

# THE WHITE ROSE

*The Parish Newsletter of Old Saint Paul's*

*May 2013*

## This Joyful Eastertide

**E**aster is not just 'Easter Day', it is Easter-tide, a Season of the Church's year lasting for fifty days from Easter Day until the Day of Pentecost (this year, on 19th May). During this Easter Season, Sundays are called 'of Easter' rather than 'after Easter', and the Gospel readings set before us the struggle of the first disciples to come to terms with the stupendous reality that 'Christ is Risen.' They took a long time to accept and understand what they were experiencing, and then to act on it in mission and service to the world. If this was true of the apostles, it will be no different for us today.

Eastertide gives us a chance to open our eyes to new possibilities, new ways of dealing with life. What would happen in our lives if we went through each day with a 'sixth sense' of the Resurrection? How would we be if we truly believed that the power that raised Jesus from the dead was also reaching out to us? What difference would it make if we had built into our attitudes and our actions the faith that 'Christ is risen indeed'? Eastertide allows us to see again that life looks different in the light of the Resurrection, and to live in that light every day.

During the month of June, OSP will be engaging in a time of Stewardship



Renewal, when we ask every member of the church to consider their Giving of money and time to God and his Church. Money and time are a theological and spiritual sacraments, because the way we commit them and use them is a sign of who we are and what we believe in. Stewardship is taking seriously the purposeful way in which we use both of these precious resources, and to commit ourselves to giving back to God's work a proportion of each of them.

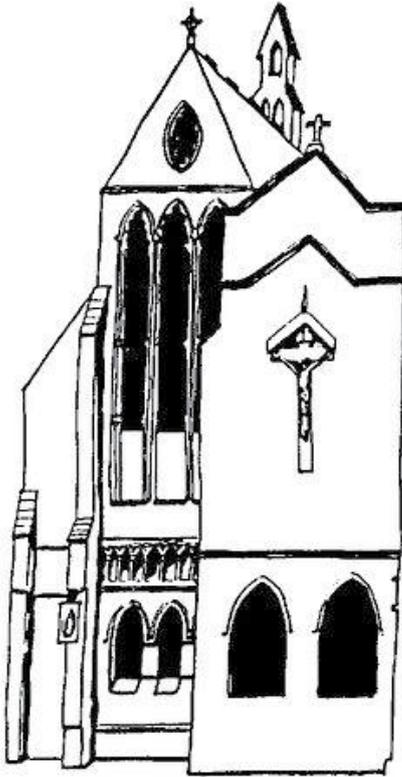
Many of those who already give money and time do so with much commitment and prayer, and they will be asked to review the level of their commitment, according to their circumstances. Others who

have not yet been able to join the Giving Scheme or to participate in any of the work of OSP, will be asked to make their commitment, again according to their circumstances. All responses are confidential because they are personal, but they are also concrete, measured in pounds and in hours. So everyone who is a member of the Church will be asked to reflect on the level of their Giving, and to make their response.

This calls for serious reflection, of course, but I hope we will find that the joy of Easter is also present in our thoughts as we make our personal commitments in response to this. To keep money or time in some separate private compartment, sealed off from

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# My Giving to Old Saint Paul's



## Why should I give?

*God has created us and given us everything we have.*

'The earth is the Lord's and all that is in it, the world and those who live in it.'

(Psalm 24:1.NRSV)

*God owns all that we have.*

'Yours, O Lord, are the greatness, the power, the glory, the victory, and the majesty; for all that is in the heavens and on the earth is yours...for all things come from you, and of your own have we given you.'

(1 Chronicles 29:11,14.NRSV)

*We have shared in God's overflowing generosity, so we want to respond with generosity.*

'For you know the generous act of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, so that by his poverty you might become rich.'

(2 Corinthians 8:9.NRSV)

## How should I give?

'On the first day of every week, each of you is to put

aside and save whatever extra you earn.'

(1 Corinthians 16: 2.NRSV)

There is no lack of advice in the Bible about how we should give to God, but this verse from Paul's letter to the Corinthians sums it up neatly. In other words, our giving should be:

**Regular** – 'On the first day of every week.'

If our giving is promised as a regular commitment, our church and Vestry will have the assurance of a regular income when planning for ministry and mission.

