

THE WHITE ROSE

The Parish Newsletter of Old Saint Paul's Church

October 2012.

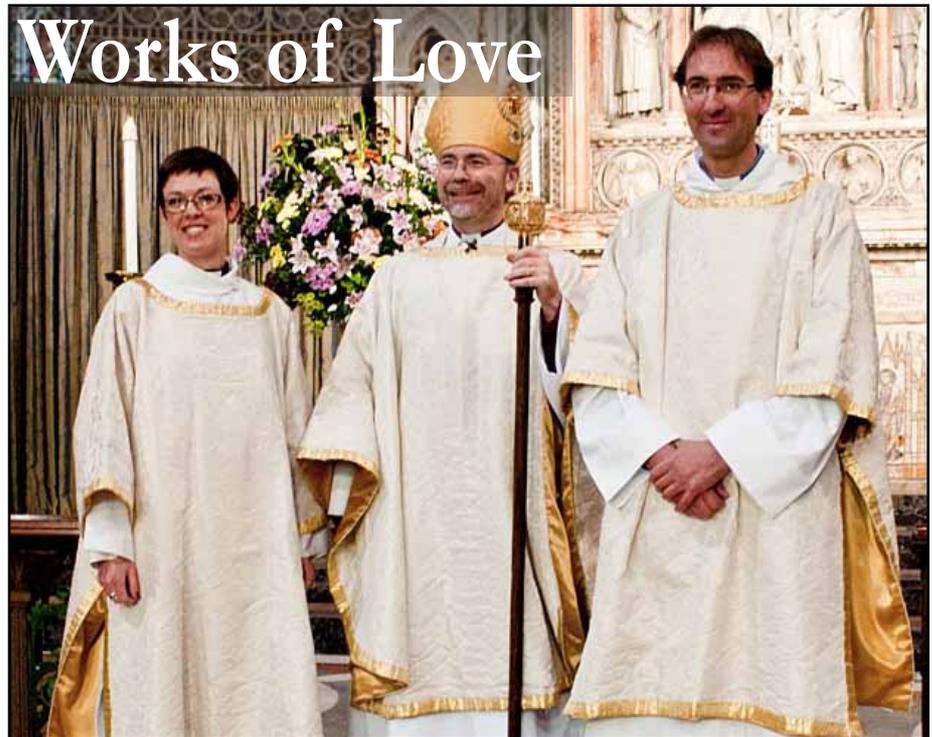
On the last Sunday of September, Bishop John ordained two new clergy for the Diocese of Edinburgh. One of the ordinands was Kate Reynolds, who is now serving as assistant curate at Old St Paul's. We are very happy that Kate is now with us, and she and her husband Justin are settling into their new home in Jeffrey Street. This begins three years which will prepare Kate to take charge of her own congregation in the future. Kate brings her own gifts and experience to ministry, and we will gain a lot from her and be changed by her as a church, as well as helping her to learn and grow into ministry. So, welcome to Kate and Justin.

Kate was ordained as a deacon, and this is the ministry she will have at OSP for the first year of her ordained life. So, what is a deacon? A deacon is one of the three distinct orders of ordained ministers - bishops, priests, deacons - in the Anglican Communion and the Roman Catholic and Orthodox Churches. The word deacon derives from the Greek *diakonos* meaning servant, so the deacon's service is a sign or sacrament of Christ, who came not to be served but to serve. The Ordination Liturgy describes it like this:

Deacons share with the bishop and presbyters in the ministry of word and sacrament and in works of love. In a distinctive way deacons are a sign of that humility which marks all service offered in the name of Christ. They bear witness to the Lord who laid aside all claims of dignity, assumed the nature of a slave and accepted death on a cross.

The 16th century language of the Book of Common Prayer is more direct, laying out clearly what 'works of love' means, when it requires deacons:

"to search for the sick, poor and impotent people of the parish ... that they may be relieved with the alms of the parishioners."



