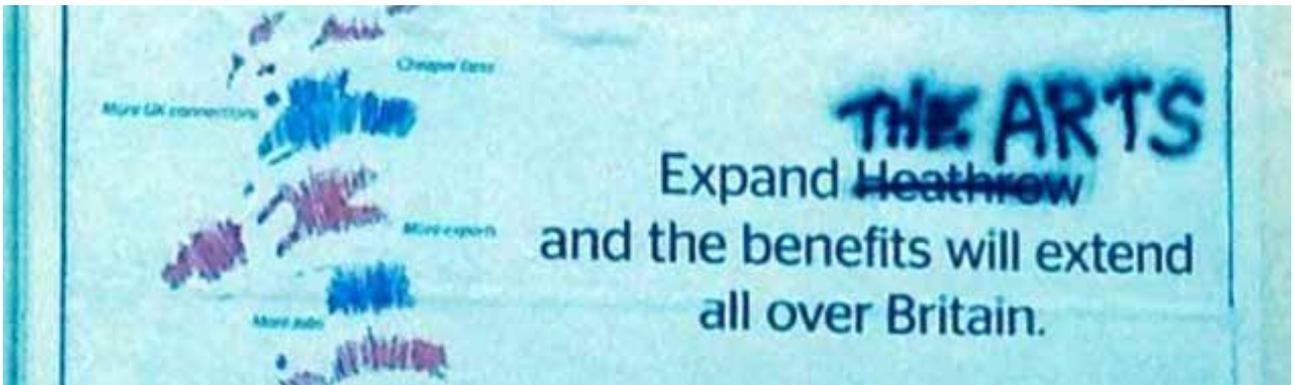


THE WHITE ROSE

The Parish Newsletter of Old Saint Paul's Aug & Sept 2015

Festival of all the Arts



During the Second World War it was suggested to Winston Churchill that subsidies to the Arts should be stopped, to help pay for Britain's war effort. He responded, "Then what would we be fighting for?"

This month the Edinburgh Festival again fills the city with visitors and performers. Old Saint Paul's will host a theatre in the hall, concerts in the church, and wonderful Festival Masses and Evensongs on Sundays. Most residents both love the Festival and hate it - love the vibrant life it brings to our city, and hate the overcrowding and the mess it brings at the same time. But festival-goers and performers are welcomed and celebrated, because what they are supporting and making happen represents something deeply important for humanity.

The Festival celebrates all the Arts - drama, film, music, poetry, painting and sculpture, writing,

and comedy. The Arts aren't just things that give pleasure or entertain - they are the means by which we express ourselves, connect to other people, share experiences and discover new things about ourselves, each other and the wider world around us. Humanity, as C.S. Lewis once observed, is amphibious. It dwells in the between, between heaven and earth, eternity and time, between the self and the other. And art, whether it's a painting, a song, a performance, or a poem, is an aesthetic embodiment of this in-between-ness.

Art is not a visual illustration of a religion, philosophy or any pre-formed idea that is wrapped up in artistic material, and which we have to unwrap in order to 'get it.' Curators of art galleries sometimes observe that visitors spend more time reading the labels instead of looking at the pictures. And that means most of us are missing the art because we are trying to

'unwrap' the meaning. But artists are unwilling to answer questions like 'what does it mean?', 'what are you trying to say here?' They don't want us to 'unwrap' their work but to experience it and let it 'unwrap' us instead. We need the sensitivity of the artist to bring to light what has gone unnoticed in our everyday experience, so that we notice things for the first time.

This of course is why art is dangerous. It can do unexpected things to you. As the poet Rilke wrote, art takes you by the throat and demands that you change your life. Its 'meaning' cannot be controlled, which is why governments have not liked this and have sometimes sought to censor it. Plato, in 'The Republic,' his blueprint for an ideal state, determined that artists would be banned because they led people to ask too many questions. In their violent attempt to create their ideal Islamic state, the leaders of

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Hot Chocolate: late night concerts

Week 1 12 August

Wednesday 12 August

Festive trumpet & organ

Great pieces from the romantic era, & improvisations on famous melodies, from this young, enthusiastic Leipzig duo.

