

# THE WHITE ROSE

The Parish Newsletter of Old Saint Paul's Church

March 2012.

## Sundays of Lent - High Mass

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

**Sunday 4 March, Lent 2,**  
*Letting Go* - Fr Stephen Holmes

**Sunday 11 March, Lent 3**  
*Religion* - Bp Richard Holloway

**Sunday 18 March, Lent 4**  
*Trust* - Fr John Hughes, Jesus College, Cambridge

**Sunday 25 March, Lent 5**  
*Glory* - Canon Ian Paton

## Weekday Worship during Lent

### *Monday*

Morning Prayer 8am  
Mass 12.20pm  
Evening Prayer 5.45pm

### *Tuesday*

Morning Prayer & Mass 8am  
Evening Prayer 5.45pm

### *Wednesday*

Morning Prayer 8am  
Evening Prayer 5.45pm  
Confessions from 6pm  
Mass 6.30pm

### *Thursday*

Morning Prayer & Mass 8am  
Evening Prayer 5.45pm

### *Friday*

Morning Prayer 8am  
Mass 12.20pm  
Evening Prayer 5.45pm



One of the first annual events of the Christian year, after the celebration of the resurrection on every Sunday or Lord's Day, was a commemoration of Christ's dying and rising at Easter.

This celebration is the origin of our Easter Vigil, a service which celebrates Easter and the Cross, but also the making of the world, which was begun, according to Genesis, on the first day of the first week. The original Vigil, therefore, was about Creation and Redemption at the same time.

Over the years, one day was divided into three different rituals to remember the Last Supper and New Commandment (Maundy Thursday), the Crucifixion (Good Friday) and the Resurrection (Easter Day). This happened because Christians wanted to pay closer attention to the different parts of the "paschal mystery" - the name given to the death and resurrection of Christ.

So the "paschal mystery" is a story told in many different liturgies in Holy Week, but as a unified act. It is, as I say, one service that takes a whole week. What happens on Maundy Thursday, Good Friday, and the Easter Vigil forms a continuous

dramatic story. The days are to be seen together rather than separately. Each service of Holy Week needs the others to tell the whole story. For example, resurrection is incomprehensible without Christ's self-giving in crucifixion and at the Lord's Supper. Therefore, Easter needs Good Friday and Maundy Thursday if we are to begin to understand it.

The "paschal mystery" is at the heart of our formation as Christians, because in the light of the death and resurrection of Christ we can begin to see all the experiences, the up and downs of our lives, including, ultimately, our own death. And in that light we can understand and respond to God's call to justice and peace for all, and begin to see how we can respond to it.

All of Holy Week, and particularly the Triduum, provides an opportunity to undertake a pilgrimage of renewed commitment, from triumphal entry, through the Lord's Supper and the suffering of the Cross, to the new hope of Easter morning. I hope that you will be making that journey again this year.

*Fr Ian*

## Holy Week at OSP

### **PALM SUNDAY 1 April**

10.30am Palm  
Procession &  
High Mass  
with sung  
Passion

6.30pm Stations of  
the Cross &  
Benediction



### **Wednesday 4 April**

7.30pm Tenebrae  
a traditional  
sung liturgy

### **MAUNDY THURSDAY 5 April**

7.30pm Mass of the Last Supper  
with Footwashing &  
The Watch of the Passion

### **GOOD FRIDAY 6 April**

12 noon Three Hours service, with  
1.30pm Liturgy of the Passion

### **HOLY SATURDAY 7 April**

10.30am Children's Stations of the Cross

### **EASTER SUNDAY 8 April**

5.00am Easter Vigil Mass  
with the New Fire &  
Easter Breakfast

8.00am Mass  
10.30am High Mass  
6.30pm Evensong & Benediction

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## New Bishop of Edinburgh Elected

On 11 February, the Very Rev Dr John Armes was elected as the new Bishop for the Diocese of Edinburgh. He succeeds the Rt Rev Brian Smith who retired in August 2011.

Dr Armes is presently the rector of St John's, Princes Street, and the Dean of the Diocese of Edinburgh. After studying at Cambridge, he attended Salisbury - Wells Theological College and was Deaconed in 1979 and Priested in 1980. In 1996 he received his PhD from the University of Manchester. Before moving to Edinburgh in 1998, he was Area Dean of Rossendale and Priest in Charge of Goodshaw and Crawshawbooth in the Diocese of Manchester.



The Ordination of John as Bishop will take place on Saturday 12 May, at St Mary's Cathedral, Palmerston Place. Please remember him, his wife Claire and their family in your prayers, as they prepare to move from St. John's.

## Parish Retreat

This year's OSP weekend retreat is on the island of Cumbrae. Running from Friday evening 27 April to Sunday lunchtime 29 April, it will be led by Sister Lucie Elizabeth CHN (Liz Thackwray, a former member of the congregation).

Staying in comfortable rooms at the College of the Holy Spirit, the weekend will include talks, worship in the

Cathedral, and time and space for walking, resting, reflecting. If you wish to attend, please reserve your place by signing the sheet on the piano at the back of the church.

For more details of the weekend, please contact Fr Ian, [rector@osp.org.uk](mailto:rector@osp.org.uk) or call 0131 556 3332. It costs £116 but some financial assistance may be possible.

## A Warm Welcome?

Last year we held coffee upstairs once a month for six months, as quite a few of our less extrovert worshippers had indicated that they felt reluctant to brave coffee in the hall after mass - it seemed full of groups chatting energetically with each other and it was easier to stay for coffee at the back of the church.

