

# THE WHITE ROSE

*The Parish Newsletter of Old Saint Paul's February-March 2015*

## Clarity and Commitment

The ordination of the Right Revd Libby Lane at the end of January, the first woman to be ordained bishop in the Church of England, was a historic and long-awaited moment. For me, it has been a cause for great rejoicing, as an Anglo-Catholic supporter of the ordination of women, and as someone who was brought up and confirmed in the Diocese where Bishop Libby serves. May God bless her ministry as Bishop of Stockport.

Despite the rejoicing, something seems wrong when this historic ordination was followed, within weeks, by the ordination of two other bishops, who each represent opponents of women's ministry in the Church of England.

If you listen to reports of these events, you will hear words like 'taint' and 'headship', meaning that those who ordained a woman as bishop would not be allowed to ordain the other bishops, either so that traditionalists could keep their line of succession 'pure', or so that others could maintain that the Bible does not allow women to have authority over men.

Listening to all this, I remember that in the 16th century the latter was one of John Knox's problems with Mary Queen of Scots. This was not making good

sense of scripture even in the 16th century, but using it to keep women out of leadership today, is nothing short of an abuse of the Bible in the name of misogyny. I also remember that Jesus spent a great deal of his ministry ignoring his culture's ideas about 'taint' and purity of doctrine, and regularly touched, healed and empowered gentiles, lepers and women. I feel dismayed that notions which Jesus so clearly rejected are being used to justify the institutional rejection of women's ministry in part of the Anglican Communion today.



In my dismay, I was grateful for the comment written by Hugo Romero, a member of OSP: "I feel the wonder of having a woman consecrated bishop for the first time in York Minster, is so clearly an intervention of God's grace in human history, a true event which creates a new

order. Of course, those who act out of fear will still cause us so much sadness (no matter if they are Islamist or Christian fundamentalists) but when you see so clearly - in such a sacramental way - the true event happening, the breath of the Spirit, fear and reaction become something so small ..."

I ask myself why the Church allows this sort of thing to happen, why we go on giving the impression of 'one step forward, two steps back,' and why it feels like a lack of clarity and commitment in the Church. When we are making decisions about change, there is a need for discernment, listening respectfully to those who cannot yet accept change. But once it is clear where the mind of the Church is moving, and especially once a decision is made, there needs to be, simply, clarity and commitment to the future. Fr Andrew reminded me of what the Vatican II theologian Henri de Lubac wrote, "We fool ourselves if we think that by denying the progress of our time we secure the inheritance of the past."

In the Scottish Episcopal Church, where women have been able to be bishops since 1999 though none has yet been elected, clarity and commitment to the ministry of women has

been one of the greatest gifts for our church. But there are other changes that could end up leading us along the 'one step forward, two steps back' pathway. Equal Marriage is one

such issue. I hope very much indeed that, in the light of Scotland's Equal Marriage Act, we can give the same affirmation and welcome we give to women in ministry, to lesbian and gay

couples who seek to marry in our church, and that we will do this unequivocally, with clarity and commitment.

*Fr Ian*

## The Holy Season of Lent



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.

Many people choose to mark the season of Lent by giving up some things and taking on others. Both serve to mark the season as a time of preparation. This is also why people try to engage more intentionally in study and learning about the faith. For those who can, Ash Wednesday and Good Friday, and Fridays throughout Lent, may be appropriate days of fasting (eating and drinking more sparingly). Lent is also an appropriate time for the Sacrament of Confession.

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.

### Ash Wednesday 18 February

7.30pm High Mass  
*with the Giving of Ashes*

Mass also 8am  
& 1.10pm  
*at the University Chaplaincy, Bristo Sq.*



### Sundays of Lent- High Mass

High Mass at 10.30am is slightly shortened (approx. 70 minutes) to allow time afterwards for those who would like to join in group discussion based on the sermon, ending by 12.45pm.

#### **'Lord, teach us to pray'**

*- a series on the Lord's Prayer*

#### **Sunday 22 February, Lent 1**

*Our Father, who art in heaven*

#### **Sunday 1 March, Lent 2**

*Thy kingdom come, thy will be done*

#### **Sunday 8 March, Lent 3**

*Give us this day our daily bread*

#### **Sunday 15 March, Lent 4**

*Forgive us our trespasses as we forgive*

#### **Sunday 22 March, Lent 5**

*Lead us not into temptation but deliver us from evil*

#### **Palm Sunday, 29 March**

*For thine is the kingdom, the power and the glory*

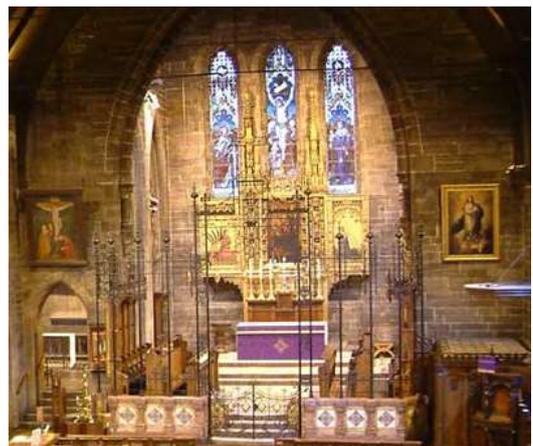
*Also on Sundays*

8am Mass

10.10am Morning Prayer

6.30pm Evensong & Benediction

(22 & 29 March Stations of the Cross)



