

# THE WHITE ROSE

The Parish Newsletter of Old Saint Paul's February & March 2014

## Sweet Sacrament Divine



**W**e are embodied beings; we don't just live in our minds and intellects, we live in bodies. We don't just have thoughts, we have feelings. We don't just think, we feel and touch, hear and smell. We don't just imagine (or ignore) other people, we live with the social and political reality of life in community. This is why Archbishop William Temple said that 'Christianity is the most material of all religions,' because it is rooted in physical reality. This is why Christians regard the world, in the end, as sacramental, and why we celebrate Sacraments in our worship.

Christian talk about sacraments starts with Jesus himself as the original Sacrament of God. He is, for Christians, the 'Word made

flesh', who made God known and present in a way that we could see and touch. In the same way, in the Sacraments we believe that the incarnate and risen Lord continues to meet us on our own ground in ways we can see and touch.

Of course, our experience of God is not confined to the official Sacraments of the Church. All sorts of physical realities convey God's presence and love and hence are in that sense 'sacramental'. Some of these include: the beauty and order of the world; human friendships and families; generosity and self-giving. They also can include signs like the lighting of a candle, or the giving of ashes as on Ash Wednesday, the beginning of Lent.

These could all be described as sacraments with a small 's.' In

the fifth century S. Augustine listed over three hundred such sacraments, and wrote that anything could be a sacrament because all of creation was a reflection of God.

But if all of creation is potentially sacramental then why does the Church speak of only seven official Sacraments, that is Sacraments with a capital 'S'? The development of this was very gradual in the history of the Church, but the seven Sacraments are all consciously linked to the understanding of life that Jesus gave us: that all of life is sacred; that God is present to us in our everyday lives; that forgiveness is at the heart of what it means to follow him; that eating together is

*Continued on page 2*

# A six day visit to Israel

It was an offer I couldn't refuse! My eldest son – with the encouragement of my daughter-in-law – carved out a few days holiday and proposed that he and I should visit Israel. This had been suggested once before – he thought it quite strange that I had never been. Now was my chance to find out if this place, which had been part of my vocabulary since childhood, bore any resemblance to the Israel of my imagination.

Well, in many ways it did. The warm, sepia-coloured stone of Jerusalem, soft in the sunlight; the bustling streets with stalls selling everything from icons to bath cleaner; the aridity of the Judean desert (with the occasional camel); the blue Galilean hills reflected in the placid waters of the Lake – all were as I expected.

What I did not expect (despite having been warned) was that the Old City of Jerusalem would be so relentlessly hilly, an intricate

maze of stepped wynds and closes which rarely seemed to emerge into the open. The Via Dolorosa was not, as I had envisaged it, straight and narrow but steep and turning. Only the buildings of the City viewed from the top of the Austrian Hospice (happily there was a lift!) fitted my Christmas card expectations of a 'little town' with rounded roofs huddled together, the connecting streets quite invisible, broken only by the mosques, the churches and the inevitable TV aerials. A breath-



taking view – while I recovered my breath!

And the many languages and variety of dress was even greater than I had anticipated. The most conspicuous of the men wore the black brimmed hats, cut-off trousers, white shirts, and other religious symbols belonging to orthodox Jews but they were still prepared to push the baby buggy – a somewhat incongruous sight. And I could appreciate that for elderly women the shapeless 'onesie' had a great deal to commend it with attention drawn to the attractive neckwear and away from the absence of a waist!

In a few days we covered a lot of ground from the obligatory Church of the Holy Sepulchre and the Western Wall, the Mount of Olives and the Garden of Gethsemane in Jerusalem, to Masada, the Dead Sea and Qumran and then north to Tiberias and Galilee to the Church of the Mount of the

a sacred experience; that God does not send us physical suffering but wishes to heal us; that his death and resurrection give us the key to human living.

There are seven because the Church gradually recognised seven moments in human life that represent our humanity. They are not the only moments in our lives in which God is present, they stand for many other moments as well. They are: Baptism - birth/re-birth and grace; Eucharist - meals/community; Reconciliation - forgiveness and starting again; Confirmation - maturity and

commitment; Marriage - giving and receiving love in faithful relationship; Holy Orders - laying down one's life in committed service for God and other people; Healing – limitation and trust.

On the Sundays of Lent this year we will be invited to learn a little more about the seven Sacraments, and to reflect a little on what they could mean for us living in 21st century Scotland.