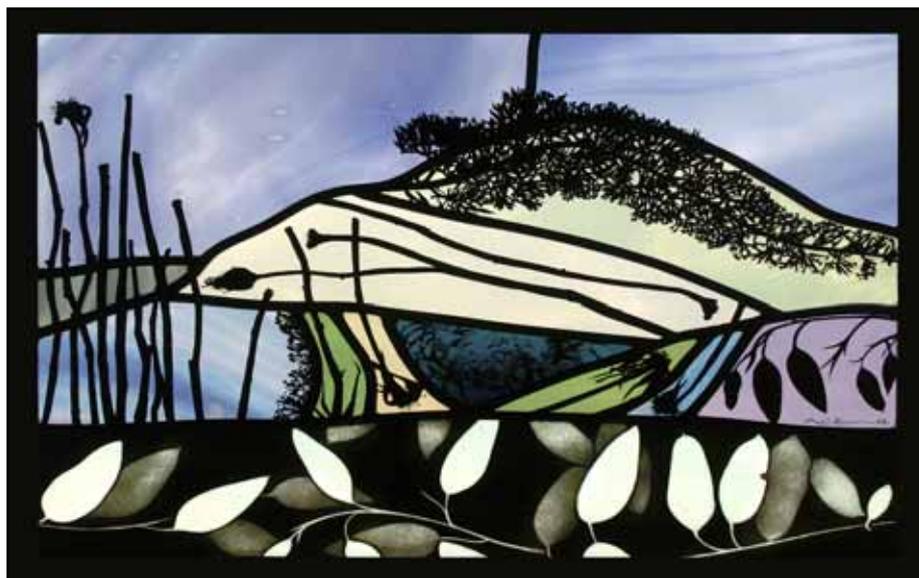
The congregation was then asked for their views on where we should have coffee. The majority (including all the coffee making team) thought that the hall was preferable for a variety of reasons. It was, however, noted by many of us that coming



Carrie Gooch

in to the hall for coffee can indeed be an intimidating experience - so let's remember how we felt when we first attended worship here, and make sure that everyone feels welcome.

# Art at Old Saint Paul's



We have a number of remarkable works of art at OSP, especially notable being the award-winning painting by Alison Watt in the Memorial Chapel, *Still* (2004). Quite a number of our visitors come to see the painting, and many of them are artists or art students who are led to 'discover' OSP in this way.

We are also asked to host exhibitions by other artists from time to time, and from 7 to 9 March artists Amanda Baron, Simone Pereira Hind and Kim W. Wilson will be exhibiting new work in OSP. The exhibition, entitled '*To sit in its shadow was my delight*' (Song of Songs 2.3), reflects the artists' shared interest in the qualities of light and shadow specific to the Memorial Chapel.

**Amanda Baron** graduated from Architectural Glass at Edinburgh College of Art in 1992.

Over the past twenty years she has completed numerous commissions as well as undertaking glass painting and restoration work of major Scottish churches and public buildings. Amanda's work derives from direct observation of human control in the formation of landscape. Natural forms are translated onto glass using traditional painting techniques, not masking the qualities of the material but manipulating and adding to it. Currently Amanda is artist in residence in the Glass department at Edinburgh College of Art.

**Simone Pereira Hind** is interested both in the experience of transcendence, be it

religious or secular, and whether it is possible to convey this within an artwork. She is particularly drawn to the idea of light signifying the point of revelation, the instant of epiphany or the sublime moment. Simone studied for a BA (Hons) in Fine Art Textiles at Goldsmiths College of Art and is currently finishing an MFA in Sculpture at Edinburgh College of Art.

**Kim W. Wilson** graduated from Edinburgh College of Art with a BA (Hons) Sculpture and is currently studying for an MFA in Contemporary Art Practice. Wilson is interested in materials that bring their own histories of transformation both natural and industrial such as wool grease, peat and bone ash, raw silk, soil, lard and gelatine. They speak of the animals whose bodies have been stripped down, of the slowness of peat formation and its liminal state between the organic and the geological.

Later in March, and until after Easter, another artist, **David Grossart**, who with Angela and Reuben has recently joined the congregation, will be exhibiting one painting in the Lady Chapel, *Madonna and Child* (2009), while other works by him can be seen at Saint John's Church, Princes Street. David has written, of the *Madonna and Child*, "It was the last painting that I completed shortly before the birth of our youngest son, Alexander. For the first time I felt I was able to unify my own particular 'style' of painting with imagery relevant to my beliefs, the painting having been inspired by a seventeenth century Russian icon."

Fr Ian



**Above:** *Want* (installation, 2010) - Kim W Wilson; & *Carnethy* (stained glass image) - Amanda Baron;  
**Below:** *Madonna & Child* (2009) - David Grossart; & *The Hardcore & the Gentle* (2011) - Simone Pereira Hind.



## Vestry Report

Things are running smoothly in the run-up to Phase II of the R&R project, work on which will start in mid-April. We would also like to thank you all for your contributions towards the last parish lunch in January, we were able to cover the costs, as we had hoped.

In December, the plate givings from the carol service were collected for the Pilmey Development Service and we raised £280, which has been gratefully received. This will go a long way towards running their day centre.

The Diocese has asked for donations on Mothering Sunday for the Mother's Union. The vestry have agreed to donate £250, however further donations would be forwarded to the diocese. As Lent is now well under way, please make sure you look into our Sunday Lenten discussions after mass, or consider the other services in our Lent pamphlet.

*Kim Moore Ede*

## Training Course

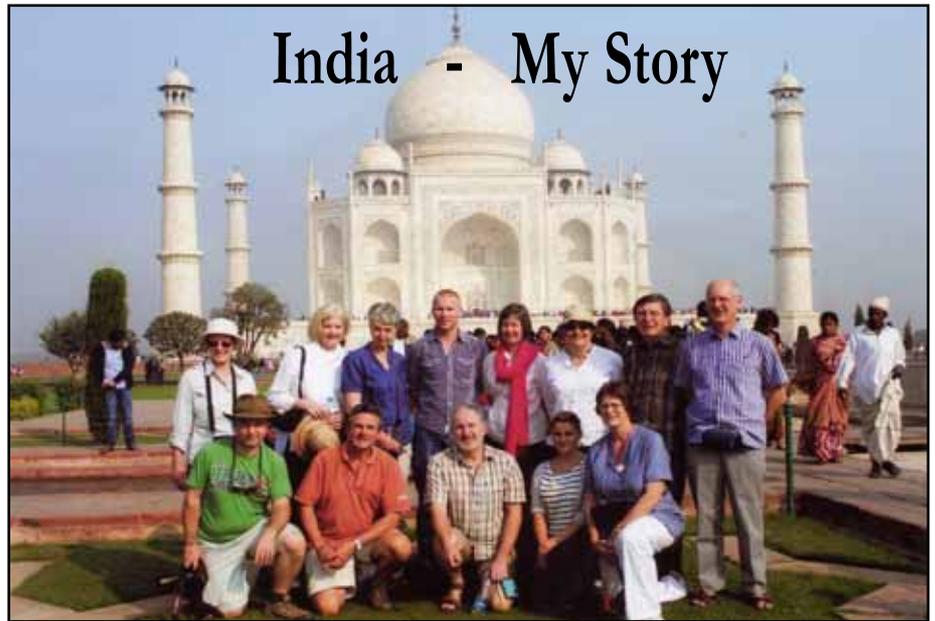
There will be a training session for all those working with children and vulnerable adults, on Saturday 19 May from 10am to noon.