Kate's year as a deacon will end when she is (we trust) ordained priest a year from now. All priests have had the same experience as a deacon. But there are some ordained deacons who feel called to be 'permanent' or 'vocational' deacons. In OSP we have been blessed by for a very long time by the deacon's ministry of Charles Davies-Cole, so we already value the distinctive focus on service which Charles has given us. The Episcopal Church is in the midst of a discussion about the need to promote a greater awareness of the deacon's ministry in the Church, and the need to call, train and ordain many more people to serve as 'permanent' deacons, aware that more people are coming forward to discern a call to this ministry. A short and informative article on this, 'Truly Called 2' (it follows a similar document from 1987) can be found on our Diocese's website at www.edinburgh.anglican.org/media/resources/Truly_Called.pdf.

Having read it, my own feeling is that we do need more people to serve as deacons. The value of deacons is as much sacramental and symbolic as it is

functional and practical. In representing Christ and his Church in and to the world, deacons are called to servant ministry in a particular way. Given the words of the Ordination liturgy about 'works of love', it almost goes without saying that deacons are involved directly in ministries with the hungry, the homeless, the sick, prisoners, the oppressed and people in all kinds of need. But, although they may model such service for us, no ordained minister exists to carry out ministry *instead* of other Christians, but to promote and release us to serve in our turn. So Kate and Charles are not there to replace any of us in service, but to encourage and challenge us in 'works of love.'

However, the ministry of deacons goes beyond the work of service to the work of leadership, because deacons are called to this. They are servants, but they are also enablers of service. They are charged with the responsibility of leading others in the Church and in the world to a deeper understanding of the needs of the world

continued on page 2

Works of Love (cont.)

continued from page 1 ...

and so to take action that makes a difference. They remind us of the power of the hope that is in us, and then help and lead us to discern and practice our own ministries of service responding to those needs in the world.

Because of the deacon's service in the world and leadership in service, we can recognize the connection between the deacon's roles in the world and in the liturgy Sunday by Sunday. At High Mass we see the deacon calling us to repentance (for our wrongdoing in the world); reading the Gospel (giving Good News to the world); inviting us to make intercession (for the needs of the world); preparing the gifts of bread and wine at the altar (the fruits of the world returned to their Creator); and sending us at the end of mass to serve (as we live day by day in the world).

Despite these important roles in the liturgy, the deacon's ministry is not very churchy. Deacons are 'ministers of the Church', but they minister *from* the Church rather than *to* the Church. The ministry of deacons may involve important aspects of pastoral care,

teaching or other ministries, but it does so as they fulfil the primary ministry of serving the community and leading it in service.

So deacons exist to remind us that we are all called to 'go in peace to love and serve the Lord'. They are about mission, the mission we all share. As the Report 'Truly Called 2' says: *a revitalised diaconate is an essential component of a Church concerned with mission. The Spirit appears to be calling us as a Church to look outwards at the society in which we are set and to connect our lives of worship with the needs of God's world more effectively.*

Make no mistake, God is calling all of us to this, without exception, because there is a potential for service in the everyday situations that all of us are involved in. Alongside this call to everyone, God may be calling some to consider the ordained ministry of a deacon as their distinctive lifelong vocation. And it is certain that he has called and equipped Kate to serve in this ministry among us now. Who can tell what 'works of love' God will do through her, and with her, through all of us?

Fr Ian



From top left: Fr Gordon Reid, Fr Richard Holloway, Fr Bob Sinclair, Richard Wadler on the steps, just in front of Fr Gordon Reid, with Bishop Kenneth Carey in the front.

We miss Richard's affectionate and loyal heart, and his winning smile when it broke through. His death leaves a gap in the community of OSP for all who knew him. May he rest in peace and rise in glory.

Fr Ian

All Saints & All Souls

Friday 2 November, All Souls Day

12.20 pm *Requiem Mass*

Please write the names of those to be remembered on the lists at the back of church.

