



# THE WHITE ROSE

*The Parish Newsletter of Old Saint Paul's December 2014 & January 2015*

## A Christmas Truce

There are some wonderful things happening in OSP at the moment, but one I am particularly excited by is the telling of the stories of the men of WW1 named in our Memorial Chapel, and the making of memorial poppies for each of them. This will continue progressively for the next four years, but you can read the history of those who died in 1914 in the first instalment of 'OSP Remembers the First World War.' We are grateful to the members of OSP who are doing this for us.

This Christmas marks the centenary of a remarkable event of 1914, the famous 'Christmas truce,' in which some of our men could have been involved. Supermarket ads rarely cause a stir, but this year one of them has by showing us a short film of it, and some say it is just big business exploiting our memories. Despite that, it is a reminder of a unique event which really happened.

In the week leading up to Christmas German and British soldiers began to exchange greetings and carols



between their trenches. On Christmas Eve and Christmas Day, many ventured into 'no man's land,' where they exchanged food and souvenirs, held joint burial services, and played football.

One soldier wrote home, "While you were eating your turkey, I was out talking and shaking hands with the very men I had been trying to kill a few hours before!" It was a spontaneous and 'against orders' gesture by ordinary men in the season of the Prince of Peace.

Of course the Truce did not last long. By New Year fighting and killing had resumed all along the Front. Attempts to revive it the following year were prevented. But the hope remained, and the men understood that what they

had done was a sign of something better.

One hundred years later, I find myself thinking of wars and conflicts where such a truce would be a dream, where combatants share common humanity like the soldiers of 1914, but are so divided by culture, religion, and hatred, that such a truce seems almost impossible. But I also find myself thinking about the 'Christmas Truces' that happen in offices, factories, communities and families, and wondering why the peace of Christmas gives way so quickly to 'business as usual'. I wonder why we don't try to find ways to make the 'season of goodwill' go deeper in our lives, be the start of something new, rather than just a temporary interruption?

I find myself feeling wonder and compassion when I imagine that 'Christmas Truce' between the men of 1914, because, like the Prince of Peace whose birth they celebrated then as we do now, it's a sign of hope for all of us.

A very happy and peace-filled Christmas to you, and a joyful New Year. *Fr Ian*



## Christmas at OSP

Sunday before Christmas, 21<sup>st</sup> December  
6.30pm Service of Nine Lessons and Carols  
*by candlelight*

**Christmas Eve**, 24th December  
4.00pm Crib Service, *for children and families*  
11.30pm Midnight Mass of Christmas  
*by candlelight*

**Christmas Day**, 25<sup>th</sup> December  
10.30am High Mass of Christmas Day

**S. Stephen's Day**, 26<sup>th</sup> December  
12.20pm Mass

**S. John's Day**, 27<sup>th</sup> December  
5.15pm Mass



For more details see [www.osp.org.uk](http://www.osp.org.uk)

## Pray As You Go

“**T**his Advent I will really try to pray each day, not morning and evening prayer- that would be too much- just once either in the morning or at night. It's not too much to ask of myself, or fit in to my day, is it?”  
“Oh well, that's another Advent over and I still didn't manage it for more than one day.”  
“This Lent, I will really try to pray each day...”  
If this pattern of daily (not) praying sounds

familiar to you, as it is to me, you may enjoy a different way of praying, with the help of a web-site I have recently discovered, 'Pray as you go.'



I feel like I'm stepping into church - there are bells, good music, someone reads to you from the

Bible, and someone else leads a gentle reflection on the reading. This all takes just 10 thought-provoking and devout minutes whilst I'm walking to work, sitting on the bus, or anywhere, as long as I have access to the internet and a computer or mobile phone. I recommend headphones - I couldn't understand why the sound wasn't working on my mobile the other day, then realised that I hadn't connected the headphone cable properly, so was



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broadcasting priory bells and plainsong from Pluscarden Abbey to everyone on the High Street!

pray-as-you-go.org is produced by Jesuit Media Initiatives. Their web site says, "It is not a 'thought for the day', a sermon or a bible-study, but rather a framework for your own

prayer". The same format is followed for each day: Bells, music, reading of the day from the Revised Common Lectionary (the very same Gospel reading I would hear if I went to Mass that day at OSP), questions for reflection, the reading is repeated, final questions and an invitation to pray.