Duo Fabre-Wilfert

Toni Fabre (trumpet), Jonas Wilfert (organ)

Week 2 18-21 August

Tuesday 18 August

The craze for baroque Italy

Solo chamber works including Handel's cantata for bass voice *Cospre tal volta il cielo*.

Nicholas Upton (baritone), Annemarie Klein (recorder),

Kate Mignuda (violin), Robin Mason (cello),

John Kitchen (harpsichord)

Wednesday 19 August

Stormy & delicate Grieg

Schnittke's playful *Suite in the Old Style* & Dvorak's rhapsodic & beguiling *Romance* lead to the thrilling Sonata no 3 in C minor by Grieg, combining tempestuous, stormy drama with tender lyricism & delicacy.

Eve Kennedy (violin), Edward Cohen (piano)

Old Saint Paul's Church, Jeffrey Street, Edinburgh EH1 1DH

Week 2 18-21 August (cont)

Thursday 20 August

Love's journey

The scholarship & art of pre-reformation Scotland are found in a programme of love songs describing in music the path of Love from youthful passion to the peace & tenderness of old age.

Sang Scale

Friday 21 August

Rameau's grand motet

Stunning choral & instrumental works by some of baroque music's greatest masters, including Rameau's grand motet *In Convertendo*, plus Bach & Geminiani.

Sopiero Baroque

Week 3 25-28 August

Tuesday 25 August

Sancti Spiritus

Ahlm des oiseaux from Messiaen's *Quartet for the End of Time* & two movements from Petr Eben's *Windaws* for trumpet & organ form the prelude to James MacMillan's *O* for organ, trumpet & upper voices.

Dodici Donne from Glitt, *Calum Robertson (clarinet & organ), Brendan Mack (trumpet), directed by Moira Gibson*

Week 3 25-28 August (cont)

Wednesday 26 August

Songs for all seasons

A meteorological medley from sunshine to snow, featuring music by Brahms, Saint-Saëns, Elgar, Grainger & Stanford.

Chapter House Singers directed by Leslie Shankland

Thursday 27 August

A string cornerstone

One of Brahms' sunniest works, the String Sextet no 2 in G, plus a rare opportunity to hear Mozart's Grande Sestetto Concertante, a version of the Sinfonia Concertante for string sextet.

Castalia Quartet with James Drummond (viola), Andrew Taylor (cello)

Friday 28 August

Howells Requiem

One of Edinburgh's most cherished choirs performs this beautiful & moving early work of Herbert Howells that lay unpublished for nearly 50 years.

Calton Consort directed by Jason Orringe

www.edfringe.com

www.osp.org.uk/hotchocolate

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ISIS destroy the artistic heritage of former generations, not just because they believe images are sinful, but because the arts represent the questioning and searching of the people they are seeking to control.

But the Arts play a vital role for humanity; we need them in the church and in the world; more of us ought to develop our artistic gifts and our ability to thoughtfully interact with art as people of faith; and we need to support the artists in our midst.

So welcome once again to the Edinburgh Festival. Help us to celebrate all the arts that make us experience life and faith differently, ask questions, laugh at ourselves, and pray with a deeper spirit.

Fr Ian

Festival Services at OSP

High Mass

Sundays 10.30am

16 August

Victoria Missa O quam gloriosum; Charpentier Omni die dic Mariae

23 August

Andrew Carter Missa Sancti Pauli; Saint-Saëns Ave verum corpus

30 August

Howells Mass Collegium regale; Howells Jubilate Collegium regale

Evensong & Benediction

Sundays 6.30pm

16 August

Pachelbel Evening service in D; JS Bach Lobet Gott in seinen Reichen

23 August

Stainer Evening service in B flat; Paul Mealor Ubi caritas

30 August

Weelkes Evening service 'for trebles; Purcell Declare his honour



The time has come...

As most of you will no doubt be aware by now, my final day at Old Saint Paul's is going to be 23 August. I still can't believe my three-year curacy is coming to an end and it is nearly time to say goodbye; I don't know where the time has gone!