## Christmas Bazaar in Pictures!



Members of the congregation made a massive contribution to the sale in terms of their creative work and of setting up, selling and eventually clearing away the remaining material. Many attic floors and bookshelves must now be creaking with great relief!

However, waistlines may also creak as we sit down to eat the wonderful home baked cakes, whilst listening to the CD's and reading the books we bought. At present the sale has raised over £1,750, but this is expected to increase as various remainders are sold

off before Christmas. Events, such as this sale, provide an excellent opportunity for members of the congregation to work together in an informal and very enjoyable way; so try it sometime!  
*Peter Aspen*

## Some reflections on prayer

**I**t seems that one of the things that draws people to OSP is the stillness and sense of mystery - in the liturgy and by extension, in the building itself. Every week, the silence before Mass and the solemn procession of crucifer, servers, choir and vested clergy, as a hymn of praise is sung - all this is an attempt to respond appropriately, reverently, to the kingly majesty and mystery of God as we come to worship him and receive from him.

In addition to our liturgy, there are generally several courses available in the diocese to help us engage with God in daily life - meetings for learning more about and engaging in contemplative prayer, meditation, lectio divina, inwardness; and retreats for more sustained practice in guided reflection are frequently on offer.

Within this rich and enriching tradition, there is however one area in which it seems to me that our way may be deficient - namely, do we have a lively sense of God as our Father, engaging with him pro-actively, speaking to him about our day-to-day existence? Though the idea that God is a father to Israel is certainly part of the Old Testament portrayal of God, it is with Jesus that the extraordinary

possibility of relating to God in this familiar way - as a loving father - becomes definitive. And so it is that Jesus tells his followers to speak with their Father; to ask him for what they need; to believe that he is interested in them and committed to them as an earthly father is with his children; and not just interested in the children's general welfare, but in the details of their daily lives. It can be the case that we concentrate to such a degree on the holiness and mystery of God that he becomes remote - a being towards whom we are tempted to feel that it is perhaps undignified, irreverent, inappropriate, frivolous even, to address ordinary human sentences. And yet this is what Jesus tells us to do. Perhaps this is part of what he means by telling his followers that it is necessary to become like little children to enter the kingdom of God.

There are various reasons why we may find it difficult to express our prayers in actual words: doubt that God is really there at all; a reluctance to engage in something that feels naive, unsophisticated; a sense that our daily anxieties and fears simply have to be borne, and we have no right to expect God to be interested in them let alone be actively working with us in dealing with them;

a fear that if we are specific in praying, we will almost certainly have to confront the issue of God not doing anything discernible in answer; and a frequent accusation - either from our own hearts or from the secular world - that surely part of being a mature and responsible person is the courageous shouldering of our problems and fears - not an irresponsible off-loading of them onto God.

One New Testament passage that has taught me a great deal about how to express myself in prayer is Paul's advice to the Philippians. At the end of his letter to them, (ch 4:4-7) he outlines 4 steps to be undertaken when we are assailed by anxieties of any kind and are wondering how to deal with them - anxiety being a fairly constant factor in our lives at any given time:

1. 'Rejoicing in God' i.e. thanking God that as well as being holy and majestic, he is my Father and is close to me, loves me, and is committed to me - whether or not I feel this as a reality. (I frequently find that when I am assailed by anxieties, the awareness of the presence of God is absent.)
2. Not indulging one's anxieties and fears - as far as one is able, putting one's anxieties aside and refusing to be pulled down by them.



In my experience, this is something which is a discipline which one learns to do.

3. 'Present your requests to God with thanksgiving' I understand this as simply telling God what it is that is concerning me, and then thanking him that he is listening and has heard and will answer - how and when I don't know.

4. Paul then tells his readers that God's peace will keep their hearts and minds. Here again, I find this to be a discipline that comes with practice - that I decide to receive peace from God once I have told him my anxieties. I may find that I feel relieved of my fears for half an hour after I have prayed like this. Then the anxieties come flooding in again. How do I respond? Not by rehearsing my prayers again - after all, I have already thanked God for hearing me; but rather I decide to continue to thank him for having heard me, every time fear threatens to overwhelm me. This last point is a key factor in enabling faith to grow. As I

train myself to thank God for hearing me, refusing to be worried, but receiving his peace instead, so I find that I grow more sure that he has in fact heard me and will act on my behalf. It is this faith that enables him to do so - this is perhaps one of the ways in which we are 'co-workers' with God as Paul describes the church.

