Communion and Communication

It seems that the White House has been having problems in its communications department, with some people being fired from their positions and others resigning. It's a not very edifying example of the importance we all attach to good communication, and not just by the government.

Communication is at the heart of what the Church is all about. It exists to bring us into communion with God and to open us to communication with one another. If we are to be ‘in communion’ with each other we have to communicate with each other, and with God. Good communication is the calling of any church.

At OSP the staple of our communication has been The White Rose. There's been a parish magazine, not always with that title, for over a century. It has changed its format several times, from magazine to booklet to newsletter. And the content has varied according to the times - parish news, book reviews, comments on church life, rector's letter (Canon Laurie’s letters from the western front are an important record of the Great War), and more.

Communication is for the times, and for the people who live in them. It is often said that the different generations living now, prefer to be communicated with quite differently. These are gross generalisations, but the older generation likes things to be in print; they buy newspapers, and some write letters to friends. The middle generation uses print, but prefers talking, in person; they invented ‘cold-calling’ and telephone helplines. And the younger generation, born in the digital era, prefer to find what they need when they want it, online.

We are living in the digital age with its revolution in communication media. This is one reason that we are moving The White Rose to be primarily an email newsletter, based on the e-news we have been sending out each month for over a year now. This has been judged a success, with most of the congregation, together with many others, subscribing and opening the e-news each month. This will now become the new format for The White Rose, going out by email every month. We already ask every member to give us their email address, or ask them to subscribe through OSP’s website, and most have done so. A number of copies of the printed edition of the e-mail White Rose will still be available in church for anyone who does not have access to email, so no one will be left out. But if you have email and have not yet given us your email address, please send it to us at media@osp.org.uk.

The email format for The White Rose has many advantages besides being the best format for the digital age. It is much, much less expensive to produce, uses no paper and saves trees, takes less time to put together, easily provides links to other information such as the OSP website, and is easily forwarded to friends who may be interested in OSP. And it can continue to include the same content as the printed White Rose - parish news, details of worship and activities, articles and comment by members.

Please let me and the Vestry know what you think about the new format White Rose, which will be coming out from October. And as this is the final White Rose in this format, I would like to thank Mtr Jenny, and all her predecessors, for their creativity and skill in editing the newsletter. And to thank the members of the OSP Communications Committee, and especially Victoria Stock who edits the OSP E-news. Lastly, to thank you and all who read and write for the White Rose. May we all communicate with clear information, challenging ideas, and good humour!

Fr Ian
"We Refuse to be Enemies"

The inspiring Christian witness of a farm in Bethlehem

A few months ago Fr Ian preached a sermon on Jesus’ command to forgive our enemies and turn the other cheek. "Evil, selfishness, injustice need to be resisted every day," he said, "in ourselves and in others. Jesus’ teaching to turn the other cheek, rather than an instruction to accept them as simply ‘the way of the world’, is a challenge to actively resist them in a different way."

That sermon took me straight back to Bethlehem, where I have worked, and the Tent of Nations - a Christian farm whose Palestinian owners, the Nassar family, are utterly determined, against all the odds, to turn the other cheek and resist evil, selfishness and injustice in themselves and in others, especially the Israeli authorities. "We refuse to be enemies" they say and those words greet you at the entrance to their land.

"Fight violence with love" is painted on a wall nearby and everywhere you look there are exhortations to plant peace, learn hope and forgive.

If ever there was a place where love and forgiveness is required it is Israel and Palestine. We hear about the conflict all the time in the news, but it is so confusing and complicated that most of us despair of ever understanding what it is all about. As I discovered last year, however, the Tent of Nations is a wonderful and inspiring place to begin to understand some of the reasons behind the conflict...and to find a Christlike way of responding. "Peace is not just an absence of conflicts" says this radiant Christian family, "Peace is also a mentality. It's the art of experiencing inner peace, in the midst of conflict."

The Nassar family's farm is in the West Bank, occupied by Israel since 1967. Specifically, they are in the part called Area C. This area comprises 60% of the West Bank and has been under full Israeli political and military control since 1995. Life for the Palestinians living there is very bleak. Building is not allowed without a permit and 94% of applications are rejected. Anything built without permission is under immediate threat of demolition. Water is very scarce and many communities, including the Tent of Nations are not connected to a water or electricity network. Movement within Area C is severely restricted with road blocks, checkpoints and the Separation Barrier, called that by the International Community because it separates Palestinians from their families, land, schools and hospitals. The Barrier snakes around Israeli settlements built in Area C and is encroaching on the Tent of Nations. If plans are implemented, it will cut off their farm from their home in Bethlehem.