*Fr Ian*

Front page image: detail from Rogier van der Weyden's Seven Sacraments Altarpiece

## *Lent Sermon Series*

### **Sunday 9 March, Lent 1**

Baptism and Confirmation

### **Sunday 16 March, Lent 2**

Matrimony and Relationships

### **Sunday 23 March, Lent 3**

Holy Orders and Service

### **Sunday 30 March, Lent 4**

Healing and Hope

### **Sunday 6 April, Lent 5**

Reconciliation and Forgiveness

### **Thursday 17 April, Maundy**

#### **Thursday**

The Eucharist and Communion



Beatitudes and Capernaum, then on to the extensive Roman ruins at Bet She'an and finally to the equally-extensive remains of the Crusader castle at Akko. Of course, we really only scratched the surface, but my mental images have been recalibrated and when I think of Galilee it will be of a place that I have seen with my own eyes.

And at last, after all the years of hearing about Jenin, supporting the Centre through OSP's Overseas Fund and getting to know Yousef, I managed to go there. We were shown round the Centre, the Old Town of Jenin for which Yousef has great plans and the lovely little Burquin church dating from about the 4th century and built to commemorate the place where Jesus was said to have healed the ten lepers. We had supper with Yousef and his family and throughout the day learned more and more about the trials of living, as they do, under constant pressure and constraint. It is a frustrating and seemingly intractable situation.

The following day we visited Yad Vashem, the museum of the Holocaust in Jerusalem. The display, so well put together from photographs, film, objects and interviews with survivors is intensely moving. The structure of the building is such that it leads to a large open window at the end with a view over the City. Oh Jerusalem, Jerusalem... How can one not weep for the barbarity and cruelty of human beings and the suffering of the Jewish people? The irony is that, in this exhibition, the despairing questions are on record – why do the Allies not bomb Auschwitz? Why do they pretend that they do not know what is going on? And the day before in Jenin there was the same question – why does the outside world pretend that it does not know what is going on here? The Nazis perpetrated

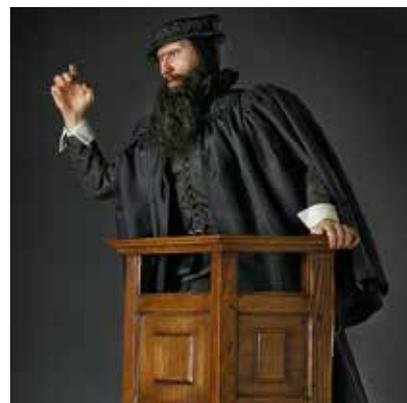
slaughter on a huge scale; to those living in a place like Jenin it seems that the Israelis are carrying out slow strangulation through the forcible acquisition of land and the deprivation of liberties.

Driving around Israel made me aware of how small it was, how often it had been invaded and occupied in the past and how in the present it was littering the land with extensive, ugly buildings to accommodate the continuous stream of settlers. The roads are excellent despite the height on the one hand and the dip to below sea level on the other. Visiting places like the Holy Sepulchre, are thought provoking and, for many, a powerful experience. Gethsemane and Galilee were very special but I didn't feel that I was, as the slogan on many T-shirts proclaimed, 'walking in the footsteps of Jesus'. What came to mind again and again were the words 'He is not here' and the challenge 'why look for me among the dead?' If the living Christ is anywhere in the year 2014, it is with the tears and frustrations of the Palestinians and with the Israelis who, blinded by bitter memories, assert their right to every inch of this debatable land, whatever the cost.

*Sheila Brock*



## The Scottish Reformation was not Protestant



Fr Stephen Holmes will be giving a lecture on the subject 'The Scottish Reformation was not Protestant' in the Martin Hall at New College on the Mound at 2.30pm on Wednesday 26 February. It is organised by the Scottish Church History Society and all are welcome. Rooted in his doctoral work and relevant to current debates about Scottish identity, it will argue for a new understanding of this foundational period of Scottish History.

opposite page: Damascus Gate  
below: ruins of a synagogue at Capernaum

# Contempt? Guilt? Indifference?

## What crosses your mind when you see a beggar?

In the normal daze of post-Christmas and New Year confusion about days and dates I arrived in Jane Street at noon on 4th January 2014. Eventually, Jean and I found the Van. We were welcomed by Lorna and Mary, the other two volunteers, who reassured us that everything was ready. Time to go. Silent prayer. 'Lord, You are in charge. Let this be alright. Please.' Lorna, navigator, in front next to Jean driving. I was allocated to Mary as her apprentice in the back. We discovered we had quite a few acquaintances in common through church and Edinburgh City Mission connections. It's odd sitting there in the back because you have no idea where you are until you have arrived.