Time and again, in both the Old and New Testaments, it is faith which seems to provide the necessary condition for God to act - and in fact seems to be the thing that pleases God most. One of the sayings of Jesus that I find particularly helpful, not least in praying, is his answer to his disciples' question 'What must we do to do the works God requires?' One might anticipate that Jesus would say that we should be feeding the hungry, loving our neighbour - or our enemy, spreading the good news of the kingdom, or studying the scriptures. His answer is 'The work of God is this: to believe in - or to have faith in - the one he has

sent.' (John 6:28-29) In other words, believing in Jesus as the one sent by God, our Father, is the primary 'work' that is required. This echoes the idea mentioned above - that one can decide to believe something - or rather, in someone. Jesus speaks as if believing in him is something to do with the will.

My experience in putting into practice Paul's suggestions for dealing with anxiety is that it is in fact true that one can decide to believe in Jesus - at the very least, one can set up a working hypothesis and act as if what Paul suggests will work. After all, the Psalmist encourages us to 'taste and see that the Lord is good'. Or in the words of one of our own hymns, which is a version of the same psalm, no 34: 'O make but trial of his love; experience will decide how blest are they, and only they, who in his truth confide.'

*Jean Keltie*

## From the Archives

During a recent major clearing of the cellars at OSP an old photograph came to light, showing a group of men in vestments that might possibly be of the clergy and choir. The photograph was very dusty and badly faded, but some digital

enhancement and a little digging around in our archives have shed some light on this "holy" relic!

It soon became clear to me that the 3 central figures of the lowest, seated row, left to right, were organist William

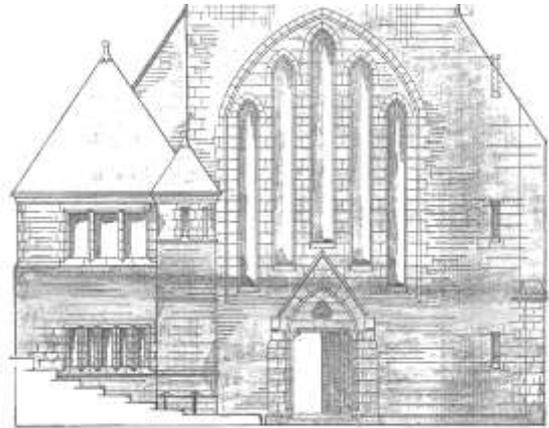
Ingram, Rector Mitchell-Innes and a very young Rev. A.E. Laurie. Mitchell-Innes left OSP to become Sub-Dean at St. Mary's Cathedral in late 1897, organist Ingram left in 1900 and Laurie was ordained in 1890. Thus the picture was probably taken

between about 1890 and 1897.

A search of OSP Magazine revealed that Young & Irving of Rose Street took a formal

photograph of the choir & clergy on 15 July 1893 and that copies were made for sale. It seems likely that this is a copy of that formal

portrait and it is also one of our earliest pictures of OSP.



Interesting features of the setting and architecture can be seen in this view of OSP, which was taken after major extension work to the nave was completed at the beginning of 1890. The view is from the SE, looking towards what is now the baptistery end of OSP and it was taken from what is also now the Lyall Memorial Garden.

At the bottom left of the picture some stairs can be seen coming down from Carrubbers Close and

leading to the double doors of the old baptistery entry, on the right of the picture. The stairs of this old (southern, but liturgically western!) entry can be seen on the bottom, left, of a slightly modified Hay Henderson architectural drawing of about 1889. Also, a round tower on a hexagonal base, shown on the upper left of the photograph, is the spiral staircase that led up to the old choir vestry and meeting rooms.

Finally, all wear surplices over their cassocks and the former were first introduced in late 1884. The younger members of the choir have white collars and what appear to be black bow ties. The clergy wear stoles and Rector Mitchell-Innes has a biretta (hat) on his lap, in keeping with his strong Anglo-Catholic beliefs, as was the processional cross, gifted in 1888. *Peder Aspen, OSP Archives*

‘We can be fundamentally happy only in a personal union with something personal in everything. This is the ultimate appeal of what we call love. In consequence the essential quality of the joy of life discloses itself in the knowledge or feeling that everything we taste, create, undertake, discover or suffer in ourselves, or in others, in every possible line of life or death, organic, social, artistic, or scientific, we are increasing gradually and are ourselves gradually incorporated in the growth of the universal soul or spirit.’