**Planned** – 'Put aside and save.'

Decisions about money are important and most of us engage in some form of budgeting and planning for our domestic expenditure. But where does our giving to God feature in this planning? What does the priority which we give to giving to God tell us about our own faith and discipleship?

**Proportionate** – 'Whatever extra you earn.'

Our giving should be in proportion to what we receive, so that we all give according to our means. (Paul was writing to churches many of whose members were slaves, and were paid nothing. Any payment was an extra!)

## How much should I give?

'All shall give as they are able, according to the blessing of the Lord your God that he has given you.'

(Deuteronomy 16:17.NRSV)

*When we seek to raise funds we are not saying, 'Could you help us because it has been hard' ... rather we are declaring, 'We have a vision that is amazing and exciting.'*

Any response has to be between you and God. No one is going to tell you how much to give. Some would follow the Bible's guidance and give 10% of their income, while others on lower incomes might find this difficult. The important thing is that it should be purposeful and proportionate.

So, as we reflect on this during our Stewardship Renewal, we should ask ourselves questions like these:

- Where does giving to God come in my financial priorities?
- Does my current level of giving express how much my faith in God and my church mean to me?
- Am I playing my part in financially supporting the life of my church?
- Do I feel comfortable with my weekly giving?
- Whilst we realise that these are difficult times economically, if the church is to meet all of its challenges, we must address the deficit in our finances.

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## Easter at OSP



A very big thank you to all who give their time and talents during Holy Week and Easter to make the services so moving. The fact that everything went so smoothly is a testament to the enormous amount of hard work and preparation that went on behind the scenes.

- Scripture teaches the principle of proportional giving – giving a percentage of our income; so much for each £1.00 of our disposable income, (i.e. income after tax and N.I.) e.g. 2p per £1.00; 3p per £1.00. The Church has urged us to aim to provide a basic standard of 5p per £1.00 i.e. 5%.

*When we seek to raise funds we are not saying, 'Please, could you help us out because lately it has been hard' . . . rather we are declaring, 'We have a vision that is amazing and exciting. We are inviting you to invest yourself through the resources God has given you – your energy, your prayers and your money – in this work to which God has called us.'*

–Henri Nouwen, *The Spirituality of Fundraising*

### Mothercombe Beach

They will scatter my ashes  
To the tune of heavenly bands  
On the sacred golden sands  
Where the waters of the Erme reach  
At low tide on Mothercombe Beach.  
There I ran with my black swimming ring  
As a precocious child of medium size  
And built mansions and castles  
For the waves to vaporize,  
Close to the rocks on the Flete Estate  
Where the son of Lord Mildmay met his fate.

When I was festering in lands far away  
I thought of the river of my birth  
That has nurtured me to this very day.  
I remembered pretty Yvette,  
Great Auntie May,  
And the picnics and ball games  
Which kept me in sway.

Now, while the Grim Reaper waits  
My mind returns there at will  
And I only wish that I'll be allowed  
One more walk  
Down God's majestic hill.

*Thomas Hoskyns Leonard*

# A Sideways Glance at Scottish Independence

*Diocesan Conference, Haddington, 23 February 2013*

**B**ishop John, to start with, reminded us that Scotland is actually not mentioned in the Bible! The future of Scotland is open to debate.

We were there as Christians to respond to the challenge presented by the Referendum on Scottish Independence in autumn 2014. The morning sessions were led by Professor Will Storrar of the Center of Theological Inquiry in Princeton, formerly of Edinburgh University, on the theme of 'An Irenic Way of Thinking and Voting about Scotland'.

Referring to the origins of American independence Will pointed out that nations are typically born out of conflict as much as from noble dialectics and lofty ideas. The question for us however is not one of violence and nationhood, but vision. As Donald Dewar said at the opening of the Scottish Parliament in 1999, 'This is about more than our politics and our laws. This is about who we are, how we carry ourselves.' Fortunately for us, we live in a time of peace. We have seventeen months to go before the vote: welcome to the slow referendum! It is a rare and precious gift; let us be good stewards of the gift.

The history of Scotland is like chiaroscuro, light and shadow: it presents us with what Will described as a binary way of thinking about

Scottish identity: either/or. This in itself is not a problem; the problem is that it divides us, rather than bringing us together. Where can we find an irenic way of thinking about Scotland?