It is being held in the church hall and will be run by the Episcopal Church's Child Protection & Vulnerable Adult Officer and the Diocesan Youth Officer.

All are welcome, please contact Paul Lugton at [children@osp.org.uk](mailto:children@osp.org.uk) if you are interested in attending or just want to find out more.

## Intercessors Meeting

If you would like to find out more about what is involved in leading the Prayers of Intercession at High Mass on Sunday mornings, then please come to the next training workshop at Lauder House (39 Jeffrey Street) on Tuesday 13 March at 7.30pm.



*Mary Jeffreys-Jones has been in India to see the work of a charity she's been supporting for years ...*

"Did you have a wonderful time?" - they all asked. I paused, as I could not answer directly. It was the wrong question I said. They knew I had been to India for the first time, but it was not for a holiday.

We were a party of 12, mostly older folk from Edinburgh on a trip to see the work of Scottish Love in Action - a charity founded and run by my friend Gillie from Greenbank Church in Edinburgh. It has been going for 11 years, set up to provide care and education for homeless, helpless street children - hopefully to give them a better chance in life. I had been making jams and baking cakes to raise money over the years, so when I heard there was a chance to actually go and see the 'School-cum-home' in East India, I jumped at it. I had been jealous of the 'gap year' young people who had been before and who indeed made up the party who were there in the beginning with Gillie!

So we packed the minimum of clothes, making up the 30kg baggage allowance with equipment and gifts for the children and staff in the school. We had planned a few activities that we could do with the children which might brighten up their school day. Most teaching in India is of the 'learning by rote' kind, so they don't get to play with papier-mache or glitter! Our friends and neighbours helped to gather plastic bottle-tops, ribbons, glue, and glitter. Some people gave us old uniform, games kit, shirts, and lots of medical equipment etc.

Needless to say, after two flights, a night in Hyderabad and a 12 hour train journey, my heavily laden bag gave up the ghost just as we got to Tuni!

On arrival at the school after the final overnight train journey, we were given a welcome fit for kings and queens by all 504 happy, smiling children - it was amazing. Garlands of flowers were hung round our necks and then we had to climb into carts drawn by oxen, to be driven around the campus. It was very wobbly and we had to cling on tightly. Three hundred of the excited, younger children were lined up cheering and with banners bearing a welcome with our names on them. It was only 7am! We had a brief introduction before they were in their classrooms for the school day.

Very quickly we were all at work, sharing out the projects we had planned. We had a rota for the children whereby some of us took a class out for activities, while the remainder of us got in to their classrooms and painted their rather drab walls. The teachers wanted bright educational themes, so what could be better for the Kindergarten than 'The Very Hungry Caterpillar' and his numbered fruit on the wall? Supplemented by fluffy ball caterpillars to wind through the grid bars on the windows! Other classroom themes were a tree with lots of branches to blue-tac various changeable items (like parrots) on to them; and a painted map of the world on year 5's wall. We had fun in the classrooms and they had fun out of their classrooms!



**Left:** The group in front of the Taj Mahal; **Above:** The infamous bean bags. & Eating lunch;  
**Below:** Mary & some of the children sharing hugs, Riding on the ox carts, & Sand boys at the beach.

During lunch hours and after school some of us (mainly the men) were helping the builders to break up old, and lay new, concrete bases for some games pitches - basketball, badminton (known as 'shuttle'), volleyball, and also playing hockey with some of the more energetic kids - all this in temperatures of well into the 90s with added unbelievable humidity. Luckily we did have showers in our sleeping quarters! My special job was our project of chicken shaped 'Bean-bags'. Prior to the trip, three of us had made nearly 300 of them, to be filled with lentils by the kids in the sewing room and completed with eyes - and we had brought enough kit to make another 200 so that at the end of our stay we had enough to give to each of the 500 children. The 10 or so kids in the sewing room while we were there entered into this task with gusto - and spent time trying to juggle with them. Unfortunately, quality control was not my forte, and there were rather a lot of lentils gathering on the ground after we had given them out on the last day! At least they know how to repair them ...

After school each day from 4pm until their prayer time at 6pm, the boys and girls - each in their separate campuses - were ready to play, or have their nails painted, pleaded to skip, draw, and especially have their photos taken! Cries of 'photo please, solo photo please' sounded loud all around. Needless to say we each have about 200-500 snaps of children in various groupings. They all just love to cluster round and cling on, it was impossible to refuse when you know they have no-one to hug. The words 'You can be my mummy please' can break your heart.

Each day they liked some of us to serve their meals, boys and girls at separate times,

queuing up with dishes and sitting cross-legged on the floor of the smart dining room in a very orderly fashion, second and third helpings of rice allowed.

After which, we had our supper and then set to work again preparing for the next day. We hardly had time to sleep.

On the last day of our 10 day stay, the children put on a show for us, mainly dancing (just like in the film *Slumdog Millionaire*), the younger ones danced dressed as Santa! We reciprocated the cultural exchange with showing the rest of the school how we had taught class 3 the 'Dashing White Sergeant' plus a very dubious jokey performance of 'Head, Shoulders, Knees & Toes' by our menfolk. We sang 'Mhairie's Wedding' and 'Skye Boat Song', one too high and one too low - nobody with perfect pitch!

We were also taken on various trips; to the shops in Tuni, to a 'Woodcraft' village, a Hindu Temple, a 'Snaker' village, the local hospital in Tuni, and of course the highlight - we accompanied 300 children to the seaside! They went in 4 open topped lorries, we were in the school bus. We all got wet. The children were so excited as they hardly ever go outside the campus walls and had not been since the last group of visitors in February.

