



THE WHITE ROSE

The Parish Newsletter of Old Saint Paul's Church

November 2012

Lost Icons

The last few weeks have seen appalling allegations of abuse and maltreatment of young people by some celebrities such as Jimmy Savile. As we have had to learn over recent years, abuse of children by people whom they should have been able to trust, has caused intense suffering in all kinds of circumstances from family homes and schools to TV dressing rooms and churches. None of this has been the fault or responsibility of the children themselves, yet they are the people who live with the dreadful mental, emotional, and physical consequences.

Shocking news like this generally produces an instinctive reaction in most of us to punish and vilify the offenders, the institutions that employed them, or the authorities that failed to stop them. Witch-hunts may help us express our horror and anger, but they do not in the end protect children from abuse. What will do that is a different society.

The revelations have made us look not just at our institutions, but our whole society's failure to prevent this happening. Society has been in denial about the reality of abuse: 'wonderful' priests 'molested' altar boys, and nothing was said or believed; 'inspiring' boarding-school teachers 'interfered with' their charges, and not until years later was the truth believed; celebrities preyed on young girls, and all suspicions were buried under the weight of their stardom.

According to recent research by the NSPCC, at least one in ten children in the UK experiences sexual abuse before the age of eighteen. Disclosure of such abuse is difficult for children for a variety of reasons. The research shows that some children do not tell because they feel they will not be believed or be taken seriously. In the not very distant past, children by and large were not listened to by adults in authority. This is the reason that Childline was set up, so that children would be listened to.



Our society has now begun to respond in more constructive ways. There is more understanding of the psyche and treatment of sexual offenders and the harm that sexual abuse causes; changes have been made to all institutions responsible for children; child protection measures have been implemented and legislation passed; and, most importantly, attitudes have begun to change, so that we are now more aware of these issues. The rumour that an authority figure might have a

penchant for young boys or girls is no longer seen as an eccentric foible.

But we have to go further than this, and look at all of our attitudes towards children. We have to see them as part of society, not just as the future of society. We need to learn to respect them as children, not as adults in waiting. We need to challenge the way society has rendered children invisible, failing to respect or believe what they say. As Nelson Mandela said, "There can be no keener revelation of a society's soul than the way in which it treats its children."

As Christians, I think we have a lot to contribute to this. In the gospels Jesus points to children and says they are the model disciples. He is not sentimental about them, nor does he regard them as inconvenient future disciples. He regards them as the ideal disciples because they are children, who know what it is to be vulnerable and to trust – "Truly I tell you, unless you change and become like children, you will never enter the kingdom of heaven." (Matthew 18.3) The tragedy of our society is that this trust has so often been betrayed.

Some years ago Rowan Williams wrote a book called 'Lost Icons' (*Continuum, 2000*), in which he reflects on "certain styles of human self-understanding that are fast becoming unavailable." Among the 'icons' of humanity which he

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believes are being threatened today is Childhood. Experience since he wrote about it only underlines the truth of this. He points to the ways in which childhood is 'abused' in our society, not only sexually, but when children are regularly drawn into other adult worlds such as civil war, or western consumerism. I think this is an important book that has helped me to think about Saville and society, and about how we can protect and nurture childhood.

If you are concerned by all of this, as I hope you are, then please read the book, and start asking your own questions. To set you thinking, here are a few quotations:

"We are, or should be, shocked and sickened by the picture of 13-year-olds conscripted into an army (as in some of the rebel militias of Africa); by parentless, homeless, criminalised children in the urban streets of Brazil or Guatemala; by child prostitution and sexual abuse. There is a peculiar horror and pathos in children not - as we say - allowed to be children."

"The perception of the child as consumer is clearly more dominant than it was a few decades ago. A relatively innocuous example is the familiar "tie-in", the association of comics, sweets, toys and so on with a new film or television serial; the Disney empire has developed this to an unprecedented pitch of professionalism."