The website also has excellent links if you would like to know more about the Jesuits and Ignatian spirituality. I've already started and it's not even Advent yet, and what's more I haven't given up. So far good. This Advent, why not try it?

*Mtr Carrie Applegath*

## Diocesan Synod 1<sup>st</sup> November

**O**n Saturday 1<sup>st</sup> November, Edinburgh Diocesan

Synod met at Murrayfield Stadium for our biannual meeting. Following Eucharist and some rather scrumptious morning rolls, Synod settled down to business for the day.

Firstly, we discussed, and subsequently passed, the motion of regrettably ceasing the Incumbency at St Andrew's, Prestonpans. Owing to immensely cumbersome financial burdens, it was felt by many that the most pastoral thing to do was to let members of the congregation go, and let them be free to join other churches in the area. Next, Nigel Cook, Diocesan Treasurer, presented the Diocese's

finances: the 2013 accounts, the current financial position for 2014, and the budget for 2015. Motions to note the 2013 the Diocesan Accounts, and to approve the 2015 budget, were both passed.

Following on from the more formal aspects of Diocesan Synod, we then moved on to what was to predominate the day's meeting: our part of the Scottish Episcopal Church's Cascade Conversations on Same-Sex Relationships. Our session at Diocesan Synod directly followed on from the initial Provincial Cascade Conversation held on Pitlochry on 29-30<sup>th</sup> April, in which 7 of the 60 participants were drawn from the Edinburgh Diocese, including our own Rector. Attended by

both lay and ordained representatives, from a variety of backgrounds and perspectives, the weekend's aim was to facilitate sensitive and attentive listening and dialogue about a potentially very challenging issue.

The intention is that the cascading of these conversations will continue from diocesan to congregational level, both within congregations, and potentially also with other local churches.

These conversations are intended to be an integral part of the Scottish Episcopal Church's discernment process of how best to respond to recent legislation changes allowing same-sex marriage. This applies to not only issues such as



whether people in same-sex relationships may or may not be married in church, but also to whether or not clergy may be in same-sex marriages themselves.

It is of course recognised that as part of this process, the Church's canons on marriage may ultimately need to be altered. However this overall

process' starting point is not to battle out or debate the rights or wrongs of a particular position. Rather, it appeared to me, love – through actively listening and engaging with one another.

I found the day thought-provoking, if a little tiring – to meaningfully actively listen to people with

greatly differing perspectives really does require effort. It is perhaps far too easy in day to day life to dismiss those who do not agree with us. But in the act of dismissing, we stop being open, and our hearts harden.

*Victoria Stock, Lay Representative*



**Old Saint Paul's Christmas Fair**  
**Saturday 6 December**  
**10am – 4pm**

**WANTED!**

**Gardening and DIY equipment** – do you have duplicate items? Perfectly good things you no longer need? Gardening books; tools etc. utensils, cookery books you know you'll never use - in good condition; baking equipment; tableware and linen.

We also need books, CDs, DVDs, records, unwanted gifts, bottles(of anything - unopened) for the bottle stall; craft items and equipment, jewellery, bags, accessories, glassware, porcelain, china (not junk – nice!), pictures and

posters, toys and games ...anything in good condition that someone might buy.

There is a sign-up sheet on the piano on Sundays for people who can help for a couple of hours – or more - on the day.

