

THE WHITE ROSE

The Parish Newsletter of Old Saint Paul's

June & July 2014

Shared Patterns of Love



Later this year we will vote in the Referendum on whether Scotland should continue to be part of the UK or become an independent country. In this issue of 'White Rose' there are reflections by members of Old S. Paul's about how they will be approaching this important choice. On Sunday 15th June, after mass, there will be an opportunity for everyone else to reflect on the choice we all face, by bringing and sharing Bible passages that they find helpful and the thoughts they have, as they approach Referendum day. On Referendum Day itself, 18th September, Old S. Paul's will be open and welcoming for all who want to share in its space and stillness as they go to cast their vote.

In Old S. Paul's, like every other congregation and community in the land, there are some who are

convinced they will vote 'Yes' and some who will vote 'No', and there are many who do not yet know how they will vote. Wherever we are on the question, I hope that we will approach it as Christian disciples as well as citizens.

Christians, it seems to me, follow Jesus in the service of what he called 'the kingdom' or "reign" or "rule" of God. He defined the kingdom as a reality of love and self-giving that exists between, among and within human beings. This is why, ultimately, Christians have nothing invested in statehood, or in nationalism of any kind. The Church is to be a sign that transcends human divisions and boundaries, everything that divides the human family from itself and one human being from another, and so Christians see all human social, political and economic divisions as temporary realities,

what Jesus meant by "this world," in contrast to "the kingdom."

Jesus also celebrated all that could be good about "the world." In this spirit, Augustine said that nations are "affective communities" with constantly evolving "shared patterns of love." Any nationalist could agree with this and would make political choices to enable and encourage national "shared patterns of love." But a Christian, however affirming they might be about the "affective community" of the nation, will also always be trying to enlarge the scope of "shared patterns of love" across national and other boundaries, towards the stranger and the alien, and they will be looking for social, political and economic structures that encourage this enlargement.

So the question any Christian could ask before they vote on 18th
Continued on page 2

The Pity of War



To commemorate the centenary of the outbreak of the First World War, Old Saint Paul's is putting on a programme during the Fringe under the title of *The Pity of War*.

This begins with a service of *Music and Poetry* on Sunday 10 August. The poems will include one by the war poet whose name is recorded on the wall of the Memorial Chapel – Walter Scott Stuart Lyon.

Date and time: Sunday 10 August at 6.30pm

The Floorers o' the Forest is Scotland's most famous lament; and *Sunset Song* by Lewis Grassic Gibbon is Scotland's most famous

20th century novel. One mourns the falling of the Scottish king and ten thousand of his soldiers at the Battle of Flodden in 1513; the other the death of the Scottish peasantry that was one of the effects of World War 1.

In this programme, Richard and Mark Holloway will read passages from *Sunset Song*, Amy Strachan will sing some of Scotland's saddest songs and Cameron Ritchie will capture the beauty and sorrow of it all on the solo bagpipe.

Paper hankies will not be provided so you'd better bring your own.

Dates and time: Monday 11, Thursday 14 and Friday 15 August at 7pm

Songs of Hope and Loss features songs and hymns popular with the soldiers at the Front as well as one or two frequently sung by those at Home. These are interspersed with extracts from the letters of the Rector of Old Saint Paul's, Albert Ernest Laurie, who went to Belgium and France as a chaplain and wrote monthly letters to his congregation describing life in the trenches.

Humour and sadness, rage and pity and an overwhelming sense of loss characterise both the songs and the letters.

The Volunteer Singers directed by James Hutchinson.

Reader: Ian Paton

Dates and time: Tuesday 12 and Wednesday 13 August at 7pm.

September is: Which option would enlarge as well as nurture Scotland's "shared patterns of love" as an "affective community"? Which option would be best not only for Scotland but also for the world, including its neighbours, and including England? Which option would offer most, not to me, but to the poorest in my community? In other words, how can the Scottish nation 'love its neighbour as itself'?

Even after putting these questions first, Christians will still vote differently about independence on 18th September. They and their fellow citizens will

be divided by a question that asks, ironically, about the best way for them to live together. Afterwards there will be disappointed and anxious people, whichever way the majority votes. The Church and all Christians will have to become a sign of reconciliation for themselves and for others. This will only be possible if we all take our part in this debate - in election meetings, in pubs, in our homes, on Facebook, in church - with a clear sense of that responsibility, and a faithful awareness of the kingdom of God that is between us, among us, and within us, all.

It was the Queen, who, with wisdom and foresight, put this responsibility into words, when she recognised "the important role the church can play in holding the people of Scotland together, in healing divisions and in safeguarding the interests of the most vulnerable. ... There will afterwards be much work for the Church to do in helping people to address the consequences of the referendum and to be reconciled with each other." I hope that we can all be part of that.

