

# THE WHITE ROSE

*The Parish Newsletter of Old Saint Paul's Church*

*September 2012*

## The Church and Same-Sex Marriage

The Government and the Church are falling out over gay marriage, though there seems to be more heat than light being generated in the discussion. Arguing from the Bible and from Christian Tradition, some Christian leaders have said that “redefining marriage would be wrong for society,” or even that it would be a “grotesque subversion of a universally accepted human right.” Strong words.



### The Bible

However, the Bible does not present as clear a picture of “traditional family values” as this implies. In the Old Testament, the concept of family is fundamental, but examples of the traditional family – one man, one woman, and the children they have had together – are not abundant. Abraham, the great patriarch, slept with his servant when he discovered his wife Sarah was infertile. Jacob fathered children with four different women (two sisters and their servants). David, Solomon and the kings of Judah and Israel, were polygamists with many wives as well

as concubines. In the New Testament, Jesus seemed uninterested in traditional social attachments – especially family: “Whoever does the will of God is my mother and sister and brother.” And Paul regarded marriage as an act of last resort for those unable to contain their desire: “It is better to marry than to burn with passion.”

It is also true that the Bible contains some condemnations of homosexuality. Twice Leviticus refers to sex between men (it does not mention between women) as “an abomination.” But the same section goes on at far greater length to give instructions on leprosy, menstruation (also “an abomination”), the correct way to sacrifice an animal, and carrying out the death penalty for adulterers. We have learned to understand such ideas as of their time and place, which are not our own, so why not the verses about homosexuality? Context tells us they are actually about temple prostitution and sexual violence, not about stable, loving same-sex partnerships.

In the New Testament, although Paul condemns men who are “inflamed with lust for one another,” he is clearly talking about the violence, promiscuity and debauchery commonly found among the pagan governing class, something his hearers would have readily understood. He is certainly not describing anything like what we mean by same-sex marriage.

I think that all of this shows that a mature view of scripture requires us, in this matter as we have in others, to move beyond literalism. The Bible was written for a world so unlike our own, it is impossible to apply its rules, at face value, to ours.

### Tradition

Critics of same-sex marriage also argue that its introduction will subvert a time-honoured human and religious institution. But the idea that marriage has been and remains an unchanging institution flies in the face of the facts, since in today’s world, as in the past, different cultures understand and practise marriage differently, from polygamy to arranged marriages and childhood betrothals.

Even Christian monogamous marriage has changed throughout its long history. For example, the view of marriage which Christians held in Roman times was far more restrictive than our modern understanding. They required both persons to be virgins (or widowed); they required both persons to be Christians; they denied the possibility of divorce; they generally suggested not marrying at all if possible, and only to use marriage as a necessity for those who were spiritually weak; they only accepted church marriages and not civil marriages; and only marriages within the community of faith. All of these are very different from the understanding and practice of marriage in most churches in modern Scotland. *Continues on page 2*



## Welcoming a new arrival



We are delighted that Fr Anderson Jeremiah (former assistant priest at OSP) and his wife Rebecca have become proud parents. Their daughter, Sundiya Eva, was born in early August. Sundiya and Rebecca are keeping healthy, and Anderson and Rebecca are getting used to the presence of new life (particularly in the middle of the night!). The family now live in Lancaster, where Fr Anderson took up a post as a university lecturer in theology in January this year.

## Autumn Adventures in Faith

A wealth of courses, days-away, book reviews, lectures and conferences can be found in *Adventures in Faith* this autumn: Christmas Art, exploring how artists have treated the Christmas narratives; Three operas, an in-depth look at three mainstream works; a full programme from Emmaus House including training in spiritual direction and social anxiety workshops; Luke-Acts, a new course in the ongoing Christian studies series; and a major Diocesan Conference in the Cathedral in 2013 on prayer, spirituality and Christian Communities. This is only some of what's on offer. Pick up a copy of the newsletter from the piano and sign up for whatever interests you.