Their bright eyes and laughing faces lit up the grey sandy beach, their shouts of joy and eagerness to share with us their loving nature I will remember always.

Looking back now I think my answer should have been "Yes, our time was full of wonder"!

(To find out more about the work of SLA visit their website: [www.sla-india.org](http://www.sla-india.org))



## Different Traditions, One Church:



## A Journey



*Helen Tyrell has been globetrotting and tells us about her experiences in Australia, India & Nepal ...*

Recently I was fortunate enough to experience Christian worship and action in three different countries and following several different traditions.

First in Perth, Western Australia, where I had lived and worked for some years as a young woman. In the dazzling light and heat of the antipodean summer, I joined my friends in joyous Christmas worship at the handsome Wesley Church in the city centre. This is one of the four churches in the Uniting Church in the City (UCiC), formed in 2003 when the congregations of the Methodist, Congregational and Presbyterian churches came together to affirm their unity in diversity and work together to further God's mission.

In the 19th century, these churches brought to this pioneering state with its population of ex-convicts and free settlers the Methodist and Uniting Church's commitment to social justice and communicating the gospel alongside respect for scholarship and a deep understanding of the church from the Presbyterian heritage.

Today, WA is a booming state, with much of its population engaged, directly or indirectly, in the huge mining industry. This very economic success, however, can obscure the very real problems of exclusion, isolation and broken-ness that exist in every city.

UCiC's Uniting Care West social justice and support programme is impressive. Carried forward by a large team of committed paid workers and volunteer its services include a shelter for homeless people, debt advice, drug counselling, parenting support and youth work, as well as a flourishing school for seniors, with 650 members engaged in 90 different classes. UCiC's Good Samaritan Industries employ hundreds of disabled people in recycling clothes and household goods. There is also an Africans ministry and a Marhaba Multicultural Faith Community.

While in Perth, I was also drawn back to St George's Anglican Cathedral, where I had worshipped occasionally in the late '70s. Consecrated in 1888 (just five years before the present building of Old Saint Paul's), St George's Cathedral is one of the world's few cathedrals built entirely of handmade bricks, which lends it a wonderful mellowness.

St George's describes itself as a place for people to gather in worship - sometimes in words, sometimes in silence, sometimes enveloped in sacred music. It also carries forward an impressive arts programme, putting on concerts for almost every liturgical festival!

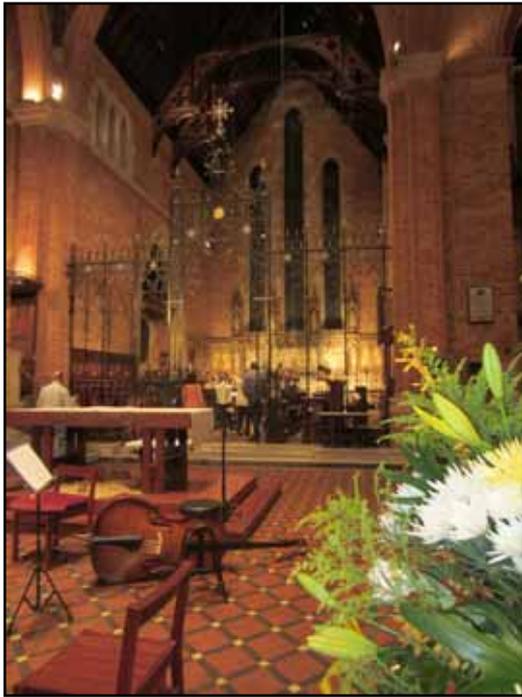
I felt very at home there - perhaps it was the similarity to Old Saint Paul's, the space for contemplation, the quality of the music

(the Cathedral Choir is widely acclaimed and could almost rival our own wonderful voices!), the thoughtful Epiphany Eucharist, followed by a concert by the Cologne Chamber Consort. Just as I was moving on, my friends from Wesley Church were busy arranging a joint Burns Supper with St George's, combining the two churches' strengths of outreach, inclusiveness and celebration - but by the time it happened, I had long left for India!

Many of us remember with great affection the Santra family who spent some years with us at Old Saint Paul's while Fr Jagat worked towards his PhD. Their presence among us added richness and wisdom to our lives (and they were kind enough to leave Jubin with us!). Fr Jagat, his wife Jyotsna and student daughter Jagruti, are now back in Pune (near Mumbai) where Jagat is postgraduate dean at the Union Biblical Seminary (UBS) and lectures in Old Testament Theology

UBS. was constituted in 1953 as a joint effort of eleven mission and church groups and now trains committed Protestant men and women from almost all the major Indian ethnic, linguistic and cultural groups as well as from other countries to become effective ministers and mission leaders within their own traditions.

The Seminary itself is a major institute of learning within the Church of North India



**Left:** Helen Tyrell with the Santras and some of their friends, & The exterior of the Union Biblical Seminary;  
**Above:** A home from home? The interior of St George's Cathedral, Perth; & Inside St Mary's Church, Pune;  
**Right:** The ambulance which OSP donated to Krishna Hospital in Nepal.



(CNI), established in 1970 and bringing together the main Protestant churches, including the Anglican Church, in North India.

I spent some very peaceful hours on the campus, attending chapel services led by the students, reading in the gardens in the warm winter sunshine, wandering among the groves of sandalwood trees spread up the hillside on the 28-acre site, and talking to the students, who came from many parts of India, about their aspirations and different traditions. Jagat was very patient in answering my many questions about the Christian church in India and Jagruti and I brushed up on our French grammar! Jyotsna's cooking was, as ever, delicious.

On the Sunday, I worshipped with the Santras at their church, St Mary's - a beautiful Anglican church dating from 1825, which had served as a garrison church for the British army. The sung liturgy followed a tradition remarkably similar to ours at OSP. It was possibly the coldest early morning of the year (and it was cold!) and the coffee and chat afterwards in the mid-morning sunshine were very welcome. St Mary's supports house groups and I joined the Santras for a Bible study evening.