"The 'safest' adult to have around is one who is aware of having grown, one who knows in his or her own experience how transitions are made from one sort of choosing to another (which also means one who hasn't forgotten what it is like to be a child) ... If children are to be allowed to be children, we have to ask about what prevents adults from being adults ... A society that pushes us towards dependent and frustrated patterns of behaviour will not enable adults to be 'at home' with their limits and their choices in a way that makes it possible to welcome or nurture those who are bound to be dependent, who are still learning their own freedom."

Fr Ian

Johnston Wedding – Take 2!

On Saturday 20 October our elder daughter Kerry married Simon. Kerry was baptised in OSP and attended and helped with Sunday school for many years.

This was our second wedding in OSP in 2 years as our younger daughter, Emma, was married last June. Having spoken to Father Ian we were informed that OSP does not hold many wedding ceremonies, only about 4 a year. So we are very proud to have contributed to 25% of this statistic for the last two years.

The two events were very similar in that we received terrific support from so many people in the preparation of and on the day of the special event. We would like to thank Father Ian for his ability to make everyone feel so welcome and at ease during the rehearsal and during the service. This was commented on by so many of our guests.

Again Jean Keltie was so helpful when producing the Order of Service. Nothing was too much trouble. Thanks, Jean. John, Ginger and Rosemary once again produced a wonderful floral display for the ceremony. They gave their time and talents with such generosity that we

are all much indebted to them. Those of you who attended church on the day or the day after can testify to the fact that they did a wonderful job. Calum and the choristers added their usual perfect music to the occasion. What would a wedding be without beautiful music? Thank you all.



The two events were also different in some aspects. The time of year being different meant that the church had a different appearance. The colour scheme for the flowers was very seasonal.

The new look for the Calvary stairs was stunning and this was accentuated by the tea lights lit painstakingly by John. The week before Kerry and Simon's wedding it

was touch and go as to whether the stair would be open and whether there would be a pavement. Both were fully functional on the day thanks to those who liaised with the builders to meet the deadline.

Brides now enter OSP by way of Carrubbers Close. When Dave and I were married in 1979 by Richard Holloway I entered the church via the hall and the catacombs. Both methods obviously have their drawbacks for a bride in her pristine, light coloured wedding gown. A lot of work also went in to ensuring that Carrubbers Close was cleaned and suitable for Kerry's big entrance. Thanks to John for his sterling effort in nagging the appropriate people. I have never seen the close SO CLEAN!!!

If you were at the wedding I hope you enjoyed it as much as we did. Thanks to all the impromptu photographers and for everyone's support.

I am sure that you join us all in wishing Kerry and Simon a very happy life together. OSP has a very special place in our hearts for a variety of reasons.

Pam Johnston

media@osp.org.uk

A Coffee with Charles & Hilary Davies Cole

CDC Hilary and I both come from Freetown in Sierra Leone.

I was the eldest of 12 children, my father was a Church of England minister and I went to the C of E Grammar School in Freetown.

HDC I went to the Freetown Secondary School for Girls. But my mother was born in The Gambia, eventually returned and still lives there, aged 89. We talk to one another every day!

CDC Our distant ancestors were slaves, taken to the plantations of America at the height of that iniquitous trade. At some point after emancipation, my family went to Barbados; Hilary's family went to Nova Scotia.

HDC Later still with the establishment of places like Freetown in 1792 both families re-crossed the Atlantic and settled in West Africa.

CDC Thousands of freed African Americans, known as Creoles, and other liberated slaves came in the next decades to settle in Sierra Leone, under the auspices of the British. These 'immigrants' spoke English and were well-educated and many of them were appointed as administrators, doctors and teachers. This led to a great deal of resentment from the indigenous population and, in time, it became one of the causes of the protracted civil war which led us and many others to leave the country.

By 1966, I had completed my first degree in Freetown and was working as a teacher but had decided that I wanted to become ordained and planned to go to New College.



HDC We met at Charles' father's bedside! He was in hospital and my mother had asked me to go to visit him – when I walked his eldest son! We married in 1966.

I had trained in midwifery but when we came to Scotland I trained as a general nurse at the South Edinburgh School of Nursing. Over the years, I worked in the Deaconess Hospital, the Bruntsfield, the City and the Astley Ainslie, becoming a Staff nurse and then a Ward Sister.

