparent, with the most amazing and intricate marble carvings.

The Santra family's church is a lovely building from the colonial era, full of commemorations to British officers. My first Sunday brought back many memories, as the Book of Common Prayer was used for the Mass but, on the second Sunday, we used a more modern form of the liturgy. And on my final weekend, we were all invited to an evening baptism party given by the grandparents of the baby.



**Left:** In front of the Taj Mahal;  
**Above:** A warm welcome from the Santras

The colours and smells of India are amazing. After the drabness of a British winter, it was wonderful to see the bright clothing worn by most women. I was expecting to see more western dress but thankfully tradition still holds sway. (I confess I was also expecting to see more westerners and I was frequently the only white face on show - a great fascination for the children!)

I have so many fabulous memories of my holiday and am still trying to hang onto the amazing feeling of peace which I felt there. Despite the crowds, the traffic, the pollution and a mass of mosquito bites, I felt so relaxed. Even the driving appealed more to my sense of humour than my fears! There are no rules on the roads, as traffic lights and give-way signs are ignored, and it is definitely a case of 'everyone for themselves'. Motorbikes and scooters are everywhere and it is normal for the whole family to ride on them - "ma, pa and the wains" all on one bike. The most I saw was three children, two seated between their parents and one between the father and the handlebars! And as some of you know, I am a novice 'twitcher' and saw some amazing birds, most of which I could not identify!

The Santras send their love to all their friends at Old St Paul's. I owe so much to them for making this the most wonderful holiday. They were so very kind and generous to me and Jagat and I have already started planning my next trip!

## Widford in Holy Week

We're all familiar now with *Guiting Power*, gaining wide popularity as the tune for the hymn "Christ triumphant". However, it may not be so well known that the tune was written by John Barnard, an active developer of church music, and organist at a succession of churches in north-west London. Currently engaged at John Keble Church, Mill Hill, his day job is as part-time teacher of German.



Recently, we have been learning Barnard's tune *Freshford*, with the words "No words, O Lord, can tell the wonder of your love". And, during Holy Week this year, we meet our third Barnard tune *Widford*. This is accompanied by words in Spiritual style form which identify with the salvation of Christ's passion.

We shall be singing *Widford* twice during Holy Week; it can also be heard during Radio 3's Choral Evensong from Southwark Cathedral at 3.30pm on 4 April.

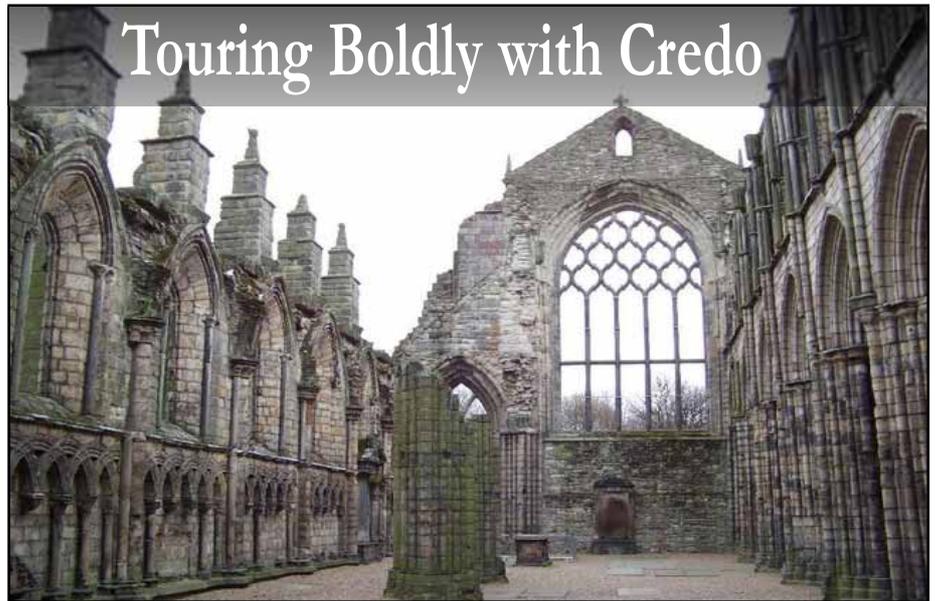
## Christian Aid Week

The huge annual book sale at St Andrews and St George's West Church, George Street takes place near the beginning of May.

Please start looking out any of the following items you can contribute: books, paintings, printed ephemera, sheet music, antiques (collectables, linen, household goods), records, CDs, DVDs, videos, stamps and postcards, toys.

The weekly sheet will soon be giving details about where to take them or how to have them collected.

We are grateful to Margot Alexander for taking on the organising of Christian Aid in Old St Paul's.