I will begin my new post almost immediately, working for the Church of Scotland as one of its mission partners in Israel.

The CofS has had a presence in Jaffa and Tiberias (and Jerusalem) since the second half of the 19th century. In 1863, Jane Walker-Arnott, the daughter of a Glasgow University Professor, started Tabeetha, a school for Christian, Muslim and Jewish girls in Jaffa. The girls were taught to read and write, and gained skills in sewing and lace-making. The school grew quickly, and half of the funds for a new building were provided by Mr Thomas Cook, who was leading Christian tours in the Holy Land.

In 1894 Dr David Watt Torrance, a Scottish surgeon, built a hospital in Tiberias to serve the many health needs of all the people of the Galilee. Over the years, it has become a maternity hospital, a hostel for pilgrims, and is now a boutique hotel which, as its website states, serves 'as a centre of culture and tranquillity for its guests and as a site of faith, prosperity and peace'.

Though my title will be Associate Minister of St Andrew's Memorial Church, Jerusalem and St Andrew's, Tiberias, my work will encompass far more than traditional parish ministry. Justin (and our cat Coleridge

and greyhound Judy) and I will be based in Tiberias. I will be chaplain to staff and visitors at the Scots Hotel there and chaplain at Tabeetha School as well as sitting on its school board. I will continue to build links with local Christian groups and work with some of the humanitarian and advocacy organisations with whom the CofS is partnered throughout Israel, the West Bank and Gaza.

I never would have imagined three years ago that this is where God, life and ministry would lead. But my visit to the region in November last year had an enormous impact on me, and while I was there, I felt a deep sense of calling to return to Israel and the occupied Palestinian territories to work and minister. I just didn't know it would be this soon!

At the time of writing this, I don't know exactly when we will be moving, but it is likely to be around the start of November. In the interim, I'll be studying Arabic and working at the CofS offices.

Justin and I are excited and nervous in equal measures, and somewhat daunted by all that needs to be done before we move. So we will be grateful of your prayers over the coming weeks and months.

Once in post, I will be sending quarterly updates to the parishes and presbyteries in the CofS with whom we'll be linked, and others are welcome to receive those updates. If you are interested, email me on kreynolds@churchofscotland.org.uk, and I will ensure that you are added. I also hope to continue blogging at revisedontology.com, and as always, you can find me on Facebook and Twitter (@revisedontology).

I wish to thank each and every one of you for the contribution you have made to my ministry over the past three years. Because of your kindness, your encouragement, your honesty, your prayer, I have grown into my calling as a priest and have the faith and confidence to take this next step. A special thank you must be given to Fr Ian who has guided me through my curacy with patience and grace, and whose wisdom I will continue to value. My time at OSP has been rich with challenges and many, many joys, and I move on from this place with a heart full of love for you all. Thank you and may God bless you.

Mtr Kate Reynolds



Sunrise over the Sea of Galilee

IMPORTANT DATES FOR YOUR DIARY!

Sunday 23 August, 6.30pm at Old S. Paul's: Mtr Kate's farewell at Evensong

Sunday 27 September, 3.30 at St Mary's Episcopal Cathedral: Jenny Wright's ordination as deacon

Bible Botany: that grain of mustard

The synoptic gospels all tell the parable of the mustard grain; for instance Matthew 13.31-32 gives 'The kingdom of heaven is like a grain of mustard seed.it is the smallest of all seeds, but when it has grown it is the greatest of shrubs and becomes a tree so that the birds of the air come and make nests in its branches'.

These are three questions for the botanist: what species is the mustard, is it the smallest seeded plant, and how big does it really grow? The Greek of the original text is *sinapis* and the white mustard, *Sinapis alba*, often grown as a green manure in Britain, is one possibility. However, the related species, *Brassica nigra*, the black mustard, has also been suggested; for rather dubious reasons most authorities favour this as the 'biblical' mustard, despite the Greek text. Both species grow in the Holy Land.

