

THE WHITE ROSE

The Parish Newsletter of Old Saint Paul's

March / April 2013

New Life, New Church

This year the religious symbolism of Holy Week and Easter could not be more resonant for the Church. Division among Anglicans and other Christians about human sexuality; disorientation among Roman Catholics after the resignation of the Cardinal, and the retirement of the Pope; the shame and dismay of the whole Church after decades of uncovering the abuse of power by some people in positions of trust or authority in the Church. All of this may seem like a crucifixion of the Church – of victims, certainly, but also of every other member of the Church.

In the first Holy Week, the disciples were crushed by their terrible loss, close to utter despair and fearful of the terrible future. Cowering behind closed doors, they felt robbed of hope. Many Christians understand those feelings. Living in a Church that has seen its current credibility seriously weakened, its authority lessened in the public mind and, worst of all, seen the most vulnerable under its care abused, the Church seems to be in the same position as the first disciples. Many of us wait in fear: What will happen next? What will we do?

However, the story of the passion, death and resurrection reminds us that Jesus surrendered his life for

something, something new, which was fully revealed only on the morning of Easter Day. This profound image of death and resurrection, which lies at the absolute heart of Christian spirituality, may help the Church today reflect on what it must do to be reborn. But that means that something has to die.

What needs to die is a Church culture that has long assumed power and privilege for the institution instead of hope and faith in the gospel for which it stands. In a secular society the Church must become humble again, accept that it is on the edge of society, has to earn the respect of others and the right to be heard by them, and accept that it has no special access to purity or perfection. This is hard, because, as Fr John McLuckie wrote recently, 'The Church will always have issues with power because it is dealing with powerful stuff. However, it only ever becomes what it is called to be when it is humble.' This Easter I think we need not to focus on the image of Christ triumphant on Easter Sunday. Instead, of all the symbols of



Holy Week, the one we need now is Christ washing feet on Maundy Thursday, our master bending low as the servant of all.

All of the old assumptions of Christianity's privilege and position in society have somehow to be surrendered now. And they need to be surrendered even if we don't know what will come of that surrendering. Conversion is not simply a surrendering of what you can afford to give up. It means giving up things that are so much a part of you that you couldn't imagine yourself without them. Even Jesus did not know for certain that he would be raised from the dead – 'My God, my God, why have you abandoned me?' he cried from the cross. Perhaps he knew only that he had to give himself totally to his Father, surrendering his life, an act of complete trust.

Holy Week & Easter at Old Saint Paul's



PALM SUNDAY

24 March at 10.30am

Palm Procession & High Mass

TENEBRAE

Wednesday 27 March at 7.30pm

A traditional sung liturgy

MAUNDY THURSDAY

28 March at 7.30pm

Mass of the Last Supper with Footwashing
Watch of the Passion

GOOD FRIDAY

29 March at 12.00 noon

Three Hour Service

1.30pm Liturgy of the Passion

HOLY SATURDAY

30 March at 10.30am

Children's Stations of the Cross

EASTER SUNDAY

31 March at 5.00am Easter Vigil & Easter Breakfast

8.00am Mass

10.30am High Mass

6.30pm Solemn Evensong & Benediction

The story of Jesus does not end on Good Friday. This is what those who believe that the Christian Church is already dead, already a bankrupt project, already devoid of any meaningful future, may not be able to see. What spiritual writers call 'dying to self,' painful as it is, always leads to something new. Some may think that the idea of new life coming from a hopeless situation, in the wake of terrible imperfection, is either misguided, ignorant, laughable, ridiculous or plain wrong. But the image of dying and rebirth is at the

heart of the Christian message: It is the final meaning of Easter.

Only a Church that lives out of love and self-sacrifice could face such a dying and be ready for such a resurrection. Neither a church that lives in the past, nor a utopian church that has some dreamy, humanitarian ethic, but one that really follows the crucified Christ into an unknown future. Such a Church wouldn't be afraid to suffer with the world, while understanding the quiet victory of hope, love and grace.

If we can let the old patterns of power and privilege die, such a Church can be reborn. It can be a Church more willing to confess its sins, more willing to seek forgiveness, more willing to do penance. Simple, humble, poor, like Jesus himself.

We have a new Archbishop of Canterbury and, soon, a new Pope, to play their part in this dying and rising. May Holy Week and Easter help us to play ours.