**Delivery of contributions:** Please bring to the office, 39 Jeffrey Street, Wednesdays and Fridays, 10-12noon; or on Sunday mornings. There will be a box for contributions on the font steps. If you can't make these times, please ring 0131 556 3332 (office) or 07954 093 061 (Jean Keltie)

**Contacts:** Lesley Blackmore (everything) and Dick Turkington (books, records, CDs etc).

**The success of the Fair depends on all of us having a discriminating clear-out! Please get busy. We already have some great contributions – but need lots more.**



## Travels in Turkey- in search of Noah's Ark

For many of us a holiday in Turkey might mean two weeks at an Aegean resort. However, for me it would be about travelling to eastern Turkey "Kurdistan", a region rich in the remains of early human history and of Christian monuments. My trip this time took me to the Mount Ararat area, long associated with the resting place of "Noah's Ark", as describes in Genesis Chapters 6-9 and as "Sufina Nuh" in the Holy Koran. Much earlier flood stories pre-date this Biblical record, going back some 4,000 years to the Sumerian "Gilgamesh" Epic, but these flood stories are also common to many different world cultures.

Searches for the "Ark Site" also have a long history, going as far back as the time of Eusebius (c. 300 A.D.) and the continuing interest in the Ararat area stems from a recent observation made by NASA astronaut James Irvine. He described a "boat-shaped object" on

Ararat, which he had seen on satellite images of the area and this sighting has encouraged many tourists and fundamentalist Christians to visit the area.



**Ark Site**

Sadly, the object is composed of vertical walls of rock, related to the Ararat volcano and which outline a fortuitous boat shape, and the whole study has been mockingly called "Ark-aeology". The question also arises as to whether we really need Biblical proof of events, or is faith enough?

Interest in the "Ark Site" was revived in the past months, when a television documentary revealed that the British Museum had recently acquired and translated a 4,000 year old clay tablet from the Middle East, which described precise details for the building of an "Ark". The tablet gave exact dimensions and details of

the construction method: a wooden frame covered in woven rushes and sealed with local pitch. This "Ark" looked exactly like the modern coracles of the Middle East and Europe and a replica was made in India, for the documentary. It floated well and could have supported a family, their livestock, plants and goods until any floodwaters receded and farming could be renewed on the rejuvenated land. However, the documentary made the point that this "Ark" was not used for long distance travel, but rather that it was tethered locally and used as a life raft until after the deluge.

Another interesting point raised by the programme concerned world sea level at the end of the Last Ice Age, at about 10,000 years ago. It was 100 metres lower than at present and much more land was exposed, allowing Neolithic people to travel from Europe to Britain. The level of the Mediterranean-Black Sea was also



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100 metres lower than at present and melting of the ice caps flooded the world ocean, filling the Mediterranean and eventually the Black Sea. Huge cataracts poured over the Straits of Gibraltar and through the Bosphorus into the Black Sea, flooding the Neolithic settlements of the region. Perhaps this deluge,

witnessed by the Neolithic people of the region was transformed into an oral tradition and destined to become a flood story, firmly embedded in human culture?



*Ark Replica*



*Modern Coracle*

*Peder Aspen*

## Farewell to Ann Dowling

It does not seem long since we welcomed Anne Dowling on a month's placement to OSP, as noted in the October-November issue of the White Rose. Anne,

originally from Edinburgh, is licensed as a Lay Reader at Bath Abbey and came here as part of her third formation year of study. She was drawn back to Edinburgh, wishing to

experience our Episcopal Anglo-Catholic liturgical tradition, which she had read about in Richard Holloway's *Leaving Alexandria*.



Anne and husband James are shown here, together with Mother Kate, who was Anne's mentor at OSP. (from *OSP Archives*)





## A Meditation for Christmas Eve & Christmas Day

More valuable than Pearls

Rona R. Harding

*For our study:* Isaiah 9: 2-7; Psalm 96; Titus 2:11-14; Luke 2:1-20



“The people who have walked in darkness have seen a great light,” said Isaiah. The Christmas stories were written after the resurrection and explain whom Jesus was. If there were no Easter, there would not have been a Christmas; to put it another way for Christmas tells us that Jesus was both the Son of man, human as

well as the Son of God. Therefore, the beautiful story of Luke, although he is careful in telling us the history and what was going on at the birth of Jesus, is a myth. A myth is not untrue; rather it is a story that conveys truth, but not a scientific fact. The truth it conveys to us that Jesus was born and from the beginning

his birth was special. Because his birth was special, so all of us are in the eyes of God. I like the meaning of Christmas as spelled out by Sister Mary Beth Ingram in one of the Franciscan Fr Richard Rohr's conferences, who said that the incarnation of Jesus should be understood by the parable that Jesus told about the rich merchant and the pearl. A rich merchant

spent his life looking for a pearl of a great price. When he found it, he gave all that he had and brought the field in order to make the pearl his own. Or in other words, Christmas, the incarnation tells us that we are more valuable than pearls. God in Jesus came searching because we are valued, and gave his life so that we may know we are loved.