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Earlier centuries focused on the birth and nurture of children as the first purpose of marriage. In the 19th and 20th centuries the relationship of the spouses assumed new importance, and most Christian churches now no longer teach that marriage is primarily for the purpose of procreation, but is also for the couple's expression of mutual love.

The raising of children is still an important aspect of marriage, but we no longer regard it as its primary purpose. We do not prevent infertile couples or couples who do not intend to have children from marrying. We respect a couple's choice to use contraception. We have deepened our understanding of the way in which marriage is a profound relationship of equal partners in which a couple can experience, through mutual affection and self-sacrifice, the unconditional love of God.

Christian marriage services have changed to reflect this. Remember when we used to say "man and wife" instead of "husband and wife"? Remember when we stopped using the word "obey"? The Scottish Episcopal Church's 2007 Marriage Liturgy expresses the meaning of marriage like this: "The great stories of God's people and the coming of Jesus proclaim the faithfulness of God's covenant and promise. God as Trinity (Father, Son and Holy Spirit) reveals to us the very nature of love in relationship. Relationships give human life its purpose and direction."

### Today

Considering all these ways in which our understanding and practice of marriage in Scotland has changed over time, same-sex marriage would not seem be a dramatic break with tradition, but a further recognition that our understanding of marriage is always developing and changing.

Change leads to argument, and Christians too have always argued about marriage. But in the process they have found new and deeper

understandings about the sacrament of marriage and its place in human society and Christian faith.

Christian understanding of marriage has always been influenced by what we understand it to mean to be a human being, made in God's image. When we consider questions about what it means to be human person, our faith in Christ shows us that our relationships are what make us, and are what form our humanity in Christ-like ways. Things like freedom and responsibility, community and individuality, justice and mercy, love and commitment, sacrifice and joyfulness, passion and gentleness, are now at the heart of what we mean by humanity made in God's image. Like you, I have many gay and lesbian friends, just as I have many heterosexual friends, whose relationships reveal those qualities to me clearly and profoundly.

As far as I can see, therefore, there is no obvious reason why such God-given humanity should not be affirmed in same-sex relationships as well as in heterosexual ones. No relationships are perfect, whatever the sexual orientation of the persons involved, but they all contain the potential to reveal that God-given humanity.

Despite the prejudices and ignorance of many people, which I have shared on the past, gay and lesbian people themselves have developed ways of finding, establishing and celebrating life-long relationships of mutual commitment and joy. For myself, I can see no reason, in the Bible or in Tradition, for preventing those relationships from being equally acknowledged and affirmed, with those of heterosexual couples, as marriages blessed by God, signs and sacraments of God's committed and joyful love for the world.

These are my thoughts on this controversial and sensitive subject, but what are yours? I would be interested to know them, and to talk about this with any of you who would like to discuss it.

Fr Ian



# A Coffee with ...

## Kathryn Jourdan



I was born in Warmington, Cheshire and brought up in Lymm as an only child. At my rural primary school the head teacher, a musician, suggested that I should move to Manchester High School for Girls and encouraged me to develop my playing skills as a junior at the Royal North College of Music where I spent each Saturday. At this point I was serious about the piano but I also played the violin and the French horn until finally settling on the viola. The Pankhurst daughters had been pupils at Manchester High and a strong feminine ethos left its mark!

I went to Cambridge to read music. After my interview one of the first people I met was Paul! We were both instrumental award holders at Clare College, sang in the chapel choir and played in a string quartet together. We went on to postgraduate study at the RCM, married and moved to Birmingham where we became members of the City of Birmingham Symphony Orchestra under Simon Rattle enjoying an exciting few years of stimulating repertoire and international concert tours.