I met the few students from Nepal who were studying at UBS and learnt a little about the growth of the Christian Church

in their country. They invited me to make contact with their families and attend church while I was in Nepal.

Nepal is the world's only officially Hindu state, with 86% of its 30 million people practising Hinduism. The Christian church has existed there for only 50 years, brought by missionaries from India and returning ex-patriots. Because of its association with the communism of the Maoist insurgents who terrorised Nepal for a decade and focus on enabling the voices of lower caste Hindus to be heard, Christianity has experienced as uneasy acceptance until recently. Now, however, Christians number around half a million and many different churches, often strongly characterised by American or Korean evangelism, open their doors to thousands of worshippers at several services every Saturday (Sunday is a working day in Nepal).

I worshipped with my new friends at one such service in Kathmandu. Around 600 of us sat cross-legged on the floor, women on one side, men on the other. There were many families and large numbers of young people. The energy, joy and commitment were palpable. Someone thoughtfully provided me with a simultaneous audio translation of the sermon and all around me, teenagers people were making extensive notes as the preacher spoke! The singing was strong and melodic.

My long-standing friends in Nepal are Hindu. Like most Nepali families, they have a small shrine to the Hindu gods in the family sitting area of their house - as in many houses, this is on the roof. I was struck by its beauty and simplicity: an image of Vishnu, the protector, the one who supports, sustains and governs all; flowers and fruit, some prayer beads, a photograph of my host's late father, three sticks of incense. Every morning the family stopped there quietly, in reflection, or prayer.

My friends, who are doctors, run a small hospital in Banepa, near Kathmandu. I finished my stay in Nepal by taking a ride in the hills in the ambulance (actually a white landrover!) bought five years ago with funds donated to the Krishna Hospital by the OSP Overseas Giving Fund. It is being well used.

As I journeyed home, I reflected on the universal faith, commitment and energy I had witnessed in so many ways and in so many contexts.

the passion walk  
EDINBURGH ♦ easter 2012



The Passion Walk is an imaginative journey through the streets of Edinburgh, in which the city becomes the backdrop for the story of Christ's Passion. It is an opportunity to walk the route of Jesus' Easter journey, pausing at certain key locations to reflect on the story of Christ's Passion in the midst of a contemporary city. It is an individual pilgrimage through the events of Good Friday, with reflective material in a printed or audio guide.

The walk will begin at Greyfriars Kirk, George IV Bridge, between 11am and 2pm on Friday 6 April (Good Friday) and Saturday 7 April (Holy Saturday). It covers around 4 miles, including (as Jesus' journey did) one fairly steep ascent, and is likely to take 2-3 hours. A shorter route may be available for those who would find that helpful. At the end of the walk, back in central Edinburgh, there will be refreshments and a chance to mark the end of the journey.

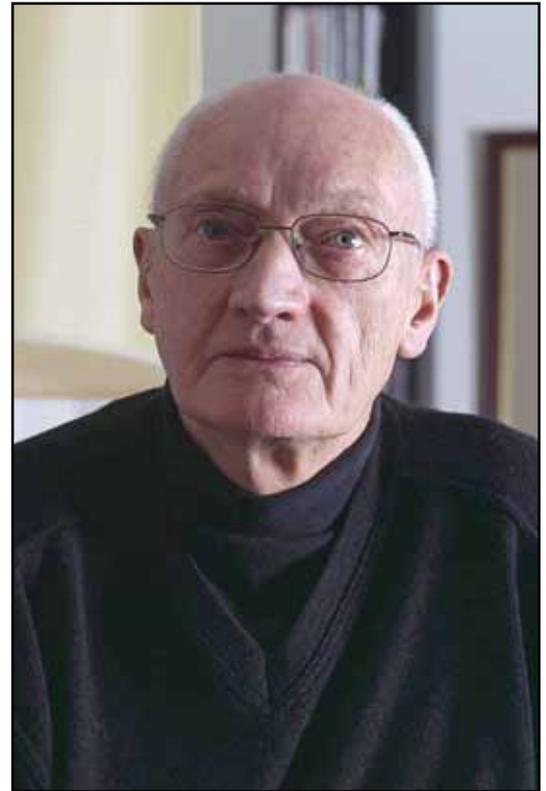
Everyone is welcome to participate, but you will need to register in advance (it's free!) using the form on their website: [www.passionwalk.org](http://www.passionwalk.org) or email: [edinburghpassionwalk@yahoo.co.uk](mailto:edinburghpassionwalk@yahoo.co.uk) or by phone on 07879 014344. You can also contact them this way if you have any questions.

They ask you to register for the Passion Walk to ensure they have enough material for all those attending. There is a charge of £7 (£5 unwaged), payable at the starting point, which covers the overheads and the cost of producing those materials.

## A Coffee with ...

### Richard Holloway

*Richard Holloway talks about his latest book 'Leaving Alexandria', which will be launched in the Royal College of Physicians on 10 March.*



Why 'Leaving Alexandria'? I called it that because Alexandria in the west of Scotland is where I come from and that is the place I left behind when I felt called to be a priest and went to Kelham. But I use it throughout as a symbol of my theological journey, what you might call my nomadism, intellectual and spiritual.

I don't keep a diary though I have kept the odd journal and, as friends have told me, I have had a tendency to 'leave no thought unpublished'. So when it was needed, I had my earlier books as a point of reference - and I also waded through all the issues of the White Rose covering my time as Rector of Old Saint Paul's.

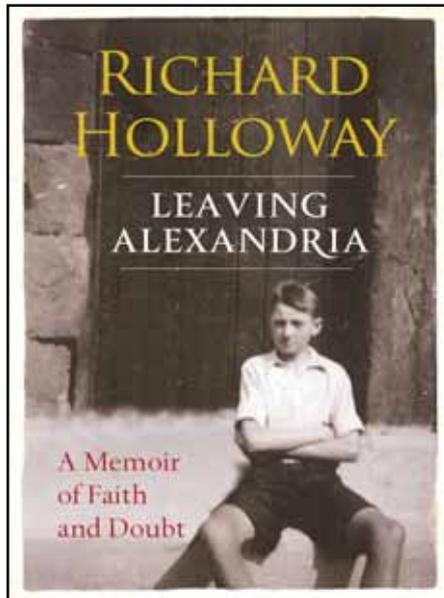
How do I manage to recall what I thought or felt years ago? This is not an autobiography - it is a memoir. That's a key distinction. It is not a year by year account but more an interpretation through memory of what I made of my life. Some things I could recall with great clarity as though it were yesterday. My thoughts and feelings, my search for meaning, sitting in a train from San Francisco shortly after Robert Kennedy was killed, are as present to me now as they were then. Arthur Koestler's *Darkness at Noon* was open beside me with its epigraph from Dostoevsky 'Man, man, one cannot live quite without pity'. The beauty of that

little word 'pity' in contrast to all the hatred in the world, made an unforgettable impression.