Fr Ian Paton

Bible Botany: The crown of thorns



...and the soldiers platted a crown of thorns and put it on his head.... (John 19:2)

Palestine is an arid area and its natural vegetation is scrubby and often thorny. Not surprisingly both Old and New Testaments have many references to 'thorns', and equally unsurprising is the fact that Botanists have often disputed which particular species are involved.

The Crown of Thorns placed on Jesus' head is a case in point. There are two main candidates for this unfortunate plant. One is *Paliurus spina-christi* and the other, confusingly with the same specific name, is *Zizyphus spina-christi*. Both genera are members of the buckthorn family and their nearest British relative is the sea buckthorn, *Hippophae rhamnoides*,

found in abundance locally on the dunes and coastal fringes of East Lothian where its grey foliage, spiny stems and orange-yellow fruits, packed with Vitamin C, are a spectacular autumn sight.

The young shoots of both *Paliurus* and *Zizyphus* are thorny but easily woven; both species are found in Palestine although *Paliurus* is rare in Judeae. In contrast, *Zizyphus* is common in the area around Golgotha and most writers now accept that this is the true Crown of Thorns. What is certain is that the plant often called Crown of Thorns, *Euphorbia milli*, is an impostor; it is a native of Madagascar and has been known in the horticultural trade in Britain and America only for the last 100 years or so.

John Dale

Thank You



Thank you so much for the hugely generous cheque, beautiful bouquet, box of chocolates and Thank You card you sent. They all combined to form a wonderful gesture during Mass on the Feast of the Conversion of S. Paul the Apostle. It was far too much!

We're both massively grateful and do appreciate your kindness in recognising the service we've rendered to Old S. Paul's over the years. May God continue to bless your work, witness and mission in this District and Parish.

We plan to invest the money in a holiday to visit Hilary's mother in the Gambia, where we'll celebrate the occasion of her 90th birthday. We'll be thinking of you all fondly as we enjoy our time in the sun.

Once again, thank you so much for everything.

Charles and Hilary Davies-Cole

Sermon for the First Sunday of Lent



When I walk in the Pentlands – and it's been muddy trudging this winter – I always take my dog Daisy with me. One of our favourite treks takes us up Cock Rig to the gap between Harbour Hill and Bells Hill down to Glencorse and the road to Loganlea; then through the Green Cleuch to the beech lined avenue at Bavelaw and home. Daisy always ranges behind me up Cock Rig, but at the stile at the top before the descent between the hills she tucks in behind me and stays there till the end. Her senses are keener than mine, so I know she is aware of things that are beyond my human capacities. We both see the sheep on the hills, but she will also sense the badgers and other wild creatures that keep out of the way of the human animal. I notice the birds, especially the linnets in summer, and there is a solitary heron that's got used to me and gives me a quizzical stare as I pass it on the Glencorse Reservoir, but my capacities are more limited than Daisy's so there is much I miss that she'll be aware of.

But there's one thing I am doing she isn't: I am thinking, and it's a curse as well as a blessing. Unlike Daisy and the other animals, I have lost the capacity for mere being, for simply yielding myself to life and letting it flow through me. Something has

happened to the human animal that has not happened to the others: self-consciousness has made us a problem to ourselves. Daisy is not obsessing about the nature of dogness as she walks behind me nor is my friend the heron wondering about the mystery of the universe as he stands motionless in Logan Burn; but I am as I trudge along, because it comes with my human consciousness and the mind that expresses it. In humanity the universe is asking questions about itself. Unlike the animals that are entirely at home in the world, we have a strange sense of having been orphaned; and orphans always want to know whence they came. If the universe is our orphanage, then we know how it came, but not who it came from. This is how Primo Levi expressed it in his poem (below), 'In the Beginning'.

*Fellow humans, to whom a year is a long time,
A century a venerable goal,
Struggling for your bread,
Tired, fretful, tricked, sick, lost;
Listen, and may it be mockery and consolation.
Twenty billion years before now,
Brilliant, soaring in space and time,
There was a ball of flame, solitary, eternal,
Our common father and our executioner.
It exploded, and every change began.
Even now the thin echo of this one reverse catastrophe
Resounds from the farthest reaches.
From that one spasm everything was born:
The same abyss that enfolds and challenges us,
The same time that spawns and defeats us,
Everything anyone has ever thought,
The eyes of every woman we have loved,
Suns by the thousands
And this hand that writes.*



Everything anyone has ever thought... And this hand that writes! Hold that idea for a second. Billions of years after the originating explosion we call the Big Bang, the universe, our orphanage, has started thinking about itself in us. You can divide the thinking into three departments. Science investigates the material of the orphanage – the physical universe – and shows how it was assembled and how it operates. Philosophy explores the best way to live within the orphanage and how to manage its complex and shifting relationships.