## Touring Boldly with Credo

**A** bold and innovative fund-raising Adventure is literally about to hit the streets. Our *Restoration & Renewal* fundraising group is today launching a new and inspirational experience aimed at both visitors and residents. *Credo Tours* will provide its patrons with insights into the religious history of Scotland and its capital.

Edinburgh is peppered with locations telling Scotland's religious story, and all are visited as part of this unique tour: from the 12th century St Margaret's Chapel within Edinburgh Castle, to Greyfriars Kirk, where the 17th century Covenant against papacy was signed, and St Andrew's Church in the New Town, scene of the Disruption in 1843 which saw the foundation of the Free Church.

Other visits include St Giles' Cathedral, where the Diocese of Edinburgh was founded by Charles I on 2 February 1634. For it is here that on 23 July 1637 it is fabled that Jenny Geddes projected her stool towards the Dean in protest at the new Scottish Prayer Book. And we should not overlook St Triduana's Well, nor St Agnes' Fountain, among the inspirational sites included.

**Above:** The ruins of Holyrood Abbey;  
**Below:** Greyfriars Kirk; & Protests at the new Scottish Prayer Book

In Royal Jubilee year permission has been granted for access to the ruins of Holyrood Abbey, not normally possible. The abbey was founded in 1128 by King David in thanksgiving for being saved by the Cross from his fate with a stag during a hunting expedition.

Recently appointed tour director Olaf Proli told us, "This will be an enthralling experience for all who take part, and I am so delighted to be associated with this ground-breaking new venture." And fundraising director Sheila Brock said, "We should be so grateful to all who have made this possible. The coaches and drivers come at cost, and all profits go to the fund-raising appeal. Only a fool would fail to be inspired by the delights on offer."

Luxurious coaches leave from Waverley Bridge, and the tour takes about 3 hours. The bargain price is £15 (children £9); reservations can be made at [www.credotours.org](http://www.credotours.org), or on board, subject to space. The tours are fully guided and multi-lingual.



# A Coffee with ...

## Norma Walker

*Norma Walker recently took over as OSP's Child Protection Officer, so we thought we'd like to find out more about her ...*

I was born and brought up in Edinburgh and have never lived anywhere else. I don't think I would want to partly because of family but also because Edinburgh is such a lovely city.

I went to George Watson's Ladies' College when the Junior school - as we called it - was in St Albans Road and the Secondary school was still at George Square. We only went to the Boys School in Colinton Road for swimming which we really enjoyed apart from having to use their horribly smelly toilets!

Maths and Science were my favourite subjects, so when I went to Edinburgh University my degree was in Maths and Computer Science. Computing was in its infancy in those days and programs were punched onto cards which were fed into huge machines. If you made a mistake you had to wait for 24 hours before you found out! There were no pocket calculators either only calculating machines where you had to turn a large handle for each calculation.

I suppose I had always been interested in teaching. Even as a child I played at being a teacher drawing up lessons and giving marks! Later I realised that it was also ideal for a working mother as you had the same holidays as your children.

I began teaching at Portobello High School at a time when you were asked which school you would prefer! Jobs were plentiful then. I stopped work when the children were little but when the youngest went to nursery, I returned to teaching because Maths teachers are always in demand.

I love my job. I work in a Special Needs school which is part of the Firrhill



complex with the Primary and Secondary schools in the same area. This means that some of our children can experience 'mainstream' school without the added stress of going to a strange part of town. There are 50 secondary school children with 8 as the maximum class size. You have to be very focussed and break things down into tiny steps, supporting the children so that they succeed. This can be quite demanding as you can never relax - but it is very rewarding.

The children love school of course and one of the biggest challenges, especially at the moment with all the cuts and things becoming so expensive, is to try to ensure that provision is made for them and their families when they leave school.

I started coming regularly to OSP in 1976, when I was expecting my first baby who was christened in the church. My family had gone to several churches in Edinburgh - Colinton, Christ Church and the Cathedral but I think it was partly because my brother Nigel (Cook) was at OSP that we finally decided to come as well. And my mother - Helen Cook - was a very faithful member for many years.

Being Child Protection officer for OSP has been quite straightforward so far. It has been mainly a question of getting people to complete disclosure forms and liaising with Paul Lugton, our Education officer.

John and I met at a dance hall in the Canongate. He retires this week but we have two allotments and a garden to keep

him - and me - busy. In my spare time I find sewing and knitting very relaxing. Anyway I must do something when I watch TV or I will fall asleep. We also have children and grandchildren nearby. I am always happiest with my family.

I don't easily get angry but I suppose when I do it's about senseless loss of life - and there is quite a lot of that.

I enjoy all sorts of different holidays - short city breaks when I can visit museums and eat in interesting restaurants or self-drive holidays staying in small out of the way places. We are going to Athens for a week over Easter and then to a villa in the Algarve with the family in the summer.