First stop: Waverley Bridge. Lorna and Jean found customers for food parcels and a hot drink. Mary had competently prepared food bags. 'Tea, milk, three sugars; coffee, no milk, two sugars. Male,

British.'

We handed drinks and bags out through the window to Lorna and Jean, or any customers. One of the regulars came back saying he didn't need the fruit but could he have more snacks. Mary had a chat with him and gave him more biscuits.



Navigator and driver climbed in again and we moved on. This set the pattern for the various stops. We logged nationality and gender of the clients. On Leith Walk on the return to Jane Street people came to the van. 'I'm starving. Everything was closed. This is the first food I've eaten for two days.' 'No, I dinnae stay in the overnight shelter. Something happened last time and I'm no going back.' Mary with humour, advice, concern, kind

firmness. Always a 'God bless'. She had been homeless for four years herself, went to Bethany, found her life again and now volunteers on the van, Night Shelter and with Street Work. 'We're all God's children, all souls together.'

On my second 'turn' my job was finding customers. The privilege of meeting, suspicion changing to warm smiles on a miserably damp day was such a blessing. All those names. All those people. All those souls.

I knew that homelessness is only three wage packets away from most of us. In such a rich society how can this happen today, here in Edinburgh? Overwhelmed by the enormous problem I can do only this little bit. Why not try volunteering yourself? You'll find it a real blessing as well as fun. It may change your life – it certainly is mine.

*Therese Christie*

## OSP Volunteer Fair

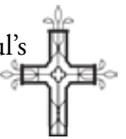
It is nearly Lent, so what are you 'giving up' .... alcohol? coffee? chocolate? This year, at Old St Pauls we would like to suggest that Lent should not just be a time to 'give something up' but should also be a time to 'take something up'.

On Sunday 2nd March, after 10.30am Mass we are holding a Volunteers event in the Hall to give you the opportunity to talk to some of the people at OSP who already 'give up' some of their time to help with some of those tasks which ensure that OSP runs so smoothly (albeit with the odd hiccup !!)

- Do you know the difference between the Serving and Sacristy teams ?
- Do you admire the flowers and enjoy Parish Lunches?
- Do you possibly, and unintentionally, take it for granted that someone will hand you a hymn book before Mass (with a smile, of course), read the lessons, collect the offerings and then offer you a cup of coffee (or wine, on special occasions) afterwards?

On 2nd March come and chat and find out who we are, what we do, why we do it, when we do it and what it means in terms of skills, time and commitment. Come and ask questions, meet new people and this Lent take the opportunity to take something up....try it...for 40 days...or more.

*Lesley Blackmore*



## Pastoral Visiting

In his first letter to the Corinthians, Paul speaks of the importance of all the members of the body of Christ and the different yet complementary ministries to which we are called. At Old St Paul's quite a variety of ministries are exercised behind the scenes by members of the congregation. Pastoral visiting is one of them.

People tend to think that pastoral visiting is the exclusive domain of the clergy, and while it is certainly a significant part of what the clergy team does, at Old St Paul's, much of the pastoral care is given by the congregation. Perhaps you might not necessarily call it by that name, but spending time with someone who is bereaved, ill or lonely speaks powerfully of Christ's presence and love in the midst of our struggles. It is an integral part of what it means to be members of Christ's body, to share in one another's suffering and joy.

While a large part of the pastoral visiting is done informally by members of the congregation, there is also a small team of visitors who have received some formal training in pastoral care and who

regularly visit people who are sick or housebound. Within this team are also lay ministers who take the Reserved Sacrament to those who for various reasons cannot make it to Mass. The lay ministers serve as subdeacons at the altar, assisting in the administration of Communion, and so their liturgical role is symbolic of their pastoral role - and indeed, symbolic of the pastoral ministry of all of us.

I have been surprised to discover how few people know about the work of the pastoral visiting team. And so I'd like to remind you of this important, yet often forgotten about ministry which takes place quietly beyond the walls of the church.

Perhaps you have noticed that someone hasn't been in church much recently. You may know of someone who is ill or going into hospital. Or maybe you think someone would benefit from more regular contact and companionship from another member of OSP. Perhaps you yourself would like an opportunity to talk about something which is concerning you. Please do get in touch with me or Fr Ian and we can arrange a visit.