Sunday 4 November

10.30 am *High Mass of All Saints*

6.30 pm *Mass for the Departed*

with the Requiem by Fauré. You are invited to bring a single flower to lay in memory of each person you would like to remember.

R&R Fundraiser

As part of our ongoing fundraising, Therese Christie has organised some workshops in the hall, giving you a chance to make a unique gift for Christmas.

On Saturday 20 October, you can learn how to make a book out of one piece of paper! The workshops, with Therese, cost £12.00 (£7.00 conc), and includes materials. There will be two sessions: 10am-1pm or 2-5pm.

For more information see the leaflets at the back of the church. To book, email therese1950@hotmail.co.uk or phone 07583 373 596. All proceeds will go to the R & R fund.

A Guid Night Out

On Saturday 27 October, from 7.30 - 11 pm, there will be a ceilidh at St Peter's, Lutton Place. It is a fundraiser for St Martin's Community Resource Centre, a project to transform an outdated building in Gorgie Dalry into a modern community hub, able to provide accommodation and facilities for charities and community groups. The tickets cost £7 (conc £5) and are available on the door.

This is our tithing project for 2012, so please do support it by bringing your friends, your favourite drink some nibbles and money for a flutter.

Richard Wadler 1932 - 2012

Richard Wadler was a lifelong member of Old St Paul's, having been a choirboy, and a server, and head server. He loved this church and devoted hours to training the servers who joined his team. Old St Paul's was a large part of his life, second only to his beloved partner of 40 years, Peter Unsworth. It was good, after Peter's death, that Richard was able to move to Hyndford Close, near the church, although advancing ill health meant that he spent the last year of his life at a nursing home further away.

Richard's profession was as a maker of surgical instruments at the Royal Infirmary, a job which required a sharp eye, a steady hand and precise attention to detail. Friends of Richard recognise these as the qualities he brought to everything he did.

Community, the Knife & a Cup of Water (and a new Deacon)

*Fr Stephen Holmes' sermon from Pentecost 18, 2012
(Sunday 30 September)*

*Readings: Mark 9:38-50, James 5:13-20,
Numbers 11:4-6, 10-16, 24-29*

'You shall love the Lord your God, and you shall love your neighbour as yourself'. This little saying of Jesus tells us what Christianity is about but it also gives us a shape or a pattern for thinking about our faith. Our attention is directed to our self, our neighbour and our God. There is a lot in our readings this morning and I want to use this pattern to look at three things in them.

Sitting in the bath with a big gin, an expensive box of chocolates and some good music on is not a conventional image of Christian perfection - this isn't true even if we replace the chocolates with the cucumbers, leeks and garlic of our first reading.¹ It all sounds like the selfishness and self-love that preachers warn against. St Bernard didn't believe in frequent baths but he did say that we can't love God or our neighbour unless we can love ourselves. Self-hatred is at least as big a problem for people today as self-love and what we need is a right love of ourselves as persons created in the image and likeness of God. This is hard as there seems to be something in us that pushes us into making the wrong decisions, doing or saying the wrong things; things that hurt ourselves and others. This is what the tradition calls original sin - we lack something to stop us turning to evil. And actions have consequences. Look at the current environmental crisis - burn lots of fossil fuels and cut down the forests and bad consequence come. The same is true in relationships, one word, one action can radically change the situation and even destroy them. Things will never be the same again for the teacher and the teenage girl in the news who fled to France. Actions have consequences. I bet we can all think of less dramatic examples from our own life.

Living well is a difficult thing and words and actions have consequences so Jesus gives us these hard sayings about cutting off our hand or foot, tearing out an eye and being cast into the sea with a millstone round your neck. Jesus talks about hell not to give us a Google maps tour of the next world but to help us live well here and now. We are not meant to take the hard sayings

literally and wield a physical knife. Self-mutilation is a sin. These hard sayings are much more powerful as hyperbole, an exaggeration to make a point. To truly love ourselves and others, we sometimes need to cut ourselves off from words, situations or people. Christian living is a serious thing, but that's good because it means living in the real world as it is, not in a realm of fantasy.

