

THE WHITE ROSE

The Parish Newsletter of Old Saint Paul's Church

August-September 2016

Violence and Hope

People in a crowd crushed by a lorry in Nice, the brutal murder of a priest in Normandy, the heartrending killing of disabled people in Japan, bombings and loss of life in Mogadishu and Kabul, random stabbings in a square in central London. These brutal and barbaric acts of violence leave us struggling with feelings of anger, sorrow and fear. But how should faith respond?

Tragic and violent death takes us straight to the very heart of Christian faith, to the Cross on which Jesus also suffered. On 21 September Jenny will be ordained as a priest, and she will then share in the ministry of gathering God's people around the altar where we remember that we share in the death of Christ that we may also share in his Resurrection. Priesthood is a ministry of hope, because whenever Christians celebrate the Eucharist, the Mass, they proclaim Christ's death, not in fear but in hope.

Hope is different from optimism. Optimism is merely passive, expecting good to come, starting from somewhere else. Hope is active, working for good to come, starting with ourselves. Learning to live this is the calling of every Christian.

Last year the murdered priest Fr Jacques Hamel wrote in his parish newsletter, "Do not think holiness is not for us. Holiness does not mean doing extraordinary things. We are sons and daughters of God. It is by living this relationship, day by day, that we become saints."



Now is the time for us to stop believing that we can't be saints, to stop focusing on what we think of as our lack of holiness, to stop offering ourselves excuses. Instead, now is the time to offer the world our simple hope, to witness that the world is not left hopeless, despairing and lost, because God is as he is in Jesus, and therefore there is hope.

We may be unlikely to experience directly the violence that many people are facing all over the world. But there are other ways in which we need to witness to hope when it is given us to do so, in the face of prejudice, hatred, cynicism and despair. They are the easy answers of people without hope.

Hope means not giving in to fear of Muslims, to prejudice about immigrants, or to despair for the future. So we have to be among the first who refuse to turn a blind eye to disparaging attitudes and prejudiced comments about 'Muslims' or 'immigrants,' but gently

challenge them by befriending those who are the targets of such views. And whenever we hear or feel such ideas inside ourselves (because we are guilty too), we let them go and ask God to put them where they belong.

OSP values itself as an open and inclusive church. But that will only be true if we ground our inclusiveness in hope in God and God's love in Christ. And if we all try to become more inclusive people, respectful, open and humble towards all. That is how we will reject the fear, hatred and division that the terrorists want to inspire.

Fr Ian

**Join in OSP's
Mass for Peace and
Reconciliation
at 12.20 pm
each Friday**

Ecumenical Experience in Espoo

Those who remember Kati Pirttimaa's time at OSP last summer will be pleased to hear that she is now a priest in the Evangelical Lutheran Church of Finland. In fact, judging by the number of those who signed a card of good wishes for me to take to Espoo in June, nearly everyone remembers Kati with great affection - as she does us - recalling her talented singing in the choir, her confident presence leading Evensong and assisting at the altar, preaching and sharing in many pastoral duties. If in any way we contributed to her training we also benefited greatly from her ministry and felt confident about her future. When I saw her off at Edinburgh Airport at the end of her placement I expressed the hope that I might be able to be among the people of God supporting her when the great day arrived. I had no idea that I would be honoured with an invitation to share with Bishop Tapio in "the blessing of the ordinands". So I felt greatly privileged to be representing you and in the Reception that followed to offer your greetings and good wishes.



In ordinations in the Orthodox tradition, the other major Church in Finland, there comes a point where the λαος, (the Greek word for the people of God), are asked if the ordinand is worthy, to which they acclaim "Αξιος", ("You are worthy!"). This was Lutheran, not Orthodox, but as I joined the Bishop in laying hands on Kati I was deeply conscious of the Holy Spirit endowing her with

the grace of God for her future ministry as servant of Christ.