I enjoyed writing all of it - and did so obsessively for the past two years. The bits that gave especial pleasure involved re-visiting places, conjuring up moods, mind research. Going back to Kelham, wandering around the graveyard, climbing the hills above the Vale as I did when I was a boy. And of course sitting in Old Saint Paul's which was - and is - very potent for me. I vividly remember when I first stumbled into the Lady Chapel years before I was actually called to be Rector in 1968.

Canon Laurie still loomed large at that time though I was probably the first Rector not to be overshadowed by him. But I revered him, was conscious of his geist in the church and in Lauder House, instigated Laurie Day and agonised with him in the Warrior Chapel he created to commemorate the local boys he had known who had died in the trenches of the First World War.

I suppose what gave me most pain was writing about the way it ended. I had become more and more reckless and outspoken and upset a lot of people, not least my family who hated the amount of



publicity I generated. I had also let people down because I had turned out not to be what they wanted - what they thought I ought to be.

Maybe I was too young at 14 when I entered Kelham and began my training. On the other hand, it gave me a life and an education which would simply not have been possible for a working class boy in the '50s. And I was filled with the desire to give myself away, to risk everything. What I did not realise at that time was that loyalty to an institution was not in my nature. But I go along with Nietzsche - 'say yes to the life you have lived'.

If I had not been ordained, I would have left school at 14 and probably become a farm labourer. Although as I was always interested in words, liked writing and was not at all shy about speaking, I might have managed to become a journalist or go into politics - or broadcasting.

I prefer poetry to dogma. It is better able to express 'the absence of God I want to wait upon and be faithful to'. But I am not an atheist. I have not 'left my religious phase behind' as some think but would describe myself as a Christian agnostic. For me the world is mystical, transcendent - and uncertain. And I have to live with the uncertainty of it. At the same time I am constantly surprised by life - by the things I have done. And I have got to know myself - not necessarily liking what I found - but at least aware. Being unaware is the saddest thing - Plato, for me, was right - 'the unexamined life is not worth living'.

I value tradition. It is important to maintain a culture and hand it on. And it is true that the people who will keep the church going may 'have to believe in it more than I do'. It is the acceptance of tradition while accommodating it to the changes of history that is the key. OSP is big enough and generous enough to do that, to invite all shades of belief and opinion to sit under her roof. Defensiveness and over-certainty is the greatest danger - and does immense psychological damage.

I don't really get angry though most recently I was angered by the failure of the SEC to support the Scottish government's desire to permit religious bodies to perform gay marriages. There is no room for our wee church to be timid, to lack daring...

My idea of a perfect holiday is to be able to go on long thrilling walks, to read novels, have a beach nearby, good seafood on offer and movies down the road.

I do indulge in some light reading and enjoy the ease of travelling with my Kindle. I enjoyed Robert Harris' 'The Fear Index' and his series about the Roman Empire. But I don't seem to be able to read thrillers any more.

Are there more Alexandrias left to leave? Probably not. I left the Labour Party over Iraq. I seem to have settled into geriatric tranquillity! It will be painful when I can no longer walk the Pentlands - but I guess leaving life itself will be the next big Alexandria.....

The guests at my imaginary dinner party would be Andrew Motion, the former Poet Laureate whom I have met several times and whose company I enjoy. There is a sorrow in the man perhaps because his mother died when he was very young. Then we could have the poet Philip Larkin as a foil to Andrew - who has written a biography of him. We would have to have a woman - so Virginia Woolf would be the third guest, preferably in an up mood. It would be an intense evening - but not without a good deal of raucous laughter!

*Richard Holloway was talking to Sheila Brock*

## Byzantium: Gateway Between East & West



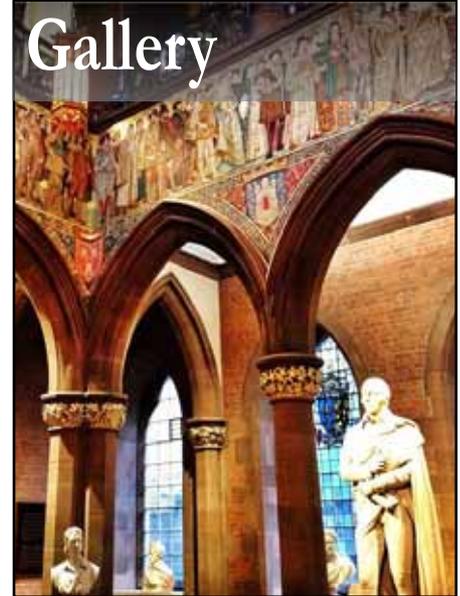
The exhibition spans the 1,000 years of the Byzantine Empire's history, from its establishment in 330 AD by the Emperor Constantine to its fall in 1453. It shows the creation of the first Slavonic and East European nation states, and how they developed under the influence of the domineering Byzantine Empire. It also covers their eventual acceptance of Christianity and late Roman civilization as a model for the formation of their own states.

Byzantium integrated the best of the Classical Hellenic and Roman civilisations but also adopted Oriental mysticism. It stretched far beyond the Old World borders into Asia, Arabia, Persia, North Africa and North Europe. The exhibition looks at the influence on European culture of Byzantium's multicultural heritage.

Hosted by the Scotland-Russia Institute, 9 South College Street, the exhibition is free and is open Tuesday-Friday 11am-4pm and Saturday 1.30pm-4pm. It runs until Saturday 17 March.