CDC We lived in Coates Hall while I studied for my BD with Honours in Systematic Theology but in 1973 I decided to go to Moray House to obtain teaching Scottish teaching qualifications. Meantime back in 1966, soon after we arrived in Edinburgh, the curate at Old Saint Paul's was off sick and I was asked if I would go there to help out as deacon. Father Chancellor was the Rector. We have been worshipping here – and I have been deacon – ever since!

By 1973 we had two children and Sierra Leone was still ravaged by war so that here was no question of going back. If I had I might have

been Bishop of Freetown! As it was I started teaching English at Portobello High School because RE was not yet a recognised subject. I was there for eight years before going briefly to Leith Academy and then in 1981 to Gillespie's where I was on the staff for 22 years. In 1986, I became the Principal teacher of RE – and was also the person in charge of Chess. Our team was very successful, winning the Scotsman Trophy in the late 80s.

The people who most influenced me were my professors – people like Professor John McIntyre and Professor Tom Torrance – not only because of their teaching but because of their encouragement and willingness to help me.

HDC I feel the same. The person who had most influence on me was the Nursing Administrator at the Deaconess, Elisabeth Petzsch. She was so encouraging and helpful.

CDC I used to relax by playing chess, gardening, playing bowls and going to the nearby Leisure Centre for exercise. All these things are

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more difficult for me at the moment with limited mobility and problems with my eyesight. This makes reading a bit of a problem but the RNIB have quite a good range of large-print books to choose from. I enjoy music, especially Mozart and in particular his Clarinet Quintet.

We have enjoyed holidays in Russia and touring to all the European cities and of course we have been back periodically to The Gambia to see our families. But after all these years, Scotland is home, with our sons, daughters-in-law and grandson Aidan..

HDC I am a member of the Retired Nurses Fellowship which meets at St John's and also of the Deaconess Nurses Association. I have made several good friends with shared interests and we enjoy a night out and occasional excursions. At the moment, I am reading 'An Innocent in Britain' by Wellesley Cole who is distantly related to my grandfather. Travel is a bit of a challenge for us but we are planning to go the Gambia next year to celebrate my mother's 90th birthday!

CDC I am not often angry but people who take advantage of other people because they have power – that makes me angry. There is a lot of that in the world.

I am happiest when everything is going well and when I see other people happy.

HDC I am happiest when I am doing something, helping out.

CDC I am hopeful that the future will be better than the past – through the grace of God. That gives us the momentum to carry on. Our dinner party guests would have to include Professor McIntyre and Professor Torrance and Miss Petzsch – and Marian, Hilary's mother. I am very fond of her, she has a great spirit, at 89 she can manage a mobile phone which is more than I can do – and she still keeps us right!

*Charles & Hilary Davies Cole
were talking to Sheila Brock.*

Book-makers at OSP

All the people who didn't go to Thérèse Christie's workshop on 20 October missed such a good time! It was supposed to end at lunch time but, happily, carried on all day.

Decorating and folding paper is a meditative process and during it



ideas and thoughts emerge which can lead to inspired gifts, mementoes, explorations, journals, and games amongst other things.

Anybody with functioning hands can fold paper. That's all you need to do to get started. Being able to cut it helps too.

Therese is such an entertaining teacher and her own samples were full of creative ideas. All her nervousness and fears seemed to me to be completely unfounded: her preparation was exhaustive and her delivery must have been worthy of a prize at a stand-up comedy competition.

No service sheet need ever be discarded again.

Sue Brightman

What is Evil?

Ron Hafidson, PhD student at New College and parishioner at OSP, will be teaching a course entitled 'The Problem of Evil in Western Thought' through the University of Edinburgh's Open Studies (Adult Education) Programme. All welcome!

The course will chronologically cover some of the most influential and provocative answers to the questions: What is evil? And how ought we to respond? We will begin with the biblical Book of Job, where a good man wrestles with unjustified suffering, and end with Friedrich Nietzsche, who argued evil isn't such a problem after all! In between we'll cover key thinkers from the ancient, medieval and modern periods. There are readings, for those so motivated, but no assignments or essays.