Fr Ian



Faith & Independence

How might Christian faith inform one's perspective on the question of Scottish independence?

There's the question of the relationship between church and state, of course, in light of the prospect of a new Scotland defining itself as a secular nation, without formal reference to a national faith. And there's been much anticipation that independence would free Scotland to pursue an egalitarian social democratic agenda consistent with the Christian duty to care for one's neighbour. However I want briefly to consider independence from the perspective of a political principle that hasn't been much mentioned during the debate, and which evolved through the Christian tradition.

The Yes campaign, to its great credit, has by and large steered clear of crude, sentimental appeals to nationalism, and instead based its case upon two fundamental arguments. First, independence will address the so called 'democratic deficit', the UK's historic tendency to elect governments Scotland did not vote for. And second, it will grant full legislative control over Scotland to those best placed to exercise it: the Scottish people.

Both arguments appeal to a particular understanding of what constitutes the most effective and just devolution of power within the UK. In political theory questions regarding appropriate distribution of authority between layers of government are typically considered with reference to the principle of subsidiarity, the idea that political power should be ordered to ensure decisions are made at the lowest

level possible and the highest level necessary.

The subsidiarity principle is perhaps most commonly associated with the vexed matter of the distribution of authority within the European Union, where it is used to attempt to discern the most appropriate balance of powers between European institutions and member states.

But it has Christian origins. It was first articulated within the tradition of Catholic Social Teaching that evolved through the last century. At root it is concerned with the protection of human dignity. As beings created in the image of God we each have the right and duty to express our particular abilities. So our political institutions should be arranged to support and make space for the flourishing of individuals and local communities. Overbearing government can absorb difference by appropriating too much power to itself. But complex matters beyond the scope of local communities are more effectively implemented by a higher authority. The well-ordered society requires individuals, civic organisations, and local and national tiers of government to work together to calibrate the delicate balance of powers that best promotes the common good.

If we apply the principle of subsidiarity to the prospect of independence, therefore, we need to keep in view the horizon of the common good, to ask whether it would be in the ultimate interest of everyone affected, not just in Scotland, but across the rest of the UK.

It's a useful thought experiment, I think, because the debate is commonly framed as a discussion internal to Scotland, without reference to the rest of the UK. The granting of independence may indeed right Scotland's democratic deficit, and empower Scotland with full control over its economic and political policy. But independence would only pass the subsidiarity test, so to speak, if it the significant rearrangement of the organisation of the UK it requires could be considered in the common interest of all affected, the people of England, Wales and Northern Ireland as well as Scotland. For the union is not just a formal political partnership, but a form of social justice enabling a pooling and sharing of resources that guarantees a certain level of social provision across the UK.

Of course the subsidiarity principle should test not only to the prospect of independence, but also the status quo: is the existing arrangement of power within the UK optimal? And that is precisely the question at issue. The principle won't answer that for us. But by insisting that major changes in the arrangement of political authority are warranted only if they will work for the common good of all it does at least give us a useful tool for discernment, rooted in the Christian tradition.

Justin Reynolds

Three Reasons for Independence

One: It was Jacques Delors who introduced the concept of subsidiarity into modern European political discourse over twenty years ago. The case that “*decisions should be made at the lowest level possible*”, came originally (as he thought) from Catholic social teaching. In fact, as the theologian in his Forward Studies Unit pointed out, “the notion of subsidiarity was at the basis of the elaboration of the new Reformed/Calvinist law at the Synod of Emden in 1571. This new law was to be constituted over against Catholic organisation which was seen as theocratic and therefore too centralising... Superior instances are only authorised to take decisions which have not been able to be taken at a lower level.”

Transpose that into the Scottish situation today and you get the opening lines of the *Yes Declaration* which so far has been signed by almost half a million people: “I believe it is fundamentally better for us all, if decisions about Scotland’s future are taken by the people who care most about Scotland, that is, by the people of Scotland. Being independent means Scotland’s future will be in Scotland’s hands.”

Two: I believe that the development of Scotland as a modest independent nation with a culture of social-democracy in its body politic is the best way of combating the ideology of the free market which has so thoroughly taken over Westminster and global politics. My missionary mentor, Leslie Newbigin, called this tough new paganism of the contemporary Western world “a form of idolatry.” “Its destructive potential,” he said,



“both for the coherence of human society and for the safeguarding of the environment, is formidable.”

The way the UK government is dismantling the Welfare State and imposing punitive and humiliating sanctions on its poorest citizens is one example of this. As Will Hutton has said, “The indifference to the growing gap between rich and poor, in all its multiple dimensions, is the first order category mistake of our times. No lasting solution to the socio-economic crisis through which we are living is possible without addressing it...” What does the Lord require of us but to do justice, to love kindness, and to walk humbly with our God?