Jesus' audience would know that mustard seeds are small, but weighing around 2-3 mg they are not all that small by comparison with the seeds of orchids which weigh a few micrograms. Despite the fact that there are some 70 species of orchid in Palestine, it is unlikely that Jesus' listeners were acquainted with their dust-like seeds.



Brassica nigra

Both *S.alba* and *B.nigra* also are found in Britain; the New Flora of the British Isles states that although both species are annual, each can grow up to a metre in height. This is small beer compared with sizes found by many 19th century travellers in Palestine who reported heights of 3-4m with thick woody stems 10-15cm in diameter, quite substantial enough for birds to perch on if not to nest.

Mustard seeds are a useful crop. Mr Colman made his fortune grinding them as a condiment as long ago as 1858, but ground seeds have been used in cooking

for many centuries, particularly in Eastern dishes. Some of the hot elements in mustard come from a group of chemicals known as isothiocyanates, milder forms of which are found in other brassicas and give a bitter flavour, as for instance in kale. Mustard seeds contain a large amount of oil and this can be extracted by pressing. The oil is used extensively in Eastern cooking. More recently, varieties have been bred with much higher oil content for potential use as biofuels.

John Dale

Restoring our reredos



The large and beautiful gilded reredos above the High Altar is one of the glories of OSP. With the altar itself, it is the focus when we gather to worship. The 'History' section of the OSP Website describes it well:

"The reredos, installed in 1896, is of elaborate Gothic gilded oak. Around the central panel Moses, Melchizedek, Solomon and Joshua are depicted, symbolising Christ as Prophet, Priest, King and Saviour. The bottom cornice features the twelve Apostles with their emblems. The central panel features a copy of Benvenuto de Cellini's 'Infant Saviour with Madonna Enthroned'. The side panels are adapted from frescoes by Benozzo Gozzoli in Florence; the angels have Latin texts from the Gloria around their robes."

Closer examination reveals the ravages of time: cracks in the side panel paintings, and the dust and dirt of decades encrusted on every surface. It's my view, and that of your Vestry, that it would be sign of hope and inspiration for our liturgy, and for all the life and work that flows from our worship, if it could be restored to its original state of colour and sparkle.

Fifteen years ago the central painting was cleaned and restored, using gifts and donations made in memory of a number of people. Now we would like to begin the work of cleaning and restoring the rest of the reredos.

Bishop Richard Holloway, former Rector of OSP and now a member of the congregation, has recently given OSP a large donation towards the restoration. Our warm thanks and appreciation to Richard for his generosity, but also for helping us to decide to take on the rest of the challenge, and aiming to complete the restoration before Christmas.

How can you be involved? Perhaps you would like to remember someone, whether they died recently or long ago. Or perhaps you would like to give thanks for something in your own life. If so, would you consider making a donation, of whatever amount, towards the Reredos?

If you are interested in being a donor towards the restoration of the Reredos, please contact Fr Ian, who can give you more information (rector@osp.org.uk, 39 Jeffrey St, EH1 1DH)

Situational awareness

Work and faith: airline pilot, erm, hmm, chucking out on average 60 kilos of partially burned atmosphere busting hydrocarbons way above the clouds every passing minute- when I think about it like this I wince. As a part-time pilot last year I flew 310 hours.

I did not grow up wanting to be a pilot. It never crossed my mind. I wanted and trained to be a social worker. I was given a trial lesson flying when I was in my late 20s and I just got hooked. It was extraordinary, exhilarating and totally beautiful: solitude, stillness and motion at the same time. To potter around the edge of cotton clouds of brilliant whiteness, seeing all the hues of gold and purple on the shadow side, the crystal clarity of the sea and patterns of fields and communities below was stunning. I did my hours building in a 1943 Piper Cub, an aircraft whose ground speed was slower than my mother's 2CV when flying into the wind.

Whilst I kept on my day job as a probation officer over the next 10 years I got my private pilot's licence and then my instructor's rating; and finally as my day job moved away from me and I needed to re-orientate myself I took the plunge and did my Airline Pilots' exams. I have been flying for my present employer 15 years, currently on their Boeing 757 and 767 fleet taking people on holiday.