*Mtr Kate*

## Fr Stephen says Goodbye



I will be licensed as Associate Rector of St John's, Princes Street by Bishop John at a Sung Eucharist on Thursday 27th February at 7.30pm. I thank Fr Ian, Mtr Kate and everyone at OSP for two very enjoyable years as a priest here, ask you prayers for my new ministry and invite you to come along and be with us at St John's on the 27th.

*Fr Stephen Holmes*

## Lent at OSP

Lent is the forty days and six Sundays before Easter Day, a time for self examination and penitence, a time for deeper reflection to discover and remove the self-made barriers that keep us from God. It is a time to concentrate on fundamental values and priorities, and not a time for self punishment.

Throughout Lent, the liturgy takes on a simpler tone. The 'Kyrie eleison' (Lord have mercy) is sung

instead of the Gloria. The word 'Alleluia' is not used in the words of the liturgy or hymns. The organ is used sparingly. There are no flowers for decoration. The colour of the vestments and hangings is purple, to reflect the spirit of penitence and renewal. At Easter all these things will be used again in the liturgy, and the colour will be joyful white and gold.

The sermons at High Mass at 10.30am will focus on each of the Sacraments. The liturgy will be shorter to allow time afterwards for

those who would like to join in a discussion based on the sermon, ending by 12.45pm.

### *Also on Sundays*

8am Mass

10.10am Morning Prayer

6.30pm Evensong & Benediction

### *Weekday Masses during Lent*

Monday: Mass 12.20pm

Tuesday: Mass 8am

Wednesday: Mass 6.30pm

Thursday: Mass 8am

Friday: Mass 12.20pm

# What sort of society do we want Scotland to be?

Twice in my lifetime I have felt the exhilaration and bliss (as Wordsworth called it) of historic change catch me up in its movement and give me hope for the future. Seamus Heaney describes the experience thus:

History says, Don't hope  
on this side of the grave.  
But then, once in a lifetime  
the longed for tidal wave  
of justice can rise up,  
and hope and history rhyme.

So hope for a great sea-change  
on the far side of revenge.  
Believe that a further shore  
is reachable from here.  
Believe in miracles  
and cures and healing wells.

-The Cure at Troy

From time to time these days, I am overcome by the same kind of excitement and anticipation as I felt at the end of the '60s with the cultural revolutions which swept Europe, or in the early '90s working in the Churches' office in Brussels after the collapse of Communism and the reunification of Europe. Preparing for the Referendum is that sort of historical moment: perhaps even more so, since it is not the consequence of revolution or conflict but of a peaceful political process. The debate is not an ethnic debate, but a civic one about social justice.

The Referendum raises the question, What is the Common Good? What sort of society do we want Scotland to be? And what constitutional settlement would most likely facilitate it? Framed in this way, Will Storrar has called



it 'one of the most rare events in the whole of human history... We have reason to be hopeful about the future of Scotland whatever happens on September 18th'. And he borrowed the church historian Peter Matheson's comment on the Imagination of the Reformation, that it was 'the choreography for a new dance'.

Professor Will Storrar of Princeton was speaking at the annual Scottish Church Theology Society conference in Crieff this week, along with the Scottish historian Ted Cowan, practical theologian Doug Gay, and others - Mario Conti, Alison Elliot, Alex Salmond and Donald Smith.

Fleshing out the discussion about the Common Weal with the question, 'What is a Christian vision of a good society?', Doug Gay introduced Seven Civic Virtues and Public Goods for Scotland: Humility, Peace, Equity, Hospitality, Mutuality, Democracy and Sustainability. 'What kind of nationalism can Christians support?' he asked, and quoting St Augustine, 'What do you love? Is your love for your country a good love?' Like Will Storrar, he underlined the key role of the congregation in this debate.

So I would like to encourage members of Old St Paul's to join in reflecting about the challenge that

faces us as Christians and citizens on 18th September. I understand from Ian and Kate that a future issue of The White Rose will be dedicated to contributions on the subject, and that there will be a discussion about the Referendum on Sunday June 15th.

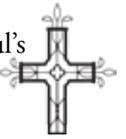
Our neighbour, Donald Smith's new book, Freedom and Faith - A Question of Scottish Identity, is an excellent read to set the scene. And here are a few websites:

Better Together: [bettertogether.net](http://bettertogether.net)  
Caledonia Dreaming: [bellacaledonia.org.uk](http://bellacaledonia.org.uk)  
Scottish Review: [scottishreview.net](http://scottishreview.net)  
Yes Scotland: [yesscotland.net](http://yesscotland.net)

*Alastair Hulbert*

On 15th June after High Mass, there will be an opportunity for members of Old St Paul's to discuss the Independence Referendum.