To find his model Will turned to the 17th century Scottish theologian,

John Forbes, an Episcopalian priest from Aberdeen, ordained in the Presbyterian church of the Netherlands, whose *Irenicum* of 1629 was a treatise in church polity and opposition to the National Covenant. Forbes suffered for his beliefs but argued consistently for respect of the other and recognition that we are all under the judgement of Christ and must show humility in earthly disputes. He called for peaceful deliberation, not a contest of campaigns in which holders of fixed positions attack each other. Three characteristics of irenic thinking are important for the forthcoming referendum: complexity, creativity and civility.

Complexity: There is no easy answer to the perennial human question,



Professor Will Storrar

What sort of society do we seek? No tame solutions to poverty, unemployment, inequality, greed. But in the face of such complexity, the referendum bestows an historic opportunity for change in the way we conduct ourselves, an opportunity to build our capacity to resolve the social problems that confront us.

Creativity: Imaginative community is the key to tackling these problems. 'Over the next twenty months we are secreting our Scottish identity,' Will said. In theological terms we are looking to Pentecost – there is no creativity without the fruits of the Spirit.

Civility: We need to believe in civility. Lateral thinking, not hierarchical, *continued on page 7*

# Local Tourist: *Tantallon Castle*

Just a quick train journey east will take you to the picturesque North Berwick, and about three miles further you can find this cliff-side treasure, offering stunning views north to the sea-bird colony on Bass Rock and a full 360 degrees view of East Lothian, although this would be best viewed on a sunny day.



The original castle was built in the 1350s by William Douglas, a friend of King Robert the Bruce. After a split of the Douglas family into two branches, the 'Red Douglases' lived there for 300 years and were one of the most powerful families in Scotland. And when their ambition grew too rampant or their relations with England too close, they also found themselves repeatedly in conflict with the Scottish Crown.

Tantallon Castle's main structure comprised a 12ft thick curtain wall built right across the headland, protected by a deep ditch cut through the rock in front and by the natural cliffs on the remaining three sides. As it was built prior to the age of guns and canons, its thick walls were built to withstand assault from arrows, battering rams and catapults and changes had to be made once the

canon came to use.

In front of the curtain wall and the main ditch is the outer ward. Today this is empty except for the dovecot which is in excellent condition and may be your only refuge on a windy day (as it was for me). During the castle's active life the outer ward would have been home to all the service buildings and accommodation necessary to allow the castle to function.

After several sieges between 1491 and 1650, a visit in 1651 by Oliver Cromwell's 3000-strong army ensured that little of the original castle was left standing, however what remains is dramatic and impressive, offering considerable scope for exploration and plenty of opportunity for

sufferers of vertigo to check whether they've overcome it yet. Stairs allow access to the walkway running most of the length of the curtain wall and to the top of the Mid Tower.

The castle is now in the care of Historic Scotland. It can be reached by car or, better yet, by train followed by a lovely coastal walk or cycle. As it is on the coast, it can be a bit windy so a jacket might be in order. A local cottage also offers honesty box free-range eggs and nothing tastes better than fresh-from-the-hen eggs! Include a visit to North Berwick as well and it makes for a wonderful day-trip out of the city.

*Kimberley Moore Ede*

Eastertide *continued from page 1*  
Easter light and hope, is simply not possible when we develop that sixth sense of the Resurrection.

This is why believing in the Resurrection is a Christian's way of life, not just a doctrine of the Church. In the words of Pope Francis in Rome, when I and my son were there

on a hot Eastertide morning a few weeks ago:

*The Lord's death and resurrection are the foundation of our faith: by his triumph over sin and death, Christ has opened for us the way to new life. Christianity is not simply a matter of following commandments; it is about living a new life, being in Christ,*

*thinking and acting like Christ, and being transformed by the love of Christ! God must be the centre of our lives! By our daily witness to the freedom, joy and hope born of Christ's victory over sin and death, we also offer a precious service to our world.*

Fr Ian

# A Coffee With . . . . . . Therese Christie



I was born in Christchurch, New Zealand in 1950. My mother was an Austrian Jew who had escaped from Vienna to India where she met my father who was in the Royal Artillery there. They decided to go to New Zealand after the war but, when I was still a baby, they divorced and my mother and I moved back to England.