Flying always seems to me a wonderful mixture of the rational and the miraculous. One hour ago, sitting at the end of the runway at Tenerife, I knew from my sums and science that the enormous machine

weighing 95,000 kilos in which I sat would fly once we were going faster than 160 mph- and sure enough it did! Oh joy! According to the science and mathematics it is perfectly normal that we are held aloft here, six miles above the sea, by air so thin we would not live outside. I love night flights over the ocean: there is a tangible stillness and vastness present, and a sense of isolation...despite the 250+ people sleeping only a few feet behind the flight deck.

I remember a conversation about the existence of God with a colleague last winter. We were flying over the north Atlantic on our way back from the USA to Scotland in the middle of the night. There was nothing but the black ocean everywhere below and the infinite depths of a million stars above, the gentle glimmer of the instruments and steady hum of the engines reassuring us. The conversation was inconclusive. How could it be otherwise, confronted with the unknowable magnitudes all around us? In my years as a pilot I have carried thousands of pilgrims to the Haj from Indonesia, and to Lourdes from the UK. But also unwittingly I have carried so many people on personal pilgrimages, whether they are about rest, recuperation, reunion or something else. It feels a huge privilege to me to be able to play my part in their journeys, whatever they may be.

The other side of this piece of glass beside me it is -58 degrees C. We are burning over 3000 litres of fuel an hour. Sometimes we can be well over 2 hours from the nearest useable runway.

Situational awareness is something we talk about a lot in flying. Losing situational awareness is life shortening. Knowing where I am, what is going on, and in what direction I am heading is what situational awareness is all about. It is also a useful tool for interpreting and assessing my path and part in life, how I spend my time in our fragile world.

The other day I asked a passenger on our way back to the UK if she had a good holiday. She looked miserable and said she had cried all morning. She told me she and her partner looked forward all year to their two weeks holiday in the sun. They leave their phones and computers behind and truly detach and rest in a resort where they feel cared for completely. She was in despair that this precious time was over. They had promised themselves that as soon as they got home they would book next year's escape immediately. What is life like the rest of the year that they need to go 4000 miles for a rest?

Last year I met a couple from Birmingham staying in another all-inclusive resort, this time in the Cape Verde islands off the coast of West Africa. They had been married for 32 years and this was their first holiday alone together: they had been abroad before but always had their children or grandchildren with them. So this was different and very special: after 32 years they were learning how to be alone together and there was a lot of love and laughter. They kept repeating how wonderful the staff were, how clean everything was and that the food, swimming pools and pampering of the resort was



fantastic.

In the nearby town to their hotel the local population watch the airplanes arriving overhead, aware that thousands of tourists come and go from their tiny island each week. They also confront the reality that hardly any of these potential customers will visit their shops, purchase their handicrafts, or eat in their restaurants. They wonder how they will pay their rent without any customers. If every tourist spent £20 in the town it would have a huge impact, but they don't. Locals are employed in menial positions in the all-inclusive resorts as grounds-men, cleaners and kitchen staff. Last summer I was told the monthly wage of these jobs is about 250 Euros, not enough to rent decent accommodation on the island. But being on the edge of West Africa, close to some of the poorest people on the planet, there is no shortage of people willing to work for a pittance so there is

no pressure on the hotels to pay higher wages. This situation causes frustration and resentment, fuels petty crime and the fear of crime, leading to greater isolation and segregation. Travel can be about broadening the mind but in this context it reinforces prejudices and barriers. However, customer feedback from holiday makers is that people are choosing more and more to stay in all-inclusive resorts around the world: they can budget with confidence, they can rest completely and they feel safe. I find this a depressing outlook.

So here are the two sides of my relationship with my work- a love of flying that stays with me, set against a profound unease about the values and practices of our industry. What can I do? How can I make a difference? I haven't written about my faith, because I cannot do so. I pray; I go to church; and I try, in the various contexts in which I operate, to

be fully situationally aware and to make a positive contribution. This is how my work, life and faith interrelate.

I have just done a Public Address to point out to passengers the Earth's shadow just making its appearance on the eastern horizon. The coast of Ireland is 170 miles ahead of us and we have just over an hour to go. The sun is setting on the western horizon and the shadow of Earth gently creeping up in the East, deep purple below and pinks above.