I was also involved in Education and Community outreach with the Orchestra and this has had an influence on what I have done since. How does music-making facilitate encounters between members of diverse communities living cheek by jowl in a place like Birmingham? One project had a big impact on me. Working alongside primary children in a school where nearly all pupils attended the same mosque, my colleague and I brought Stravinsky's 'Petrouchka' into the classroom as a basis for a creative project. We were met with openness, warmth and creativity which led to several memorable performances of the children's own suite of musical compositions and accompanying dance.

While on teaching practice later in a white more affluent school I realised that the tendency in some schools was to homogenise and subsume other peoples music into a bland western sound world judging music of other cultures only by western norms and failing to 'hear the voice' of another people.

One thing led to another and after doing my Masters in 2006, I am now into my fourth and final year of my PhD on 'Towards an Ethical Music Education'. My research has been strongly influenced by the work of Emmanuel Levinas who challenges us to 'look into the face of the other' at many different levels of engagement with that which is 'other' to us—important for music education as well as for daily life!

### A long travel

We moved to Edinburgh about fourteen years ago when Paul changed course and went into investment management. I started freelancing with the Scottish Chamber Orchestra whilst still knee-deep in nappies – and still enjoy playing regularly with them. I have recently been teaching chamber and academic music at St Mary's Music School.

When we first came to Edinburgh we went to St Columba's. I was introduced to Bridget Macaulay when I was looking for a spiritual director and after Ian came to preach on 'vocation' at St Columba's, we went to a service at Old Saint Paul's and decided that this was the place for us. Like many others in the congregation we have travelled quite a long way from our evangelical roots. Sometimes the old Pankhurst influence asserts itself and I find myself incensed by the male dominance of the language we use – especially in some of the hymns!

I have been fortunate to have met quite a few people who have been a strong influence on my life, my faith and my theology. Rowan Williams was Dean of Clare when we were undergraduates – the age when you have all the time in the world to sit and talk after services. Viv Faull became the first woman chaplain there and eventually married us. When we moved to Birmingham we got to know Lesley Newbiggin and attended his sessions on Gospel and Culture where we first met David Ford. Sam Wells who is now at St Martins in the Fields is a close friend and so on. Simon Rattle was a huge influence musically. And of course Paul!

I don't really relax. There is always something to be done. But I do change tempo when we go to the west coast on holiday. We have been to the same place for years and there, in these beautiful surroundings there is time for the family, for chat, for games – just to contemplate the sea and the sky..

I have not read as much this summer as I usually do. I am half way through Dostoevsky's 'memoirs from the House of the Dead' and I am also reading 'Commando Country', a book about special operations training on the west coast of Scotland during the Second World War.

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I am at my happiest on holiday with the family but also, as I always have been, when I am playing the viola and making music with others.

Mess in the house makes me angry – not that it gets rid of the mess.

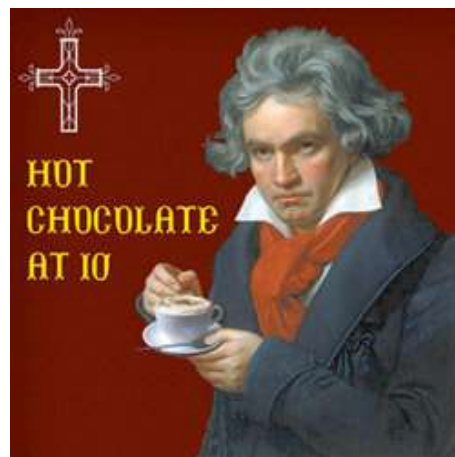
What gives me hope? I could say the Gospel and that would be true. We've been involved with Sistema Scotland alongside Richard Holloway over the past eighteen months and it has been a huge privilege to watch children and parents being transformed through learning to play musical instruments together in an orchestra. I should love to see OSP use its wealth of musical talent to attempt something on more modest lines perhaps with the children in the neighbourhood.

I would have to have J S Bach to dinner and Olivier Messiaen. I think they would get on as they could talk music and theology. And it might be quite good to have Emmeline Pankhurst and Paul for moral support. I have a feeling the children would have become suddenly invisible.....