It is almost impossible to describe my education as I went to so many different schools, several primary schools and four secondary schools, the last being St George's in Edinburgh. My mother had remarried and we

instead and then – in my third year – the penny finally dropped and I became enthusiastic about learning.

I went to Aberdeen to do my DipEd so that I could teach English. I reasoned that as I had disliked school so much I would have some sympathy for pupils who felt the same way. But it didn't work out like that. I found teaching in a small town so claustrophobic that I made the decision to go to Stuttgart in Germany, teaching English as a foreign language.

To begin with I worked for Berlitz but then I was fortunate enough to able

to set up on my own with a contract to teach English to the staff of a bank, learning German myself at the same time. I also worked for an Arts Leisure Centre which gave me some knowledge of administration. For 6 years it was definitely a question of work hard and play hard. But I loved it.

To say that I was rebellious at school is a bit of an understatement. I was just not interested in study but in different societies including debating. However, somehow I managed to get into Dundee University where I thought I might read law until I noticed how much work that entailed. So I did English and Philosophy

to set up on my own with a contract to teach English to the staff of a bank, learning German myself at the same time. I also worked for an Arts Leisure Centre which gave me some knowledge of administration. For 6 years it was definitely a question of work hard and play hard. But I loved it.

When my mother had a stroke, I returned to Edinburgh to help with her care. I found a job running a restaurant, using my organisational skills and my talents as a waitress and restaurant supervisor! I changed jobs again after I had become a single mother – Magnus was born in 1984. I was fortunate enough to get a job in a nursery so he could come with me. In the evenings I improved my German, and took courses in computing, typing and finance.

All this was to come in useful when I finally landed a temporary job in 1992 as part-time administrator at Leith School of Art. The post became permanent and very full-time: I retired from there in 2011. It was my ideal work place; Christian aims underpin the schools activities, alongside a belief in creativity and accessible teaching as well as working with artists, students and staff in a variety of capacities. The smell of oil paint is also wonderful!

I was brought up as an Anglican and was a very devout child but lost my faith – a cataclysmic experience – when I was at school. Many years later as part of my course as a trainee

teacher we went to Iona for a week – and this turned out to be life-changing.

In the 1980s I started going to St Thomas's at Corstorphine, a loving, caring congregation who were very good to Magnus and to me. On Easter Sunday 1993 Derek and I were married there.

When we moved into the centre of Edinburgh we went to Carubbers. I appreciated their solid bible teaching but had difficulty with their attitude to women! In the past I had spasmodically dropped in just to sit and pray Old Saint Paul's which I had known all my Edinburgh life. I started coming regularly to Evensong. More and more I appreciated the reverential liturgy, the silence and the wonderful acceptance of people for who they are. Being a member of OSP is a very important part of my life now. And if I want a good sing – I can always go to a praise night!

I like making things with paper, making small books and drawing.

I listen to Radio 3. My favourite programme is Late Junction. I have a really eclectic taste from electronica to the viol, avant-garde and classical, practically anything but jazz. Recently I joined a choir.

Since I retired I think I have read more non-fiction. At the moment it is *The Morville Hours* by Katherine Swift which is a fascinating combination of liturgy and history in the house where she lives and the garden which she is planting.

This new legislation makes me angry because it seems that the very poor and the disadvantaged are having to suffer more and more. But I believe it is important to do something if you can – even if it is only to sign a petition – rather than just to moan about things.

I am at my happiest either when I am making something or when I see Magnus and his fiancée and my husband Derek together. We are looking forward to their wedding in 7 weeks' time.

What gives me hope? Some of my amazing, creative friends and their vision for the future.

My favourite part of the world would be a warm Scotland with lots of sunshine! But failing that my new love is New Zealand where Derek and I went last year and where I met my father and my half-brothers. It was amazing!

I would quite like a large dinner party but if I have to choose then I would invite Fergal Keane because he strikes me as thoughtful and compassionate and would ask intelligent questions; Jean Vanier, founder of L'Arche, Marc Chagall, the artist, who constantly contradicted himself and Rowan Williams because he is a poet and a visionary. And with such an all-male line-up, I would hope I could invite my challenging, warm and encouraging women friends – and Derek and Magnus of course.

*Therese Christie was talking to  
Sheila Brock*

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#### A Sideways Glance

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top down or bottom up, but standing side by side in the emerging space of civic society.