Three: For Christians, *decommissioning Trident and the UK nuclear weapons arsenal* at Faslane and Coulport is another critically important reason to vote for independence. Although George MacLeod and the Church of Scotland did not use the theological term *status confessionis* (doctrinal status) for their repudiation of nuclear arms back in the '60s – it was developed

later by the World Alliance of Reformed Churches in relation to Apartheid – opposition to the evil of nuclear arms and the blasphemy they represent against God and Creation has now taken on the importance of a tenet of faith for many Christians in Scotland.

The UK’s “defence” budget is so vast it is unimaginable. In addition to the billions already spent on Trident, a further £100 billion (£100,000,000,000 !) is planned to be spent over its lifetime on a new nuclear weapons system. In Freedom and Faith, Donald Smith writes, “The removal of nuclear weapons from Scottish territory, and the potential disabling of Britain’s nuclear capacity, is the biggest moral issue in the current independence debate.” It is an evil which I cannot see going away unless Scotland forces the issue by becoming independent. And who knows? – that might serve to reboot the UK, and Westminster could seize the opportunity to abandon its nuclear capability altogether and finally honour its commitments to the Non-Proliferation Treaty.

Alastair Hulbert



Why I'll Vote No

I will vote No in the Referendum on independence for Scotland on 18th September.

I was born in England (by chance) to an English mother and a Scottish father. Therefore I feel genuinely British! However, we are all British and I see no reason not to be proud of that. We have a long history as the British nation. I am also glad to be Scottish as - I am sure - do the English, Welsh, Northern Irish and the Cornish for their own countries or regions.

I have no doubt that Scotland could survive well as an independent country, but I do not see why this should be necessary. We have all the benefits of scale -

domestic worlds.

Then there are the imponderables. We are reassured that there will be no problems with Currency, the European Union, the National Debt, Pensions, Oil, the NHS and the overall cost of the exercise.

To many people the Monarchy is just there and does not seem to perform any useful purpose. That is not my view. The Monarch performs a vital role outwith the political sphere. I know that the current intention is stated to retain the Monarchy, but I am suspicious. Do we really want to end up with a politicians' republic?

I have been asked whether I



one tax system, one foreign office, one defence force, one currency, one welfare system - the list is endless.

I am told all the time that Scotland should not be governed by a remote Westminster. I have two answers to this - Scotland is heavily over represented both in Parliament and Government. Second, I rather think that there are areas of Scotland - not least Orkney and Shetland - who would rather not be governed by a remote Edinburgh!

As a small country Scotland would not figure highly in the international world - no place on the Security Council, no place at the G7 or G8 Summits. Perhaps people will say that is not necessary, but I believe we have duties in the international as well as the

find a Christian response to the Referendum. This is really difficult mainly because it has become so divisive. As a Christian I suppose my greatest concern is just this divisiveness. Whatever the result I think that the antagonistic effect will last at least a generation and probably more. Does this have to be inevitable?

The push for independence is such an emotional issue that I fear that neither side will see the justice of the real facts and arguments. If I am honest I consider that the Yes campaign has a lot to answer here. For many people my views will probably just confirm their view of my politics! However, I can assure you that I have thought long and hard about this.

David McLellan

A Vote of Conscience

Historically, including biblically, the time when deciding a nation's status captures emotions has been when it actually affected people's ordinary quality of life. That is missing this time, when the distant political class leave unclarified any difficulties they like.

How honestly informed can you feel, for deciding the type of society you want, so long as we are not given an automatic right to get a public hearing for any issue known to us that has not had one?

Both sides assure us things can be trusted to happen because they would be in the right folks' interests, while warning that each other's unproven predictions will not happen. Playing such games with us takes away any moral weight of responsibility to vote, for we may decide we are without clear facts to reason wisely from.

Sensible national feelings are for the community's practical wellbeing, rather than wanting either a Scottish or British state for pride or its own sake. What matters is the state's practical nature, who it cares for and how.

Either way, it will be a sombre morally driven vote of conscience against excluding behaviour.

Maurice Frank

On 15th June after High Mass, we will be discussing the Independence Referendum. All are welcome to attend. Please bring a passage from the Bible which has helped shape your views about the debate and the issues it is raising.

World Premiere of RS Thomas Anthem

On Sunday 18th May there was a new anthem performed at High Mass and Solemn Evensong and Benediction. This work was composed by Scottish composer, Claire McCue and used a setting by R.S. Thomas, Kneeling.

This wasn't just a straight forward anthem though, it involved the clarinet, an instrument not directly associated with choir anthems but which nonetheless blends beautifully with voices.