All are welcome to attend, and you are invited to bring a passage from the Bible which has helped shape your views about the debate and the issues it is raising.



# Local Tourist: Royal Yacht Britannia



Berthed off Ocean Terminal shopping centre in the Port of Leith is the stunning Royal Yacht Britannia, the formal royal yacht of Queen Elizabeth II. The yacht was built by the Clyde shipbuilders Messrs John Brown & Co to her Majesty's specifications, who was quite adamant it not be too overstated. It was launched in April 1953 and was decommissioned in December 1997 with no replacements planned. The British government had planned for it to serve as the Queen's refuge in the event of nuclear war, sailing in Scottish sea lochs to avoid radar detection.

Britannia sailed on her maiden voyage on 14 April 1954 and in her career played host to the Queen, other members of the royal family, and various dignitaries on 696 foreign visits and 272 visits in British waters. In this time Britannia steamed 1,087,623 nautical miles (2,014,278 km). The ship also evacuated over 1,000 refugees from the civil war in Aden in 1986 and was designed to be set up as a hospital ship

during the war however was never used as such.

Entrance to the display is found on the second floor of Ocean Terminal and starts with a history of royal ships and the fascinating history of the Britannia. An audio guide takes you on the tour of the rest of the ship, starting on the bridge. Pictures of the Royal Family on the yacht can be found throughout the ship. The audio handset tour covers Britannia's five main decks. After the Bridge, you can explore the State Apartments (including the royal bedrooms), sun lounge, Crew's Quarters and finish at the gleaming Engine Room. From here you can also visit the Royal Sailing Exhibition and learn about the Royal Racing Yacht Bloodhound which is still used for racing in Oban during the summer months. Other treasures on board are a retired Rolls-Royce Phantom V state car, owned by the royal family in the 1960s and on display in the purpose-built garage aboard Britannia, several boats which had been used as runarounds, and the sweet which

is still in use making and selling lovely Britannia fudge. Should you feel peckish, you can even finish off your trip with a trip to the Royal Deck Tea Room which was opened in 2009.

The tour is open year-round (except Christmas and New Year's) and I found it a bit expensive but Tesco vouchers can be used, and paying for one entrance fee allows you to apply for a free year-long pass so you can visit as often as you like. All decks are wheelchair accessible as is the tea room (however not for electric wheelchairs). Most of the tour is inside or covered so it makes a great trip in any kind of weather. I really enjoyed my tour and am eagerly awaiting the arrival of my annual pass so I can go back and revel in a cuppa and some royal fudge... yum!

*Kimberley Moore Ede*

# Old Saint Paul's Tithing Projects

*Every year, OSP commits an agreed proportion of its resources to a community group or charitable organisation. Edinburgh Nightline and Crisis Skylight are two of the organisations it has chosen to support in 2014.*

## Edinburgh Nightline

*Often, at every dawn, I alone must lament my sorrows. There is now no one living to whom I might dare to reveal clearly my heart. I know too truly that it is a noble custom that a man should bind fast his breast should hold fast his thoughts, think as he will.*

- The Wanderer (trans. Treharne),  
Old English, 10th century (?).

Edinburgh Nightline was founded in 1973 and has been in continuous existence ever since. Modelled on the Samaritans, its purpose is to provide a space in which students in Edinburgh can discuss whatever is on their mind without being judged or advised to respond to their situation in a particular way. However, the volunteer can give information or recommend other services if

specifically requested to do so by the caller and a large database of resources is maintained for this purpose. Calls are received between 8am and 8pm every night of Edinburgh University term by phone or by online instant messenger. Anonymity and confidentiality are guaranteed

Nightline serves all Higher and Further Education Institutions in the Edinburgh area. It is staffed and administered entirely by student volunteers from these institutions, on the basis that callers may feel more comfortable confiding openly with a fellow student. New volunteers are trained and mentored in an extended induction process and various forms of support are available to all volunteers thereafter.

Calls to Nightline have been steadily increasing in recent years: 866 calls were received during the academic year 2011–2012 and 904 in 2012–2013 (to 24/5/13). The increase looks set to continue in 2013–2014, with 565 calls already received between 24/5/13 and 7/11/13. This is in line with the findings of recent studies showing worsening problems with mental health among students in Scotland at a time of cuts to counselling and welfare services in universities and colleges (for example, see the NUS Scotland report, *Breaking the Silence* (2011)).