Palestinians have little hope in Area C and as Daoud Nassar says, life is so miserable that people often respond in
one of three ways - with violence, with despair or by trying to escape. But there is another way, says Daoud. "We have chosen a fourth way which Palestinians are beginning to choose more and more. This is a way of active, non-violent resistance. We refuse to be anybody's enemies. We will resist and overcome the challenges not with negativity but with positivity. Rather than telling the other he is wrong, we help the other to discover, by our loving and peacemaking actions, that he might be wrong. With this we confront our suffering in a positive, proactive way."

With dignity and self respect, and with the teaching of Christ ringing in their ears, the Nassars refuse to be either victims or enemies. This is how:

**Ownership**
The family bought their farm in 1916, when Palestine was under the Ottoman Rule. They lived on the land through the British mandate and the declaration of the State of Israel. But Israel occupied the West Bank in 1967 and in 1991 illegally declared many parts of it, including the Nassars’ farm, ‘state land’, even though it was privately owned by Palestinians. The Nassars refused to bow to this, to hand the land over; they refused to be victims; unlike many Palestinians, they had papers to prove their ownership so they took their case to court. They are intrepid in their resistance. The case is still unresolved after 26 years, but they will never give up the land and they refuse to hate.

**Violence**
Over the years five illegal Israeli settlements have grown up around the Tent of Nations, expanding to within half a mile of the farm. The farm is in the way of their expansion so to drive them away the settlers uprooted trees, damaged water tanks, blocked the road and threatened violence. But the Nassars refused to go. Instead they made their farm into an international centre for peace, inviting people from all around the world to work on the farm, help in the kitchen, share in the children’s summer camps and explore non-violence. When in 2002 the settlers uprooted 250 olive trees, a group called European Jews for a Just Peace in Palestine came and replanted them. The compost toilets were designed and built by an Israeli architect. They have many friends.

**Celebration**
I visited the Tent of Nations in 2016 to join the celebrations for the 100th anniversary of the Nassar farm. Their ownership is disputed, their structures are all under demolition orders and the main access road is now blocked, but...they are full of light and strength and determination. People came from all over the world to worship and sing and pray and support them in their courageous witness to the extraordinary power of turning the other cheek. We left inspired with warm, warm, warm invitations to come back!

*Elspeth Strachan*
Music During the Festival

The three Festival Sundays will soon be upon us—always occasions when OSP choir enjoys the opportunity to sing some different and sometimes more challenging music. This year we have nothing quite so challenging as last year’s ‘James MacMillan Sunday’ which was hard work, but well worth the effort. It was an honour to have Sir James with us at Evensong on that day, and he seemed pleased with our performances.

The first Festival Sunday is 13 August this year, when we celebrate the Feast of Mary the Mother of God (the Assumption), transferred from 15 August. The Mass is the richly-scored unaccompanied eight-part setting by the Franco-Flemish composer Orlandus Lassus, the Missa ‘Bell amfitrit altera’. Its strange title is explained by the fact that the music is based on a madrigal of that name—although the madrigal itself has not survived. Renaissance composers often based their masses on musical ideas and themes from secular pieces; the clergy strongly disapproved of this, but composers did it anyway. The Marian motet that Sunday is also by Lassus, and there is a short motet by Charpentier, a highly significant French liturgical composer during the reign of Louis XIV. At Evensong on 13 August we hear Grieg’s Marian motet, Ave maris stella, as well as music by Howells—very different repertoire.

On 20 August we perform a piece which will be familiar to the congregation, Mozart’s Spatzenmesse, the ‘Sparrow Mass’, so called because of the chirping motive played by the violins in the Sanctus. On this occasion, we will indeed have violins joining the organ, which will add an extra dimension. Also, we generally sing a choral Gloria during the Festival Masses, so you will hear a bit more of Mozart’s music than usual. By way of contrast, other music in that mass is by Vaughan Williams, and includes his stirring setting of George Herbert’s splendid words, ‘Let all the world in every corner sing’. Evensong music that Sunday features music by Brewer and Stanford, the latter tying in with OSP choir’s Hot Chocolate concert on 24 August. At that concert we are offering Stanford’s Six Bible Songs, along with the choral hymns intended to follow them. The six solo songs will be sung by choir members Sally Carr and James Hutchinson; I got to know these wonderful songs only quite recently and was absolutely bowled over by them. The choral hymns are settings of well-known tunes and will be sung by the full choir.