## Could It Be You?

We are always looking for volunteers to help with the *White Rose*, from writers and photographers to those with editing and layout skills, and even bodies to collect it from the printers. If you can help, please get in touch, email us at [media@osp.org.uk](mailto:media@osp.org.uk).



# Local Tourist : National Portrait Gallery

*This month we go to a gallery that's only recently re-opened to the public after a major re-fit ...*

I had always meant to go into the portrait gallery, then suddenly it was closed for refurbishment. Having only moved here for 12 months and my stay lengthening, I was unsure how much longer I would stay and if I would ever get the opportunity to see it reopen. Happily, I have now been living here for 5 years, happily settled, and have had the opportunity to see inside this wonderful building.

Following the first major refurbishment in the gallery's 120-year history, previously inaccessible parts of the building have been opened up and public space in the gallery has also been increased by more than 60%.

Spread across three floors, the gallery is home to 300 paintings and sculptures, 25,000 prints and drawings and 38,000 photographs of some of Scotland most famous people. More than 600 exhibits are new to the portrait gallery, with 211 having never been shown in public before. There are several interactive stations where you can learn more about the building, its refurbishment, and the portraits that are housed here. There is also an education suite, library, and a lovely café.

The Portrait Gallery opened in 1889. It was designed by renowned architect Sir Robert Rowand Anderson as the first purpose-built national portrait gallery in the world. The building is beautiful, the central agora splendidly painted, the ceiling covered in stars. The first floor gallery in the agora is covered in large murals showing Scottish history.

You can spend hours wandering the pictures, reading about the people in the portraits. I might go back and take in a guided tour, I am sure it would offer more than what the little cards say next to each painting. Many display cases hiding secrets can be accessed by lifting the leather panel covering the glass and protecting the valuables inside from the light. There is a Scottish sports area offering paintings of hunting, golf, and even curling! The library is beautiful, dark wooden shelves laden with old books. In here you can find a variety of life and death masks as well. Burke and Hare are here (one mask from death, one from life). I know there is a death mask of Burke at the anatomy museum as well, I guess several had been made for posterity.

Each area is themed, including modern displays (currently Immigrants to Scotland), the great wars, specific painters and even science. The Contemporary Gallery has a series of photos of famous Scots, including one Dr. Who, and another Dr. Who associate. And Sean Connery, of course!

And it's not just pictures, the architecture and stained glass windows in the stair are stupendous. There is one window for which I wish had an explanation, it was all of people's faces (portrait-like), I could only guess it was parliamentarians at the time as half of the faces fell under the Saltire and half under the English Rose.

The entry fee is free but donations are accepted. There is wheelchair access and lifts to all floors. It's open 7 days a week and well worth the visit, just be prepared to spend several hours to fully take in the gallery, or go back several times!

If you have any ideas for me to visit in Edinburgh, please let me know as I am running out of ideas! I am sure I have scarcely scratched the surface in these little gems. Email me at: [vestry@osp.org.uk](mailto:vestry@osp.org.uk).

*Kim Moore Ede*



# Just Published

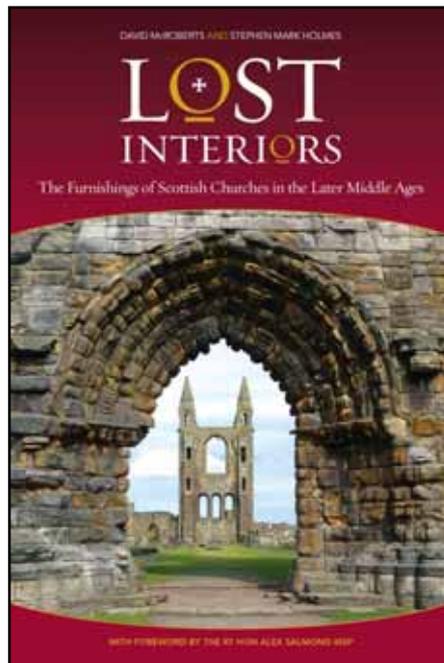
**Lost Interiors:** The Furnishings of Scottish Churches in the Later Middle Ages  
(David McRoberts & Stephen Mark Holmes)

Publisher: Aquhorthies Press, Edinburgh, 2012  
(250pp, 197 full colour illustrations)

Price: £17.50 until 31.3.12, thereafter £20.00  
Postage: £3.00 UK. To order, send cheques payable to the Scottish Catholic Archives to: Scottish Catholic Archives, Columba House, 16 Drummond Place, Edinburgh EH3 6PL

When visiting a medieval Scottish church it is hard to imagine what it would have been like before the Reformation. So much has been lost, but we still love to know what things were really like in the past. Our Scottish Episcopal Church, though reformed, is the direct descendant of the Scottish Church that created the lost interiors of these churches and so they are part of our own history.

David McRoberts (1912-78) was a Roman Catholic priest, Keeper of the Scottish Catholic Archives and part of a group of mid-late twentieth-century Scottish historians who changed our view of the Scottish Reformation. In 1970 he gave a set of illustrated lectures for the Society of Antiquaries of Scotland based on the few surviving documents and artefacts and they have remained the best account of the furnishings and interiors of late medieval Scottish churches. There were a number of attempts to edit his notes for publication but these came to nothing and I was asked to take on the task at the 2009 conference of The Scottish Medievalists.



With help from other scholars, museums, libraries and heritage organisations across Scotland I was able to edit, expand and bring up to date McRoberts' handwritten text, discover his sources, add insights from recent work on the subjects and source illustrations. We even found a small box of McRoberts' original slides in the basement of the Scottish Catholic Archives.

First Minister Alex Salmond supported the project, kindly agreeing to write a Foreword, and the beautifully produced volumes, fully illustrated in colour, arrived ready for sale at the end of February. I enjoyed the research and hope that anyone who appreciates our liturgy at OSP and is interested in Scotland's Christian past will enjoy this tour of the lost interiors and artworks of our ancient churches.

*Fr Stephen Holmes*

# Icon Painting Course

Students of all levels are welcome on this 6 Day Workshop running from 23 - 26 April, where you will paint a classic icon in the Russian / Byzantine float style.