The much-appreciated donation by Old St Paul's from the Tithing Fund will be used to publicise Nightline outwith the University of Edinburgh. Currently, Edinburgh Nightline's only source of funding is a grant from Edinburgh University Students' Association which can only be spent on overheads or on publicity within the University of Edinburgh. With OSP's donation, many more students can be made aware of Nightline as a source of support during what is evidently a difficult period for many. Negotiations are underway to establish sustainable funding arrangements with other universities and colleges in Edinburgh and the increased profile and presence facilitated by this donation will provide a firm foundation for subsequent arrangements.

Edinburgh Nightline:  
<http://nl.eusa.ed.ac.uk/>

Edinburgh Nightline is a member of the Nightline Association:  
<http://www.nightline.ac.uk/>

Breaking the Silence:  
<http://www.nus.org.uk/Documents/NUS%20Scotland/Breaking%20The%20Silence.pdf>

*Eysteir Thanisch*





## Crisis Skylight

One of the tithing projects adopted by the AGM in December is a cinema club for people who are homeless. OSP was approached by an Edinburgh organisation, Crisis Skylight, who were looking for premises to run such a project in partnership with a national organisation, Open Cinema. This is how Open Cinema describe what they are doing:

'People suffering from homelessness and deprivation urgently need the benefits of culture as well as advice and food. Entertainment and culture or another kind of nourishment have been proven by research to contribute to the mental health and well-being of socially excluded people ... Open cinema offers an attractive and safe alternative to the streets and the regularity of the service is itself an important source of stability for those often without any other form of routine. Since 2005 open cinema has seen more than 3000 admissions through its doors.'

Crisis Skylight and Open

Cinema want to establish a film club meeting once a week, free of charge, from February 2014. In addition to showing the films, there will be low-cost refreshments and opportunity to discuss the film in a warm and safe environment. Crisis's team of staff and volunteers, led by George Williamson, are experienced in film presentation



and working with homeless and excluded individuals in Edinburgh, and George has experience of establishing similar cinema projects across the city.

I am very glad that the congregation of OSP has decided to support this project by offering the church hall for use, free of charge, and to cover the costs of heating etc ourselves, and that we can help people who are often excluded to enjoy something that most of us take for granted.

*Fr Ian*

## Farewell, Fr Stephen Welcome, Fr Colin

On Sunday 26 January we said thank you and farewell to Fr Stephen Holmes, who is leaving S. Margaret's, Easter Road on Sunday 9 February, to become Associate Rector of S. John's, Princes Street. Fr Stephen's licensing there will be on Thursday 27 February at 7.30pm, and everyone is welcome.

Fr Stephen will be much missed at S. Margaret's, but I am delighted that he will be succeeded there and in the OSP team by Fr Colin Reed. Fr Colin has wide experience as a priest, having served as a distinguished Chaplain of Edinburgh Prison, and before that as a parish priest in the Edinburgh and Glasgow dioceses. Fr Colin begins his ministry at S. Margaret's on 9 February, but his Licensing there will be on Sunday 30 March, and, again, everyone is welcome.

## Vestry Report

Vestry would like to welcome new members Victoria Stock (Lay Representative), Guy Johnson (Alternate Lay Rep), Jubin Santra (Rector's Warden), Eleanor Smith (vestry member) and Mark Gibson (vestry member). Many thanks to all outgoing members for their dedication and hard work.

We would also like to thank Fr Stephen Holmes for all his contributions to OSP and to St

Margaret's church and congratulate him in his new role at St John's church, Princes Street. Fr Stephen will be sorely missed. Welcome to Fr Colin Reed, the previous chaplain for Edinburgh Prison, who will be taking over Fr Stephen's role.

We collected £218.90 in open givings at the Advent carol service, and this has been donated to War Child UK Children of Syria as it will be matched by the UK government. For the tithing project, vestry has agreed to give

£500 per year for two years to Edinburgh Nightline. We are accepting further proposals as set about with updated criteria.

Due to some recent security issues, it was decided to keep the church locked at all times between services while we investigate other options. We apologise for this inconvenience, however it was deemed necessary in the short term.

# A coffee with ... ... Jean Keltie



I was born in Edinburgh but much of my early life was lived in Nairobi where my father was minister of St Andrews Church. After about 10 years in East Africa we – father, mother, two sisters and brother – came back to Scotland and I spent two (horrible!) years at school in Aberdeen.