Second the story of Christmas tells us that God did not come only to those who were privileged, but also and more importantly to those who were on the margins of society; the shepherds, the homeless; the lepers; the outcasts; the discriminated against; the women; the children and the orphaned and the widowed. To all he came, to proclaim God's love and salvation, which means new health. Christmas, then is our feast day, reminding us that God sees us as more valuable than pearls and



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seeks to come and save us from all that separates us—our sins, our jealousies, our anger, our laziness, our pride, and our envies. When we turn and contemplate how deeply we are loved, despite our sins, we find them fading away and we live anew.

*For our prayer: Be present to us, O gracious God, that we may know that we are of more*

*value than pearls, so that this Christmas we may be transformed by your love through Jesus Christ our Lord. Amen.*

*For our reflection:* Do you believe you are of more value than pearls? When did you find yourself transformed by the love of God in Jesus and how?

**R.S.Thomas** kept a copy of these lines by **George Herbert** in his hallway:

*"When once thy foot enters the church,  
be bare  
God is more there than thou, for thou  
art there  
Only by His permission."*

## Cleaning or What?

Picture a set of disparate worshippers bending, kneeling, reaching up, smiling or grimacing. Is this a new exercise class at Old St Paul's, combining physical recreation with prayer? Not quite. We are the group who meet together on Wednesdays between two and three in the afternoon to clean the church and Laurie Halls. We were wondering if you might like to join us. We are quite friendly and

would welcome a few more volunteers. Some of us come on an *ad hoc* basis, some once a fortnight and a couple of us turn up every week. Don't worry: vacuum cleaners, mops, dusters are supplied. Contact me via the office if you might be interested.

### Food Banks

'There's no need for them; it's just for scroungers...'  
'Their plight must be so awful. I can't imagine how they manage.'

Which is your response to food banks in Edinburgh? Do you believe they are just for wasters and losers or do you want to do something, perhaps be part of a team who collects food, life essentials or takes contributions to one of the food banks? If you want to organize or participate in such a team please contact me via the office so we can arrange a meeting early in the New Year.

*Therese Christie*





## Child of Hope



**C**hild of Hope is a relatively young organisation that works with children and their families in the Eastern Ugandan town of Mbale. Specifically, Child of Hope's diverse team actively supports some of Uganda's poorest slum children through education, healthcare, nutrition, family support and more. The organisation was set up by Bex and Moses Okotel in 2008, when they opened a nursery for some of Namatala slum's most disadvantaged children.

Since then, the project has expanded beyond all recognition and now consists of a nursery and primary school with teaching staff, welfare team, nursing staff, cook, administration staff and volunteers. The dedicated team seek to support the children's educational, social, physical, emotional and spiritual development through daily intervention. They also look to aid the children's families as they work to bring up their children in a poverty-stricken environment. The issues the children and

their families face on a daily basis are numerous; many of the children are underweight, many pick up illnesses, and all face the diverse problems associated with being poor. However, there is hope! Child of Hope offers the children under its care (and indirectly, their families) the ability to fight back! The prospect of a good-quality education and the opportunity to be a child, to play and have fun with other children, means that some of the products of an impoverished life – lack of



nutrition, little or no prospects, deprivation on many levels – are overcome! In Jesus' name, the children of Namatala are being set free. In September, I was fortunate to have a second opportunity to visit Child of Hope. I spent four weeks in Mbale, in which time I was given the opportunity to test my teaching skills! Teaching in Uganda is somewhat different from teaching in the UK. To begin with, the classes are considerably bigger, and even the youngest children are expected to sit in rows and learn to read and write. I spent the first week helping the teachers to prepare for the new term. This aspect was very similar to the UK, and involved writing the children's names on their new jotters, attempting to sharpen pencils using a blade, and preparing an alphabet display on one of the school laptops (which unfortunately never materialised as the printer