The course time will be divided between lecture and discussion: 10 Thursday evenings (6.30pm to 8.30pm) beginning 17 January; cost £85.00/£56.00 concessions. For further information please contact Ron (hafidrk@gmail.com; 0131 557 0072).

Advent

Church Crawl

On Saturday 1 December, a large number of the churches in the Diocese of Edinburgh will be open 10am-4pm. People are invited to spend time just before the beginning of the church year and the beginning of Advent, by going around the churches, both their own and others. There will be a map which can be downloaded, to encourage us to get on bus routes and travel around as part of our own pilgrimage. Prayer will be said in all the churches at 10am and at 3.45pm to mark the beginning and end of the day. Further details will be available nearer the time.

Advent at OSP

Sunday 2 December

High Mass of Advent	10.30am
Advent Carol Service	6.30pm
<i>by candlelight</i>	

Sundays of Advent

High Mass	10.30am
Blessing of the Light,	
Evensong and Benediction	6.30pm
<i>by candlelight</i>	



Jesus and the Rich Young Man

A Sermon (14 October 2012)



There's nothing quite like moving house to make you aware of just how much stuff you own. And there's really nothing like watching two kind, patient removal men carry all that stuff up steep steps to the third floor to make you feel extremely guilty for having so much. But as I was making endless cups of coffee and offering cake to the removal men when we were moving into the curate's flat last month, I found myself thinking of how much worse it could have been for them if we hadn't decided to give so many of our unwanted things away.

That process of clearing out before a move is always an interesting one, isn't it? The act of going through all our belongings, one by one, deciding if they still hold value, if they are worth taking with us. As I was making decisions about what would come with us to Edinburgh and what would stay in our house in the Borders, I became aware of the different kinds of value I placed on things. There are those things which hold more value for me, not because they are worth more money, but because they remind me of certain parts of my life, of places I have lived and travelled, of people I have loved – or of people who have loved me. They hold rich memories. But they also tell me something about myself. In a sense, when I sit in my study, I look around and can see the story of my life told back to me through the things I own.

These objects that I have chosen to surround myself with speak of my identity and individuality. But I am aware also that I have carefully cultivated my collection of things. I have carefully managed the image of myself that my belongings reveal. They not only tell the story of my

life as it has unfolded, but as I wish for it to be told.

I sometimes wonder what it would be like to lose all that I own.

I have a friend who, when she was moving back to Denmark after years of being in Scotland, lost everything when the removal company's storage unit burned down. She said the experience was like having herself erased from her own life. Clearing out the house of a loved one after they have died can feel almost like a betrayal of their life or a denial of their existence. Such is the deep, deep meaning that our belongings hold.

And that is why this story from our gospel reading today is so powerful. It is too easy in our time of economic and social inequality to read it as a blanket condemnation of wealth, to vilify the man in the story as we are so prone to do bankers, businessmen and politicians, to assume that, despite what he says, he must have acquired his possessions through dubious and deceitful means, and that his accumulation of wealth was at the expense of others.

But he claims to have respected others by following the law, and the very fact that he approaches Jesus and kneels before him seeking wisdom indicates his earnestness. Jesus, though, sees deep into the man's heart and knows his intentions, and sharper than a two-edged sword, he knows just where to cut, just how to separate the man's idea of holiness from the kingdom vision of justice. He knows just how to challenge the popular belief that wealth was a sign of virtuous living and divine blessing and to remind the man – and the disciples, and us – of God's concern for the poor.

But before Jesus makes his request, Mark tells us that he looked at the man and loved him. Jesus loves him before he tells him to sell all he has. Jesus loves him even before the man decides he cannot. And for those of us who find we have created and defined our identity in unhealthy ways through our possessions (or our work, or our family, or countless other things) this holds the potential for such freedom. As Catholic theologian Herbert McCabe writes: 'God does not adjust his reaction to suit good people or bad. You do not have to be good before God will love you ... It is all the other way round. If you are good, it is because God's love already made you so'.

As we look upon Christ, our focus shifts away from ourselves and our needs. We come to know that our pretences of perfection, the neatly packaged identities, all that which to us symbolises success or blessing have no substance and hold no true value.