But it is religion that attempts the impossible task of going beyond the orphanage to imagine or intuit what its originator might be like. We have done this by listening to stories that bring us hints and whispers of the nature of that ultimate, originating reality; and of all the stories that have come to us, this morning's gospel is one of the most disconcerting.

So let us do another bit of imaginative thinking. If you were the author of life and architect of the universe, how would you win the allegiance and obedience of your orphaned children? There are three things you would do. You would feed them, entertain them, and control them with the application of your power: bread, circuses and jackboots – the political recipe for every tyrant in history. Thus it was in Imperial Rome; thus it was in Nazi Germany and Soviet Russia; thus it is in North Korea; and thus it has always been

*'Life is gift, given
to us freely, and
we are to live it
graciously, givingly'*

in totalitarian religions, because only thus can the dangerous human animal be tamed and restrained.

And there is something about this ruthlessness that corresponds to the nature of the universe itself, blasting its way through time and space, wiping out whole species and obliterating so much gentleness and beauty in its wake. No wonder religion has often pictured the author of being as the most powerful of tyrants, indifferent to his orphaned children, implacable in his cruelty.

Yet here is Jesus, Christianity's glimpse into God, repudiating the way of power as the way to understand God. Paul also rejects the conventional picture of divine power. Rather than wielding it like a tyrant, Paul tells us that God empties his power out. God does not hoard being; God shares being and goes out into others. God gives herself away! God keeps nothing to himself!

Do you see how revolutionary this is and how it turns downside up and upside down everything humans had once been taught to think about God? The word for it is Grace, Gift. Life is gift, given to us freely, and we are to live it graciously, givingly, the very opposite of how the world of power is run in Church as well as State with its sanctions and punishments and hoarding of authority. We are to let it all go! Give it all away! Give away our bitterness at hurts received. Give away our power over others, even if it is only the power of our refusal to forgive. We are even to be gracious unto ourselves!

It is, of course, impossible! How can we run the world that way if we can't even run the Church that way? It is absurd – and yet, something about it tantalises and provokes us.

A few weeks ago in his sermon Ian

mentioned Dostoevsky's greatest novel, *The Brothers Karamazov*. In that novel there is a parable about the three temptations of Christ. Christ has come back to Seville at the time of the Inquisition. The people recognise him and flock to him all over again. But he is arrested by the Inquisition and sentenced to be burnt to death the next day. That night the Grand Inquisitor visits him in his cell and tells him he should not have rejected the three temptations because only thus can humanity be controlled, which is why the Church had accepted the Devil's offers. 'We are not with Thee, but with him, and that is our secret', he says to Christ. And the genius of Dostoevsky is that he lets us feel Christ's sympathy for the old Inquisitor and the human inevitability of the choices he made. This is how the parable ends:

When the Inquisitor ceased speaking he waited some time for his Prisoner to answer him. His silence weighed down upon him. He saw that the Prisoner had listened intently all the time, looking gently in his face and evidently not wishing to reply. The old man longed for him to say something, however bitter and terrible. But He suddenly approached the old man in silence and softly kissed him on his bloodless aged lips. That was all his answer. The old man shuddered. His lips moved. He went to the door, opened it, and said to Him: 'Go, and come no more... come not at all, never, never!' And he let Him out into the dark alleys of the town.

Yet he keeps coming to us, this grace-bringer who understands how hard it is for us to abandon our addiction to power and the fear that prompts it. He keeps coming, but never to condemn; always to forgive, and to kiss us on our pale, trembling lips.

Richard Holloway

Local Tourist: *Cramond Village*



Easily accessible by car, bicycle or by the 41 bus, beautiful Cramond makes for a great trip out of the city. A lovely seaside village, it is crammed with history that dates as far back as 8500 BC making it the earliest known site of human settlement in Scotland. Along with Mesolithic finds and Bronze Age finds, it also has much evidence of Roman activity.