Under the Porvoo Communion, Churches of the Anglican Communion and those of the Nordic and Baltic Lutheran Churches are growing in unity and the Edinburgh Diocese of the Scottish Episcopal Church and the Espoo Diocese of The Evangelical Lutheran Church of Finland are twinned - which is why Kati came to us last year. The Evangelical Lutheran Church is, as its name suggests, a "Low Church" theologically, but its liturgy is within "the Catholic" tradition and the Ordination was easy to follow, even though entirely in Finnish. Notwithstanding her own particular role in this service, Kati coordinated the rehearsal and took the Bishop and the rest of us through our paces to ensure that all went as it should. Six were ordained priest and also one ordained deacon in the same service.

Whilst in Finland, staying for two weeks with the Pirttimaa family, I also had the opportunity of sharing in the Lutheran Church's Annual Mission Festival, attended by 5,000 people in a big tent, when the Christian witness of families in various parts of the world was celebrated and several were valedicted for service, in a way not dissimilar to the occasion last October when Kate and Justin were commissioned for their new life in the Holy Land. Language was little barrier in sensing the work of the Holy Spirit in so many ways in so many places. A short visit for me but one that has enriched my own life-long ecumenical journey and makes me profoundly grateful for the opportunity of continuing Christian service in retirement. And Kati? As she continues to work as Diocesan Director of Music, she is, among other things, preparing for the visit of the OSP Choir in September.

Rodney Matthews





A Coffee with ... Jimmy Blair

I was born in Brunswick Street, just off Easter Road and went to school at Leith Walk Primary, then North Park Secondary, both of which no longer exist. I had two sisters and one brother who died from meningitis at the age of seven. I have always been grateful that I came from Edinburgh – it's a good place to live.

When I left school I thought I would like to be a French polisher so I went into the nearest shop to see if they would take me on as an apprentice. They told me to go up to town to the Head Office but I couldn't be bothered so I crossed the road and was, instead, taken on as a plumber – which I hated.

National Service was still compulsory so in 1952 I joined the Royal Engineers as a Sapper and ended up in Germany for three years. It never felt very comfortable. It was quite soon after the war and the Germans were not welcoming.

After leaving the army, I got a job as a hospital porter in the old Royal Infirmary. In those days the wards and corridors were scrupulously clean – you could have eaten your food off the floor. I was expected to look smart in uniform and hat, with silver buttons that had to be sparkling. Eventually, I was asked to join the Renal Unit, in charge of about six younger people, where we had various responsibilities including keeping the machines clean and in good order. I learned a lot from working there, especially observing the courage and bravery of the patients, some of whom you never forget.

Of course, it was here that I met my wife, Sheila, who was working in the ENT department. Our first home was in Buccleuch but then we moved to Gilmerton and lived there for 22 years with Fraser, Janis and the twins, Ian and David. When they left home, Sheila and I moved to an apartment in Logie Green where I now live on my own since Sheila died in 2014.

Our family connection with OSP goes back a long way. One of my aunts worked at St Saviour's Child Garden. My father was an Episcopalian and I was baptised by Canon Laurie and went to Sunday School. I might have joined the choir – but preferred to play football! I should have been confirmed but Father Lockhart – the Big Ghost as we called him – insisted that we first went to confession. When I told my mother, who was a supporter of the Orange Order, she was horrified and I was forbidden to be confirmed. This was put right much later – without confession!

Sheila and I were married in OSP but after the children arrived, it was much more difficult to go and I just got out of the habit. Then when I was about 50, a Roman Catholic colleague at work, with whom I had had quite a few discussions, suggested that I should go back - I took his advice and have been here ever since. There is a lot of comfort and goodness in OSP.

