

THE WHITE ROSE

The Parish Newsletter of Old Saint Paul's October 2013

Census blues?

Fr Ian assesses the 2011 Scottish Census results



The 2011 Scottish Census results, now analyzed and published, make interesting reading, especially the section on Religion. According to the figures, there are still more Anglicans than Muslims in Scotland, but only just. And of those who are Anglicans (1.9 per cent, or 103,000), only 29,000 describe themselves as Episcopalian or Scottish Episcopal, while nearly 77,000 say they are Church of England. What if we asked members of OSP the same question, I wonder?

The Census shows a steep decline in church attendance, of course, but, much more significantly, it reveals a great reduction in those who even call themselves Christian, even nominally, and a great increase in those who prefer to say that they have 'no religion'.

The link between many people in Scotland and the Church has been in decline for years. Perhaps the last vestige of it was that many people who otherwise had no active religious faith (whether Christian or another faith) would still describe themselves as 'Christian'. People did this almost by instinct. Being 'Christian' was to be a certain kind of person – trying to be a good person, being 'spiritual', vaguely believing in God, even if not in the Church.

'Christian' - a devalued word?

It is really significant that many more people are no longer content to say this of themselves. They are still interested in trying to live a good life, or even in 'spirituality', but, for them, 'Christian' has become a devalued word, a word that appears to have connotations

of judgementalism and cruel, out-dated morality, out-of-touch with modern society.

Of course, if nominal religion in our society is in decline this may be no bad thing for faith. A decision to walk in the way of Christ should be committed and positive, and not necessarily a popular choice - Jesus was very clear about that. It is a decision to make an ever new daily adventure, and this is so much more than wearing a comfortable social badge.

However, while this decline might be good for committed faith, it might also be bad for society. The founder of sociology, Emile Durkheim, captured this well - he suggested that people need to be part of something bigger, to be integrated and linked, and

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Glenalmond 2013

Paul Lugton on this year's SEC youth camp



Glenalmond Scottish Episcopal Church Youth Camp participants

Every year since the mid-1990s, the Scottish Episcopal Church's (SEC) Provincial Youth Network has run a camp for young people, aged 12-18, taking place in the grounds of Glenalmond College, Perthshire, with accommodation in dormitories (not tents!).

The Camp is for all those who have completed a year at High School and are sponsored to attend the Camp by their Parish Priest and Vestry. It is run by volunteer leaders from across Scotland; this was my third year as a leader.

In a sense two camps take place, as about forty delegates attend Week One and another group of forty delegates attend Week Two. Delegates come from all over Scotland to share faith and fellowship following a theme, in what is very much a Christian camp. This year's theme was the church year, starting at Christmas on the Sunday, then moving to Epiphany (Monday), Green Time (Tuesday), Lent (Wednesday), Easter (Thursday), Pentecost (Friday) and Advent (Saturday). Advent is the start of the church year, but it was at the end of our

week as leaving camp should also be a beginning.

Activities

The delegates and leaders are divided into House Groups where the themes raised by each season could be discussed. Delegates also had the opportunity to be involved in artwork, sports, chainmail making, storytelling, preparing worship, writing a newsletter, filmmaking and other activities. Evening entertainment is also provided; there was Christmas Olympics, ceilidh, murder mystery, film night, disco and the G-Factor talent show.

The Christmas Olympics involved a number of games with a Yuletide theme, the cold Brussels sprout eating competition being a particular "highlight" (no, I didn't eat any of them). The murder mystery gave your correspondent the chance to play Professor Plum, who I must stress was innocent of murder. Midweek there is a the Amble, best described as a bit of Orienteering with messy activities and face paint.

Worship took place daily, there was an optional Eucharist before

breakfast, Morning Prayer, and Evening Worship led by each House Group. There are also whole-camp Eucharist at the start and end of the week.

No holiday but fun

The camp is absolutely not a holiday for those of who go as leaders, it can be a lot of fun, but it is also non-stop activity. It is worth doing, because it helps young Episcopalians experience church and faith in an age specific setting, it helps them try new things and meet new friends (for many there may be one or two teenagers in their home church). I think it is testimony to the success of the camp that delegates come back annually, and many of them want to come back as leaders (and not just for the excellent food provided by the College staff). I was never a delegate, as the camp started after I left school, and because of this I think I value the camp all the more.