had broken). The class teachers were also busy preparing lessons. Once all this was done, we were ready for the children! A wonderful (though fairly exhausting) three weeks of teaching then ensued. I was teaching in the three years of Child of Hope's Nursery Department. The morning begins at 8.30am with 'devotions.' At this time, the children worship, pray and learn about God. Lessons start at 9.00am and finish at 12.30am, with a half hour break for porridge at 10.30am. I was, often, given very little or no warning that I would be taking a lesson! This meant I often had to improvise, drawing on the resources available. I soon worked out that it was worth having a few lesson ideas in mind before starting the day! The children were lively and enthusiastic and this made teaching very interactive and (mostly) productive. The highlights included teaching the children an adapted version of 'ten

green bottles,' with the children acting out the bottles falling to the ground with a loud 'crash!', finger painting, which – on first attempt – evolved into the children painting their faces, very lively P.E. lessons, and sitting talking with the older primary school children at playtimes. Being in the company of children is always a privilege and my month in Child of Hope definitely felt like one. Bex and Moses, and their growing team, are undoubtedly doing something very special in the heart of an impoverished community. Child of Hope, as the name indicates, offers hope to a people group through the enrichment of its youngest generation. If you would like to find out more about Child of Hope, please visit its regularly updated website: [www.childofhopeuganda.org](http://www.childofhopeuganda.org)

*Emma Stewart*



## A coffee with.....Jonathan Livingstone



I was born in Edinburgh whilst my family lived in Peebles but we moved to Perth when I was two so that was home for me. I am the youngest of four – with two sisters and a brother (and now a wonderful sister-in-law). I suppose I was spoiled (my siblings would say I still am) – but I appreciate it! I went to Perth Academy, left school half way through 6<sup>th</sup> year and worked in an Italian restaurant until it was time to go to University. My final years at school had

been dedicated to putting together a portfolio for Art College but at the last minute I decided that University was my favoured option so I arrived at St Andrews in September 2002 to read Art History and Philosophy. I particularly enjoyed Logic and Metaphysics; however, in the end, with a need to include God in my Philosophy, I graduated MA in Theological Studies.

I loved St Andrews but, if I'm being honest, was far more interested in partying than in academic studies. I nearly moved to London after graduation. Whilst on holiday with my family in the Lake District, I applied for a job with Foxtons, a major London property management firm and after a rigorous selection process, was offered the job. I decided to turn it down, however, which was just as well. I'm pretty sure that moving to London at that stage in my life would not have been wise.

So what next? I moved to Edinburgh with a friend and having applied to Harvey Nichols restaurant as waiting staff was offered a sales floor role in one of their fashion departments. Like many who enter the retail industry, my initial plan was to be there for a few months but after being asked to consider a management position I worked there for nearly five years.

These five years were interrupted for six months when I went to Moray House to train for a PGDE (Sec) Religious, Moral and Philosophical Studies. Although there were many aspects of teaching that I loved (aspects that I realise are also found in the role of a Priest), teaching did not fulfil in me the calling to the ministry that I sensed in my childhood but had spent so long shunning. It was with great relief that I left the course and was welcomed back to Harvey Nichols the next working day.



Having left a course that I thought would be the beginning of my life's career, I was left to question what I would do with my future, and alongside a growing involvement in OSP and many conversations with Fr Ian, I began to respond to the call to the priesthood.

The discernment process demands that candidates reflect on every area of their life and so, with a desire to get my finances in better order, I accepted a store manager's post at Kurt Geiger. The two companies couldn't have been more different and all the good practice and ethical standards of Harvey Nichols were somewhat lacking at Kurt Geiger.

The two years that followed were not particularly enjoyable (to say the least!) but they were certainly 'formational'.

Since the beginning of last year I have been a live-in community member at Emmaus House, an urban retreat centre, and thankfully I can continue my work there as I train for ordained ministry at

the Scottish Episcopal Institute over the next three years.