The final Festival Sunday, 27 August, is rather special, and is intended to celebrate the life and work of Francis Jackson, whose extensive legacy of church and organ music is universally admired. Francis became a chorister at York Minster in 1929 under Sir Edward Bairstow, whom he succeeded as Master of Music at York in 1946. He then had a distinguished tenure at York, retiring as long ago as 1982; but he is still going strong! Francis will be 100 years old on 2 October this year (he stopped giving organ recitals at the age of 96) and church musicians throughout the country will be celebrating his life’s work. I have known Francis for many years: he is the most unassuming, delightful man, and an example to us all. (He has his own Wikipedia entry online; do look it up for more information on his life and work. I can also recommend his fascinating autobiography, published in 2013: Music for a Long While). At Mass on 27 August, we begin with a short introit by his mentor Bairstow, and then we sing Francis’s own Missa Matris Dei, a fine work which is not at all well known and which he wrote in 1988 for the choir of the Church of the Immaculate Conception in Farm Street, London. The service also includes his setting of the Benedicticle, and an organ Toccata. At Evensong we sing his well-known Evening Canticles in G, and a lovely setting of the Compline hymn Te lucis ante terminum. Francis, who throughout his retirement has composed more than ever, wrote this anthem for the Choirbook for the Queen (2011), compiled to celebrate the 60th anniversary of her accession to the throne. We also include his tune East Acklam for the second hymn. At the end of Evensong I will play a short organ Praeclamum by Francis which is very special to me, as I was there when he wrote it in 1985, in the shadow of the Thomaskirche in Leipzig; we were part of a group of organists exploring historic organs in the old GDR. The first performance of the piece was given by Francis and myself on a piano in a Dresden hotel, Francis playing the manual parts and me adding in the pedal! We hope our music on 27 August will be a fitting tribute to one of the great church musicians of our time.

John Kitchen
Hot Chocolate at 10
LATE NIGHT CLASSICAL MUSIC
IN THE HEART OF THE OLD TOWN

- 15-25 August (Tuesdays to Fridays) at 10 pm (55 mins)
- Tickets £9 / £7 from Fringe box office or on the door from 9.30 pm

Hot chocolate served 9.30-9.55 pm

Finish off your Festival day with relaxing hot chocolate and music by candlelight.

Tuesday 15 August
Trombone and organ
Music by Johann Albrechtsberger, Ferdinand David, Franz Liszt and Francis Jackson

John Kenny trombone
John Kitchen organ

Thursday 17 August
Evening song
Lori Laitman’s I never saw another butterfly, with works by Michael Nyman and Gordon Jacob

Sally Carr soprano
Calum Robertson clarinet

Wednesday 23 August
Pistons and pipes
Pter Eben’s Okna (“windows”), a work based on the stained glass windows by Marc Chagall in the Hadassah Medical Center in Jerusalem

Tom Poulson trumpet
Calum Robertson organ

Friday 18 August
Nachtmusik
Alba Brass, one of Scotland’s most established quintets perform a selection of Renaissance, folk, jazz, romantic and tango music

Bede and Vicky Williams trumpets,
Jamie Shield horn,
Paul Stone trombone,
Andrew McKreel tuba

Saturday 24 August
Sacred Stanford
Charles Villiers Stanford’s Bible Songs and Six Hymns

Sally Carr soprano
James Hutchinson tenor
with John Kitchen organ
and The Choir of Old Saint Paul’s

Tuesday 22 August
Sirocco Winds
György Ligeti’s arresting Six Bagatelles and Samuel Barber’s lyrical Summer

Music performed by one of Scotland’s award winning wind quintets

Friday 25 August
Dixit Dominus
Handel’s renowned setting of Psalm 110, alongside one of Locatelli’s sparkling concerti grossi