*Teilhard de Chardin's confession of faith 1933.*

## A Coffee with David Todd

I was born in Symington in Lanarkshire where my father was the minister but, by the time I was three, he had moved to North Leith Parish Church so I and my two sisters and brother were brought up in Edinburgh.

Every Sunday we filed into the manse pew— but we had a nanny and were very well-behaved. My maternal grandfather was a successful restaurateur in Glasgow which enabled my parents to send me to Edinburgh Academy.

I was interested in music from an early age and had violin lessons at the Waddell School in Thistle Street where my father accompanied me on the piano.

Our next move was to Aberdeen when my father was called to St Machar's Cathedral. At this stage I won a music scholarship to Glenalmond and was a boarder for the next four years. These years were filled with music – O level and A level of course, but also a variety of choirs and the National Youth Orchestra of Great Britain. This meant that we went on tour and, starting in the percussion section, I had experience at a relatively young age of setting up for 170 in the Albert Hall.

In spite of that I was not really a 'proper musician'. I had far too many other interests to spend time practising the violin!



After school, I went to Aberdeen University where my degree included all sorts of things that interested me though I don't think I ever graced the library with my presence. I was in the Operatic Society, was leader of the University Orchestra and sang in the Cathedral Choir. The only down side was that I was living at home – not such a good idea for a young man finding his feet – or maybe not finding them in the early hours of the morning!

The family had a holiday house in Balquhiddy and this was once rented by two hoteliers from Chipping Camden. So after University – and a spell in Amsterdam pickling gherkins – I went to work for them as a waiter. When that job ended I

moved to the much larger George Hotel in Edinburgh as a banqueting waiter.

By this time I had decided that I wanted to work in the Arts and wrote to a long list of organisations in the hope of being given a job. I was fortunate to become the Box Office Manager for the Traverse and then landed the job of van driver for the Scottish Chamber Orchestra. This entailed more than driving a vehicle as much of the planning of tours fell to me, always working with the leader of the orchestra who, at that time, was John Tinnel, a fellow hill walker.

In January 1980 I was promoted to Concerts Manager. We toured the world, playing in all the big venues as well as giving smaller community concerts. For two consecutive years we were the resident orchestra at the Aix Festival and in 1982 played the first Fireworks concert from the Ross Bandstand at the end of the Edinburgh Festival. Working for the SCO was an intensive and invaluable course in Events Management.

With a gap spent enjoyably at a fabulous hotel in Nairn, my next move was to become the General Manager of the Queen's Hall and having built up that business, I was head hunted to run the



Academy of Ancient Music, with Christopher Hogwood. I soon realised that it was not then possible to make the Academy a profitable concern so I returned to Nairn for a short time before taking on the job of Theatre Manager for Edinburgh's Festival Theatre coming in at the ground floor, as it were, and planning its opening.

After nine years I decided to go freelance, studied for a Masters in Music and took on a range of interesting assignments including responsibility for the Cavalcade.

All this activity, however enjoyable, all these moves – it seemed that the only constant in my life was singing in St Giles choir which I had done – off and on – for 30 years! Gradually I began to sense that I should be thinking of ministry of some kind and decided to do a part-time BD and to go forward for selection.

Then came the blow – I didn't get through. With the death of my father and younger sister around this

time, it seemed that this too was a bereavement.

I found solace and support in Old Saint Paul's and for the past 5 years I have been living in Cumbrae, at the Cathedral of the Holy Spirit, organising retreats, trying to balance the books and cataloguing the Library. After Easter I will be licensed as a Lay Reader in the Scottish Episcopal Church but I hope I am leaving the Cathedral in good shape.

The people who most influenced me were my father and Gilleasbuig Macmillan – both of them brilliant in the 'conduct of public worship', that is they did so in a way that made everybody feel part of it.

I like to entertain and enjoy the theatre and music. I need to get back to hill climbing – Cumbrae is rather flat.

I am reading a book about James, the brother of Jesus. For fiction I turn to John Grisham and Ian Rankine and Alexander McCall Smith – especially since I

discovered that I was mentioned in a couple of his books.

I am very rarely angry though I get cross at my own stupidity and with automated telephone answering services telling me to use the internet when the internet has crashed.

I am happiest among friends, singing Victorian parlour songs.

The fact that people still go to church gives me hope.

I would like to invite St Paul for dinner so that we could clarify some of his views. And with Jesus also there then the record could be set straight in an atmosphere of peace and harmony. Adding John the Baptist (with his head on his shoulders rather than on a platter) would be risky. They would have much in common but the dietary requirements could be a little restrictive!

*David Todd was talking to Sheila Brock*

## Easter Road Parent and Toddlers group

If you go down to Easter Road on a Monday morning, you are sure of a big surprise! There are soft toys, musical instruments, a fire engine, dolls, a mini kitchen and a rocking horse!