I think it is an essential part of SEC life, and an essential part of the SEC's age specific provision to the 13-18 age groups. The Provincial Youth Network which runs the camp is overseen by the Provincial Youth Committee, which covers the 12-25 age group. Places on this committee are opening soon, and if anyone in this age group would like more information, let me know.

And whatever age you are, please remember to pray for the youth of the Scottish Episcopal Church.

Paul Lugton

A visit to Finland

Edinburgh and Espoo sign Covenant Agreement

In Finland, the September birches were turning golden as a small group from the Edinburgh Diocese, led by Bishop John, was welcomed by Bishop Tapio of the Espoo Diocese of the Evangelical Lutheran Church of Finland (ELCF), for three days of learning and fellowship, culminating in the episcopal signing of the Covenant Agreement.

Our two Churches have been in communion under the Porvoo Agreement, which links together episcopal churches in Northern Europe, committed to 'sharing a common life in mission and service'. Conversations between Edinburgh and Espoo began in 2009. (The City of Espoo is some 25 miles from Helsinki. The Diocese of Espoo, the newest of Finland's nine Lutheran Dioceses, was established in 2004.)

Over our three-day visit, we worshipped in beautiful churches, some retaining their mediaeval forms, others architectural delights of pale wood, glass and concrete, maximising sunlight, one even featuring living water. Powerful singing in the Lutheran tradition, often led by a cantor, and joyful organ voluntaries are central to the liturgy.

Highlights

Highlights included attendance at a conference on communication within the Church and at the Institute of Advanced Training, responsible for all ministerial development for up to 1,000 salaried church staff (including church musicians).



Bishops John and Tapio signing the Covenant Agreement

Of particular interest to us all was the role of the Diaconate in the ELCF: ordained, often as young adults, this large salaried workforce (some 350 in the Espoo Diocese) carries forward the Church's mission as social workers, child care and youth leaders and parish development workers, usually in a secular setting. Surprisingly, many deacons attend church infrequently! Of special interest to our Finnish partners was the SEC's focus on spiritual development.

There are many fascinating and challenging differences and similarities between our Churches: the sheer size of the ELCF (over four million members, over 80% baptised as infants, some 88% (2008) still in membership at confirmation at age fifteen), compared with the SEC's small yet committed membership; the healthy resources enjoyed by the ELCF (the Finnish government levies a 1% church tax on all

citizens), compared with our carefully managed tiny budgets; the youthful profile of the Finnish church.

Common challenges

Yet, both Churches experience common challenges: maintaining church attendance in a highly secularised world – regular attendance in Finland is only 2% of church members; addressing issues of exclusion, women's mission, sexuality, global poverty, the environment. There is much for our two Churches to explore together, and take forward in loving co-operation and action.

I reflected on this when we visited Sibelius's beautiful forest house in Tuusula: the process of any creative endeavour, be it a symphony or church growth, is as significant as its outcome.

Helen Tyrrell

A coffee with Janet de Vigne

Janet talks with Sheila Brock

I was born in Essex. My father, an accountant, was Rhodesian, my mother Irish; they had been living in Zambia but moved to Britain in 1963. I went to Cooper's Company & Coborne School in Upminster – founded by Queen Elizabeth the First!

I went to University on the other side of the country in Exeter where I read French and German. During my year out I had a conversion experience at the Anglican church in Paris. I won a scholarship to the Guildhall School of Music and Drama so went to London and afterwards worked there in the Tourist Board and Convention Bureau.

I came to Edinburgh after my marriage and worked for five years at Churchill Livingstone, the medical publishers, as territory sales manager for Germany, Austria and Switzerland. I moved to Cologne after my marriage broke down, then to Berlin. I was also singing opera or finding work in the theatre as it came up, including some award-winning stuff in London and Scotland. I have always had one foot on the stage!

European travels

I travelled extensively in Europe, visiting the major cities and taking every chance to go to opera, theatre and concerts. Although I had some very interesting experiences, it was basically quite a lonely life.

Eventually I moved again, across the Atlantic to Chicago, still working in publishing. But the Chicago publishing house moved from there to Charleston and as I had no desire to live there I came

back to Scotland and worked for Church of Scotland publishing for five years, during which time I had singing contracts in Germany.

Again the Church publishers closed – this has been a feature of that profession for the past decades – so I went into digital publishing and am still doing this in a small way.