Using gold leaf and natural pigments, including precious minerals such as Azurite, Lapis lazuli and Malachite mixed with egg tempera, this beautiful technique helps create a mystical transcendence of the Holy Figure - not achieved by many other styles of painting.

Held in the Methodist Hall, in the Lake

District at Caldbeck, Cumbria, the course costs £275, although this does include all materials and tools.



For further details contact Annie Shaw on: 01932 788346 or email: fellowshipofsaintluke2@gmail.com.

# Kurdistan Concert

As part of the Festival of Middle Eastern Spirituality and Peace, there is a concert of Ancient Songs of Devotion from Kurdistan.

Tara Jaff presents traditional Kurdish songs with lyrics of the 17th and 18th century Sufi poets of Kurdistan blended with the soothing sounds of the Celtic harp played in an innovative style adapted to the musical rhythms and mode of the region. The harp (chang in Kurdish and Persian), the oldest known stringed instrument, had a presence in Iranian music until the 17th century. It was often mentioned by the mystic poets of the region.

It takes place in Augustine United Church, 41 George IV Bridge, on Sunday 4 March from 7.30 - 9.30pm. Tickets cost £10 on the door on the night.

Full details of other events organised as part of the Festival of Middle Eastern Spirituality and Peace (MESP) can be found at: [www.mesp.org.uk](http://www.mesp.org.uk)

# Quiet Day

The first of a series of Quiet Days at Emmaus House (each of which stands alone) on the theme of Welcoming God, this day will focus on experiencing the story of Martha and Mary through art work, Taizé singing and contemplative silence. There will be the possibility of silence throughout the day or of fellowship during coffee and lunch.

It is being held on Monday 16 March from 10am to 3.30pm, and costs £15. Whilst tea and coffee will be provided, you will need to bring your own lunch. For further information and to book, ring Thérèse McHugh-Pratt, on 011368 863 866 or 0782 855 1747.

# Next Issue Deadline

The deadline for the February issue of the *White Rose* is **Monday 26 March**. Please email any contributions to: [media@osp.org.uk](mailto:media@osp.org.uk)

# Calendar & Rotas for March 2012

	10.30am High Mass			6.30pm
Day & Observance	Readings	Readers	Intercessor	Readings & Reader
<b>March 4</b> <b>SECOND SUNDAY OF LENT</b>	Genesis 17.1-7,15-16 Psalm 22.23-31 Romans 4.13-25 Mark 8.31-38	<i>John Dale</i>  <i>Helen Tyrrell</i>	<i>Junia Willson</i>	Genesis 15.1-12,17-18 Luke 13.31-35  <i>Jennie Gardener</i>
<b>Weekday observances:</b>	<i>Wed 7 - Perpetua &amp; her Companions, martyrs, 203; Thu 8 - Duthac, bishop in Ross, 1068</i> <i>Sat 10 - Kessog, bishop in the Trossachs, c 700</i>			
<b>March 11</b> <b>THIRD SUNDAY OF LENT</b>	Isaiah 1.10-17 Psalm 19 1 Cor 1.18-25 John 2.13-22	<i>Trevor Harding</i>  <i>Margaret Aspen</i>	<i>Pam Gilchrist</i>	Isaiah 55.1-9 Luke 13.1-9  <i>Ron Hafliidson</i>
<b>Weekday observances:</b>	<i>Fri 16 - Boniface of Ross, bishop, 8th c; Sat 17 - St Patrick, bishop, patron of Ireland, 461</i>			
<b>March 18</b> <b>FOURTH SUNDAY OF LENT</b>	Numbers 21.4-9 Psalm 107.1-3,17-22 Ephesians 2.1-10 John 3.14-21	<i>Judith Brearley</i>  <i>Jennifer Scarce</i>	<i>Lynne Niven</i>	Joshua 5.9-12 Luke 15.1-3,11b-32  <i>Jean Keltie</i>
<b>Weekday observances:</b>	<i>Mon 19 - St Joseph of Nazareth; Tue 20 - Cuthbert, bishop, 687;</i> <i>Wed 21 - Thomas Cranmer, archbishop of Canterbury, 1556</i> <i>Thu 22 - Thomas Ken, bishop of Bath &amp; Wells, 1711; Sat 24 - Paul Couturier, priest in Lyons, 1953</i>			
<b>March 25</b> <b>FIFTH SUNDAY OF LENT</b>	Jeremiah 31.31-34 Psalm 51.1-12 Hebrews 5.5-10 John 12.20-33	<i>David Anderson</i>  <i>Brenda White</i>	<i>Tom Clement</i>	Stations of the Cross
<b>Weekday observances:</b>	<i>Mon 26 - THE ANNUNCIATION OF THE LORD</i> <i>Wed 28 - Patrick Forbes, bishop, 1635, &amp; the Aberdeen Doctors, teachers; Thu 29 - John Keble, priest, 1866</i>			
<b>April 1</b> <b>SUNDAY OF THE PASSION</b> <b>Palm Sunday</b>	Mark 11.1-11 Isaiah 50.4-9a Psalm 31.9-16 Philippians 2.5-11 Mark 15.1-47	<i>Eric Stoddart</i>  <i>Ann Kelly</i>	<i>Helen Tyrrell</i>	Stations of the Cross
<b>April 5</b> <b>MAUNDY THURSDAY</b> <i>(7.30 pm)</i>	Exodus 12.1 4-14 Psalm 116.1-2,12-19 1 Cor 11.23-26 John 13.1-17,31b-35 Mark 14.26-72	<i>Mhairiad Monelle</i>  <i>David Anderson</i>		
<b>April 6</b> <b>GOOD FRIDAY</b> <i>(1.30 pm)</i>	Isaiah 52.13-53.12 Psalm 22 Heb 4.14 16; 5.7 9 John 18.1-19.42	<i>Elspeth Messenger</i>  <i>Janet de Vigne</i>		
<b>April 8</b> <b>THE EASTER VIGIL</b> <i>(5 am)</i>	Genesis 1.1-2.4a Ex 14.10-31;5.20-21 Ezekiel 36.24-28 Romans 6.3-11 Psalm 114 Mark 16.1-8	<i>Sheila Brock</i> <i>Tim Blackmore</i> <i>Jean Keltie</i> <i>Eric Stoddart</i>		

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