*Kathryn Jourdan  
was talking to Sheila Brock*

# Hot Chocolate 2012

I'd like to say a quick but loud **THANKYOU** to the team of organisers, volunteers, and performers, who contributed so much time, skill and good humour to this year's series of Hot Chocolate Concerts during the Edinburgh Fringe. Some of the team were present every night, and others nearly every night – lighting candles, handing out flyers, selling tickets, welcoming people, making and serving chocolate, helping musicians, performing ... They have managed to raise about £3,500 for the R&R Appeal, which is a great achievement for all our benefit.



The performers included our own Choir, as well as John Kitchen and Calum Robertson, and they also should be thanked and congratulated for three wonderful Festival Masses, one of which was in memory of Raymond Monelle, whose mass was being sung on what would have been his 75th birthday.

Plans for next year are no doubt beginning to form in people's minds (including how to persuade more OSP members to volunteer to help – even covering just a few concerts in the three weeks is a help), but this year's team deserve all our thank and appreciation for a job well done.

*Fr Ian*



## Choir Farewells

Masako Yokoyama has been singing with Old Saint Paul's Choir for a year, while on study leave in Edinburgh from Tokyo, where she is a lecturer in music. Her final appearance was at the Choir's 'Hot Chocolate' concert in August, and she is now back home with family and colleagues. Masako will be missed as a singer and a friend to the Choir.

At the end of September we will be saying farewell to Tim Cais, who has been the bass choral scholar for two years. Tim is going into 4th undergraduate year and does so many other things – and wants to concentrate on his cello playing, but we will be sorry to see him leave the choir stalls.



# Words of Wisdom

A Sermon (19 August 2012)

*Wisdom has built her house, she has set up her seven columns; she has slaughtered her animals, mixed her wine, set her table. She has sent out her servant girls, she calls from the highest places in the town, "You that are simple, turn in here!" To those without sense she says, "Come, eat of my bread and drink of the wine I have mixed. Lay aside immaturity, and live, and walk in the way of insight.*

Proverbs 9.1-6

For years I have had a kind of fantasy of the perfect dinner party, possibly inspired by a play you can see in half a dozen different productions in the Fringe, "A Midsummer Night's Dream." A night-time summer gathering of friends, complete with twinkling lights, fireworks and a perfect light summer feast, something grilled, with wonderful fruits and vegetables in season, and mature red wines. The conversation would be as elegant as the clothing, and the evening would end with a drive into the Pentland Hills away from the city lights, to luxurious hot chocolate, possibly served by genial fairies.

The lectionary just can't let go of the dinner party theme this summer. We are in the fifth week on the Bread of Life. But the grace of a lectionary is that readings are put next to each other. Hearing only, *I am the living bread; whoever eats this bread will live forever; and the bread that I will give is my flesh for the life of the world*, we immediately think of Communion, the Mass. But when the "Bread of Life" is paired with Proverbs, *Wisdom has built her house, she has set up her seven columns; she has slaughtered her animals, mixed her wine, set her table*, it makes us think about the wisdom received as a feast for life in everything Jesus is and means.

In Proverbs Wisdom is a woman getting ready for a party. But the description of her preparation shows us that she is no ordinary woman: she builds a house, she hews seven pillars, and she slaughters animals. Wisdom is doing things that are rarely, anywhere in scripture, performed by a woman.

Those seven pillars of wisdom have always been a puzzle. Seven is a number that recurs throughout scripture, and is the number of wholeness, completion, perfection, and it always harkens back to the first biblical occurrence of seven, the seven days of the creation story. If Wisdom is building a house with seven pillars, we can assume it is no ordinary house, but perhaps, a kind of stand-in for all of creation itself: whole, complete, and perfect. And the party she is hosting is the party of life itself.