Carrie Gooch

(an article commissioned for the Moravian Messenger in March 2014)

Which charities should we support?

Every year Old Saint Paul's gives part of its income to charities suggested by members of the congregation and referred to the Vestry for final decision. Recently, this has amounted to about £4,000-5,000 a year which has been used to support charities both at home and abroad.

OSP warmly encourages members of the congregation to suggest recipients for our charitable grant-making. We have a few simple criteria for grant-making and you can get these:

- Via our website: <http://www.osp.org.uk/> (click on 'about' then on 'downloads' then select 'Criteria for Grant Making')
- By emailing office@osp.org.uk
- By asking our People's Warden, Lesley Blackmore

We have about £1,650 left in the budget for this financial year (which runs from October to September), and a decision on how best to use these funds needs to be taken at the Vestry meeting in September. This means we need any suggestions for this financial year by 31 August. Suggestions for next financial year would be welcome at any time.

We look forward to hearing from you.

Some of the organisations OSP has supported in the past include:

The word "Crisis" is written in a large, bold, red, sans-serif font.

One must say Yes to life and embrace it wherever it is found - and it is found in terrible places...

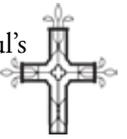
For nothing is fixed, forever and forever and forever, it is not fixed; the earth is always shifting, the light is always changing, the sea does not cease to grind down rock.

Generations do not cease to be born, and we are responsible to them because we are the only witnesses they have.

The sea rises, the light falls, lovers cling to each other, and children cling to us.

The moment we cease to hold each other, the moment we break faith with one another, the sea engulfs us and the light goes out.

James Baldwin



Vision for the hall



For a month, from the beginning of June, a letter was circulated to the congregation, and to all other hall users, asking for ideas, comments and suggestions as we look at the imaginative development of the hall and its surrounding space. In the letter, we identified three principles for the future use and development of the hall: that it should remain primarily as a space to be used by the community of Old St Paul's; that it should continue to be available for wider community use; and that it should be improved for commercial rental, the profits of which support the congregation and its concerns.

We have been hugely encouraged by the number of responses – ranging from the succinct to the expansive. People have emailed, written post-its for the Sunday boards, discussed with the People's Warden and other members of the group – and it has been heartening to see how interested and involved so many of you feel.

We have collated all the responses we have received, and will now report back to the vestry so that the next steps – the organising of priorities and the arranging of a feasibility study - can be undertaken.

We are most grateful for the time many of you have taken to think seriously and imaginatively, and to communicate clearly and enthusiastically about this initiative.

Lesley Blackmore, *People's Warden*
Jean Keltie, *Church administrator*
David McLellan, *Finance Committee*
Nicholas Uglow, *Property Committee*



Goodbye Fr Andrew



We said a very fond farewell to Father Andrew Bowyer at the Parish Lunch on the Feast of Saints Peter & Paul.

He had been with us for three years, during which time Father Ian has mentored his post-graduate studies, as well as inducting him into the rituals of High Anglicanism.

Andrew has moved on to become Chaplain to Trinity College, Cambridge. Counseled by Father Ian, Andrew can be seen in the pictures preparing for the rigours of college life!

Peter Aspen

A coffee withJenny Wright



I was born, lived and went to school in Welkom, Free State, South Africa. This is predominantly an Afrikaans-speaking part of South Africa so, like many others in the country, I am bilingual. I am an only child: my father and mother divorced when I was very young and I lived with my mother and my grandmother, visiting my father and step-family during the school holidays.

After school I went to Stellenbosch University in the Western Cape and spent a few years there doing my undergraduate degree then my Masters and then a PhD – all in Theology. Shortly after the end of apartheid, this was a challenging and exciting time for the Church and Theology.

I spent a year in Bamberg, Germany doing research for my PhD and while there, Sean and I found one another on Facebook, an exchange that led to our getting married in Johannesburg. We both grew up in Welkom but had gone in different directions so we have to thank Facebook for helping us to get together!