The Romans arrived at Cramond in around 142BC where they built a fort covering about 6 acres at the mouth of the River Almond. However this was short-lived as the soldiers were called to retreat to Hadrian's Wall around 15 years later. Further archeological finds of pottery and coins do show that it was reused by Romans as a base for army and navy around 208BC. Evidence of the Roman fort still exist next to the parish church as the Church had been built within the location of the fort. You can walk around some of the footprints of the old Roman buildings, and there is also some Roman walls to an old bath house should you go for a wander through the woods. Among Roman finds is the Cramond Lioness, a sandstone statue, which was found in 1997 in

the river mud by a local boatman and is now housed at the Museum of Scotland.

History disappears after the Romans for several hundred years, but by about 600AD a chapel had been established and this was developed into the current Cramond Kirk. Originally medieval, the current building was built in 1656 and the only medieval section that still exists is the late medieval western tower from the 1400s (which has been altered over the years). There have been at least three rounds of rebuilding and renovation over the intervening centuries.

To the north east of the Kirk and overlooking the River Forth is Cramond Tower, also built in the 1400s. This was part of a larger establishment (now demolished) and was once a manor house of the Bishops of Dunkeld, and was turned residential in the 1980's. Also nearby is Cramond House built in the late 17th century (and the front changed over the years), and this had been visited by Queen Victoria. It is also said that it might be the possible House of Shaws in the book *Kidnapped* by Robert Louis Stevenson.

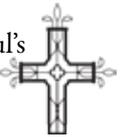
The potential of the River Almond flowing into the Forth led to Cramond becoming an important industrial centre in the 1700s and 1800s. By 1799 the village had three iron forges, two steel furnaces, and three water-powered rolling mills. Seven vessels operated from Cramond Harbour exporting its steel to markets as far away as India. The iron industry failed in 1860 and the mills were converted to saw mills or pulp mills before finally disappearing at the beginning of the 1900s.

There is a lovely seaside walk into Silverknowes and Granton, however should you wish to be a little more adventurous, you can wander across the causeway (at low tide) to Cramond Island which has fortifications from World War II. Keep an eye on the tide times or you could be stranded until the tide goes out again! The times are posted next to the causeway, however you can find this information online as well from a variety of websites.

From May to September, the Maltings building is open on weekends from 2pm-5pm, a free museum showcasing the history of the village with plenty of artefacts, even some Roman coins! Run by the Cramond Heritage Trust, you can wander around and read more about the history, try your hand at writing with a quill pen, or take a free guided tour around the village. Tours for groups can also be arranged.

So on a nice sunny afternoon, why not take a quick trip through history to Cramond?

Kimberley Moore Ede



Book Review: *Christian Beginnings*

Author: Geza Vermes

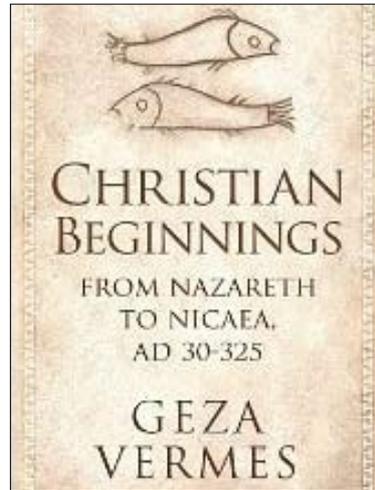
Publisher: Allen Lane, £25 (also available at Central Library)

Confused by consubstantial and co-eternal, puzzled by Persons and pre-existence, dithering about demiurge and ditheism (not to mention tritheism), do not know your Athanasius from your Arius? Do you ever wonder about how and when Mary, the mother of Jesus became the Mother of God (the Theotokos) or how and when Jesus, the son of Mary, became Christ, the Son of God and second Person of the Trinity? Then perhaps this is the book for you.

Professor Tom Torrance once wrote that to interpret Jesus 'we desperately need Jewish eyes to help us see what we cannot see because of our gentile lenses' – lenses that make us see Jesus in terms of our own culture rather than Christ's world of Israel. Perhaps Vermes' eyes are the ones we need.

Geza Vermes, (a name new to me) is a Hungarian (born 1924), was the first Professor of Jewish Studies at Oxford and, according to the blurb, 'is one of the world's greatest experts on the historical Jesus, Christian beginnings and the Dead Sea Scrolls'.