But the good news is that we don't live alone, Christian living is not just about wielding metaphorical knives. Our second reading from James gives a great picture of loving our neighbour in the community of the Church. It is a beautiful image of a community of people who suffer, commit sin, are sick, are cheerful, wander off into all sorts of dark and dangerous byways; perhaps even a place where people, like Moses in the first reading, can moan to God about what they have to do; certainly a group of people who pray and care for each other, teach and help each other. It is almost as if the suffering and sin of the community enable it to become a place of grace and love in a way that the perfect community can't be, as the poet says: 'Strange blessings never in Paradise; Fall from these beclouded skies.'²

And at the heart of this picture of the community we see the elders called in to pray over the sick and anoint them with oil for their healing and forgiveness. The Greek for 'elder' is presbyter which is the word used in our Episcopalian tradition, and in the Catholic tradition in general, for those generally called 'priests'. To anoint and pray with the sick and dying is one of the great privileges a priest, but I want to point out that in this snapshot of the early Church we see the clergy in action bringing the grace of God into the world. All Christians are called to do this but the clergy are called to a particular role of service, sacramental ministry and leadership in the Church - as St Augustine said to his congregation, 'for you, I am a bishop; with you I am a Christian.'³ This afternoon Kate will be ordained deacon (not bishop, I hasten to add..... yet) to serve in our community here at OSP and, God willing, next year she will be ordained

priest. We are praying for her but we could ask ourselves if we are a congregation like that portrayed by James, a place where love is active among people who need the grace of God? Are we a place where a deacon and a priest are allowed to be what they are and can be set free to grow in service to the people of God? My own experience is that these things are true but we still need to ask them.

So we have seen that actions have consequences, that we need a true love of self and that our community should be a place where we are set free to love our neighbour. But what of God's love? It is said 'nature never forgives; humans sometimes do; God always does'. I mentioned the consequences of the environmental crisis and have described a community which enables people to forgive and love. In the Gospel we are told to ruthlessly cut off all that hinders us; but we are also shown a God who will give all the good things of his Kingdom to someone, even an unbeliever, who does nothing more than give someone a cup of cold water. It is this generosity that should inspire our community and all of us who minister within it in different ways.

Notes:

1 After the service some members of the congregation queried the combination of gin and chocolate. Cheese was suggested as a replacement for the latter, but it was stated with authority that cheese should not be consumed in the bath.

2 Edwin Muir, 'One Foot in Eden'.

3 Augustine of Hippo, sermon 340.1, 'On the anniversary of his ordination': "When I'm terrified by what I am for you, I am given comfort by what I am with you. For you I am a bishop, with you I am a Christian. The first is the name of an office undertaken, the second a name of grace; that one means danger, this one salvation. Finally, as if in the open sea, I am being tossed about by the stormy activity involved in that one; but as I recall by whose blood I have been redeemed, I enter a safe harbour in the tranquil recollection of this one; and thus while toiling away at my own proper office, I take my rest in the marvellous benefit conferred on all of us in common."

Christmas is Coming Early to Edinburgh

Edinburgh City Churches Together, Cutting Edge Theatre and Work Place Chaplaincy Scotland are planning a Nativity Play with a modern twist on 6 December. It will be staged in Festival Square from 6-7pm. They are currently recruiting cast and crew.

For the cast, they are holding rehearsals on Thursday evenings 7-9pm in St Andrew's and St George's West End. They are keen to welcome all who wish to come regardless of previous acting experience, but you must be 16 or over.

Crew are required on 5, 6 and 7 December to set up and de-rig at Festival Square.

If you want more details, contact Paul at paul.wilson@wpcscotland.co.uk and 0770 358 5987, or Suzanne (cast) at cuttingedge21@btinternet.com and 652 0968.