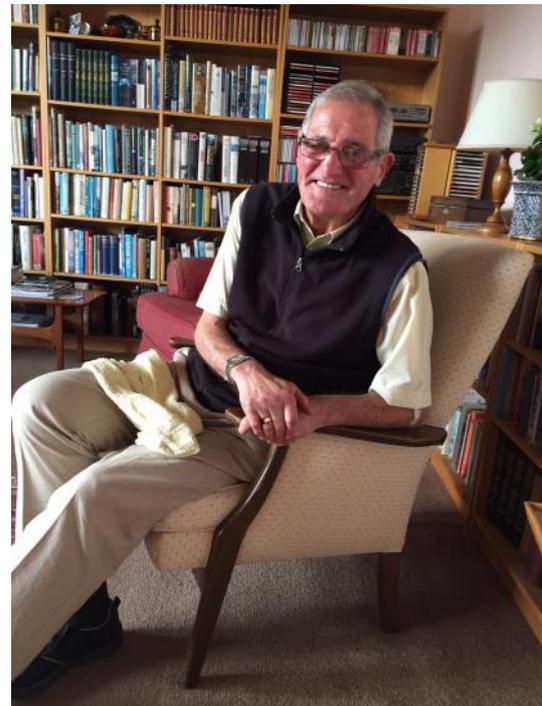
I suppose the person who most influenced me was my father even though he was away for six years when I was young. He was in the 1st battalion Cameron Highlanders and never left Scotland. He was a decent man, a good role model and we had the same sense of humour, something that used to annoy my mother. They both also taught me manners and the importance of treating people with respect.

For relaxation, I work in the church! And I go swimming though there is more talking in the water than swimming these days. I like walking and I have a season ticket for Easter Road where I have been a supporter (like my father) since I was seven.

What makes me angry is when Hibs are beaten! And when people – and they are not necessarily young – don't have manners or show respect to others, people who are careless with rubbish in the city or in the

countryside. Inequality and unfairness also annoy me.

I am happiest when Hibs win, especially when they won the Scottish Cup in May this year! I also enjoy sunshine and flowers and all the beauty and fascination of nature. It is a wonderful world but some things are disappearing fast.



Sheila and I went to Lanzarote every year – to the quiet parts. My family wanted to take me back there – but I couldn't do that. It is a good memory.

Winston Churchill would be on my list of dinner guests because he was clever and helped people to overcome the terrors of war. Then I would have Gordon Smith who was one of the finest footballers and a humble person – the two do not always go together. Another choice would be my doctor, Dr Olonzi because I admire him and he is such good company. Do you think I could also have Jesus? We could sit and listen to him all night and there are so many ideas about what he looked like that this would be our chance to find out!

Jimmy Blair was talking to Sheila Brock

Wanted: Stone Catchers

"There's more to a human being than the worst thing they've ever done."

These words sum up the belief that underpins the work of the charity LifeLines, a UK-based organisation that supports death row prisoners in the USA through letter writing. They were written by Sister Helen Préjean, whose book *Dead Man Walking* describes her own experience of befriending a man condemned to death in Louisiana who had requested a penfriend.

LifeLines began in 1988 when a Quaker man named Jan Arriens watched a BBC documentary called "14 Days in May" about the period leading up to the execution of Edward Earl Johnson in Mississippi. He was deeply affected by the humanity and compassion shown by the prisoners interviewed in the film, who seemed to be far from the vicious, cruel monsters commonly believed to reside on death row. Jan decided to write to three of the men who spoke in the film. All wrote back and wanted to correspond with him, suggesting that there might be more prisoners on death row crying out for human contact. And so the fledgling organisation was born, initially with the help of Jan's own friends and then, following publicity locally and nationally, through volunteers who also responded to that cry from people generally despised by the outside world.

There are now 1200 LifeLines members writing to prisoners in all the states that retain the death penalty (currently 32) and those condemned by the federal government. I have been a member for almost 12 years, writing to men in four states – California, Texas, Louisiana and Florida. My own motivation for joining had its roots in an incident in the church I attended with my family, when I was about seven years old. A homeless man wandered in one evening, just as the priest was starting to distribute communion. He shuffled to the front of the church and knelt down at the altar rail, where he was repeatedly ignored by the priest who moved back and forth placing the host on the tongues of the "faithful". Eventually, the homeless man left the church, looking sad and dejected. I was outraged and, young as I was, I knew this was not how Jesus would have treated someone in such obvious need. The priest's behaviour made such a deep impression on me that, thereafter, I sought out ways of being of service to those marginalised and rejected by society. Thus, when I heard about LifeLines, I knew it was an organisation I wanted to be part of. Our aim is to offer unconditional, non-judgemental friendship to people who find themselves in a dark place in their lives, irrespective of the circumstances that led them there