How did I come to Old Saint Paul's? A chance conversation in the Canon's Gait pub with my friend, Martin, who suggested that I would like it. How right he was.

Many people and events have influenced me but my Mum has to be my greatest influence. Quite apart from being extremely gracious and kind and having a rooted solid faith, I continue to learn a little of what unconditional love is like through her life and example. I also found my discernment process was influential in the way I see myself and how I view and relate to others.

My favourite form of relaxation is being with friends and family, often accompanied by food and wine. Walking helps me to think and clear my head – I especially enjoy walking around cities where there is so much to observe.

And dancing! I have taken lessons in the past – and am always up for a good ceilidh!

At the moment my reading mainly consists of the Old Testament

because I have to write an essay on the subject: 'To what extent can the sacrifice of Isaac be defined as an act of faith or an act of obedience'. But for fun I am reading Lionel Shriver's *We Need to Talk about Kevin* and for interest *Kissing Fish – Christianity for people who don't like Christianity* by Roger Wolsey.

I am rarely outwardly angry but being with people who have an agenda and who use others for their own gain ignites anger in me.

I guess I am generally a happy person. I do try to look for the good in people and in things. But there is also joy – which goes beyond happiness and can still be there when life becomes more difficult.

What gives me hope? My faith, my relationship with God, the belief that God is present both in divine judgment and in unconditional love.

I would invite a healthy dose of friends and family to dinner – and Dietrich Bonhoeffer because I love *The Cost of Discipleship* and have read it several times – and Shane Clairborne an American theologian who



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is in the forefront of the new monasticism movement – and Amy Orr-Ewing and her husband, Frog, who are involved in an international apologetics ministry based in Oxford – and Fr Thomas Keating an inspiring teacher of

contemplative prayer - plus Ayn Rand, novelist and philosopher - oh, and Dolly Parton! Forget about dinner, let's just have a party. I'll book the band! See you there!

*Jonathan Livingstone was talking with Sheila Brock*

*"In the Incarnation the whole human race recovers the dignity of the image of God."  
Bonhoeffer 'The Cost of Discipleship'*

## Christmas Botany: the Holly and the Ivy

**H**olly is not very interesting botanically. The genus *Ilex* contains about 400 species, none of which is mentioned in the Bible. And Ivy (4 species of *Hedera*) is little better, although there is one reference to Ivy in the Apocrypha, 2 Maccabeus 6, where the Jews, in captivity, were compelled to attend the procession and feast of Dionysus wearing wreathes of Ivy. The French often use Butcher's Broom (*Ruscus*), another evergreen with red berries, as a Christmas decoration but again there are no biblical references to this plant

But ask the man in the street about these plants and the chances are he will

talk about the familiar carol *The Holly and the Ivy*, or perhaps the less familiar *Sans Day Carol*. So how is it that these two plants have become associated with Christmas? Perhaps the answer lies in the fact that both are evergreen and bear attractive berries in winter. Far from being Christian symbols though records suggest that the Druids used Holly and Ivy for decoration in their midwinter ceremonies. In later times the plants featured in dances where the men sang the praise of Ivy while the women responded by extolling Holly – the conflict was apparently resolved under the mistletoe, with Bacchus, and Dionysus the ultimate victors.

Back to those two familiar carols, both of which have an interesting history. A text of *The Holly and the Ivy* (HI) dates back to broadsheets of the early 18<sup>th</sup> century but the familiar words and music were collected by Cecil Sharp and appeared in the Oxford Book of Carols in 1928. The time signature is 3/4 in contrast to the 4/4 of the *Sans Day Carol* (SD) whose words are rather similar. SD is sometimes known as the Cornish Carol as *sans day* refers to St. Day, a Breton saint widely known in western Cornwall. This carol was collected in the mid-19<sup>th</sup> century when an 85-year old Cornishman sang it to his local priest, reputedly in dialect!



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Carols are, almost by definition, expressions of joy and certainly *HI* and *SD* have joyful melodies.