The composition came about when I attended an audition in London back in November 2013 for The Harriet Cohen Memorial Award. I was invited by The Royal Conservatoire of Scotland, (RCS) where I studied for 6 years, to audition on clarinet. I played two contrasting pieces followed by a short interview where we discussed what I would do with the award if I was successful. The award is used to help and support young musicians to establish their careers in music. Along with the usual maintenance and travel costs that I have, my main ambition was to commission a new piece of music. For me a solo work or something for clarinet and piano did not appeal to me. Clarinet and choir was far more exciting!

During my time at the RCS I performed many new works by various student composers. In my final year Claire McCue began studying composition with Rory Boyle (professor of composition and composer of the stunning organ toccata I played last year). I ended up performing and broadcasting her chamber work, "Surge". I loved the delicacy of the writing and the clarity as well as the great rhythmic drive. I later commissioned along with fellow

clarinettist, Fraser Langton, a work for two bass clarinets and piano called, "Prey". This work was very intense rhythmically and technically and great fun to play, the sound of two bass clarinets in the lower register of the instrument can conjure up all sorts of images of predators.

Claire was therefore my first choice to write this new work for clarinet and choir and the choir I wanted to perform the premier was OSP, a choir I have known closely for 7 years now. I approached her at the beginning of this year and we immediately set about finding a suitable text. Claire wanted to attend a service at OSP in order to get a feel for the choir, the space and the liturgy she would be writing for. We approached Fr Ian for a text and he presented us with a couple of prayers, some scripture and R.S. Thomas's poem, Kneeling. Claire took very little time to decide on Thomas's text and I was very keen for it to be set as it is such a powerful poem as well as having close connections to OSP (it is on the back of your High Mass booklet during Ordinary Time).

Usually with a composer I like to sit with them for a period of time and talk about my instrument and performance techniques I would like to be used in a piece. I felt this wasn't necessary with Claire as she has already written compositions involving clarinets. My main desire was for her to experience OSP. I really do feel that the piece would have been quite different if Claire was writing for a different denomination and building.

In the space of just over a month I had the piece, I remember listening to a sound file with the

score and smiling throughout. I could imagine how it would sound in OSP and the way Claire had coloured the text made it very powerful.

The piece itself is very atmospheric, very suitable for Evensong, it begins with the clarinet coming from nothing and sustaining one note. The choir come in adding harmony to the sustained clarinet. Throughout the work the clarinet moves from being a fifth voice in the choir to being soloist and rising out of the texture. The timbre of the clarinet makes this particularly successful as the clarinet is the quietest of wind instruments as well as being the loudest (controversial?). A particular highlight in the work for me is the text, "Prompt me God, but not yet." It is the main climax of the work with the voices at fortissimo at the top end of their range and the clarinet is soaring over the top. A very poignant moment happens at the text,



Claire McCue



“something is lost.” The choir harks back to the beginning with sustained chords, however, after extensive clarinet writing the pieces resolves on, “Waiting,” with a very satisfactory E major chord.

A huge thank you to the choir, John Kitchen, Fr Ian and Claire for all being involved in creating a wonderful addition to our worship. The feedback from the congregation was (as always) very appreciative. We are very much looking forward to performing this again during the Festival.

Calum Robertson

Kneeling

Moments of great calm,
Kneeling before an altar
Of wood in a stone church
In summer, waiting for the God
To speak; the air a staircase
For silence; the sun's light
Ringing me, as though I acted
A great rôle. And the audiences
Still; all that close thron
Of spirits waiting, as I,
For the message.

Prompt me, God;
But not yet. When I speak,
Though it be you who speak
Through me, something is lost.
The meaning is in the waiting.

Book Review: *Gretel and the Dark*

I seems too soon to call it, but Gretel and the Dark will be one of the best books of 2014.

Thus Kirsty Logan ended her review in “The List” (Jan/Feb 2014). On the strength of this I ordered the novel from the central Library and have not been wholly disappointed.

It begins in 1899 in the Vienna of Freud with the finding of a homeless, nameless, bruised and naked young girl, who is given shelter by Josef Breuer a psychoanalyst who is trapped in a loveless marriage. She claims to be an inhuman automaton who is in search of a monster – who, what, why. when and where? - Breuer attempts to find answers hindered and helped by his housekeeper Gudrun and stableboy Benjamin.

Interspersed with this story are events in 1940s Germany centred on Krysta : a motherless,spoiled

brat, who is the daughter of a troubled infirmiry doctor. (There are echoes of “The Boy in the Striped Pyjamas” in certain episodes.) Greta, the nanny/cook/ housekeeper, is one of the more interesting and bizarre characters. While chopping, scraping, peeling, boiling or roasting various foodstuffs, she relates in appropriate counterpoint grim and gruesome fairy tales, especially those of the Pied Piper and Hansel and Gretel. These tales are also cleverly intertwined into the main narratives of the novel. An apposite quote is found on page 343, “Perhaps this is what happens when you invent stories inside stories that are themselves inside a fairy tale: they become horribly real.” Through suffering, loss and sympathy for others Krysta’s character evolves for the better.