Fortunately I was given funding to retrain as an English language teacher, first doing a CELTA (Cambridge English Language Teaching to Adults). I then completed an M.Ed in a year – while working full time! That particular year included my cameo part in *Slumdog Millionaire*. I have worked at Telford and Heriot Watt, been in rep at Pitlochry and on tour with Anita Harris and currently teach at Edinburgh University.

I supervise Masters dissertations at Edinburgh and Durham and am an examiner in English language for Trinity College, London so that I get to go to nice, warm places like Madrid!

Future plans

My plans for the future include more creative work, possibly consultancy – at the time of writing I have just been offered a singing lesson with Dame Gwyneth Jones!

I came to OSP because of Jean Keltie who was involved in a performance of *Così fan tutte* in which I was singing. We were introduced by Rosemary Callendar and have been close friends ever since. When Jean's sister Kirsty came to OSP, Jean came and so I followed. In my 20s I had been

Head of the Christian Union at the Guildhall – very charismatic evangelical. But I grew up in the High Anglican tradition and am very happy at OSP.

Influences

I am not sure what has most influenced me. I admire Jean very much. I also admire some of my colleagues who do difficult work very well under difficult circumstances. Otto Scharmer, author of *Theory U* has written about 'leading from the future as it emerges' and of 'expectant openness to the universe'. This rings bells with me. I'm a fan of Critical Theory, Chaos Theory and Quantum Theory. I cannot live in a so-called 'well-organised' linear fashion but just have a life where everything happens at once. I think everything depends on how open and positive you are, that what you get is, to a degree, coloured by what you put out.

I don't relax very much but I belong to a tiny film club which goes to see terrible films (such as *Pacific Rim* - aliens coming out of the water – excellent. No dearth of such films at the moment). I listen to music too – mainly classical – but I also love Santana, blues and jazz. I mainly read non-fiction – at the moment *The Ethnographic Imagination* by Paul Willis.

Deliberate intolerance makes me angry (UKIP beware) and the media's obsession with America to the detriment of intelligent interest in Europe. I am happiest with friends having a fine meal and a glass of wine and a great chat about all sorts of things. And



playing with my cats! Young people give me hope. People like Charlie Davis – and he is not alone - doing something for others.

My favourite parts of the world are Spain and Italy – warm countries, full of colour, life and fun, where the people are so friendly.

Dinner guests

To my dinner party I would invite Danny Kaye – a great entertainer on a good night; Joan Sutherland because I'd love to ask her a few technical questions; Winston Churchill because I would like to hear how he coped with his depression; Ghandi because he was a genius, capable of great wit, wisdom and patience and Francois Mitterand because he was a great statesman – and a naughty boy. And all my pals of course.

*Janet de Vigne was talking to
Sheila Brock*



Five years of Hot Chocolate

We've now completed five years of our Festival concert series Hot Chocolate at 10, in aid of the restoration and renewal project. This year's series of 12 late-night concerts grossed £6354, which after costs netted £4,260.

The concerts also provide a platform for promoting the church more widely. This year attracted 910 people to come through the door (and the two hosted performances of the Fauré Requiem bring a further 600). It is worth noting that attendance at Sunday services this year (particularly for Evensong) was significantly higher than in the last couple of years.

Highlights

This year's performances provided music-making of high quality. One of the highlights was Richard Holloway narrating Stravinsky's setting of the Soldier's Tale. We are grateful to all our performers for their contribution, many of whom came from our own talent. The successful and efficient presentation also depends entirely on volunteers from the congregation, who distribute leaflets and posters, sell tickets, make hot chocolate, or arrange candles. We are grateful to everyone who contributed in any way, great or small.

After five years, the total financial contribution has been around £18,000. The organising group recently met to review the state of affairs, and it is likely that we shall move forward to a sixth year in 2014. Mark your diaries for an opening night on 5 August next year.

Nigel Cook

Local tourist: Edinburgh's Royal Botanic Gardens

The history of the Royal Botanic Garden Edinburgh dates back to 1670 when it began as Scotland's first physic garden on a modest patch of ground at Holyrood Park no bigger than a tennis court.

Since then, it has developed into one of the finest gardens in the world. Its 70 acres of beautifully landscaped grounds, just a stone's throw from the city centre, are home to one of the richest collections of living plants on Earth.