**W**e are happy to say that evening prayer attendance during the week has gone up, and we are now holding Saturday morning prayer and an evening Vigil Mass. This will therefore enable the church to be open to the public between 8 and 6 on Saturdays.

But that joy is tempered by the botanical allusions to the blood and pain of

Eastertide, the blood red berries and the prickles.

*John Dale*

## Vestry Report

At last AGM, we were unable to accept most of the proposals for our tithing, and after further proposals, it was decided from the balance of our funds to donate £1500 to Arkordia, £750 to Edinburgh Direct Aid, and the remaining £649 to Skatepal.

The Annual Meeting is on 14 December. There are

several positions up for election: People's Warden, Lay Representative and Alternate, and 3 members of the Vestry. Nomination forms now in church, and report and accounts will be available on the website and in church from 6<sup>th</sup> December.

*Kimberley Moore Ede*

## Local Tourist: Bo'ness and Kinneil Railway

**A** short trip on the train to Linlithgow followed by a half hour bus ride can land you at the Bo'ness and Kinneil Railway trains and museum. Supported by the volunteers at the Scottish Railway Preservation Society, you can take a step back in time and check out what these trains and the museum have on offer.



Take a steam train up the track for some lovely views of the countryside and Firth of Forth and even see some disused stations. The journey takes about 50 minutes. Plan your timing right and you may even get to see Thomas the Tank Engine and his friends, or even take a trip with Santa! Then wander across to see the miniature railroad and the stockyard filled with old carriages, engines and work trains and watch all the volunteers working the yard. The museum is full of old passenger carriages that you can see into, and you can

even try your hand at sorting the mail in the old post carriage! Ever wondered how they change the tracks over? There is an area where you can have a go at changing the tracks too! There is history to read and much to see. Stop in the snack bar for a coffee or lunch, have afternoon tea on the train (need to book ahead), then pop into the Four Marys pub in Linlithgow for a pint (or juice...) before hopping on the train home again. What a fantastic day out!

*Kimberley Moore Ede*



## Calendar and Rotas December 2014 to February 2015

	10.30 am High Mass		6.30 pm
Day Observance	Readings	Offertory	Readings and Reader
<b>December 7</b> <b>SECOND</b> <b>SUNDAY OF</b> <b>ADVENT</b>	Isaiah 40.1-11 Psalm 85.1-2,8-13 2 Peter 3.8-15a Mark 1.1-8		Baruch 5.1-9 Luke 3.1-6 <i>Reader</i>
<i>Weekday observances:</i>	<b>Mon 8–The Birth of Mary, Mother of the Lord</b>		
<b>December 14</b> <b>THIRD</b> <b>SUNDAY OF</b> <b>ADVENT</b>	Isaiah 61.1-4,8-11 Psalm 126 1 Thess 5.16-24 John 1.6-8,19-28		Zephaniah 3.14-20 Luke 3.7-18 <i>Reader</i>
<i>Weekday observances:</i>	<b>Wed, Fri, Sat</b> –Ember Days of prayer for the vocation of all God's people		
<b>December 21</b> <b>FOURTH</b> <b>SUNDAY OF</b> <b>ADVENT</b>	2 Samuel 7.1-11.16 Luke 1.47-55 Romans 16.25-27 Luke 1.26-38		<i>Carols</i>
<b>THE NATIVITY</b> <b>OF THE LORD</b>	<b>Weds 24 11.30pm</b> Isaiah 9.2-7 Psalm 96 Titus 2.11-14 Luke 2.1-20		
	<b>Thurs 25 10.30am</b> Isaiah 52.7-10 Psalm 98 Hebrews 1.1-12 John 1.1-14		
<i>Weekday observances:</i>	<b>Fri 26–St Stephen, deacon and martyr; Sat 27–St John, apostle and evangelist</b>		
<b>December 28</b> <b>FIRST SUNDAY</b> <b>OF CHRISTMAS</b>	Isaiah 61.10–62.3 Psalm 148 Galatians 4.4-7 Luke 2.22-40		
<i>Weekday observances:</i>	<b>Mon 29–The Holy Innocents; Tue 30–Josephine Butler, worker among women, 1905; Wed 31–John Wycliffe, priest, 1384</b> <b>Thu 1–THE NAMING OF JESUS; Fri 2–Seraphim of Sarov, monk and teacher, 1833</b>		
<b>2015 January 4</b> <b>THE</b> <b>EPIPHANY OF</b> <b>THE LORD</b>	Isaiah 60.1-6 Psalm 72.1-7,10-14 Ephesians 3.1-12 Matthew 2.1-12		Isaiah 52.7-10 Matthew 12.14-21 <i>Reader</i>
<i>Weekday observances:</i>	<b>Sat 10–William Laud, archbishop of Canterbury, 1645</b>		
<b>January 11</b> <b>THE BAPTISM</b> <b>OF THE LORD</b>	Genesis 1.1-5 Psalm 29 Acts 19.1-7 Mark 1.4-11		Isaiah 40.1-11 John 1.1-7,19-20,29-34 <i>Reader</i>
<i>Weekday observances:</i>	<b>Tue 13–St Kentigern (or Mungo), bishop of Glasgow, c 603</b> <b>Wed 14–Hilary of Poitiers, bishop and teacher, c 367; Sat 17–Anthony of Egypt, abbot, 356</b>		