We then spent two years in Singapore in connection with Sean's work but we were keen to move and were attracted by the idea of Edinburgh. My grandfather was a Church of Scotland missionary and, despite living for years in South Africa, the family would speak fondly of Scotland.

I was also attracted by the

world-wide prestige of New College. I worked there as a tutor part-time but the desire for ordination became more insistent and for the past two years I have also been training at TISEC or SEI as it is now known.

Now I am really looking forward to working full-time in the church rather than academia and to being part of the community of Old Saint Paul's – and learning to be a priest. And there is a lot to learn!

One of the people who most influenced me was my mother who died just as I finished at University when she was still comparatively young. She suffered from rheumatoid arthritis but her faith was strong, she never lost sight of hope and she prayed for me a lot. I was also influenced by my 'doctor father', my supervisor, Dirk Smit who taught me a lot about wisdom and about the value of listening before you speak. (Not always possible!) He also combines a love for the church with a love for theology.

I relax by reading fiction. Non-fiction is part of my job – so to unwind I turn to crime writers, such as Donna Leon or Henning Mankell, or somebody like Marilyn Robinson or John Irving. At the moment, Gilead by Marilyn Robinson is on my bedside table. I am also reading Dietrich Bonhoeffer's 'Psalms: the Prayer Book of the Bible' and Ayelet

Shachar's 'The Birthright Lottery: Citizenship and Global Inequality'.

Every now and again, I play golf and I enjoy baking. I am seriously thinking of taking out my clarinet, which I used to play in an orchestra, and practising. I will maybe need some advice about that!

What makes me angry? When people drive through red lights! More seriously, though, when people won't take responsibility but assume that whatever needs doing can be done by somebody else. Maybe that's why I find it difficult to watch the News on TV – from migration to climate change to health care – what do we owe each other?

I am at my happiest with a good

cup of coffee and a good book – or a glass of red wine, South African of course.

Seeing how people help one another, especially in times of difficulty, gives me hope. There is goodness in the world. We are not all victims of capitalism or secularisation.

I would love to have Desmond Tutu as a dinner guest because he is kind and generous, a gentle man but also incredibly forceful. I think he would get on well with Reinhold Neibhur, a man of great influence, a prophetic voice who could see far beyond what was acceptable in his time. They would both appreciate a feisty woman like Jane Austen who also pushed the social conventions of her age

and was quite sure that women were entitled to ideas of their own and could do far more than be decorative and play the piano!

*Jenny was speaking to
Sheila Brock*

The deadline for the next issue of the White Rose is **Monday 21 September**. Please email contributions to media@osp.org.uk. Please note that articles received after this date may not be included.

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Calendar and Lectionary August-September 2015