And there was one final 'c': Confidence. We must renew our confidence in our humanity. Before we decide what it is to be Scottish we need to decide what it is to be human: human, Christian, Scottish. In that order.

The conference was well attended and very well organised by Elspeth

Strachan and her helpers. The afternoon session offered a nice contrast to the intellectual challenge of the morning: led by the artist Carol Marples Scottish identity was explored in small groups through images, reflection and the use of the senses. And there were lovely interludes of poetry reading and music to divide the sessions throughout the day.

So what now? The referendum will take place on 18 September 2014. The conference in itself aired no arguments for the Yes Campaign

or Better Together. This was the prologue, a day of reflection about the preliminaries for a debate that is now beginning in the churches and across Scottish society as a whole. Bishop John pledged himself to seek ways of promoting it in the diocese and participants went back to their congregations committed to the challenge. With seventeen months to go, there is time, yes, but our work is cut out. OSP members at the conference will be coming up with ideas.

*Alastair Hulbert*

# Calendar of Readings for May 2013

<p><b>5 May 6TH SUNDAY OF EASTER</b>  <i>High Mass</i>            Acts 16.9-15; Psalm 67; Rev 21.10,22-22.5; John 14.23-29  <i>Evensong</i>            Isaiah 41.17-20; John 14.15-21  <i>Weekday Observances</i>            Mon, Tue, Wed—Rogation Days of prayer for the fruits of human labour; Wed 8—Julian of Norwich, mystic, c 1413</p>
<p><b>Thursday 9 May, 7.30pm ASCENSION OF THE LORD</b>            Acts 1.1-11; Psalm 47; Ephesians 1.15-23; Luke 24.44-53</p>
<p><b>12 May 7th SUNDAY OF EASTER</b>  <i>High Mass</i>            Acts 16.16-34; Psalm 97; Rev 22.12-14,16-17, 20-21; John 17.20-26  <i>Evensong</i>            Ezekiel 36.24-28; John 17.1-11  <i>Weekday Observances</i>            Tue 14—St Matthias, apostle</p>
<p><b>19 May THE DAY OF PENTECOST</b>  <i>High Mass</i>            Acts 2.1-21; Psalm 104.24-34,35b; Romans 8.14-17; John 14.8-17,25-27  <i>Evensong</i>            Isaiah 11.1-9; John 14.21-29  <i>Weekday Observances</i>            Tue 21—Helena, discoverer of the holy places, c 330; Wed, Fri, Sat—Ember Days of prayer for the vocation of all God's people; Thu 23—William of Perth (or Rochester), 1201; Sat 25—The Venerable Bede of Jarrow, teacher, 735</p>
<p><b>26 May THE MOST HOLY TRINITY</b>  <i>High Mass</i>            Proverbs 8.1-4,22-31; Psalm 8; Romans 5.1-5; John 16.12-15  <i>Evensong</i>            Sirach 43.1-12,27-33; John 1.1-18</p>
<p><b>Thursday 30 May, 7.30pm CORPUS CHRISTI</b>            Exodus 16.9-15; Psalm 116.12-19; 1 Cor 10.16-17; John 6.51-58  <i>Weekday Observances</i>            Fri 31—The Visit of Mary to Elizabeth; Sat 1—Justin of Rome, martyr, 165</p>
<p><b>2 June 2nd SUNDAY AFTER PENTECOST</b>  <i>High Mass</i>            1 Kings 8.22-23,41-43; Psalm 96.1-9; Galatians 1.1-12; Luke 7.1-10  <i>Evensong</i>            Genesis 8.13-22; Matthew 7.21-29  <i>Weekday Observances</i>            Mon 3—Charles Lwanga and Companions, 1886; Janani Luwum, bishop, 1977; martyrs of Uganda; Tue 4—John XXIII, bishop of Rome, reformer, 1963; Sat 5—Boniface of Mainz, bishop missionary, martyr, 754; Fri 7—The Sacred Heart of Jesus; Sat 8—Ephrem the Syrian, deacon and teacher, 373</p>

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## Next Issue Deadline

The deadline for the June issue of the White Rose is **Monday 27 May**. Please email contributions to [media@osp.org.uk](mailto:media@osp.org.uk).