It's St Megs babies and toddler group! There are regularly 20-25 babies and toddlers attending with parents, Grandparents, child-minders and we enjoy watching friendships develop

and children playing happily with the toys and equipment, much of which was provided by funds from the church. There is now a team of volunteer helpers, upstairs - Lynda, Alison, Krystyna and Pitika (a mum). Downstairs meeting and greeting and



guarding buggies are Margaret, Olive, Noel and Pat. We enjoy healthy snacks and home baking, with an occasional 'bring and share'. The morning consists of free play and a small group of older toddlers have a half hour of the 'sunshine kids' with games and playing instruments and a story time.

Meanwhile babies and mums enjoy a quieter space, before the whole group help tidy up and sing action songs together, led by one of our mums, Gabi. We are encouraged by the number of regular attendees and the cross-cultural demographic. Our role is to offer support and a listening ear, as many

are isolated in the task of parenting. It is seen to be a friendly, informal group and the welcome team offer a consistent presence. As well as knitting for parents too! We will continue as long as the need is there and the volunteers are willing!  
*Lynda and Alison Co-leaders*

## Bible Plants: Wheat *alias* Corn

A complicated story this, linguistically and genetically. The word corn as used today is mainly reserved for products of maize (*Zea mays*) e.g. cornflour, corn oil, popcorn. Maize is a New World plant not known in Europe until it was imported from the Americas in the 16<sup>th</sup> Century as Indian Corn; it was unknown in the Holy Land. In Britain wheat and barley were known as 'corn' from pre Chaucerian times; we still have corn merchants and corn markets today although they do not usually deal in maize.

There are over 70 references to corn in the King James Bible (KJB) and it seems clear that this is a synonym for wheat. The Revised Standard Version (RSV) adopts this approach having Jacob tell his starving sons in Canaan (Genesis 42, 1) 'I have heard that there is wheat in Egypt....' There are a dozen Hebrew words to describe the various parts of the plant and dishes derived from it, these include the interesting and almost unpronounceable word,

'*shibboleth*', which translates as an individual ear of the cereal. The Hebrew word that used specifically for 'wheat' is *chittah* and another Hebrew word *rie* is left untranslated in KJB but translated as 'spelt' in the RVS.

This leads us to the very complicated genetics of wheat, here greatly simplified. Primitive wheats (*Triticum* species) originated in the Middle East and were brought into cultivation at least 10,000 years ago. These wheats contained 2 sets of chromosomes. Cultivation by man accelerated evolution through the selection of desirable traits, and hybridisation led to the development of wheat types with 4 and 6 sets of chromosomes; these are regarded as separate species. The main crop we know as wheat today, *Triticum aestivum*, with 6 sets of chromosomes, now exists with over 200 varieties and is used for

bread. The grain is high in the protein gluten which favours yeast action on the

flour. In contrast, the 'hard' or Durum wheats (*T. turgidum*, 4 sets of chromosomes) have a much lower gluten content and are unsuitable for bread making; they are used mainly as flour for pastas. The spelt flour used today comes from a subspecies of *T. aestivum* but confusingly the spelt of the RVS almost certainly refers to the primitive wheat *Triticum speltoides* (2 sets of chromosomes), which along with *T. monococcum* (also 2 sets) is a possible progenitor of modern bread wheats.

Pharaoh's wheat would have been one of these primitive forms. Egyptian agriculture was sufficiently productive to allow export of wheat to lands to the North. Later, the spread of wheat cultivation along the southern Mediterranean coast meant that much of the Roman Empire was fed with North African wheat. This trade effectively ended with the northward spread of the Sahara. Modern wheats are still grown in the fertile lands of the Nile delta. *John Dale*

## Tithing Fund: Edinburgh Nightline

Edinburgh Nightline is a support and information service, run by students for students. Taking calls over the phone and on instant messenger from 8pm to 8am every night of term, its aim is to provide an anonymous, confidential and non-judgemental space for callers to talk through any situation or concern. Information on alternative or more specialised services is also available on request.

In December 2013, the Vestry and congregation of Old St Pauls voted to grant Edinburgh Nightline £500 from the Tithing Fund. This was specifically to fund the organisation's efforts to publicise its service and recruit volunteers at universities and colleges in

Edinburgh other than the University of Edinburgh, where funding had already been secured. These are Queen Margaret University, Edinburgh Napier University, Heriot-Watt University and Edinburgh College.

The grant enabled the purchase of 300 'exam packs' for distribution on some of the relevant campuses in December 2014. These are re-useable canvas bags containing useful study equipment, such as pens, post-its, chocolate, bubble wrap, as well as information on dealing with stress and accessing support, including information about Nightline. The bags and several items therein are attractively decorated with Nightline's details. Re-use of the bags

raises Nightline's profile around campuses and the branded stationery is a reminder, while revising, that fellow students are there to provide support if needed.