Carbon Conversions

This course will run weekly during November and December, starting Thursday 8 November for 5 weeks (7.30-9.30); a follow-up meeting will be held in the new year. The maximum number is 12, so if you are interested please apply early. The cost is £15 for the book to accompany the course.

It covers 5 areas: Low-carbon futures, Home energy, Travel & transport, Food & water and Consumption & waste.

To express an interest please email: webmaster@6a.org.uk and copy to: arthur@newcurioshop.com subject: Carbon Conversations, or phone: 667 3279 and leave a message. You will be contacted to confirm your place during the week beginning 29 October.

Next Issue Deadline

The deadline for the November issue of the *White Rose* is **Monday 29 October**. Please email any contributions to: media@osp.org.uk



Our servers are a pretty resourceful lot, and take most things in their stride. Coping with fire and water, sometimes at the same time, and trying not to set off smoke detectors. Balancing crosses and candles, not usually at the same time. Responding to every new foible, as if it had been the invariable practice since 1689. Yes, under those cassocks there is a lot of fast pedalling going on to keep the show on the road.

The MCs are sort of like regimental sergeant majors, and every so often they have an away day to review the state of the sanctuary, or rather its servants (the ones dressed in red at any rate). Since Jubin is involved, these usually involve rail travel and a final destination somewhere on the west coast. So a fine Saturday at the end of September saw the MCs steaming off to Oban, the ecclesiastical capital of Argyll and The Isles (all of them, from Arran to Lewis, possibly even St Kilda).

Boarding the Scotrail express it was apparent that Steve was missing (away in Wales), so a passing chorister was pulled into service and travelled to Oban wearing a Steve mask which the Prior happened to have conveniently ready. On board, Jubin pulled out of his bag bottles of Schweppes tonic, and something in a green bottle. They stayed firmly shut - at least until Scotrail's alcohol curfew ended at 10 am.

But the pièce de résistance in resourcefulness was the moment when Jubin could be heard phoning someone who sounded important. "Is that the station tearoom at Crianlarich? This is Jubin and we're on the train from Glasgow. We'd like some of your wonderful bacon rolls, but the train only stops for 3 minutes. Would you have some ready for us, please?" A couple of hours later the MCs were on their way towards the Pass of Brander grateful for Jubin's thoughtfulness.

In Oban, the MCs did a quick examination of the Cathedral. They noticed that a photo of Bishop Kevin dominates the entrance, that a cigarette lighter is to be found in the base of the paschal candle, and that an interesting display of organ pipes serves only to camouflage a vast bank of speakers. And it seems that the cathedral, only partially built in 1910, is nowhere nearer completion. So, a chancel and a transept it remains.

Before leaving, the examination turned to the seafood bar at the harbour, where all kinds of exotic sea creatures were tasted, ending up with some oysters to flavour the return journey. And the gin bottle was firmly shut again when the alcohol curfew commenced at 9 pm.





Uganda Trip



A coolness came first. The flowers of the flame trees burnt orange red against the darkening sky. I went back to the cathedral. Then the rain came. Ngora is a township set in the plains and scrubland of east Uganda an hours drive or so from the heavily pot holed main supply route from Kenya to Southern Sudan. The locals joke that there are not potholes in the road but a road in the potholes. Another local joke is how you can tell a drunk Ugandan driver - he drives in a straight line.

We were here for a hymn writing competition organised by my friend Jan White for youth choirs in the Kumi Diocese. Nineteen choirs with 600 entrants turned up. The hymn had to be based on Psalm 23 or John 10, could be in English or the local language Ateso, on modern or traditional instruments. Most chose Ateso and traditional instruments. The exuberant performances took time, as did the introductions from various dignitaries and the feeding of everyone for breakfast and dinner.