I arrived at Edinburgh University intent on a degree in Music but a friend who had just finished at New College showed me around and I loved it - so much so that I changed course and embarked on the recently combined Arts/Divinity degree. I spent the five years with my nose in a book – enthralled. I had no interest in being ordained but neither did I know what I wanted to do.

Chaim Potak's books and novels like Daniel Deronda had made me keen to go to Israel and, as it

turned out, the Church of Scotland Tabetha school in Jaffa needed a teacher so off I went on the first of many trips to the country. The school attracted a mix of international and local pupils, the curriculum was flexible (you more or less taught what you wanted!); I also started a school choir and enjoyed a good social life, with trips to Jerusalem always a highlight of any excursion. Though I lived in Tel Aviv, I made friends with a couple of Palestinian families in Jaffa, so that my contacts tended to be Arab rather than Jewish which certainly broadened my understanding of the place.

After a bout of illness, I returned to the UK where for 6 months I worked in Dundee for DC Thomson on the Annabel magazine, checking short stories and the standard of English. I left before they had time to put me in

charge of horoscopes!

An importunate letter to the Head of St Leonards School resulted in my teaching Biblical Studies there (to O and A level which was great), and living in a fisherman's cottage in St Andrews. My sister Kirsty had gone to Jerusalem to research her PhD, and on one of my visits back there, I met the Head of the Anglican school in Jerusalem who offered me a job. So, after five years in Fife, I handed in my notice and set off for Israel once again.

It was at this school that I met and married Bruce who had come from America to teach music. In 1985 we decided to come back to Edinburgh where Charlie and Jack were born. I started working part-time in the Theatre School, Stockbridge, as an accompanist which I loved (and still do) but eventually I decided to train as a teacher (having been practising for years!) and found a job at Cargilfield from which I have only recently retired.

I came to Old St Paul's because my sister, Kirsty had been several times and when she was in St Columba's Hospice she asked me to find one of the clergy to bring her communion. After she died Jonathan Mason came to see me and – as so many others have done – I came to the church and sat there in a daze, grateful for the friendly greeting but also for being left alone.

There are three people that have greatly influenced me. From my father, I learned that the most



fundamental thing in life is the totally reliable and personal love of God. My father was also a hugely sociable person with a great sense of humour for whom the enjoyment of other people's company was one of the main points of existence – and I agree. C S Lewis has also influenced me - his intellectual rigour and lack of sentimentality combined with an astounding imagination have been a continuing inspiration. And Professor Tom Torrance, whose teaching of what used to be called Christian Dogmatics was unforgettable. From him I learned that the only way to find out about anything or anyone – including God – is to adopt a standpoint of open enquiry, allowing the reality you are investigating to show you the appropriate questions to ask. The word 'appropriate' is the key to knowing anything or anyone truly.

Reading is my chief relaxation, especially history and historical

fiction. And of course I like eating and talking with friends. At the moment I am reading Rubicon by Tom Holland, about the Roman Republic, and enjoying one of Alexander McCall Smith's books about Edinburgh sleuth Isobel Dalhousie.

Reluctance to apologise makes me angry – and competitiveness in conversation.

What makes me happy? I find this difficult to say. Happiness seems to come and go in a rather random way for me.

I feel hopeful when I consider the various changes of mind and direction of my life. It's a relief to remember that I am feeling my way through this mysterious existence, rather than knowing it all. It makes me think that perhaps in five years time I will be doing something which I wouldn't dream of now!

Instead of entertaining people to dinner, I would like to go as

a guest to two places. The first is the Altenburg, Franz Liszt's home in Weimar, which was always humming with writers and artists, thinkers and musicians; and the second is to the Sunday afternoon get-togethers in the home of Felix and Fanny Mendelsohn in Berlin when they were putting on plays in their garden. Both these composers were so sociable, interesting and fun to be around – and besides I love their music!

*Jean Keltie was talking to Sheila Brock*

### Next Issue Deadline

The deadline for the April & May issue of the White Rose is **Monday 24th March**. Please email contributions to [media@osp.org.uk](mailto:media@osp.org.uk).