A further grant of £500 by Old St Pauls to Nightline was also discussed. However, while much appreciated, this is happily no longer necessary, as funding for Nightline's activities at the other institutions has now been secured.

For more information:  
[ednightline.com](http://ednightline.com)

Edinburgh Nightline is affiliated to the National Nightline Association (charity no. 1112793):  
[nightline.ac.uk](http://nightline.ac.uk)



## Three Months in the West Bank as a Protective Presence

**O**n the 17<sup>th</sup> of March this year, I am flying out to Palestine with the World Council of Churches to be a human rights monitor. It is part of a programme called the Ecumenical Accompaniment Programme in Palestine and Israel (EAPPI) and will be a real adventure requiring lots of prayer from all those who know me!

Twenty five years ago I worked in Galilee as Warden of the very large Church of Scotland Guest House. Life was very full (not least because Christopher, our son was born there!) and I had very little time for getting to grips with the complex politics of the land. Over the years I have wanted to put that right, especially as things seemed to be getting more and more violent and intransigent. The opportunity to do something came last summer when I decided to apply to be an Ecumenical Accompanier (EA) with EAPPI.

The EAPPI programme began in 2002 in response to a plea from the Heads of Churches in Jerusalem for

support from fellow Christians and peace groups. The second intifada was underway and the separation barrier was beginning to materialize; abuses of human rights were commonplace. An objective international presence apparently makes a noticeable difference to people's behaviour so the Jerusalem Churches called for human rights monitors to come 'for the protection of all our people' and to offer solidarity for a just peace. The World Council of Churches took up their cause and since then has sent out groups of human rights monitors every year. The EAPPI is a joint project of Churches Together in Britain and Ireland (CTBI) and it is supported by the SEC. In the UK and Ireland the programme is managed by the Religious Society of Friends (Quakers) from whom I received first class training.

I will go out in March and my task will be

- to monitor and report violations of human rights and international humanitarian law
- to offer protection through nonviolent presence

- to support both Israeli and Palestinian peace activists
- to undertake advocacy work including public speaking on my return.

As EAs we live in one of seven locations (East Jerusalem, Bethlehem, Hebron, South Hebron Hills, Jordan Valley, Janoun or Jaiyyus) the whole time. This means that we see with our own eyes what it is like to live under an illegal occupation. We accompany people as they queue early in the morning to get through the separation barrier to work, as they negotiate getting to get to their fields to tend their crops, try to get to school past unnerving groups of settlers and soldiers or indeed watch helplessly as their houses are demolished again. We note and record everything we see and our reports are used by the UN, human rights groups, MPs, MSPs and MEPs. We are their eyes and ears, we are told, which is quite a responsibility!

One thing that gives the EAPPI programme integrity and weight is that it does not take sides. It is committed to 'principled impartiality'. We get to know both



Palestinians and Israelis during our time there, but stand firmly on the side of the poor and marginalised. We are not neutral about abuse of human rights. The vision of EAPPI is a future in which the occupation of Palestine has ended and both Palestinians and Israelis enjoy a just peace with freedom and security based on international law.

Just two days ago I heard how much this work is appreciated by the folk who live there. One of the people I trained with has just gone to be an EA in East Jerusalem and one morning as she was walking through the Old City, a passer-by who recognised the vest that we all wear, shouted out, "You give us power! You give us hope!" What a

wonderful tribute to this fantastic project.

Please pray for me when I am away and perhaps invite me to speak about it all when I return. I will send newsletters to anyone interested when I am there.

*Elsbeth Strachan*

At the January vestry meeting, we appointed David McLellan as alternate Lay Rep and Nigel Cook was appointed for another 3 year term as treasurer for OSP. We also discussed the committees in which anyone can participate. If you would be interested in joining the Finance committee or Property Committee, please make yourself known and you will be directed to the right people!

### Vestry Report

Old Saint Paul's is proud to have been pushing towards ethical banking and a few years ago switched over to Reliance Bank which is run by the Salvation Army. We are very pleased to announce that all active accounts have been moved over to Reliance Bank and soon we will be able to close our other accounts.

Motion sensor lights will be installed in the alcoves soon for increased security as these can be quite dark.

The noticeboard at the top of Carrubers Close will soon be repainted/updated and I know many of you are looking forward to that as it is looking a little shabby and out of date

Vestry would like to invite all who would like to come to the fundraising Ceilidh that is taking place on 13<sup>th</sup> February. This was announced as an R&R initiative however other charities are being considered.

*Kimberley Moore Ede*

## Local Tourist: Edinburgh Gin Distillery

Hidden in the West End under the Rutland bar is the fantastic Edinburgh Gin Distillery. Much like the 200 year old copper pot they still use to distil, Edinburgh Gin is steeped in history and creation, and it is a destination quite unlike any other. It's here that they

produce small batches of gin, inspired by Edinburgh.