It is obvious, of course, that, as in this Icon of 'Holy Wisdom and her servant girls: Faith, Hope and Love,' Wisdom is a figure of the divine, a personification of the Spirit, an image of God. She is an example of the fact that the Bible has more to offer than the stock masculine images of fathers and sons, kings and patriarchs. Which makes it all the more remarkably unimaginative that

Christian liturgy, hymnody and art have for so long been hung up on the narrow hook of exclusively male imagery and masculine language.

In fact not only is our language for God much narrower than the Bible's, but so is our language for human beings. Using male terms like 'man', 'men' and 'mankind' for all human beings was once normal, nobody noticed. But today not many of us would think of an ordained woman as a *Man of God*, or of the woman in the next seat as a *Brother in Christ*. And no women, seeing *Men* on a toilet door, would now feel it normal to enter.

Yet we are still singing hymns whose lyrics assume we should all be referred to as *Sons of Earth* or *Good Christian men*. Even some modern hymns do this: *Christ is the king, O friends rejoice, brothers and sisters with one voice, let all men know he is your choice*. Sometimes we may update the words, but often the hymn book simply defeats us (maybe it's time for another hymn book to complement the otherwise excellent New English Hymnal?).

When it comes to richer and more expansive language of God, such as the figure of Wisdom in today's reading, traditional hymnals and liturgies are silent.

Does this really matter? Surely these are all simply words, aren't they? But words are symbols of meaning, the meaning of us and the meaning of God. If we are careless about meaning, what then is language? Raymond Monelle, whose mass is being sung today, spent his life studying and teaching meaning, and knew the importance of that question. *Continues on page 6*



There is more at stake here than political correctness. The very least that feminism has taught us is that human beings really are both female and male, both made in God's image. We can only continue to go along with exclusively masculine language in worship (and anywhere else) if we are careless about this.

If we can begin to see that women's reality and identity cannot any longer be subsumed under the language of maleness - *Man, Men, Mankind* - we will be making a statement about the invisibility and marginality of women all over the world. We will be saying something about women paid less than men for doing the same job; about women in some cultures performing only the menial tasks; about women who are trafficked and abused; about women denied education and freedom.

And we will also be saying something about other people whom a normative heterosexual maleness has rendered invisible in our culture.

That is why our liturgical language matters, and why sitting in the trenches of unthinking tradition will not do, any more. What we have to understand about a living tradition like ours is that liturgy must change, in order to remain the same. Composers like Raymond Monelle show us that we need new music alongside the old. And poets, liturgists and hymn-writers like Frederick Pratt Green (one of whose hymns we are singing today) show us that we sometimes need new words as well.

Some people find feminist language just too modern or too trendy. But using feminine imagery is not new. Mediaeval writers and artists like Anselm and Hildegard used it abundantly. And Mother Julian of Norwich, the great but once unknown mediaeval woman theologian, crossed all the boundaries of language when she wrote about Jesus using the language of motherhood, instead of the language of eating flesh and drinking blood:

*A human mother  
feeds her child with her milk,  
but our mother Jesus  
feeds us with himself.*

To return to the reading from Proverbs:

*Wisdom has sent out her servant girls,  
she calls from the highest places in the town,  
"You that are simple, turn in here!"  
To those without sense she says,  
"Come, eat of my bread  
and drink of the wine I have mixed.  
Lay aside immaturity, and live,  
and walk in the way of insight."*

The invitation to this party is for everyone, given by Wisdom at every mass when she places the Bread of Life and the Cup of Salvation into the hands and minds those who are simple and seek the way of insight.

Fr Ian

## Calvary Stair work gets under way

During the early summer the walls and steps of the Calvary Stair were professionally stone-cleaned, and new lighting was installed. From early September the final part of the Restoration and Renewal work on the Stair, and also on the Jeffrey Street entrance, will be carried out.