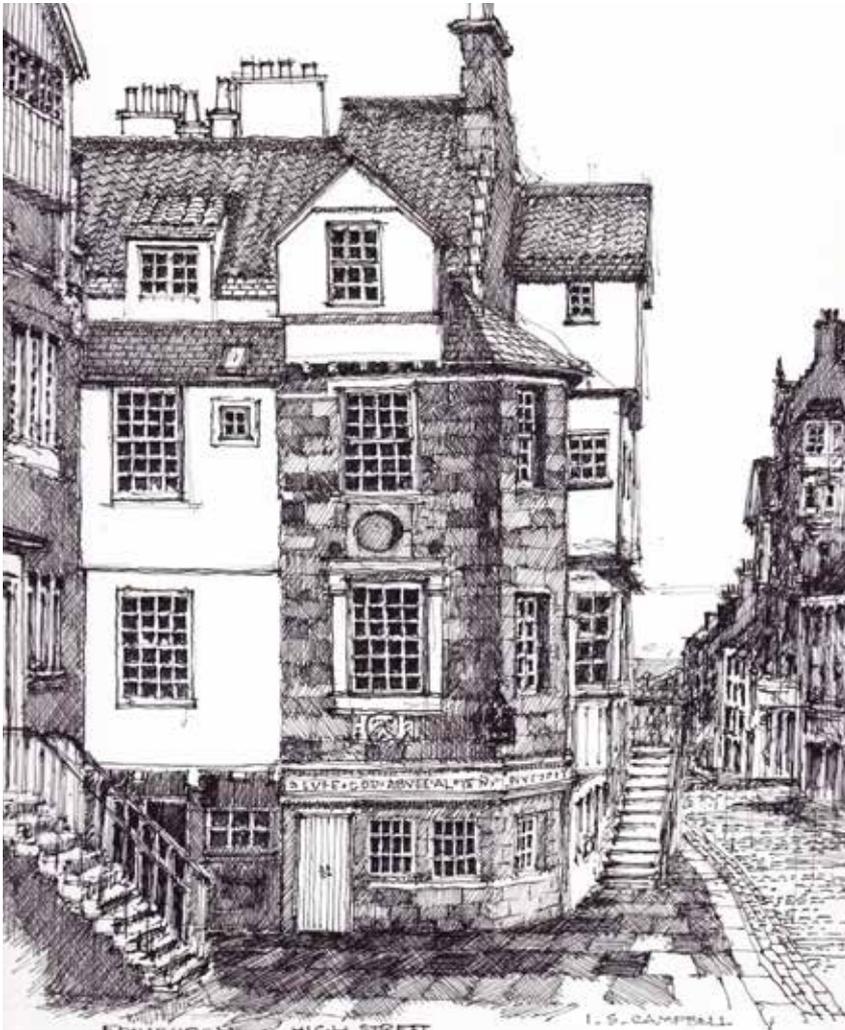
The novel deserves and repays

a second reading. On the second reading I read the 1940s chapters first and then those set in 1899 thus making more sense of the narrative. Further readings, like following the threads of a Celtic design, could reveal more depths of meaning, especially as regards the fairy tale motifs.

No doubt many perspicuous readers will find several points to criticise. My main gripes are the overlong intricacies of the 1899 chapters and the weakly delineation of some characters. However, it is a good read, but to leave it at that is to miss the intricate layering of this cleverly constructed story. It is as story per se that it triumphs – the power of the imagination to heal and restore.

Margo Alexander

Local Tourist: John Knox House



John Knox house was mainly built in the mid-1500s however parts of it date to 1470 and most of it is still there for you to visit, and is one of the only medieval buildings left in Edinburgh.

The outside carvings date from 1850 when the building was restored, and the motto over the door translates as 'Love God above all and your neighbour as yourself'. The building was restored again in 1984. The building is owned by the Church of Scotland and is now administered as part of the new, adjacent Scottish Storytelling Centre.

The house is associated with one of the most dramatic and turbulent times in Scottish History - The Scottish Reformation - which resulted in the outbreak of civil war and the abdication of Mary, Queen of Scots. Although John Knox only stayed in this house for a short time before his death in 1572, it was his association with the house that saved it from demolition in the 1840s.

It was once lived in by James Mossman, originally a coin maker in Edinburgh Castle, he became jeweller and goldsmith to Mary, Queen of Scots and lived in the house in the 1550s until his death

in 1573, when he was executed (hung, drawn and quartered) for his loyalty to the queen. He was one of the 'Queen's Men' who seized Edinburgh Castle in an attempt to restore Mary to the throne. The bookshelves in the gift shop on the ground floor are the old luckenbooths (locked booth) where Mossman rented out space to other merchants, essentially the first shopping centres!