Although the bulk of their gin is made nearby (and soon moving closer), they have chosen this fabulous and cosy underworld to produce their special batch gin. They have 2 original stills, both required in the production,

and their master distiller starts with the finest Scottish grain spirit, together with a myriad of juniper, citrus peel, orris root and angelica. When all this is ready, he lets his imagination go wild producing flavours such as Raspberry, Rhubarb and Ginger, and this year's Christmas concoction of



Frankincense and Myrrh – making it pure gold – and perfect for celebration!

A few tours are available; the basic tour offers the history of gin in the world, then a history of it in Edinburgh, some sniffing of the ingredients and finally a taste! I never would have guessed gin would have succeeded at all considering its upbringing. There is even a 3 hour tour where you can distil your own gin! With the guidance of the master

## Book Review: *The Collapse*, Mary Elise Sarotte

Most of you who are reading this review will have lived through and remember, to a greater or lesser degree, the heady, but rather confusing, days and nights of October and November 1989, when the complex intertwining of personal and political circumstances in East Germany led to one of the more astonishing moments of modern times – the (accidental?) opening of the Berlin Wall.

This book of only 194 pages of actual text is a well-researched and elegantly written narrative of events beginning in mid-September and culminating in the night of 9 – 10<sup>th</sup> November. It traces the roles played, not mainly by the great and not-so-good, but by ordinary and extraordinary individuals:-

distiller, you start with the basic base in your own personal mini still and are offered other flavours to instil, or you can even bring your own if you have any tempting ideas. We had a great chat with the master distiller (lovely fella!) and he loves creativity and is always looking for new ideas! We were thinking Rosa Mystica or another of our OSP scents...

The bar has a selection of gins to choose from, and tables and chairs are lovingly

the mother whose son Chris was the last to be killed by gunfire in the “death strip”; the church leaders in Dresden [ where one Vladimir Putin was a KGB officer and where, as I write, Monday marches of a different political hue are taking place courtesy of “Pegida”] and Leipzig where the numbers at the Monday prayers and at peaceful marches grew from thirty to thousands; the “video smugglers” on both sides of the Wall who had never met until the small hours of 10<sup>th</sup> November in the Cuckoo's Egg café in West Berlin; the border passport controller at Bornholmer Street who after 25 years of being a yes-man, worried about the next day's result of a cancer test and provoked by a clandestinely overheard personal slight, decided for once to make his own decision [at this point events could have gone horribly wrong]; the young girl on her way home from a

nestled under the archways under the road. At night the tours close and bar opens so you can enjoy a tippie without a tour. So why not pull up a pew at the bar and enjoy a gin produced metres from your glass? The bar also serves a selection of carefully sourced local snacks and warm freshly prepared breads.

*Kimberley Moore Ede*

sauna who got caught up in the euphoria and later joined a new political party – her name? Angela Merkal- and the telling sums-it-all-up image of the unknown man in the photo on page 149 who may well have just had in itchy scalp, but who seems to be scratching his head in bewilderment at where and when he is.

The higher up authorities played their part with a bungled press conference, failures in communication and unwillingness, on both sides, to use violence and the inconvenience of the time difference between Berlin and Moscow. At the time Chancellor Kohl was on a visit to Poland and there was an NBC TV crew at the Brandenburg Gate to broadcast at first hand to the unbelieving world.

The Epilogue not only brings up-to-date the lives of the main protagonists but



also analyses the perennial problem about the inevitability of historical events. Both it and the Introduction discuss this citing Tocqueville and Marc Bloch (“The bias of hindsight”). There are echoes of Tolstoy's view of history in “War and Peace”

concerning the part played by huge crowds and/or individuals. Sarotte writes, “If we assume the inevitability of events, we ignore the agency of people forced to make far-reaching decisions under immense pressure.”

Another book of similar genre is “The Last Empire” by Serhii Plokhy who traces the events of August – December 1991 leading to the collapse of the Soviet Union.