The book itself is comprehensive but relatively short, (244 pages of actual text) with an explanatory introduction, a useful map, list of abbreviations, bibliography and index. With each chapter we are taken further 'along the evolutionary path from the Jesus of history' – from the Jesus of the Synoptic Gospels, 'a charismatic Jewish preacher and prophet' in the mould of the OT and the Essene prophets - towards



the second Person of the Trinity 'consubstantial and undivided'. En route we meet the Hellenistic Paul and John (especially in his Prologue), the writings of the Didache and Barnabas and the Platonic philosophies of the early Christian apologists.

For 250 years the general view of Christ was that he was 'inferior' to God, with the Holy Spirit 'something vague and unspecific floating somewhere beneath the Son'. (foreshadowed by Paul and John. viz. 1st Cor. 15:28, John 14:28.) Then this view was 'challenged, attacked and finally overturned by a minority of bishops' - out of the invited 1800, 220 attended of whom only six were from the west and who probably did not understand the problem – 'with the backing of the Emperor at the Council of Nicaea in 325'.

This first ecumenical assembly of the Church was ordered and financed by Constantine, not a theologian nor yet a baptised Christian, in order to pacify the eastern part of his Empire. A conflict had arisen 'as the outcome of a frivolous argument between disputatious clerics' whom he ordered to be reconciled. The

argument was over the nature and status of God the Son in relation to God the Father. We shall never know what the ordinary 'man in the pew' knew or thought of all this ...

No doubt more critical and informed minds than mine can find holes in Vermes' thinking. However, with succinct summaries of each chapter and a 'Bird's Eye View – From Charisma to Dogma', Vermes has elucidated for me many of the confusing arguments concerning the person of Christ. He may not have convinced me, but I shall now think twice when reciting 'begotten of His Father before all worlds' and 'being of one substance with the Father'. Perhaps I am a Sabellianist?

Does all this matter? Is it only for theologians and those with curious minds? Perhaps in the face of 'new atheism', humanism, increasing anti-Semitism and Islamophobia, the believers of the Abrahamic faiths should be coming closer together. One great stumbling block to this is the Christian dogma of the Trinity. Perhaps it is time to study this more carefully and for Christians to be prepared to argue the issue with a clarity of vision no longer distorted by ancient lenses.

Vermes ends his book: 'let me quote Goethe's moving lines, echoing Judaism, Jesus and pre-Nicene Christianity as well as the theology of Islam:

Jesus felt purely and thought
Only of the One God in silence;
Whoever makes him into God
Does outrage to his holy will'.

(West-ostlicher Divan, 1819)

Margot Alexander

Theology & Nursing

People often ask, 'Why Nursing, when you have a Theology degree?' My usual answer tends to run along the lines of, 'Well, I spent all that time learning and theorising about Jesus, I thought I had better put it into practice and try to heal some people like Jesus did!'

Joking aside, this answer does capture some important elements of the way in which I make sense of my response to God. There is the desire to deepen understanding, 'faith seeking understanding', much in the same way one in the first flushes of love has an insatiable desire to know as much of the other as can be discovered, spending hours in animated conversation. The more learnt, the more one is drawn in, and the other's purposes become assimilated into one's own. Springing from this is the desire to not only worship, but also to put this love into action; to love God's people as he has loved us, in the concrete manner Jesus did.

A big driver therefore for going into an occupation such as nursing has been the desire to care for all in society, including those who might be marginalised and on the fringes. According to Jesus all are valued, and indeed the position of those who have minimal political weight is greatly elevated (cf. Sermon on the Mount). We see in the gospels that even those who are considered spiritually and physically 'dirty', are valued and given great care. Nursing by its nature is messy; on a day to day basis one has to deal with various unmentionable bodily fluids from a wide cross-section of society – be they in respectable, high paid jobs, or on the fringes, living with addiction and poverty. As nurses our duty is

to tend to the needs of patients with the same level of respect and care; it is not our place to pass judgment on them.

It is often as a result of tending to patients' physical needs that patients open up and voice their deepest concerns, which in turn allow us to deliver more individualised holistic care. Issues raised may be practical concerns such as 'How will I get hold of my door key when I am discharged', or less easily expressed, but more difficult concerns and emotions, such as fear. Such conversations may also simply be a welcome salve for loneliness and isolation.