We come to Jesus, like the rich man, seeking life. But in order to have it, we must relinquish the identity we have carefully crafted for ourselves. We must recognise God's image in others and know them held in God's love. We must allow our sense of justice to be shaped by God's vision for the world. And our response must be to participate in God's costly generosity. Such tasks are not within human power, as Jesus acknowledges. There is nothing we can do. Nothing, that is, except to know that we are loved before our request is made, and to approach Christ, our great high priest, with boldness, so that we may receive mercy and find grace.

The Rev. Kate Reynolds

The Testament of Mary

by Colm Toibin (*published by Viking*)

‘Woman, what have I to do with thee?’ The unsettling Gospel passage where Jesus brusquely dismisses his mother, brothers and sisters is the lens through which Toibin’s novella seeks to reimagine the relationship between Mary and her son.

The testament takes the form of reflections written by Mary from the house overlooking Ephesus where, Christian tradition has it, she lived out her last years under the protection of the apostle John.

In this unsettling narrative John and the other disciples who visit Mary, seeking her memories of her son, are sinister figures, interested in her recollections only so far as they can be woven seamlessly into the exulted narratives they are crafting about the coming of the Messiah. She observes: ‘They seem more impatient with me and the world. There is something hungry and tough in them. A brutality boiling in their blood.’

Mary refuses to tell them what they want to hear, and instead secretly sets down her own testimony, in an effort to protect her own identity, and her own interpretation of her son: ‘It is what really happened that is unimaginable, and it is what really happened that I must face now in these months before I go into my grave or else everything that happened will become a sweet story that will grow poisonous as bright berries that hang low on trees.’

But her narrative is suffused with a sense of futility, an expectation that once she has gone her quiet voice will be ‘cast aside like something blown in on the wind.’ Through Mary’s remembrances Toibin illuminates with subtlety and skill the many ways women embedded within

patriarchal cultures were and are silenced. And he shows the tendency of religious and political movements to assimilate or simply ignore awkward facts and voices that don’t



fit within a preferred, sharply defined worldview.

One might think that given his unflattering portrayal of the early Christians Toibin’s Jesus would be a thoroughly demythologised figure, a first century Palestinian wonderworker posthumously exalted into the Christ of faith. But this Jesus works miracles: Bartimaeus sees again, the water is turned into wine, and Lazarus rises again (an episode described with unflinching power, communicating something of the fascinated horror witnesses to such an event might have experienced.)

Indeed Jesus here is a somewhat magisterial figure, conscious of and excited by the charisma and supernatural powers invested in him. As Mary observes: ‘with my son there was a sense of the fluster of life, the bright sky on a windy day, or the trees when they were filled with ripe, unharvested fruit, a sense of an unthinking energy, like a bounty.’

And that, for me, is the puzzling, enigmatic thing about this novel. Mary’s testament is almost unremittingly bleak. As his ministry gathers momentum Jesus becomes a distant figure to Mary, not so much embarrassed by as scarcely conscious

of his mother’s growing concern for his safety. While he is alive she is no more than an irritating gadfly to his followers. She witnesses his crucifixion (described with all the spare intensity one might expect of Toibin) and in exile is only of interest to the apostles as a possible fund of stories that might underwrite what they have come to believe about his divinity.

Mary’s testament reads as a tragedy, and yet the literal description of Jesus’ miracles holds open the possibility that he was indeed the Son of God. Odd then, that Toibin’s Mary can find no solace in that, and that his account of the apostles’ urgent efforts to put on record their accounts of the coming of the Messiah is so ungenerous.

Perhaps I need to reread it: this is a powerful, skillful novel that will bear repeated rereading. I certainly recommend reading it at least once.

Review by Justin Reynolds

Thank you to Steve Harries

Many, many thanks from us all to Steve Harries, who has been the Editor of the White Rose Newsletter for many years, having helped to set it up in its present format. It has been a labour of love, chasing those of us who have been late with articles.

Steve is laying down this particular burden, so we would like to say ‘thank you, Steve’ for being so creative and keeping us in touch with each other through these pages.