During an excavation of the house time-capsules were found buried in the gable wall of the house to commemorate the moment the building was saved. One of these time capsules is displayed in the window of the bookshop.

There is much to read as you work your way up to the other floors (or listen to, if you would prefer the audio guide), and you can find the private chapel, see the stunning tiled fireplaces, try your hand at the portrait puzzles, and find the devil in the painted ceiling in the Oak Room (all original!). Watch out for the seventh step on the stone stair, it is a different height to trip up would-be thieves.

Admission fees apply but concession and child rates available too. Only the ground floor is wheelchair accessible however interactive screens can be used to explore the other floors.

Take a step into the past and pop in for a visit!

Kimberley Moore Ede



What do I care?

It's a question Fr Ian asked me last summer. In fact he asked us all when, one Sunday, he spoke of Stewardship Renewal. Stewardship, he said, required each of us to give – according to our means – time, prayer and cash.

It made me realise how much I got out of the church – and how little I put in. I spent the rest of the service asking myself whether I was playing my part as a member of OSP and as a Christian. The answer made me ashamed.

By the time the service was over I'd made a resolve that – frankly – appalled me. I'd determined to try meeting the challenge Fr Ian had flung down. I set about thinking what I could – and would – give back to the church and to God.

Time

Most of us are pretty busy. I know I am. So I volunteered for things that wouldn't take much time. I was elected to the Vestry, which only meets about nine times a year. And I joined the team of servers. Since I'd be at Mass and Evensong anyway, adding some time to prepare for services and clear away afterwards wasn't a big ask. And I now enjoy the camaraderie of a group of bright, funny, supportive friends. So am I doing enough? No. But it's a start.

Since getting more involved in OSP I've begun to appreciate how much work goes into keeping the show on the road – and how the burden seems generally to fall on the same small, dedicated group of people.

Prayer

Because I find it hard to pray I joined the Faith Seeking

Understanding group that met last winter. Two things I got out of it were, first, a simple suggestion by Fr Ian, "Pray as you can, not as you can't." Second, Fr Ian suggested reading *Simple Prayer* by John Dalrymple which has the merit of being practical, short and simple without being simplistic.

Cash

It costs £180,000 a year to keep OSP going. Most of it comes from the congregation. But under half the communicant role has set up arrangements to make regular contributions to the church. Of course not everyone is able to set up a standing order. But many of us are. And if we haven't, it's probably time to ask ourselves why.

How much should we give? I remember Fr Ian saying that, though charitable giving can't be the biggest call on our income, it should be the first. The Episcopal Church recommends we give one tenth of our post-tax income to charity (that's when I started to sweat), dividing our giving equally between our church and other causes.

This prompted me to think about what I spend my disposable income on, where my priorities lie, and where they ought to lie. And I decided to increase what I give by quite a bit. In all honesty, though, it's still below the recommended level. So am I going to up it? Er, I do wish you wouldn't ask questions like that.

Everything that is not given...

So that's my story. Now for the sting in the tail (or do I mean tale?). Articles like this are meant

to end with action points. Here goes.

I ask you not to treat stewardship as a taboo subject, but to talk about it openly with fellow-parishioners – ideally after Mass next Sunday. I ask you to think about what you do give and what, in all conscience, you could give – and to give more if you can, whether in time, prayer or cash.

And I ask you to let me, Jubin Santra, Lesley Blackmore or David McLellan know if you have any ideas about how we can raise the profile of stewardship at OSP and boost our commitment to giving both as a congregation and as individuals. Email us at stewardship@osp.org.uk or come and talk to us after Mass. In case you don't already know us, here are our mug shots.



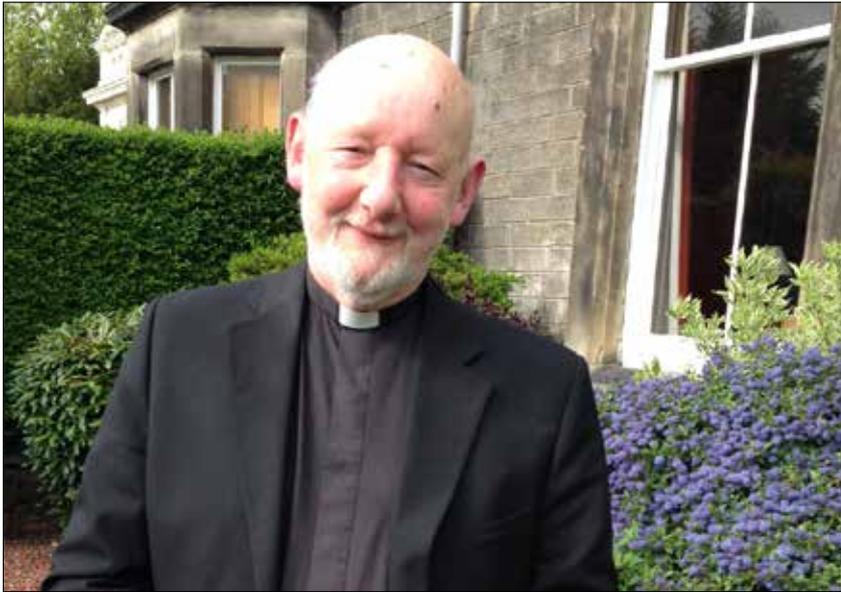
Clockwise from top left: Mark Gibson, Jubin Santra, David McLellan, Lesley Blackmore