Sospiro Baroque
conducted by Tom Wilkinson

Festival Music at Old Saint Paul’s

Sundays at 10.30am
Festival High Masses

Traditional Catholic Anglican liturgy with the choir and organ of Old Saint Paul’s, including:

13 August
Lassus Missa Bell’ amfitrit’ altera

20 August
Mozart Spatzenmesse

27 August
Francis Jackson Missa Matris Dei

Sundays at 6.30pm
Festival Evensongs and Benediction

Traditional choral Evensong and Benediction with the choir and organ of Old Saint Paul’s

At both services on 27 August we celebrate the work of Dr Francis Jackson CBE, Organist emeritus of York Minster, whose 100th birthday falls on 2 October 2017.
I am delighted to have been invited to read and review this book. In this diverse collection, 28 people on the autism spectrum describe their experiences and share their insights, explaining how they have overcome obstacles to make the most of life, often displaying strong elements of intensity, intelligence, passion, humour, and downright determination. Demonstrating impressive self-awareness and articulation, their insights are moving, honest, sometimes hilarious and often surprising in showing how unexpected things can be a source of positivity. The inspiring message of this book is that in spite of challenges and hardships, autism can accompany, or even galvanise, life's best bits.

Each chapter is by a different person with autism, and has a short introduction by one of the editors commenting on the content and on the writer. One editor, Luke Beardon, is a senior lecturer in autism at a UK university, and the other, Dean Worton, has Asperger's Syndrome (AS) and runs a website 'Aspie Village' that supports adults with AS.

In the preface Luke Beardon writes I do not subscribe to the notion that one must have a problem before one is identified as being autistic... 'Diagnostic criteria' tend to suggest that people with autism are somehow 'lacking' – i.e. that they are impaired in some way. This very medical 'deficit based' model can be hugely offensive to some autistic people. There are none who would sooner suggest that the only 'deficit' is in lacking a similar cognitive profile to the predominant neurotype... Being in a minority group will often mean that there are challenges to face that are less common within the majority population: it does not automatically mean that being in that minority group means that one is inferior in some way. In a sense, this book is about celebrating the positive experiences of people with autism. (pp14-15).

The wonderful range in content and in tone of the different chapters demonstrates that two people with AS are as different from each other as two predominant neurotypes (PNTs) are (p201). OSP member Maurice Frank has contributed a thought-provoking chapter entitled Why Bother? Aiming to Create Social Fairness and Harmony. Other chapter titles include: Opening the Umbrella (Multicoloured Thank You Very Much!); A New Career Path: Undertaking a PhD: The Doctor Will See You Now!; How Our Negative Experiences Can Raise Awareness of Autism and Produce Positive Results for Society; The Day I (Nearly) Became a Male Prostitute; Syndromes, Spectra and Starlight; Dream Big: There Can Be Another End to the Rainbow.

I am not part of the autism spectrum, but I am part of the human spectrum, as are we all. I have been diagnosed as type 1 (i.e. mild) bipolar. It's worth noting that some autistic people and/or their families prefer the term 'identification' rather than 'diagnosis'. I share with many autistic people a huge sense of relief at having at long last a diagnosis that tallies with and makes sense of my experience, and helps me to explain my condition to others, and to find workable ways of making the most of my gifts and minimising the disruption and distress caused by my limitations.

The book is filled with a myriad of well-honed and lustrous gems. Limited space here means that I can pick out only a few, so I've focused on insights that I believe are helpful to us all.

I recognised the different tune humming through me, out of sync...not with the rhythms of the planet; those songs I understood. But with...the 'peopled world' – those harmonies were a constant clash (p18).

For the first time...I felt I could actually be myself...I could take my time to speak. It didn't matter if I stumbled over my words or didn't understand her question: I could ask her to repeat it; ask her to be clearer (p20)....Thankfully, my visitor then asked me a question, What do you want to do about the situation and how can I help you to do it?, which cleared my confusion and gave me a means of repairing the situation’ (p171).

What if everyone – parents, teachers, health professionals – all started seeing the diagnosis of AS as a gift? Not autism spectrum disorder, but autism spectrum difference? (p22)....With such hyper-extension required of our sensitive selves, with other gifts of wonder...a byproduct we unfortunately continue to create is anxiety...we need to change this hum, transmute it...Start to see Asperger's as a gift. Turn to your Aspie nature and with all the warmth and compassion within you say: Welcome. And watch life really begin to change (pp23-24).