The Vestry’s Communications Group, which oversees all our media (website, posters and notice sheet, as well as newsletter) will be appointing a new Production Manager for the White Rose in succession to Steve. If you are interested in this work, please speak to Fr Ian.



Local Tourist : Magdalen Chapel, Cowgate

Hidden away almost under George IV bridge in Cowgate is a small chapel run by the Scottish Reformation Society. I had the pleasure of meeting Mr Horne, a lovely gentleman who lovingly volunteers his time to talk to visitors about this chapel. He is supremely knowledgeable about the history of this chapel and is quite proud that it is non-denominational and offers interdenominational services (at which he serves) and some bible study. Although this chapel had briefly been a private Catholic chapel, it has since been used by many denominations as a Christian centre.

Built originally between 1541 and 1544 through an endowment, this chapel was purpose-built to be the new chapel for the Incorporation of Hammermen. The windows facing the door are the only still intact pre-Reformation stained glass in Scotland and contain the Royal Arms of Scotland and the Arms of the Queen Regent, Mary of Guise.

The chapel had originally been built with accommodation for a chaplain and an almshouse for seven poor people, and eventually expanded into a small hospital aimed at the poor living in Cowgate. At the time of building, Cowgate was a more prosperous area however this declined after Newtown was built and the area became run down.

The Hammermen did break with their Charter to not go against the Church of Rome by appointing a Protestant minister in 1560. This brought them a great deal of trouble, however due to the wealth of the Hammermen, the chapel survived.

Prior to the Reformation, the Chapel was being used for academic lectures (including John Knox and his colleague John Craig) and the Chapel was possibly used for the first General Assembly of the

Church of Scotland in December 1560. It was certainly used for the Assembly of April 1578.

About 1615 the lay-out of the Chapel was altered, and the present semi-circular wooden platform at the east end was installed, the tower and spire were added about 1620.



The Covenanters had also used the chapel for a few meetings, and the bodies of several of the martyrs were taken there after execution to be dressed in their grave-clothes; the table on which the bodies were placed is still in the Chapel.

After the Revolution, the Chapel was used as a place of worship by Episcopalians, and in the eighteenth century a Baptist congregation met there for a number of years.

The façade changed in the early 1800's when George IV bridge was installed and Cowgate widened; much of the hospital was removed, leaving what we see today. The Chapel continued in the possession of the Hammermen until 1857 when it was sold to the newly-formed Protestant Institute for Scotland. The plan was to use it as a base for outreach among Roman Catholics in the Cowgate. In 1992/93 a major

restoration programme was undertaken and the Chapel became the headquarters of the Scottish Reformation Society.

Along the walls are wooden plaques with names of people and their donations dating back to the mid 1500's, some of the donations were in stone and others in Scottish merks and British pounds. Unfortunately, the chair belonging to the Dean of Hammermen was out on display elsewhere after being newly refurbished. A copy of the original order from 1708 normally sits next to the chair, the chair had been made with Russian leather and, thanks to a fairly recent and successful dive to a wreck off Cornwall, it was possible to be refurbished the chair again with Russian leather, amazingly survived underwater from the late 1700's.

Another refurbishment project (after raising enough funds) will be removing a piece of wall over the wooden donation plaques where, after work was done on a window, it was discovered the wall was false and behind it lies some pictures, the motto of Edinburgh and (I think I remember correctly) the Scotland coat of arms. I gather from Mr Horne that is a stunning piece of work.

The Chapel is open to visitors, usually on Tuesdays, Thursdays, and Fridays 10.30-2.30 but visitors are advised to check first as Mr Horne is the sole volunteer, however nothing seems to make him happier than to talk about his beloved chapel.