<p>August 2–TENTH SUNDAY AFTER PENTECOST <i>Readings at Mass:</i> Exodus 16.2-4,9-15; Psalm 78.23-29; Ephesians 4.1-16; John 6.24-35 <i>Readings at Evensong:</i> Hosea 11.1-11; Luke 12.13-21 <i>Weekday observances:</i> Wed 5–Oswald of Northumbria, <i>martyr</i>, 642; Thu 6–The Transfiguration of The Lord; Fri 7–John Mason Neale, <i>priest and hymnographer</i>, 1866; Sat 8–Dominic, <i>priest and friar</i>, 1221</p>	<p><i>Readings at Evensong:</i> Jeremiah 2.4-13; Luke 14.1,7-14 <i>Weekday observances:</i> Mon 31–Aidan of Lindisfarne, <i>bishop</i>, 651; Tue 1–Giles of Provence, <i>abbot</i>, c 710; Wed 2–The Martyrs of New Guinea, 1942; Thu 3– Gregory the Great, <i>bishop of Rome and teacher</i>, 604</p>
<p>August 9–ELEVENTH SUNDAY AFTER PENTECOST <i>Readings at Mass:</i> 1 Kings 19.4-8; Psalm 34.1-8; Ephesians 4.25–5.2; John 6.35,41-51 <i>Readings at Evensong:</i> Isaiah 1.1,10-20; Luke 12.32-40 <i>Weekday observances:</i> Mon 10–Lawrence, <i>deacon and martyr at Rome</i>, 258; Tue 11–Clare of Assisi, <i>religious</i>, 1253; Wed 12–Blane, <i>missionary in central Scotland</i>, c 590; Thu 13–Jeremy Taylor, <i>bishop of Down, Connor and Dromore</i>, 1667; Fri 14–Maximilien Kolbe, <i>priest and martyr at Auschwitz</i>, 1940</p>	<p>September 6–15TH SUNDAY AFTER PENTECOST <i>Readings at Mass:</i> Isaiah 35.4-7a; Psalm 146; James 2.1-17; Mark 7.24-37 <i>Readings at Evensong:</i> Jeremiah 18.1-11; Luke 14.25-33 <i>Weekday observances:</i> Tue 8–The Birth of Mary, Mother of the Lord</p>
<p>August 16–MARY MOTHER OF GOD <i>Readings at Mass:</i> Isaiah 7.10-15; Psalm 132.6-10,13-14; Galatians 4.4-7; Luke 1.46-55 <i>Readings at Evensong:</i> Zechariah 2.10-13; Acts 1.6-14 <i>Weekday observances:</i> Thu 20–Bernard of Clairvaux, <i>abbot and teacher</i>, 1153</p>	<p>September 13–16TH SUNDAY AFTER PENTECOST <i>Readings at Mass:</i> Isaiah 50.4-9a; Psalm 116.1-9; James 3.1-12; Mark 8.27-38 <i>Readings at Evensong:</i> Jeremiah 4.11-12,22-28; Luke 15.1-10 <i>Weekday observances:</i> Mon 14–Holy Cross Day; Wed 16–St Ninian of Whithorn, <i>bishop</i>, c. 430; Thu 17–Hildegard of Bingen, <i>abbess</i>, 1179; Wed, Fri, Sat–Ember Days of prayer for the vocation of all God’s people</p>
<p>August 23–13TH SUNDAY AFTER PENTECOST <i>Readings at Mass:</i> Joshua 24.1-2a,14-18; Psalm 34.15-22; Ephesians 6.10-20; John 6.56-69 <i>Readings at Evensong (Eve of St Bartholomew):</i> Isaiah 61.1-9; 2 Corinthians 6.1-10 <i>Weekday observances:</i> Mon 24–St Bartholomew, <i>apostle</i>; Thu 27–Monnica, <i>mother of Augustine of Hippo</i>, 387; Fri 28–Augustine of Hippo, <i>bishop and teacher</i>, 430; Sat 29–The Beheading of St John the Baptist</p>	<p>September 20–17TH SUNDAY AFTER PENTECOST <i>Readings at Mass:</i> Wisdom 1.16–2.1,12-22; Psalm 54; James 3.13–4.3,7-8a; Mark 9.30-37 <i>Readings at Evensong (Eve of St Matthew):</i> Isaiah 33.13-17; Matthew 6.19-34 <i>Weekday observances:</i> Mon 21–St Matthew, <i>apostle and evangelist</i>; Wed 23–Adamnan of Iona, <i>abbot</i>, 704; Fri 25–Finnbar of Caithness, <i>bishop</i>, c 610</p>
<p>August 30–14TH SUNDAY AFTER PENTECOST <i>Readings at Mass:</i> Deuteronomy 4.1-2,6-9; Psalm 15; James 1.17-27; Mark 7.1-8,14-15,21-23</p>	<p>September 27–18TH SUNDAY AFTER PENTECOST <i>Readings at Mass:</i> Numbers 11.4-6,10-16,24-29; Psalm 19.7-14; James 5.13-20; Mark 9.38-50 <i>Readings at Evensong:</i> Jeremiah 32.1-3a,6-15; Luke 16.19-31 <i>Weekday observances:</i> Tue 29–St Michael and All Angels; Wed 30–Jerome, <i>priest and teacher</i>, 420; Thu 1–Gregory the Enlightener, <i>bishop</i>, “Apostle of Armenia”, c 332</p>



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