As individuals it is important to have at least one thing in our lives that interests us and helps motivate us to get on with the less interesting aspects of our daily lives (p50).

I did not have access to the metaphorical key that helps people to interact with people who they are not used to with ease...my mind needs to understand what is going on first and my response time is too slow. As a result I can be a seemingly very
Summer Read: The Hopkins Conundrum
by Simon Edge
Lightning Books Ltd 2017

December 1875 North Sea. The “Deutschland” sinks in the Thames Estuary en route from Bremen to America. Of the fifty drowned souls there were five Franciscan nuns escaping the repressive Faek Laws of Bismarck’s Germany.

May 1876 London publishing house. Father Aloysius reads an incomprehensible manuscript...

Present Day. Florida. Barry Brook, author of a bestselling conspiracy thriller (shades of “The Holy Blood and the Holy Grail”), receives a “tweet” – “if you want to know the real secrets of the Vatican...think shipwrecks not geometry…”

Present Day. North Wales. Tim Cleverly, who has inherited the failing rural “Red Lion” inn, discusses the future of the inn with Alun Gwynne and they think of a cunning plan. Alun – his most loyal and almost only customer – is initially seen as the stereotypical “country bumpkin” but emerges as Tim’s financial adviser and marriage counsellor. He gives Tim a book of poems “with local interest, composed just down the road at the seminal [sic] college”...

Present Day. North Sea ferry. Chloe, returning from her friend’s hen weekend in Amsterdam, has escaped the noisy crowd, found a quiet refuge and is reading a volume of poetry...

Simon Edge takes several threads and skilfully weaves them into a readable and plausible novel with nice short chapters. (It even provided me with an answer (wozzack) to a crossword clue!) It is a mix of romance, comedy, conspiracy theory, religion and poetry – but nothing too heavy.

Throughout the fictional strands there runs the story of Gerard Manley Hopkins – his childhood, conversion, becoming a Jesuit priest, and his time at St. Beuno’s College and Dublin. The struggle he had with his religious vows and urge to create poetry is treated sympathetically as are his illness and death. The technicalities of his unique poetic style are explained in an understandable fashion. These chapters deserve to be read and reread slowly and thoughtfully.

At the end, each of the characters, real and imaginary, learns the importance of being true to themselves rather than pretending to be someone else in order to impress others.

Even if “The Wreck of the Deutschland” is perhaps a poem too far, it is to be hoped that this novel has you reaching for a volume of Gerard Manley Hopkins’ poetry.

Margot Alexander

silent person who looks like he either dislikes everyone in his environment or is absolutely terrified of them. Actually, I’m able to interact very well and be a good conversationalist when the right conditions are met and I have some control over my environment (p111).

Do I consider myself vulnerable? Yes, absolutely. Do I consider myself to be defective in some way? Not in the least. Am I inept in many areas of life compared to other non-autistic people of similar intellectual abilities? Oh, yes. Do I consider myself as somehow less than them? Not in the slightest. Do I find it hilarious that I once nearly became a male prostitute without realising? Absolutely! After all, life wouldn’t be half as interesting without such things occurring, would it? (p186).

The reformer...gets slapped down emotionally roughly with ‘Unfortunately, that’s the way it is.’ This seems far more worth banning than any abstract swear word (p208).

My social life revolves only around thinking pursuits: politics, science, ecology and liberal forms of religion...I am utterly helplessly unable to maintain a casual conversation beyond the first grunt, through not knowing what to say...I just become stuck in a bubble of frustrated solitary silence as soon as a roomful of folks around me form into spontaneous chatty circles. I need a serious item to talk about, and a reasonable certainty that the other person is engaging with it (pp214-215).

The more we can accept and appreciate the full range of human potential, the better our lives can be. We all benefit from having autistic genes in our shared gene pool. We must persuade society to value all of these positive aspects of autism...we begin to understand how humankind is so much the stronger for being neurodiverse (p108).

I am encouraged by recent media attention given to high profile people challenging the stigma and silence that often surround both mental illnesses and neurodiverse conditions, and instead promoting accurate information and empowering conversations about mental health issues. It is tremendously heartening to discover how insights can keep emerging and isolation can be overcome by being part of a diverse, inclusive and mutually supportive community. I find OSP to be such a community, but there’s always room for improvement! I recommend buying this book, reading it and talking about it.