Kimberley Moore Ede

Next Issue Deadline

The deadline for the December issue is **Monday 26 November**. Please email contributions to: media@osp.org.uk

Calendar & Rotas for November 2012

10.30am High Mass				6.30pm
Day & Observance	Readings	Readers	Intercessor	Readings & Reader
November 4 ALL SAINTS	Revelation 7.9-17 Psalm 34.1-10 1 John 3.1-3 Matthew 5.1-12	<i>Eric Stoddart</i> <i>Janet de Vigne</i>	<i>John Thompson</i>	Mass for the Departed Isaiah 61.1-3 <i>Ginger Franklin</i>
Weekday observances	Wed 7 –Willibrord, <i>archbishop of Utrecht and missionary to Frisia, 739</i> Fri 9 –George Hay Forbes, <i>priest at Burntisland, 1875</i> ; Fri 10 –Leo the Great, <i>bishop of Rome and teacher, 461</i>			
November 11 24th Sunday after Pentecost	1 Kings 17.8-16 Psalm 146 Hebrews 9.24-28 Mark 12.38-44	<i>Frances Macleod</i> <i>Jimmy Blair</i>	<i>Eric Stoddart</i>	Haggai 1.15b–2.9 Luke 20.27-38 <i>Niall Franklin</i>
Weekday observances	Mon 12 –Machar, <i>bishop in Aberdeen, c 600</i> ; Wed 14 –Consecration of Samuel Seabury, <i>first bishop of America, 1784</i> ; Fri 16 – St Margaret of Scotland, queen, 1093 ; Sat 17 –Hugh of Lincoln, <i>bishop, 1200</i>			
November 18 25th Sunday after Pentecost	Daniel 12.1-3 Psalm 16 Hebrews 10.11-25 Mark 13.1-8	<i>Mary Johnstone</i> <i>Elsbeth Strachan</i>	<i>Young Saint Paul's</i>	Isaiah 65.17-25 Luke 21.5-19 <i>Jean Keltie</i>
Weekday observances	Mon 19 –Hilda of Whitby, <i>abbess, 680</i> ; Wed 21 –Columban, <i>bishop on the Don, 615</i> Thu 22 –Cecilia, <i>martyr at Rome, c 230</i> ; Fri 23 –Clement of Rome, <i>bishop and martyr, c 100</i> Sat 24 –Lucy Menzies, <i>teacher, 1954</i>			
November 25 CHRIST THE KING	Daniel 7.9-10,13-14 Psalm 93 Revelation 1.4b-8 John 18.33-37	<i>John Thompson</i> <i>Helen Tyrrell</i>	<i>Sheila Brock</i>	Zechariah 9.9-16 Matthew 21.1-13 <i>Ron Hafildson</i>
Weekday observances	Fri 30 – St Andrew, apostle, patron of Scotland ; Sat 1 –Charles de Foucauld, <i>hermit in Algeria, 1916</i>			
December 2 1st SUNDAY OF ADVENT	Jeremiah 33.14-16 Psalm 25.1-10 1 Thess 3.9-13 Luke 21.25-36	<i>Mbairiad Monelle</i> <i>Jennifer Scarce</i>	<i>John Thompson</i>	<i>Advent carols</i>
Weekday observances	Mon 3 –Francis Xavier, <i>priest and missionary in Japan, 1552</i> ; Tue 4 –Clement of Alexandria, <i>teacher, c 210</i> Thu 6 –Nicholas of Myra, <i>bishop, 4th cent</i> ; Fri 7 –Ambrose of Milan, <i>bishop and teacher, 397</i> Sat 8 – The Conception of Mary, Mother of the Lord			
December 9 2nd SUNDAY OF ADVENT	Baruch 5.1-9 Luke 1.68-79 (<i>resp</i>) Philippians 1.3-11 Luke 3.1-6	<i>Ann Kelly</i> <i>Felicity Cullen</i>	<i>Helen Tyrrell</i>	Isaiah 11.1-10 Matthew 3.1-12 <i>Nigel Cook</i>
Weekday observances	Fri 14 –John of the Cross, <i>priest and teacher, 1591</i>			
December 16 3rd SUNDAY OF ADVENT	Zephaniah 3.14-20 Isaiah 12.2-6 (<i>resp</i>) Philippians 4.4-7 Luke 3.7-18	<i>tba</i> <i>tba</i>	<i>tba</i>	Isaiah 35.1-10 Matthew 11.2-11 <i>tba</i>
Weekday observances	Wed, Fri, Sat –Ember Days of prayer for the vocation of all God's people			

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