I had been invited to Uganda to look at the possibilities for a new hospice. Jan, a medical doctor, and now recently ordained an Anglican priest, set up the hospice 11 years ago in Mbale, a fast growing town, with a frontier feel, located in eastern Uganda, not quite nestling into the foothills of Mount Elgon, the oldest and largest solitary volcano in East Africa, and Africa's 17th highest mountain. Great growing country for great coffee, all exported, as Ugandans do not like or drink coffee. My daughter Emma came to chum me along. I am an architect, and my practice had given me leave, on a pro bono basis. The hospice is currently in a very cramped small converted bungalow, which

is entirely unsuitable; the men's ward being in the single garage, which still has its original garage door.

The UK coordinator of the charity, Geoff, a retired charismatic house church leader, happened to be in Uganda at the same time with his wife Mary. We spent five productive and happy days discussing the brief with Jan, meeting a local building contractor, visiting a recently completed surgical unit, agreeing the extent of the site (on land owned by an indigenous Pentecostal church), inspecting local buildings, and generally investigating local construction methods. Later, back in Edinburgh, I drew up some plans for a 20-bed hospice, based around a courtyard, with a slightly monastic feel, which everyone thought appropriate. We reckon it will cost £500,000. Fundraising starts, but not my responsibility - Geoff is in charge on that front. Jan currently manages to run a 10-bed hospice, a GP surgery and a village clinic on £65,000 per year; she does not seem to get too concerned about money.

Meanwhile, Emma helped out in a primary school recently set up to help a displaced nomadic tribes people, the Karamoja, from the far north east of Uganda. It was quite heart rending for her helping children, who often have nothing to eat between leaving school on Friday and turning up on Monday, when they are immediately fed breakfast. But schooling is rationed to only one child per family as the need is so great.

At Easter we attended the local cathedral in Mbale, for the second of three packed out services, the first in the local language Lugisu, the second in English and the third



Left: Ngora cathedral;
Above: A flame tree; & An existing hospice;

in Buganda. Two of five whites in a sea of about 900 Africans. Not much liturgy. A lot of preaching and vigorous singing.

Back at Ngora, the rain continued. In the building, tall and dark, lit by a single light bulb, and now crowded, we could not hear the results of the competition, due to the battering of the rain on the corrugated iron roof. I only found out later who had won. All the choirs got a piglet. Emma and I donated one each. The wining choir, finely dressed and exuberant, got 100,000 shillings, about £25. There was also a second prize for a worshipful performance.

We got into the 4x4 to head back to Mbale. The ditches on both sides of the maram road had turned into rushing red brown streams, which occasionally crisscrossed our way. Every now and again enigmatic hills made of solid stone, a hundred or so feet high, appeared out of the rain and scrub. Evidently some have ancient cave paintings of indeterminate age. This is after all the birthplace of humankind.

We got back to Mbale before nightfall. It is not considered wise to travel in the dark.

Ian Stewart

A Coffee with Paul Lugton



I was born in Edinburgh and as a small boy I went to Riccarton Primary school in Curry but then we moved to Haddington so I went to Kings Meadow Primary then Knox Academy. After that I studied Social Policy and Politics at the University of Humberside in Hull (now Lincoln University). Although I had been a member of the Labour Party since I was 16, I didn't really do much for them when I was at University because I was so involved with Bap Soc, the Baptist Society. I was brought up as an Episcopalian but I was attracted to the Baptist students in Fresher's week - one wore a green jack, another had long hair! We ran a fellowship for students on Sunday evenings and I am still friendly with some of the people I met then.

I had dreams of being a racing driver and an astronaut which was not very realistic as maths and I don't really get on. Eventually I did a Master's Degree at Stirling in Industrial Relations and to avoid unemployment I began working for the Royal Bank of Scotland as a team manager. But there were no prospects for me in what I wanted to do so I began to focus on jobs in the voluntary sector.