I am opposed to the death penalty, on the simple basis that I don't believe God intended there to be exceptions to His commandment, "Thou shalt not kill". Even if one is not persuaded by that argument, there are good reasons for questioning the justice of the death penalty. It is disproportionately handed down to those who are poor and black, to the extent that the capital defence lawyer Brian Stevenson has said that a person who is poor and innocent is more likely to be executed than somebody who is rich and guilty. Can that be right? And can it ever be right to execute a person with a learning disability? Or one whose crime was committed while they were still a minor? Legal malpractice and wrongful conviction are all too common in the US criminal justice system, and there are now 156 exonerated death row survivors, often freed as a result of the availability of DNA testing in recent years. However, prisoners can be held on death row for many years while they fight their way through lengthy appeals processes and, if they are ultimately unsuccessful, the person being executed may be a wholly different individual from the hot-headed troubled youngster who committed the original crime decades earlier. There have also been problems with the supply of drugs for use in lethal injection procedures, resulting in several botched executions and a move in some states to authorise methods previously considered inhumane and outdated, such as gas chambers, electrocution and even firing squads.

The conditions in which prisoners are held, typically in a sparse cell measuring 9' X 6', have also led to questions being asked about whether these constitute "cruel and unusual punishment".



In many states, prisoners are confined to their cells for 23 hours a day, entitled to a shower just once a week, to which they will be accompanied wearing shackles. Exercise may consist of an hour pacing a cage outside in a yard,



without any opportunity to socialise with others. There are no education programmes provided, nor any work that might provide even a minimal income to supplement the poor prison rations and supplies for personal hygiene. Despite all this, the resilience and strength of spirit shown by many prisoners can be awe-inspiring. For example, LifeLines holds annual poetry and art competitions which attract entries that are a testament to the sensitivity and talent to be found in this harsh and seemingly hopeless environment. Here is an extract from one of the prize-winning entries in last year's poetry competition:

*“Set your eyes on the mountains in the distance as the peaks pierce the clouds and the wind whispers to you.
Put your ego aside; come to the conclusion that this world consists of more than your own selfish needs.
Realize that you can be erased in the blink of an eye and this world will continue to spin on its axis because there is a power much larger than anything we can imagine or even begin to understand.”*

If you have read this far and are thinking, “How can I get involved?”, it may help to know that there is no typical LifeLines writer, although it is wise to assess whether you think you have some key qualities before signing up to write to a prisoner. It goes without saying that you need to set aside any curiosity, much less judgement, regarding the crime of which your friend has been convicted. It is also crucial to be wholly committed to the prisoner, who has probably been repeatedly let down in his life already, and who may well have been

abandoned by his family and friends since he arrived on death row. You need to keep writing regularly, irrespective of the level of response you get. I recently went through a period of two years during which I didn't hear from my penfriend in Louisiana at all, but I continued to send letters, as well as postcards, birthday and Christmas cards. You won't get a choice about who you write to, and it's best to assume that they will be guilty of the crime that led to their incarceration. How will you feel if you discover their crime is heinous? I like to think I would not let that affect my friendship with the prisoner, and that I would leave any judgement to God. There are challenges in writing to someone on death row, but any issues that arise will no doubt have been encountered before, and there is a wealth of experience, support and advice to tap into. We have a thriving local group for LifeLines members in Scotland, which meets every few months for lunch and discussion, usually here in Edinburgh.

The lawyer Brian Stevenson, whose book *Just Mercy* I highly recommend, describes meeting an elderly black woman in a courthouse, who had been going there for years to help people in the waiting room who were grieving. She had first gone there after her grandson was murdered, and was initially moved to help people who had lost a loved one to murder. She soon realised that the grief and violence went beyond this, to the people being condemned to death or sentenced to life without parole, thus creating more victims mourning for *them*. In a reference to John 8:3-11, she said to Stevenson, “Those judges throwing people away like they're not even human, people...hurting each other like they don't care. I don't know. It's a lot of pain. I decided that I was supposed to be here to catch some of the stones people cast at each other”. If you believe in the power of God's redemptive grace and think you too could be a stone catcher, LifeLines would love to hear from you. Writing to a death row prisoner won't always be easy, but it can be enormously rewarding and it will definitely change your life.