Let me end by quoting a line I once heard, have never forgotten and (alas) have also never lived up to.

Everything that is not given – is lost.

Mark Gibson

A coffee with Colin Reed



Fr Colin was licensed at St Margaret's Easter Road in March

I was born in Tyneside, lived in Gateshead and went to school in Jarrow. I was fortunate that my father was the County Librarian for Durham so books could be obtained on demand! But after school I went to work for the National Coal Board as a chemist, a job I enjoyed.

We were a church-going family but I had not thought consciously about becoming a priest until I was having a pint with our new young curate who asked if I had ever thought about being ordained and it just hit me! To start with I went to a pre-ordination course in Birmingham where we all had jobs as well as studying. I worked as a porter. My priest suggested that I went to Edinburgh to train as I could do a degree course and the required General Ordination Examinations within four years whereas in England this would

have taken at least seven years. So I came to Coates Hall where Alistair Haggart trained, then ordained me and in general had a very big effect on my life. It is 30 years this year since I became a deacon.

I have been in Scotland ever since with my wife Jennifer and two children. I did my first curacy at St Peter's Luton Place, moved westward to Bathgate and Linlithgow and then even farther west to Motherwell and Wishaw in the Glasgow diocese.

It was when I was in Linlithgow that I had my first experience of being a prison chaplain, working part-time at Polmont prison. When I moved to Motherwell, I worked also part-time in Shotts. All chaplains at this time were part-time which was not very satisfactory as it often resulted in having too many or too few at any one time.

Eventually the Scottish Prison Service decided to employ a chaplain full time at Edinburgh. For the next 14 years I worked for the SPS, responsible for the pastoral and spiritual care of all in the prison, the 1000 inmates (men and women) and the staff.

I loved it. There is a great sense of camaraderie, a lot of humour and the privilege of being with people who are at their most needy. There is a lot of trust and incredible honesty from people who have been stripped of everything. The facilities at Edinburgh are very good with a well-stocked library and strong education department. Some people study hard, several get degrees but there is no compulsion and not everybody takes advantage of what is on offer. Work is obligatory but that is difficult to enforce.

I already mentioned Alistair Haggart as a major influence in my life. I miss him still. The prison service was challenging and made me think a lot about what is important. And the third major influence was my cardiac arrest in 2012 from which I have now recovered but which, like all such life-changing events, made me reconsider my priorities.

I miss the prison but am happy to be involved with St Margaret's Easter Road. It is a small congregation but in good heart and keen to respond to requests for help. The Parent/Toddler group begun when Stephen Holmes was there, is thriving. And I like having the connection with Old Saint



Paul's which has been important to me for many years.

For relaxation I listen to music or play guitar. I used to play in a folk band but don't play in public any more!

At the moment I am reading Ian Rankine's latest book, Saints of the Shadow Bible. When I last read theology it was John Henry Newman, somebody I admire.

I have mellowed in recent years, I think – but injustice makes me angry. I don't like to see people mistreated by the system. I can also be angry at the church which sometimes seems to survive in spite of itself!

I am happiest these days when I am saying Mass – except in OSP because then I feel nervous.

People give me hope. I never cease to be amazed at how people get through what they have to get through.

I should have given more thought to this dinner party but

Newman would certainly be one guest as there are things I would like to ask him. I would have to have Bob Dylan who is also one of my heroes in a different way, an old Blues musician such as Sonny Terry and, for balance, Grace Darling who is a distant relative. I would love to know what made a young lassie go out in a rowing boat to rescue storm-bound sailors. I have no idea what we would eat but Jennifer and I would do the cooking between us.

*Colin Reed was talking to
Sheila Brock*

Next Issue Deadline

The deadline for the August & September issue of the White Rose is **Monday 21st July**. Please email contributions to media@osp.org.uk.

Thank You

I would like to thank the congregation of Old Saint Paul's for your continual warmth, acceptance and patience throughout my placement. I am particularly grateful for the honest and helpful feedback you offered me during my time with you.

Your support gave me the confidence and freedom to achieve everything I set out to achieve. It was an honour to worship and serve with you all.