Contractors will be constructing a new landing at the top of the Stair, making it level with the Church floor. This will be followed by the installation of the stair lift itself, a fixed and self-operated platform lift which will bring wheelchair users and others up the Stair to enter the Church, and back again afterwards. New glass doors will then be fitted at top of the stair, leading into the Church, and at the bottom, leading from the porch, and new solid oak doors in the actual street entrance. These new doors, together with the new lighting (already installed) and new paving outside the doors, will make the entrance to OSP more attractive and inviting. The final task will be to re-hang the newly cleaned and restored plaque of the Madonna and Child which has graced the Calvary Stair since it was built.

public and the congregation, and will not be in use as an entrance or exit for the building. The entrance in Carrubber's Close will be the main entrance to the Church for services and at other times. The church will remain open each day as usual.

All of this will bring to a close Phase 2 of the R&R project which the congregation has embarked on for OSP; restoring our building and renewing the mission and ministry which it serves. Thanks to David Taylor, the Project Manager, and to members of the Vestry's R&R Committee, for overseeing this project and the fundraising which continues to make it possible, and to everyone in the congregation who has made donations, large or small, and raised funding in so many different ways. Our ongoing efforts are much appreciated and continue to be much needed in order to meet the cost of this work.





## Welcoming another new arrival

Please remember in your prayers Kate Reynolds as she prepares for her ordination as deacon and for her ministry as our assistant curate. Kate will be ordained by Bishop John at St Mary's Cathedral, on Sunday 30 September at 3.30pm, and I urge members of OSP to come to the service and to support Kate at the Ordination and also at her first service as our curate, Evensong and Benediction at 6.30pm.



Please also remember Justin, Kate's husband, who is also a former member of OSP, and is looking forward to coming back to our congregation. Kate and Justin will be moving into the flat at 41 Jeffrey Street in mid-September. They are both really welcome at OSP and at Lauder House.

Fr Ian

## Local Tourist: Scotch Whisky Experience

The term 'whisky' derives originally from the Gaelic *uisge beatha*, or *usquebaugh*, meaning water of life, and I wholeheartedly agree!

Although this is a bit more touristy than many of the places I visit, I decided it was time to check it out. And I loved it! Located up the Royal Mile near the castle and across from the weaving centre, your journey starts in the back lobby where you are met by the picture of the Douglas McIntyre, the fictional distillery manager, who is about to become your tour guide. Don't be too taken aback when the picture moves Harry Potter style. Although I thought pictures like that would be great fun, I ended up finding it a bit disconcerting, but still quite funny!

Whisky barrels that seat up to three people take you around while Douglas' ghost spirits you through the whisky making process. Each barrel has its own personal soundtrack (and ghost) in a variety of languages that takes you swirling through a replica distillery. There is even one that is wheelchair accessible so everyone can go! Start with a history of Scotland's most famous export, then be taken through the process of how whisky is made, finding yourself part of the process.

From there you get taken upstairs to learn about the five whisky regions and examine some of the smells and characteristics of the four main regions with a movie and some scratch and sniff cards. Here you will be given a whisky glass and your choice of one whisky from one of the 4 regions, and the Glencairn glass is yours to keep. With your whisky in hand, the final bit of the tour takes you in to meet your Whisky Advisor to learn how to smell, swirl and taste your dram, all in a room that contains the world's largest collection of Scotch Whisky – almost 3500 bottles! Wow!! It is awe inspiring.



The record-breaking collection was built up over 35 years by Brazilian whisky enthusiast Clave Vidiz and ranges from the most popular whiskies to some of the rarest. Among the many rare bottles is a

Strathmill single malt produced to celebrate the Speyside distillery's 100th anniversary. One of only 100 bottles ever produced, this limited edition centenary malt was offered to a very select few, including various heads of state.

Once you have done your tasting, you are moved into the McIntyre Whisky Gallery to view some of Mr Vidiz's more eccentric collection of odd bottles, including whisky filled golf balls and curling stones. Here you are welcome to purchase another dram or two, or try some of the expertly mixed whisky cocktails.