	10.30 am High Mass		6.30 pm
Day Observance	Readings	Offertory	Readings and Reader
<b>January 18</b> <b>Second Sunday</b> <b>after the</b> <b>Epiphany</b>	1 Samuel 3.1-20 Psalm 139.1-6,13-18 1 Corinthians 6.12-20 John 1.43-51	<i>Reader 1</i>  <i>Reader 2</i>	Isaiah 62.1-5 John 2.1-11  <i>Reader</i>
<i>Weekday observances:</i>	<b>Wed 21</b> –Agnes, <i>martyr, c 304</i> ; <b>Sat 24</b> –Francis de Sales, <i>bishop of Geneva, 1622</i>		
<b>January 25</b> <b>CONVERSION</b> <b>OF ST PAUL</b>	Acts 26.9-23 Psalm 67 Galatians 1.11-24 Matthew 10.16-22	<i>Reader 1</i>  <i>Reader 2</i>	Sirach 39.1-10 Acts 9.1-22  <i>Reader</i>
<i>Weekday observances:</i>	<b>Mon 26</b> –Timothy and Titus, <i>bishops and companions of Paul</i> ; <b>Tue 27</b> –John Chrysostom, <i>bishop and teacher, 407</i> <b>Wed 28</b> –Thomas Aquinas, <i>teacher, 1274</i> ; <b>Fri 30</b> –Charles I, <i>king, 1649</i> <b>Sat 31</b> –Charles Mackenzie <i>of central Africa, bishop, missionary, martyr, 1862</i>		
<b>February 1</b> <b>PRESENTA-</b> <b>TION OF THE</b> <b>LORD (Candlemas)</b>	Malachi 3.1-4 Psalm 84.1-7 Hebrews 2.14-18 Luke 2.22-40	<i>Reader 1</i>  <i>Reader 2</i>	Haggai 2.1-9 1 John 3.1-8  <i>Reader</i>

## CONTACTS

### Clergy

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

Mtr Kate Reynolds 556 7702 curate@osp.org.uk

**Rector's Warden** Jubin Santra rwarden@osp.org.uk

**People's Warden** Lesley Blackmore

pwarden@osp.org.uk

**White Rose** media@osp.org.uk

**Choir** (John Kitchen) music@osp.org.uk

**Children** (Paul Lugton) children@osp.org.uk

**Holy Dusters** (Therese Christie) cleaning@osp.org.uk

### Parish Office

Jean Keltie 556 3332 office@osp.org.uk

**Treasurer** (Nigel Cook) finance@osp.org.uk

**Giving** (Lynne Niven) stewardship@osp.org.uk

**Website** (Jeff Dalton) media@osp.org.uk

**Rotas** (Tim Blackmore) readers@osp.org.uk

**Vestry Clerk** (Kimberley Moore Ede)

vestry@osp.org.uk

**Flowers** Ginger Franklin office@osp.org.uk



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