Jo Cameron Duguid

If you are interested in learning more about membership of LifeLines, you can:

- Visit <http://www.lifelines-uk.org.uk/>
- Email me at jocameronduguid@gmail.com
- Seek me out after Sunday High Mass at 10.30am (under 5' tall and wearing a cap!)

Recommended Reading:

- Arriens, Jan (ed.), *Welcome to Hell: Letters and Writings from Death Row* (Boston, Northeastern University Press, 1997)
- Mulvey-Robers, Marie, *Writing For Their Lives* (Chicago, University of Illinois, 2007)
- Préjean, Helen, *Dead Man Walking* (London, Fount Paperbacks, 1994)
- Rossi, Richard Michael, *Waiting to Die* (London, Vision Paperbacks, 2004)
- Stevenson, Bryan, *Just Mercy: A Story of Justice and Redemption* (New York, Spiegel & Grau, 2014)



Festival Music Guide

Our *Festival Music* takes us on a voyage through centuries of creativity. On 14 August, Feast of Mary Mother of God, we are in the late Renaissance. The *Missa Papae Marcelli* is Giovanni da Palestrina's most well-known Mass, composed in 1562 and regularly performed at papal coronations until 1963. The anthem *Ave regina caelorum* ("Hail, Queen of heaven") counts as one of the finest achievements of Orlande de Lassus, contemporary with Palestrina. At Evensong we hear a modern Marian work, *Totus tuus* ("Completely yours"), written by Henryk Górecki for John Paul II's visit to Poland in 1991.

The following Sunday we are in 19th century Paris for the *Messe, op. 36* of Charles-Marie Widor, written in 1878 for the Church of Saint-Sulpice, where Widor was organist for 64 years, and originally scored for two choirs and two organs. The anthem *Ave verum corpus* ("Hail, true Body") is by Camille Saint-Saëns, organist at La Madeleine from 1858. Mass concludes with Maurice Duruflé's *Fugue sur le nom d'Alain*, a tribute to his friend Jehan Alain, killed in action in 1940.

Evensong takes us to Salzburg Cathedral in the late 18th century, for Mozart's *Vesperae solennes de confessore* ("Solemn Vespers of a confessor"), the last of his works written for the Cathedral, first performed in 1780. We hear the exuberant *Magnificat* and the well-known *Laudate Dominum* (psalm 117). Mozart turns the shortest psalm (20 words of Latin) into just over 4 minutes of tranquillity. (The complete Vespers can be heard in concert on 18 August.)

28 August brings us firmly into the present with the works of Sir James MacMillan, born in Kilwinning in 1959 and devout Roman Catholic. His 'Westminster' Mass, commissioned by Westminster Cathedral for the Millennium Year of Jubilee, takes its form from the dark Byzantine curves of the Cathedral, and is said to belong with the mixed aromas of the polished floor, the lingering incense, and the distant stench of London; "at once earthly and heavenly". The anthem, *A new song*, part of psalm 96, was written for the choir of Saint Bride's Church, Glasgow. We conclude our MacMillan at Evensong with the *Magnificat* and *Nunc dimittis*, both commissioned by Winchester Cathedral, and the anthem *Christus vincit* ("Christ conquers"), text from the Royal Praises sung at coronations of Holy Roman Emperors

Hot Chocolate at 10, our popular series of late-night Festival concerts returns for an eighth season on 16 August. This year's programme reflects an increasingly turbulent world, contrasting works of lamentation with two very different settings of Vespers.

One key performance, on 23 August, is Olivier Messiaen's *Quartet for the End of Time*. Written while held in a German prisoner-of-war camp, the work was premiered there 75 years ago on 15 January 1941. The work is inspired by verses from the book of Revelation in which an angel visits the earth from heaven and time is no more.

Amidst a feast of chamber and choral music, two popular performances will be Mozart's *Solemn Vespers of a Confessor* performed by our choir on 18 August, and Rachmaninoff's *Vespers* (the all-night vigil) performed by the Quodlibet Chorale on 26 August.