All this surrounds the matter of what it be human, from the profound to the banal practicalities of everyday living. All people experience this, regardless of any religious affiliation. From wherever we come from, we all have bodies with bodily functions and desires, and we all have lives with all its complicatedness, hurts, pains and joys. Jesus' fully lived humanity adds more significance to his eventual crucifixion. In a very organic manner, we see Jesus' gradual emergence into ministry from the grassroots of a fully lived human existence. He knows suffering. He knows hunger. He knows loneliness and desolation.



What must be remembered, of course, is that healthcare within the institution of health boards and hospitals, and lived faith within the institution of church, have significantly distinct paradigmatic approaches. A hospital's aim obviously isn't to point towards a greater mystical reality; it is secular. Its prime aims are to prevent illness, cure illness, or to manage the symptoms of illness. The church on the other hand brings a community of individuals together, as they journey toward making sense of our relationship with ourselves, those around us and that of a greater mystical reality; what I understand as God. Whilst these institutions might have these aims, it does not mean that

May Stewardship Campaign

Preparations are currently underway for Old Saint Paul's stewardship campaign, which will take place in May. Stewardship will be the focus of the May edition of the White Rose, and activities will take place throughout the month. More information about the campaign and opportunities for involvement will be available after Easter.

these ends are always met flawlessly, owing to our human nature to fail one another. But, put simplistically, one institution has more leanings towards the sacred, and the other, the profane.

Despite the temptation to separate and polarise the sacred and profane within ourselves and society, it is arguably the integration of both in understanding ourselves that enables us to be fully alive and authentic in our humanity. For me, I find certain actions in worship particularly enriching, such as genuflection and taking communion, as it enables me to symbolically combine both my bodily and spiritual self in coming before God.

Victoria Stock

Proposed Parking Restrictions on Sundays

As you may know there is currently a consultation underway by the City Council about a Transport Strategy, including the possibility of introducing Sunday parking restriction in Edinburgh. This could very much affect people's ability to attend OSP. There is opportunity for individuals to make their opinions known by filling out the online questionnaire at: <http://www.surveymonkey.com/s/localtransportstrategy> (paper copies available at the back of church). Even if you do not use a car to come to OSP, please consider the effect on many who do, and complete a questionnaire to express your opinion.

Parish Retreat on Cumbrae

19 - 21 April 2013

Conducted by Fr Stephen Holmes



What is a retreat?

A retreat is exactly what it sounds like — the chance to step aside from life for a while, to rest and just 'be' in a welcoming, peaceful and inspiring place like Cumbrae.

Who goes on retreat?

Retreats are for ordinary people at any time in their lives. There are no expectations on anyone going on retreat and you don't need to be a churchgoer. We welcome people of

all faiths or none who share our values.

Is a retreat right for you?

Do you:

Wish for some quiet time to reflect on things that matter most to you?

Need some time away from work or family?

Want to deepen your spiritual life?

Want to simply pray?

What happens on retreat?

Staying together at the Retreat House, we can take part in the daily worship of the small Cathedral next door, listen to a number of talks from Fr Stephen, intended to give us ways in to prayer, and enjoy free time to walk or read or rest.

Where do we stay?

The College of the Holy Spirit on Cumbrae is a comfortable house with a combination of modern luxury and homemade meals in a building full of history and character. Bedrooms are individual, except for couples who ask to share. Some are adapted for people with disabilities. Guests have the use of the library and two common rooms. The Cathedral is open every day for services or simply quiet times and reflection.

What does it cost ?

The cost (full board) is £120. Some help may be available if this is difficult for anyone.

Cumbrae is easy to reach by car or public transport. We will arrange shared transport after Easter.

Please sign the sheet at the back of church if you are interested.

A Coffee With . . .

. . . Ron Haflidson



I was born in Timmins, Ontario about 800 km northeast of Toronto. My father is a mining engineer so I spent my early years in relatively small mining towns where I had lots of friends and kept busy playing hockey and involved at school. It was only when I was older that I began to realise that I lived in the middle of nowhere. When I left school I went to University of Kings College in Nova Scotia, modelled on the great Oxbridge colleges, founded in 1789.

This College attracts a wide variety of students and is known for its Foundation Year Programme, a one year intensive overview of Western thought – beginning with the ancient Egyptians and ending with contemporary feminism. Eventually I went on to do my degree in Classics

in the Foundation Programme at Kings for three years before deciding to come to Edinburgh to do my PhD.