Now I work 30 hours a week as Administrator for both Augustine's United Church in George IV Bridge and St Columba's by the Castle and 10 hours as the Young Person's Worker at OSP. I am sure I have done the right thing as I am much happier in my work and more contented.

When I lived in Haddington I was a member of Holy Trinity but in 2003 I came to live in Edinburgh and ended up at Old St Paul's. Although I hadn't known him well, Fr. Ian was a draw but then I went for coffee and started to make friends, especially people like Rowan Guthrie and Nick Clark.

I think of myself as having been on a journey - baptised in St Salvador's Stenhouse, evangelical leaning at

University, now back to being a liberal Catholic! The Church has given me a spiritual home that has allowed room for my journey - though I am still concerned with politics and a member of the Christian Socialist Movement.

I became involved in the children's work at OSP by volunteering to help and became more and more involved during the introduction of Godly Play. Michelle Brown the previous Children and Young Person's Worker encouraged me and I often acted as Doorkeeper. When Michelle left I took over her job and the church paid for me to be trained as an accredited Godly Play story-teller, a process that takes about 27 hours. We now offer a scaled down version of the training in-house; new people who have the time and commitment to give to this are very welcome.

Many churches have the same problem of having a small number of teenagers for whom there is no 'home' after Sunday school. Some of us have decided to combine forces and have formed the 'Episcopal Churches Youth Group' (the name may change!) which plans to meet on the last Sunday of the month. The Bishop came to our first meeting which was very encouraging.

Computers not working properly make me angry! More seriously the treatment of Asylum seekers really upsets me. I suppose this is because my religion informs my politics - and politics and faith relate to a sense of justice. This also influences my attitude to environmental politics as God's creation needs to be protected.

For relaxation I go to the cinema or watch TV. I am a bit of a geek about science fiction which is, pretty much, the only fiction I read and I watch things like Star Trek and Star Wars. The music I like is varied and includes the Stone Roses, Primal Scream and Stravinsky. And I read books about economics, politics, theology and popular science. At the moment I am reading 'Twenty-three things they don't tell you about capitalism' by Ha-Joon Chang and Tom Wright's 'The Crown and the Fire: Meditations on the Cross and the Life of the Spirit'

I guess I am happiest with a small group of friends going to the pub or out for a meal. I don't go on holiday very much but I have decided I must change this and am going this month to Berlin for a week with a friend. I would quite like to go to Spain so that may be next on the list.

What gives me hope - apart from prayer - is the fact that young people nowadays are much more open than my generation was and also more responsible and accepting of other people.

My dinner guests would be Nye Bevan who I think would be interesting but hard work; my maternal great-grandfathers who were both active in the formation of the Labour Party which is something I have studied academically so it would be good to learn about it from those who were involved and Helen Keller whose life is an inspiration. The only thing is that my favourite dish is chilli con carne and I am not sure that any of them would like it!

Paul Lugton was talking to Sheila Brock



Local Tourist : Cramond



*This month Kim Moore Ede is off to the seaside,
hot on the trail of our ancient history ...*

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



Above: Cramond Kirk; Crammond Tower; & The River Almond. **Below:** Cramond Island.



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?