The nightly line-up is as follows (further details are available in the Hot Chocolate pamphlets in the church):

16 August – Russian chamber music plus

17 August – Lament for souls and nations

18 August – Mozart *Vespers*

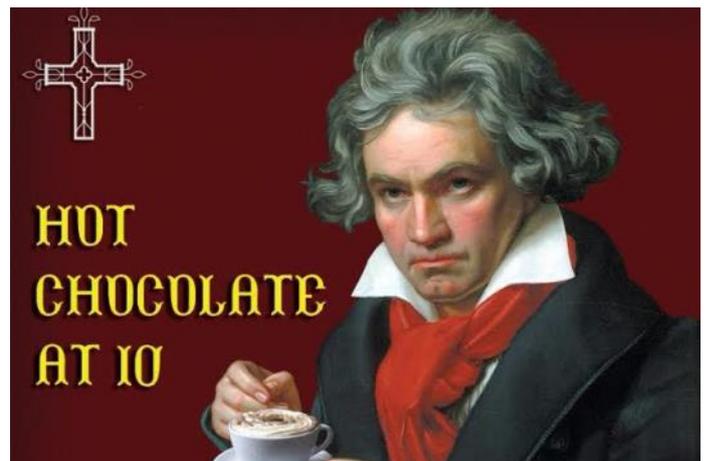
19 August - Bach & Telemann: originals & arrangements

23 August – Apocalyptic Messiaen

24 August – As Darkness falls

25 August – Late night baroque

26 August – Rachmaninoff *Vespers*



Sundays at 10:30am

Festival High Masses

- 14 August— Palestrina *Missa Papae Marcelli*
Lassus *Ave regina caelorum*
- 21 August— Widor *Messe, op. 36*
Saint-Saëns *Ave verum corpus*
- 28 August— James MacMillan 'Westminster' Mass
James MacMillan *A new song*

Sundays at 6.30pm

Festival Evensongs & Benediction

- 14 August— Wood Collegium regale canticles
Górecki *Totus tuus*
- 21 August— Mozart *Magnificat & Laudate Dominum*
(*Vesperae solennes de confessore*)
- 28 August— James MacMillan Evening canticles
James MacMillan *Christus vincit*



held between

They built north south into rock,
having little choice when dwellings pressed
sheer as cliffs. And you must take the broad
stone stair if you would visit now,
pulse quickening, marking its own
stations of the cross. Heavy glass doors,
their draught excluders brushing the floor.
Thick twilight gloom; stillness, rich with prayer.
The silver Christ glowing soft as a new moon.
And the sense of entering a chamber
where hearts have been laid bare.
Which is, after all, why you have come,
discordant and full of noise.
Floating clear, a single blackbird's song.

SBryer June 2016

Relaunch of the OSP Walking Group

The OSP Walking Group will be relaunched in September with a series of walks in and around Edinburgh, once a month for the latter part of the year.

If there is enough interest, in terms of walkers and potential walk leaders, the group will continue into 2017. The group is open to all (children must be accompanied), so please feel free to bring your friends and family.

The walks are a good chance to see different parts of the City and surrounding areas, provide exercise, and offer fellowship.

The meeting point will be OSP (normally 9 am) and we will go for a drink (of some kind) after the walk.

Public transport will be used to get to and from the walk.

More details of each walk and arrangements will be available nearer the time, please save the dates now (likely routes detailed):

- Saturday 17th September: Balerno to Stockbridge (Water of Leith)
 - Saturday 15th October: Pencaitland Railway Walk (East Lothian)
 - Saturday 19th November: Crammond to South Queensferry
 - Saturday 11th December: Roseburn to Canonmills
- Details of each walk will be publicised nearer the time - if you want to go on the new Walking Group email list, please contact Paul Lugton (pdlugton@gmail.com).

Next Issue Deadline

The deadline for the October and November issue of the White Rose is Monday 19 September. Please email contributions to media@osp.org.uk.



Do we have your email address?

Update your details (address, phone, mobile and email) during our next membership drive or email office@osp.org.uk.