The building is entirely wheelchair accessible with a lifts to every floor and disabled toilets. The cost is quite high but it comes with a dram, your whisky glass and a discount voucher. I was lucky enough to get a deal using Tesco points and got a day ticket for very cheap, keep your eyes peeled for deals! There are a variety of levels of tour, the cheapest being the tour with one dram, and the most expensive includes a three course meal. There are even special whisky tasting courses for the more eager taster

Fancy a barrel journey with a ghost? Look no further than this gem on the Royal Mile. Slàinte!

Kimberley Moore Ede



# Calendar & Rotas for September 2012

10.30am High Mass				6.30pm
Day & Observance	Readings	Readers	Intercessor	Readings & Reader
September 2 14th Sunday after Pentecost	Deuteronomy 4.1-2,6-9 Psalm 15 James 1.17-27 Mark 7.1-8,14-15,21-23	Mbairread Monelle  Elspeth Strachan	Baptism	Jeremiah 2.4-13 Luke 14.1,7-14  Ginger Franklin
Weekday observances	<b>Mon 3</b> —Gregory the Great, bishop of Rome and teacher, 604; <b>Sat 8</b> —The Birth of Mary, Mother of the Lord			
September 9 15th Sunday after Pentecost	Isaiah 35.4-7a Psalm 146 James 2.1-17 Mark 7.24-37	E R Haire Jr  Janet De Vigne	Eric Stoddart	Jeremiah 18.1-11 Luke 14.25-33  Niall Franklin
Weekday observances	<b>Thu 13</b> —Cyprian of Carthage, bishop and martyr, 258; <b>Fri 14</b> —Holy Cross Day			
September 16 16th Sunday after Pentecost	Isaiah 50.4-9a Psalm 116.1-9 James 3.1-12 Mark 8.27-38	Hilary Campbell  James Campbell	E R Haire Jr	Sirach (Ecclus) 50.1-24 2 Corinthians 2.12–3.11  Ron Haflidson
Weekday observances	<b>Mon 16</b> —St Ninian of Whithorn, bishop, c 430 <b>Wed, Fri, Sat</b> —Ember days of prayer for the vocation of all God's people; <b>Thu 20</b> —John Coleridge Patteson, bishop and martyr in Melanesia, 1871; <b>Fri 21</b> —St Matthew, apostle and evangelist			
September 23 17th Sunday after Pentecost	Wisdom 1.6–2.1,12-22 Psalm 54 James 3.13–4.3,7-8a Mark 9.30-37	Margaret Aspen  Brenda White	Bill Morton	Isaiah 33.13-17 Matthew 6.19-34  Jennie Gardner
Weekday observances	<b>Tue 25</b> —Finnbar of Caithness, bishop, c 610; <b>Thu 27</b> —Vincent de Paul, priest, 1660 <b>Sat 29</b> —St Michael and All Angels			
September 30 18th Sunday after Pentecost	Numbers 11.4-6, 10-16,24-29 Psalm 19.7-14 James 5.13-20 Mark 9.38-50	Tim Blackmore  Ron Haflidson	Helen Tyrrell	Jeremiah 32.1-3a,6-15 Luke 16.19-31  Jean Keltie
Weekday observances	<b>Mon 1</b> —Gregory the Enlightener, bishop in Armenia, c 332; <b>Thu 4</b> —Francis of Assisi, deacon and friar, 1226			
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	<b>Mon 8</b> —Alexander Penrose Forbes, bishop of Brechin, 1875; <b>Thu 11</b> —Kenneth, abbot in the Western Isles, 600 <b>Fri 12</b> —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	<b>Mon 15</b> —Teresa of Avila, teacher, 1582; <b>Wed 17</b> —Ignatius of Antioch, bishop and martyr, c 115 <b>Thu 18</b> —St Luke, evangelist; <b>Fri 19</b> —Henry Martyn, priest and missionary to India and Persia, 1812			

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