Origins

It all started with two doctors, Robert Sibbald and Andrew Balfour, leased their first plot near Holyrood Abbey with the help of local physicians prepared to pay for the cost of the 'culture and importation of foreign plants'. From a site at the head of the Nor' Loch, now the site of Waverley Station, as the Garden grew, it relocated out of the city centre in 1763 to a 'green field' site on the ancient high road to Leith. It finally moved to Inverleith in 1820 and it took three years (with much ingenuity) to deliver the entire collection of plants and mature trees using transplanting machines invented by the Curator, William McNab. In a partnership between botanist and gardener, the plant hunter George Forrest introduced more than 10,000 specimens between 1905 and 1932 with the support of the then Regius Keepers Isaac Bayley Balfour and William Wright Smith.

At the heart of the Garden is the iconic Victorian Temperate Palm



The Palm House, Royal Botanic Gardens, Edinburgh

House and adjacent Glasshouses, which offer visitors the opportunity to travel through time and across the globe while experiencing ten very different realms of the plant kingdom.

Other Garden highlights include the Chinese Hillside, world-famous Rock Garden, Queen Mother's Memorial Garden and Herbaceous Border which provides a stunning display of colour throughout the summer.

The herbarium

One of my favourite buildings is the herbarium where you can find stored samples of plants around the world, numbering nearly three million specimens representing half to two thirds of the world's flora. It is considered a leading botanical collection, and every year many researchers from around the world visit to study our specimens in a well-designed and user-friendly

setting.

The gardens change with the seasons: the glorious rhododendrons in the spring, huge summer magnolias, gorgeous autumn colours in the Scottish Heath garden and arboretum, and winter landscapes make this place a true gem in the heart of the city.

The award winning John Hope Gateway visitor centre boasts permanent and temporary exhibitions and a Real Life Science Studio, restaurant and shop. The grounds are open daily and are free, the glasshouses have a small fee. It is only a mile down the road from the centre of town but has good access by three different buses so there is no excuse not to visit! So why not pop down for a wander and perhaps even relax with a cup of tea? You won't be disappointed!

Kimberley Moore Ede

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that when religion begins to break down its norms cease to hold a society together. He believed that this usually happens at times of significant economic decline, and when there is a discrepancy between the values and ideals of a society and what is actually achievable in everyday life.

Durkheim thought that religion was one of the key social mechanisms that created these bonding social norms, but that they were gradually disappearing in Western society, as our Census figures seem clearly to show

However, Durkheim also thought that religious values would eventually be replaced by other sacred values. It is easy to criticize consumerism and individualism, but I think such sacred values have been growing steadily in our society for some time, and that many of them have roots in the shared Christian values of the past. Things like the rise in volunteering to help others, in the growth of small community organizations, and in greater concern for the

environment.

Despite the decline in religion, I think there is a groundswell of goodness in Scottish society. The question is, where should the Church, now that it is no longer seen as the source or guardian of that goodness, stand in relation to it?

The Church's identity

Many churches are embracing a more distinct identity based on rejecting aspects of modern society: scientific advances and the moral dilemmas they create; sexual equality and equal marriage; women taking positions of leadership.

However, I myself think that in taking up these positions in order to make the Church distinct from society, they are creating a Church being left behind by society. They are encouraging those who claim that, far from being part of the groundswell of goodness in society, the Church has become an obstacle to it.

I would choose, instead, to be part of a Church that is open to a changing society and willing to

learn from it, that sees the goodness in who people are and what they are doing and tries to serve it, even if it does not come clothed in religious garb any more. I would choose a Church that accepts that it is a minority in society, and does not fear that because the gospel it serves is not about itself but about God's world. I would choose to be part of a Church that celebrates the beauty of this gospel with all the arts of liturgy and love in community of which it is capable, and does everything it can to share its celebration and community with others. I would choose to be a part of a Church that enables those who are drawn in by that to become committed to its life and to deepen their understanding of the gospel and their participation in service.

I think that this is the kind of servant Church needed by a society like the one Durkheim described and our Census reveals. And I hope that OSP, and many other churches in Scotland, will choose to be part of it.