*Margot Alexander*

<b>Hanging</b>	<b>Blessing</b>
<p>How much net would stop you from falling?            As little as an eagle's claw,            plucking your fish-frame from the sea?            As much as a tuna net            snaring your swum life for a tin prison?            As open as a cloud rift scaffolding blue?            As closed as folded swaddling, tight-binding            you in?</p> <p>Which part of your wild frame            bears the most weight            when you suspend your own heart            from the knot in the net            that they tied at your neck            when they hung you            from three twirling spires?</p> <p><i>Martha Pollard</i></p>	<p>She waits on a bench            looking over the Forth.</p> <p>A thin man approaches.            He forces out words.</p> <p>“Please will you help me.            I haven't eaten for three days.            Please.”</p> <p>She meets his pained gaze, says            “of course,” and hands him            everything in her wallet.</p> <p>He starts to cry — says            “may I hug you?” She nods.</p> <p>Still crying, he takes a few steps,            but turns back to say “I feel so bad.”</p> <p>She looks at him, remembering            just how that feels.</p> <p>She says nothing.</p> <p><i>Martha Pollard</i></p>



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## Calendar February-March 2015

### February 1—PRESENTATION OF THE LORD (Candlemas)

*Readings at Mass:*

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

*Readings at Evensong:*

Haggai 2.1-9; 1 John 3.1-8

*Weekday observances:*

Tue 3—Saints and Martyrs of Europe; Fri 6—Paul Miki, priest,  
and the Martyrs of Japan, 1597

### February 8—FIFTH SUNDAY AFTER THE EPIPHANY

*Readings at Mass:*

Isaiah 40.21-31; Psalm 147.1-11,20c; 1 Corinthians 9.16-23;  
Mark 1.29-39

*Readings at Evensong:*

Isaiah 6.1-13; Luke 5.1-11

*Weekday observances:*

Tue 10—Scholastica, religious, 543;  
Sat 14—Cyril, monk, 869, and Methodius, bishop, 885,  
“Apostles of the Slavs”

### February 15—SUNDAY NEXT BEFORE LENT

*Readings at Mass:*

2 Kings 2.1-12; Psalm 50.1-6; 2 Corinthians 4.3-6; Mark 9.2-9

*Readings at Evensong:*

Deuteronomy 6.1-9; John 12.24-32

*Weekday observances:*

Tue 17—Finan of Lindisfarne, bishop, 661

### February 18—ASH WEDNESDAY

*Readings at Mass:*

Joel 2.1-2,12-17; Psalm 51.1-17; Matthew 6.1-6,16-21

*Weekday observances:*

Thu 19—Martin Luther, reformer, 1545

### February 22—FIRST SUNDAY OF LENT

*Readings at Mass:*

Genesis 9.8-17; Psalm 25.1-10; Mark 1.9-15

*Readings at Evensong:*

Deuteronomy 26.1-11; Mark 2.18-22

*Weekday observances:*

Mon 23—Polycarp of Smyrna, bishop and martyr, 156; Wed,  
Fri, Sat—Ember Days of prayer for the vocation of all God's  
people

### March 1—SECOND SUNDAY OF LENT

*Readings at Mass:*

Genesis 17.1-7,15-16; Psalm 22.23-31; Mark 8.31-38

*Readings at Evensong:*

Genesis 15.1-12,17-18; Luke 13.31-35

*Weekday observances:*

Mon 2—Chad of Lichfield, bishop, 672; Tue 3—John and  
Charles Wesley, priests and evangelists, 1791, 1788; Wed 4—  
Adrian of May Island, abbot, and Companions, martyrs, 885;  
Fri 6—Baldred, bishop, 608; Sat 7—Perpetua and her  
Companions, martyrs, 203

### March 8—THIRD SUNDAY OF LENT

*Readings at Mass:*

Exodus 20.1-17; Psalm 19; John 2.13-22

*Readings at Evensong:*

Isaiah 55.1-9; Luke 13.1-9

*Weekday observances:*

Tue 10—Kessog, bishop in the Trossachs, c 700

### March 15—FOURTH SUNDAY OF LENT

*Readings at Mass:*

Numbers 21.4-9; Psalm 107.1-3,17-22; John 3.14-21

*Readings at Evensong:*

Joshua 5.9-12; Luke 15.1-3,11b-32

*Weekday observances:*

Mon 16—Boniface of Ross, bishop, 8th c; Tue 17—St Patrick,  
bishop, patron of Ireland, 461; Wed 18—Cyril of Jerusalem,  
bishop and teacher, 386; Thu 19—St Joseph of Nazareth; Fri  
20—Cuthbert, bishop, 687; Sat 21—Thomas Cranmer,  
archbishop of Canterbury, 1556

### March 22—FIFTH SUNDAY OF LENT (PASSION SUN)

*Readings at Mass:*

Jeremiah 31.31-34; Psalm 51.1-12; John 12.20-33

*Readings at Evensong:*

Stations of the Cross

*Weekday observances:*

Tue 24—Paul Couturier, priest in Lyons, 1953;  
Wed 25—The Annunciation of the Lord;  
Sat 28—Patrick Forbes, bishop, 1635, and the Aberdeen  
Doctors, teachers

### March 29—SIXTH SUNDAY OF LENT (PALM SUN)

*Readings at Mass:*

Mark 11.1-11; Isaiah 50.4-9a; Psalm 31.9-16; Matthew 27.11-54

*Readings at Evensong:*

Stations of the Cross