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**2 February PRESENTATION OF THE LORD (Candlemas)**

*High Mass*

Malachi 3.1-4; Psalm 84.1-7; Hebrews 2.14-18; Luke 2.22-40

*Evensong*

Haggai 2.1-9; I John 3.1-8

*Weekday Observances*

Mon 3–Saints and Martyrs of Europe; Thu 6–Paul Miki, priest, and Martyrs of Japan, 1597

**9 February 5th SUNDAY AFTER EPIPHANY**

*High Mass*

Isaiah 58.1-12; Psalm 112.1-10; I Corinthians 2.1-16; Matthew 5.13-20

*Evensong*

Isaiah 40.21-31; Mark 1.29-39

*Weekday Observances*

Mon 10–Scholastica, religious, 543; Fri 14–Cyril, monk, 869, and Methodius, bishop, 885, ‘Apostles of the Slavs’  
Sat 15–Thomas Bray, priest and missionary 1730

**16 February 6th SUNDAY AFTER EPIPHANY**

*High Mass*

Deuteronomy 30.15-20; Psalm 119.1-8; I Corinthians 3.1-9; Matthew 5.21-37

*Evensong*

2 Kings 5.1-14; Mark 1.40-45

*Weekday Observances*

Mon 17–Finan of Lindisfarne, bishop, 661; Tue 18–Colman of Lindisfarne, bishop, 676; Wed 19–Martin Luther, reformer, 1545

**23 February 7th SUNDAY AFTER EPIPHANY**

*High Mass*

Leviticus 19.1-2,9-18; Psalm 119.33-40; I Cor 3.10-11,16-25; Matthew 5.38-48

*Evensong*

Isaiah 43.18-25; Mark 2.1-12

*Weekday Observances*

Sat 1–David, bishop and patron of Wales, c 544

**2 March SUNDAY NEXT BEFORE LENT**

*High Mass*

Exodus 24.12-18; Psalm 2; 2 Peter 1.16-21; Mark 17.1-9

*Evensong*

Sirach 48.1-11; Luke 9.18-27

*Weekday Observances*

Mon 3–John and Charles Wesley, priests and evangelists, 1791, 1788; Tue 4–Adrian of May Island, abbot, and Companions, martyrs, 885

**5 March ASH WEDNESDAY**

*8.00am Mass with the Giving of Ashes*

*1.10pm Mass with the Giving of Ashes (Edinburgh University Chaplaincy, Bristo Square)*

*7.30pm High Mass with the Giving of Ashes*

Joel 2.1-2,12-17; Psalm 51.1-17; 2 Corinthians 5.20b–6.10; Matthew 6.1-6,16-21

*Weekday Observances*

Thu 6–Baldred, bishop, 608; Fri 7–Perpetua and her Companions, martyrs, 203; Sat 8–Duthac, bishop in Ross, 1068

**9 March 1st SUNDAY OF LENT**

*High Mass*

Genesis 2.15-17; 3.1-7; Psalm 32; Romans 5.12-19; Matthew 4.1-11

*Evensong*

Genesis 9.8-17; John 12.44-50

*Weekday Observances*

Wed 10–Kessog, bishop in the Trossachs, c 700; Wed, Fri, Sat–Ember Days of prayer for the vocation of all God’s people

**16 March 2nd SUNDAY OF LENT**

*High Mass*

Genesis 12.1-4a; Psalm 121; Romans 4.1-5,13-17; John 3.1-17

*Evensong*

Genesis 17.1-9; Mark 8.31-38

*Weekday Observances*

Mon 17–Patrick, bishop and patron of Ireland, 461; Tue 18–Cyril of Jerusalem, bishop and teacher, 386; Wed 19–Joseph of Nazareth; Thu 20–Cuthbert, bishop, 687; Fri 21–Thomas Cranmer, bishop, 1556; Sat 22–Thomas Ken, bishop, 1711

**23 March 3rd SUNDAY OF LENT**

*High Mass*

Exodus 17.1-7; Psalm 95; Romans 5.1-11; John 4.5-42

*Evensong*

Exodus 20.1-11; John 2.13-33

*Weekday Observances*

Mon 24–Paul Coururier, priest, 1953; Tue 25–The Annunciation of the Lord; Fri 28–Patrick Forbes, bishop, 1635, and the Aberdeen Doctors; Sat 29–John Keble, priest, 1866

**30 March 4th SUNDAY OF LENT**

*High Mass*

I Samuel 16.1-3; Psalm 23; Ephesians 5.8-14; John 9.1-41

*Evensong*

Numbers 21.4-9; John 3.14-21

*Weekday Observances*

Tue 1–Gilbert of Caithness, bishop, 1245



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