Sign up to our email newsletter:



Calendar and Lectionary August–September 2016

August 7–12TH SUNDAY AFTER PENTECOST

Readings at Mass:

Genesis 15.1-6; Psalm 33.12-22
Hebrews 11.1-3,8-16; Luke 12.32-40

Readings at Evensong:

Genesis 37.1-4,12-28; Matthew 14.22-33

Weekday observances:

Mon 8–Dominic, *priest and friar, 1221*;
Wed 10–Lawrence, *deacon and martyr at Rome, 258*;
Thu 11–Clare of Assisi, *religious, 1253*; Fri 12–Blane,
missionary in central Scotland, c 590; Sat 13–Jeremy
Taylor, *bishop of Down, Connor and Dromore, 1667*

August 14–MARY MOTHER OF GOD

Readings at Mass:

Isaiah 7.10-15; Psalm 132.6-10,13-14
Galatians 4.4-7; Luke 1.46-55

Readings at Evensong:

Zechariah 2.10-13; Acts 1.6-14

Weekday observances:

Sat 20–Bernard of Clairvaux, *abbot and teacher, 1153*

August 21–14TH SUNDAY AFTER PENTECOST

Readings at Mass:

Isaiah 58.9b-14; Psalm 103.1-8
Hebrews 12.18-29; Luke 13.10-17

Readings at Evensong:

Exodus 1.8–2.10; Matthew 16.13-20

Weekday observances:

Wed 24–Saint Bartholomew, *apostle*;
Thu 25–Ebba of Coldingham, *abbess, 683*;
Sat 27–Monnica, *mother of Augustine of Hippo, 387*

August 28–15TH SUNDAY AFTER PENTECOST

Readings at Mass:

Sirach (*Ecclesiasticus*) 10.12-18; Psalm 112
Hebrews 13.1-18,15-16; Luke 14.1,7-14

Readings at Evensong:

Exodus 3.1-15; Matthew 16.21-28

Weekday observances:

Mon 29–The Beheading of Saint John Baptist;
Wed 31–Aidan of Lindisfarne, *bishop, 651*;
Thu 1–Saint Giles of Provence, *abbot, c 710*;
Fri 2–The Martyrs of New Guinea, *1942*; Sat 3–
Gregory the Great, *bishop of Rome and teacher, 604*

September 4–16TH SUNDAY AFTER PENTECOST

Readings at Mass:

Deuteronomy 30.15-20; Psalm 1
Philemon 1-21; Luke 14.25-33

Readings at Evensong:

Exodus 12.1-14; Matthew 18.15-20

Weekday observances:

Thu 8–The Birth of Mary, *Mother of the Lord*

September 11–17TH SUNDAY AFTER PENTECOST

Readings at Mass:

Exodus 32.7-14; Psalm 51.1-10
1 Timothy 1.12-17; Luke 15.1-10

Readings at Evening Prayer:

Exodus 14.19-31; Matthew 18.21-35

Weekday observances:

Mon 13–Cyprian of Carthage, *bishop and martyr, 258*;
Wed 14–Holy Cross Day;
Fri 16–Saint Ninian of Whithorn, *bishop, c 430*;
Sat 17–Hildegard of Bingen, *abbess, 1179*

September 18–18TH SUNDAY AFTER PENTECOST

Readings at Mass:

Amos 8.4-7; Psalm 113
1 Timothy 2.1-7; Luke 16.1-13

Readings at Evening Prayer:

Exodus 16.2-15; Matthew 20.1-16

Weekday observances:

Tue 20–John Coleridge Patteson, *bishop and martyr in
Melanesia, 1871*; Wed 21–Saint Matthew, *apostle
and evangelist*; Wed, Fri, Sat–Ember days of
prayer for the vocation of all God's people; Fri 23–
Adamnan of Iona, *abbot, 704*

September 25–19TH SUNDAY AFTER PENTECOST

Readings at Mass:

Amos 6.1a,4-7; Psalm 146
1 Timothy 6.6-19; Luke 16.19-31

Readings at Evening Prayer:

Exodus 17.1-7; Matthew 21.23-32

Weekday observances:

Tue 27–Vincent de Paul, *priest, 1660*;
Thu 29–Saint Michael and All Angels;
Fri 30–Jerome, *priest and teacher, 420*; Sat 1–Gregory
the Enlightener, *bishop in Armenia, c 332*



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