Anne Wylie
### Calendar and Lectionary August-September 2017

#### August 6—The Transfiguration of the Lord
- **Readings at Mass:**
  - Daniel 7.9-10,13-14; Psalm 99
  - 2 Peter 1.16-19; Luke 9.28-36
- **Readings at Evening Prayer:**
  - Exodus 3.1-15, John 12.27-36a
- **Weekday observances:**
  - Mon 7—John Mason Neale, priest and hymnographer, 1866
  - Tue 8—Dominic, priest and friar, 1221
  - Thu 10—Lawrence, deacon and martyr at Rome, 258
  - Fri 11—Clare of Assisi, religious, 1253
  - Sat 12—Blane, missionary in central Scotland, c 590

#### August 13—Mary Mother of God
- **Readings at Mass:**
  - Isaiah 7.10-15; Psalm 132.6-10,13-14
  - Galatians 4.4-7; Luke 1.46-55
- **Readings at Evening:**
  - Zechariah 2.10-13; Acts 1.6-14

#### August 20—Eighth Sunday after Pentecost
- **Readings at Mass:**
  - Isaiah 56.1-6; Psalm 67
  - Romans 11.1-2a,29-32; Matthew 15.10-23
- **Readings at Evening:**
  - 1 Kings 3.3-14; John 6.51-58
- **Weekday observances:**
  - Thu 24—St Bartholomew, apostle
  - Fri 25—Ebba of Coldingham, abess, 683

#### August 27—Twelfth Sunday after Pentecost
- **Readings at Mass:**
  - Isaiah 51.1-6; Psalm 138
  - Romans 12.1-8, Matthew 16.13-20
- **Readings at Evening:**
  - 1 Kings 8.22-30,41-43; John 6.55-69
- **Weekday observances:**
  - Mon 28—Augustine of Hippo, bishop and teacher, 430
  - Tue 29—The Beheading of St John the Baptist
  - Thu 31—Aidan of Lindisfarne, bishop, 651
  - Fri 1—Giles of Provence, abbot, c 710
  - Sat 2—The Martyrs of New Guinea, 1942

#### September 3—13th Sunday after Pentecost
- **Readings at Mass:**
  - Jeremiah 15.5-21; Psalm 26.1-8
  - Romans 12.9-21; Matthew 16.21-28
- **Readings at Evening:***
  - Song of Solomon 2.8-13; Mark 7.1-8,14-23
- **Weekday observances:**
  - Fri 8—The Birth of Mary, Mother of the Lord

#### September 10—14th Sunday after Pentecost
- **Readings at Mass:**
  - Ezekiel 33.7-11; Psalm 119.33-40
  - Romans 13.8-14; Matthew 18.15-20
- **Readings at Evening:**
  - Proverbs 22.17-23; Mark 7.24-37
- **Weekday observances:**
  - Wed 13—Cyprian of Carthage, bishop and martyr, 258
  - Wed 14—Holy Cross Day
  - Fri 16—St Ninian of Whithorn, bishop, c 430

#### September 17—15th Sunday after Pentecost
- **Readings at Mass:**
  - Genesis 50.15-21; Psalm 103.1-13
  - Romans 14.1-12; Matthew 18.21-35
- **Readings at Evening:**
  - Proverbs 1.20-33; Mark 8.27-38
- **Weekday observances:**
  - Wed 20—John Coleridge Patteson, bishop and martyr in Melanesia, 1871
  - Thu 21—St Matthew, apostle and evangelist
  - Wed, Fri, Sat—Ember days of prayer for the vocation of all God’s people
  - Sat 23—Adamnan of Iona, abbot, 704

#### September 24—16th Sunday after Pentecost
- **Readings at Mass:**
  - Jonah 3.10—4.11; Psalm 145.1-8
  - Philippians 1.21-30; Matthew 20.1-16
- **Readings at Evening:**
  - Proverbs 31.10-31; Mark 9.30-37
- **Weekday observances:**
  - Mon 25—Finbar of Caithness, bishop, c 610
  - Wed 27—Vincent de Paul, priest, 1660
  - Fri 29—St Michael and All Angels
  - Sat 30—Jerome, priest and teacher, 420