I decided to come to Edinburgh because of one of my supervisors, Oliver O'Donovan, who has done great work on Augustine.

My thesis is on Augustine, specifically on the role of the Holy Spirit in shaping our moral judgements. I am especially interested in the relation between his Trinitarian theology and his ethics.

I came to Old St Paul's because I had discovered Anglo-Catholicism at Kings and was looking for that kind of church. I was brought up in the United Church of Canada (liberal Protestant) and then flirted with the

at Dalhousie University in Nova Scotia.

After that I took some time off from school and travelled to Europe for four months and then worked for almost a year at a L'Arche community in Cape Breton. Then I went back to school and did a Masters in Religious Studies at Macmaster University in Ontario.

Plymouth Brethren and the Baptists as a teenager. I also had a brief stint in various branches of Presbyterianism. I now count myself a very contented Anglican.

My parents have been the greatest influence on my life – even though there are differences where politics and theology are concerned. They are both very good down-to-earth people and I have been inspired by their kindness and non-judgmental approach to others.

Eventually I would like to be paid for teaching and doing research but that remains to be seen. I hope to finish my PhD this year.

To relax I like watching films and TV series and eating out with friends. I enjoy reading novels but at the moment I am reading a book on introversion called *Quiet* by Susan Cain – it is mixture of history, psychology and science. Recently I read a collection of short stories, *Dear Wife* by Alice Munro, who is a favourite of mine.

I wish I could say that injustice makes me angry but it just makes me sad. I am irritated by a number of things such as income tax forms, telephone banking and by people making assumptions about other people. Generally I get irritated before I get angry.

I am happiest puttering around reading and writing during the day and then enjoying company in the evening. I love people but I need to escape from time to time!

Teaching gives me hope because I come in contact with students – many of them have not been raised in the church so are not bogged down by piety or moralism; though they do come with different sets of assumptions that need some challenging! I think with younger generations there is the possibility of a new approach to the Christian faith which gives me real hope.is hopeful.

I have been thinking about my dinner party! I would invite my partner Tom, of course, because he is a fabulous host and a great cook (and besides we are getting 'hitched' in May!). The writers Alice Munro and Marilyn Robinson would definitely be invited: from their writing they seem compassionate, wise and somewhat mischievous. Then two theologians: Rowan Williams, who I think is brilliant and right about most things, and also suspect would be a lot of fun; and James Alison, a Roman Catholic theologian, whose

The Tramps of Hopetoun Crescent Gardens

Nurtured by the saintly nuns with skimpy gowns,
they scatter themselves in morose solitude
among the tulips of the once royal gardens,
spewing their trash and peeing against the fragrant trees,
challenging my much-valued scenic view
during my vacuous retirement from the vicissitudes of life.

They slouch with their heads between their knees,
but then rise to bang metal sinks against the bark
and to yelp like alkie into the shadows of the night.
Where are my long-lost humanity and my fractured dreams?
Tomorrow, I will bounce off my bright blue sofa,
become part of their ragged reality, and live once again.

Thomas Hoskyns Leonard

work focuses on what genuinely 'good news' Christianity is when we relax into being loved by God and give up some of our obsessions with being right and feeling threatened by others who are different. He's also

got a very camp laugh which I find delightful!

*Ron Hafliðson was speaking to
Sheila Brock*

Next Issue Deadline

The deadline for the May issue is **Monday 22 April**. Please email contributions to media@osp.org.uk.

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Old Saint Paul's Episcopal Church is a registered Scottish charity number SC017399