Calendar & Rotas for October 2012

	10.30am High Mass			6.30pm
Day & Observance	Readings	Readers	Intercessor	Readings & Reader
October 7 19th Sunday after Pentecost	Genesis 2.18-24 Psalm 8 Hebrews 1.1-4;2.5-12 Mark 10.2-16	Susanna Kerr Andrew Kerr	Junia Willson	Lamentations 1.1-6 Luke 17.5-10 James Cruise
Weekday observances:	Mon 8 – Alexander Penrose Forbes, bishop of Brechin, 1875; Thu 11 – Kenneth, abbot in the Western Isles, 600; Fri 12 – Elizabeth Fry, prison reformer, 1845			
October 14 20th Sunday after Pentecost	Amos 5.6-7,10-15 Psalm 90.12-17 Hebrews 4.12-16 Mark 10.17-31	John Dale Elspeth Messenger	Lynne Niven	Jeremiah 29.1,4-7 Luke 17.11-19 Nigel Cook
Weekday observances:	Mon 15 – Teresa of Avila, teacher, 1582; Wed 17 – Ignatius of Antioch, bishop & martyr, c 115; Thu 18 – St Luke, evangelist; Fri 19 – Henry Martyn, priest & missionary to India & Persia, 1812			
October 21 21st Sunday after Pentecost	Isaiah 53.4-12 Psalm 91.9-16 Hebrews 5.1-10 Mark 10.35-45	Trevor Harding Sheila Brock	Pam Gilchrist	Jeremiah 31.27-34 Luke 16.1-8 Elly Smith
Weekday observances:	Tue 23 – James of Jerusalem, brother of our Lord, martyr, c 62			
October 28 22nd Sunday after Pentecost	Jeremiah 31.7-9 Psalm 126 Hebrews 7.23-28 Mark 10.46-52	David Anderson Judith Brearley	Jonathan Livingstone	1 Maccabees 2.42-66 Jude 1-4,17-25 Therese Christie
Weekday observances:	Mon 29 – SS Simon & Jude, apostles; Fri 2 –ALL SOULS; Sat 3 – Richard Hooker, priest & teacher, 1600			
November 4 ALL SAINTS	Revelation 7.9-17 Psalm 34.1-10 1 John 3.1-3 Matthew 5.1-12	Eric Stoddart Janet de Vigne	John Thompson	Wisdom 5.1-5,14-16 Rev 21.1-4,22–22.5 Ginger Franklin
Weekday observances:	Wed 7 – Willibrord, archbishop of Utrecht & missionary to Frisia, 739; Fri 9 – George Hay Forbes, priest at Burntisland, 1875; Sat 10 – Leo the Great, bishop of Rome & teacher, 461			
November 11 24th Sunday after Pentecost	1 Kings 17.8-16 Psalm 146 Hebrews 9.24-28 Mark 12.38-44	Frances Macleod Jimmy Blair	Eric Stoddart	Haggai 1.15b–2.9 Luke 20.27-38 Niall Franklin
Weekday observances:	Mon 12 – Machar, bishop in Aberdeen, c 600; Wed 14 – Consecration of Samuel Seabury, first bishop of America, 1784 Fri 16 – St Margaret of Scotland, queen, 1093; Sat 17 – Hugh of Lincoln, bishop, 1200			
November 18 25th Sunday after Pentecost	Daniel 12.1-3 Psalm 16 Hebrews 10.11-25 Mark 13.1-8	Mary Johnstone Elspeth Strachan	Young St Paul's	Isaiah 65.17-25 Luke 21.5-19 Jean Keltie
Weekday observances:	Mon 19 – Hilda of Whitby, abbess, 680; Wed 21 – Columban, bishop on the Don, 615; Thu 22 – Cecilia, martyr at Rome, c 230; Fri 23 – Clement of Rome, bishop & martyr, c 100; Sat 24 – Lucy Menzies, teacher, 1954			

CLERGY

Fr Ian Paton 556 3332
rector@osp.org.uk

PARISH OFFICE

Jean Keltie 556 3332
office@osp.org.uk

CHILDREN

Paul Lugton children@osp.org.uk

WHITE ROSE

557 2038

Steve Harries media@osp.org.uk

WEBSITE

Jeff Dalton media@osp.org.uk

READERS & ROTAS

Sheila Brock readers@osp.org.uk

CHOIR & MUSIC

John Kitchen music@osp.org.uk

GIVING

01968 670522

Lynne Niven stewardship@osp.org.uk

TREASURER

Nigel Cook finance@osp.org.uk

VESTRY CLERK

Kim Moore Ede vestry@osp.org.uk

HOLY DUSTERS

Sarah Wilkinson cleaning@osp.org.uk