Thank you and God Bless.

Donna Cooper

Donna will be ordained Deacon at Saint Mary's Episcopal Cathedral on Sunday 15 June at 3.30pm. All are warmly invited to attend.

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1 June 7th SUNDAY OF EASTER*High Mass*Acts 1.6-14; Psalm 68.1-10,32-35; 1 Pet 4.12-14; 5.6-11
John 17.1-11*Evensong*

Ezekiel 36.24-28; John 17.6-19

Weekday Observances

Tue 3—Charles Lwanga and Companions, 1886; Janani Luwum, bishop, 1977; martyrs of Uganda; Wed 4—John XXIII, bishop of Rome, reformer, 1963; Thu 5—Boniface of Mainz, bishop missionary, martyr, 754

8 June DAY OF PENTECOST*High Mass*

Acts 2.1-21; Psalm 104.24-34,35b; 1 Cor 12.3b-13; John 20.19-23

Evensong

Deuteronomy 16.9-12; John 4.19-26

*Weekday Observances*Mon 9—St Columba of Iona, abbot, 597; Wed 11—St Barnabas, apostle; Thu 12—John Skinner, priest, 1807, and John Skinner, bishop, 1816; Sat 14—Basil of Caesarea, 379; Gregory of Nazianzus, c 390; Gregory of Nyssa, 394; bishops and teachers
Wed, Fri, Sat—Ember Days of prayer for the vocation of all God's people**15 June THE MOST HOLY TRINITY***High Mass*

Genesis 1.1-2.4a; Psalm 8; 2 Cor 13.11-13; Matthew 28.16-20

Evensong

Sirach (Ecclesiasticus) 43.1-12,27-33; John 1.1-18

Weekday Observances

Wed 18—Bernard Mizeki, martyr, 1896

19 June (Thursday) CORPUS CHRISTI*High Mass 7.30pm*

Exodus 16.9-15; Psalm 116.12-19; 1 Cor 10.16-17; John 6.51-58

Weekday Observances

Fri 20—Fillan, abbot, c 750

22 June 2nd SUNDAY AFTER PENTECOST*High Mass*

Jeremiah 20.7-13; Psalm 69.7-18; Romans 6.1b-11; Matthew 10.24-39

Evensong

1 Samuel 17.57-18.5,10-16; Mark 4.35-43

Weekday Observances

Tue 24—The Birth of St John the Baptist; Wed 25—Moluag of Lismore, bishop, c 592; Wed 26—Robert Leighton, bishop of Glasgow, 1684; Fri 27—The Sacred Heart of Jesus; Sat 28—Irenaeus of Lyons, bishop and teacher, 202

29 June SAINTS PETER AND PAUL*High Mass s*

Ezekiel 34.11-16; Psalm 87; 2 Timothy 4.1-8; John 21.15-19

Evensong

Isaiah 49.1-6; Galatians 2.1-9

Weekday Observances

Tue 1—Serf, bishop in Kinross, c 500; Thu 4—St Thomas, apostle

6 July 4th SUNDAY AFTER PENTECOST*High Mass*

Zechariah 9.9-12; Psalm 145.8-14; Romans 7.15-25a; Matt 11.16-19,25-30

Said Evening Prayer

2 Samuel 5.1-5,9-10; Mark 6.1-13

Weekday Observances

Mon 7—Boisil, prior of Melrose, c 642; Fri 11—Benedict of Nursia, abbot, c 550; Sat 12—Drostan of Deer, abbot, c 600

13 July 5th SUNDAY AFTER PENTECOST*High Mass*

Isaiah 55.10-13; Psalm 65.1-13; Romans 8.1-11; Matt 13.1-9,18-23

Said Evening Prayer

2 Samuel 6.1-5,12b-19; Mark 6.14-29

20 July 6th SUNDAY AFTER PENTECOST*High Mass*

Wisdom 12.13,16-19; Psalm 86.11-17; Romans 8.12-25; Matt 13.24-30,36-43

Said Evening Prayer

2 Samuel 7.1-14a; Mark 6.30-34,53-56

Weekday Observances

Mon 21—William Wilberforce, social reformer, 1833; Tue 22—St Mary Magdalene; Fri 25—St James, apostle; Sat 26—Anne and Joachim, parents of Mary, Mother of the Lord

27 July 7th SUNDAY AFTER PENTECOST*High Mass*

1 Kings 3.5-12; Psalm 119.129-136; Romans 8.26-39; Matt 13.31-33,44-52

Said Evening Prayer

2 Samuel 11.1-15; John 6.1-21

Weekday Observances

Tue 29—Martha and Mary of Bethany; Wed 30—Silas, companion of Paul; Thu 31—Ignatius Loyola, priest and religious, 1556



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