Calendar of Readings for March & April 2013

	High Mass	Evensong	Weekday Observances
March 3 3rd SUNDAY OF LENT	Isaiah 55.1-9 Psalm 63.1-8 1 Cor 10.1-13 Luke 13.1-9	Exodus 17.1-7 John 2.13-22	Mon - Adrian of May Island, <i>Abbot & Companions, Martyrs, 885</i> ; Wed - Baldred, <i>Bishop, 608</i> ; Thu - Perpetua & her Companions, <i>Martyrs, 203</i> ; Fri - Duthac, <i>Bishop in Ross, 1068</i>
March 10 4th SUNDAY OF LENT	Joshua 5.9-12 Psalm 32 2 Cor 5.16-21 Luke 15.1-3, 11b-32	1 Samuel 16.1-13 John 3.14-21	Sat - Boniface of Ross, <i>Bishop, 8th c.</i>
March 17 5th SUNDAY OF LENT	Isaiah 43.16-21 Psalm 126 Philippians 3.4b-14 John 12.1-8	Stations of the Cross & Benediction	Mon - S. Patrick, <i>Bishop, Patron of Ireland, 461</i> (trans from Mar 17); Tue - S. Joseph of Nazareth; Wed - Cuthbert, <i>Bishop of Lindisfarne, 687</i> ; Thu - Thomas Cranmer, <i>Archbishop of Canterbury 1556</i> ; Fri - Thomas Ken, <i>Bishop of Bath and Wells, 1711</i>
March 24 THE SUNDAY OF THE PASSION	Luke 19.28-40 Isaiah 50.4-9a Psalm 31.9-16 Philippians 2.5-11 Matthew 27.11-54	Stations of the Cross & Benediction	
March 27 WEDNESDAY OF HOLY WEEK TENEBRAE 7.30pm	Psalm 69 Lam 1.1-14 Psalms 76 & 77 1 Cor 11.17-34 Psalms 90 & 36 Luke 1.68-79 Psalm 51		<i>The psalms and readings all sung to plainsong or faux-bourdon settings</i>
March 28 MAUNDY THURSDAY 7.30pm	Exodus 12.1-14 Psalm 116.1-2, 12-19 1 Cor 11.23-26 John 13.1-17, 31b-35 Psalm 22 Luke 22.31-62		<i>High Mass of the Lord's Supper, Washing of Feet, and Watch of the Passion</i>
March 29 GOOD FRIDAY 12.00 noon	Isaiah 52.13-53.12 Psalm 22 Heb 4.14-16; 5.7-9 John 19.1-38		12.00 noon - <i>The Three Hours Preaching of the Passion</i> 1.30pm - <i>Liturgy of the Passion, Veneration of the Crucified, and Holy Communion</i>
March 31 EASTER DAY Easter Vigil 5.00am	Gen 1.1-2.4; Ps 136.1-9, 23-26; Ex 14.10-15, 21; Ezek 36.24-28; Pss 42-43; Rom 6.3-11; Ps 114; Lk 24.1-12		<i>[British Summer Time starts at 1.00am and clocks go forward one hour]</i>
High Mass for Easter Day 10.30am	Isaiah 62.1-5 Psalm 36.5-10 1 Cor 12.1-11 John 2.1-11	Isaiah 51.9-11 John 20.19-23	
April 7 SECOND SUNDAY OF EASTER	Acts 5.27-32 Psalm 118.14-29 Revelation 1.4-8 John 20.19-31	Isaiah 43.8-13 John 14.1-7	Mon - Annunciation of the Lord (trans from Mar 25); Tue - Dietrich Bonhöffer, <i>Theologian & Martyr, 1945</i> ; Wed - William Law, <i>Priest, 1761</i> ; Thu - George Augustus Selwyn, <i>Bishop & Missionary, 1878</i> ; Fri - William Forbes, <i>1st Bishop of Edinburgh, 1634</i>
April 14 THIRD SUNDAY OF EASTER	Acts 9.1-20 Psalm 30 Revelation 5.11-14 John 21.1-19	Zeph 3.14-20 Luke 24.13-35	Tue - Magnus of Orkney, <i>Martyr, c. 1116</i> ; Wed - Donnan, <i>Abbot & Companions, Martyrs, c. 617</i> ; Sat - Maelrubha of Applecross, <i>Abbot, 722</i>
April 21 4TH SUNDAY OF EASTER	Acts 9.36-43 Psalm 23 Revelation 7.9-17 John 10.22-30	Neh 9.6-15 John 10.11-18	Tue - George, <i>Patron of England, Martyr, c. 303</i> ; Thu - S. Mark, <i>Evangelist</i> ; Fri - Albert Ernest Laurie, <i>Priest, 1937</i>
April 28 5TH SUNDAY OF EASTER	Acts 11.1-18 Psalm 148 Revelation 21.1-6 John 13.31-35	Deut 6.20-25 John 14.1-14	Mon - Catherine of Siena, <i>Mystic & Teacher of the Faith, 1380</i> ; Wed - SS Philip & James, <i>Apostles</i> ; Thu - Athanasius, <i>Bishop & Teacher of the Faith, 373</i>