Fr Ian Paton

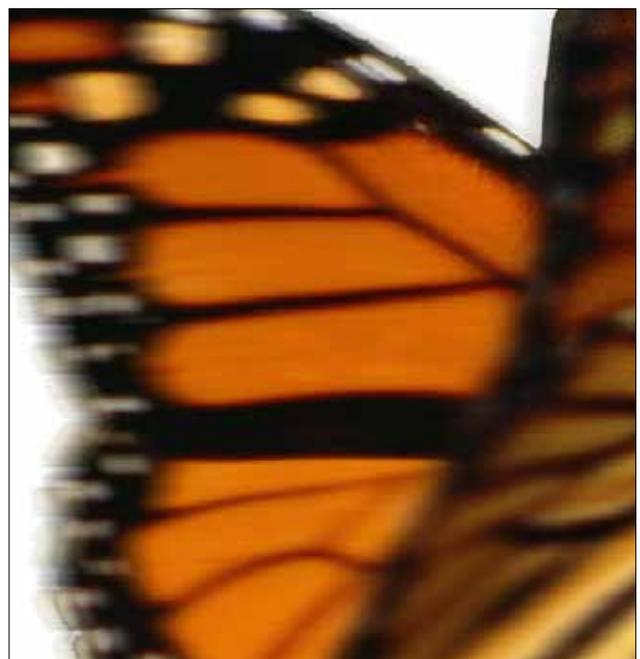
At Presque Island, October 1975 *for the butterflies*

As if extra waves had drawn themselves
up onto the beach, you thousands lay
dead there, your curved wings like shelves

of black and orange leaves holding sway
against migration-storms that blew
yesterday's fierceness down. Today

my fingers cradle your swept wings, new
fallen, perfect, looking ready to fly.
My speechless acres bring few
consolations, except one: I too shall die.

Martha Pollard, 7 July 2013



<p>6 October 20th SUNDAY AFTER PENTECOST <i>High Mass</i> Habbakuk 1.1-4; 2.1-4; Psalm 37.1-9; 2 Timothy 1.1-14; Luke 17.5-10 <i>Evensong</i> Exodus 20.1-20; Matthew 21.33-46 <i>Weekday Observances</i> Tue 8–Alexander Penrose Forbes, bishop of Brechin, 1875; Fri 11–Kenneth, abbot in the Western Isles, 600; Sat 12–Elizabeth Fry, prison reformer, 1845</p>
<p>13 October 21st SUNDAY AFTER PENTECOST <i>High Mass</i> 2 Kings 5.1-3,7-15C; Psalm 111; 2 Timothy 2.8-15; Luke 17.11-19 <i>Evensong</i> Exodus 32.1-14; Matthew 22.1-14 <i>Weekday Observances</i> Tue 15–Teresa of Avila, teacher, 1582; Thu 17–Ignatius of Antioch, bishop and martyr, c. 115; Fri 18–St Luke, evangelist; Sat 19–Henry Martyn, priest and missionary to India and Persia, 1812</p>
<p>20 October 22nd SUNDAY AFTER PENTECOST <i>High Mass</i> Genesis 32.22-31; Psalm 121; 2 Timothy 3.14-4.5; Luke 18.1-8 <i>Evensong</i> Exodus 33.12-23; Matthew 22.15-22 <i>Weekday Observances</i> Wed 23–St James of Jerusalem, brother of our Lord, martyr, c 62</p>
<p>27 October 23rd SUNDAY AFTER PENTECOST <i>High Mass</i> Sirach 35.12-17; Psalm 84.1-7; 2 Tim 4.6-8,16-18; Luke 18.9-14 <i>Evensong</i> 1 Maccabees 2.42-66; Jude 1-4,17-25 <i>Weekday Observances</i> Mon 28–SS Simon and Jude, apostles; Tue 29– James Hannington, bishop, and Companions, martyrs in East Africa, 1885; Sat 2–All Souls</p>
<p>3 November ALL SAINTS <i>High Mass</i> Revelation 7.9-14; Psalm 34.1-10; 1 John 3.1-3; Matthew 5.1-12 <i>Evensong</i> Wisdom 5.1-5,14-16; Rev 21.1-4,22-22.5 <i>Weekday Observances</i> Thu 7–Willibrord, archbishop of Utrecht and missionary to Frisia, 739; Sat 9–George Hay Forbes, priest at Burntisland, 1875;</p>

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Next Issue Deadline

The deadline for the November issue of the White Rose is Monday 28th October. Please email contributions to media@osp.org.uk.