I read every night - sometimes only a few pages before I drop off - and that is also one of the pleasures of being on holiday. I like historical novels - in fact I think I prefer things set in the past but I also like mysteries and biography and I am completely devoted to my kindle!

My imaginary dinner party? I thought about this because I knew you would ask me. I would be most interested in entertaining John's mother whom I never met and also my Great Grandfather and Great Grandmother (on my mother's side of the family) as he came to Scotland from Hungary, set up a business here and never returned to Budapest. I would love to know more about them and I don't think food would matter much as we would have such a lot to talk about.

*Norma Walker was talking to Sheila Brock*

# Calendar & Rotas for April 2012

Day & Observance	10.30am High Mass			6.30pm
	Readings	Readers	Intercessor	Readings & Reader
<b>April 1</b> <b>SUNDAY OF THE PASSION</b> <b>Palm Sunday</b>	Mark 11.1-11 Isaiah 50.4-9a Psalm 31.9-16 Philippians 2.5-11 Mark 15.1-47	<i>Margaret Aspen</i>	<i>Rosie Addis</i>	Stations of the Cross
<b>April 5</b> <b>MAUNDY THURSDAY</b> <i>(7.30 pm)</i>	Exodus 12.1 4-14 Psalm 116.1-2,12-19 1 Cor 11.23-26 John 13.1-17,31b-35 Mark 14.26-72	<i>David Anderson</i> <i>Jimmy Blair</i>	<i>Clergy</i>	
<b>April 6</b> <b>GOOD FRIDAY</b> <i>(1.30 pm)</i>	Isaiah 52.13-53.12 Psalm 22 Heb 4.14 16; 5.7 9 John 18.1-19.42	<i>Elspeth Messenger</i> <i>Janet de Vigne</i>		
<b>April 8</b> <b>THE EASTER VIGIL</b> <i>(5 am)</i>	Genesis 1.1-2.4a Ex 14.10-31;5.20-21 Ezekiel 36.24-28 Romans 6.3-11 Psalm 114 Mark 16.1-8	<i>Sheila Brock</i> <i>Tim Blackmore</i> <i>Jean Keltie</i> <i>Eric Stoddart</i>		
<b>April 8</b> <b>EASTER DAY</b>	Acts 10.34-43 Psalm 118.1-2,14-24 1 Corinthians 15.1-11 John 20.1-18	<i>Jennifer Scarce</i> <i>Helen Tyrrell</i>		Isaiah 51.9-11 John 20.19-23  <i>David Bassett</i>
<b>April 15</b> <b>SECOND SUNDAY OF EASTER</b>	Acts 4.32-35 Psalm 133 1 John 1.1-2.2 John 20.19-31	<i>Mary Johnstone</i> <i>Ann Kelly</i>	<i>Helen Tyrrell</i>	Isaiah 43.8-13 John 14.1-7  <i>tbc</i>
<b>Weekday observances:</b>	<b>Mon 16</b> – Magnus of Orkney, martyr, c 1116; <b>Tue 17</b> – Donnan, abbot, and Companions, martyrs c 617 <b>Fri 20</b> – Maelrubha of Applecross, abbot; <b>Sat 21</b> – Anselm of Canterbury, bishop and teacher, 1109			
<b>April 22</b> <b>THIRD SUNDAY OF EASTER</b>	Acts 3.12-19 Psalm 4 1 John 3.1-7 Luke 24.36b-48	<i>Tim Blackmore</i> <i>Margot Alexander</i>	<i>Baptism</i>	Zephaniah 3.14-20 John 21.1-19  <i>Ron Hafliidson</i>
<b>Weekday observances:</b>	<b>Mon 23</b> – George, martyr, c 303; <b>Wed 25</b> – St Mark, evangelist; <b>Thu 27</b> – Albert Ernest Laurie, priest, 1937			
<b>April 29</b> <b>FOURTH SUNDAY OF EASTER</b>	Acts 4.5-12 Psalm 23 1 John 3.16-24 John 10.11-18	<i>Trevor Harding</i> <i>John Dale</i>	<i>Tom Clement</i>	Numbers 27.12-23 John 10.22-30  <i>Jennie Gardner</i>
<b>Weekday observances:</b>	<b>Tue 1</b> – SS Philip & James, apostles; <b>Wed 2</b> – Athanasius, bishop of Alexandria and teacher, 373			
<b>May 6</b> <b>FIFTH SUNDAY OF EASTER</b>	Acts 8.26-40 Psalm 22.25-31 1 John 4.7-21 John 15.1-8	<i>Andrew Kerr</i> <i>Susannah Kerr</i>	<i>Baptism</i>	Leviticus 19.1-2,9-18 John 13.31-35  <i>Niall Franklin</i>

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