



THE WHITE ROSE

The Parish Newsletter of Old Saint Paul's April & May 2014

Easter in Ordinary



*E*aster would hardly have been, for two thousand years, the spring and centre of Christian life and prayer, would hardly have provided the focus of Christian worship and the form of Christian hope, if it were simply the name of something that once happened in the past.

- Nicholas Lash, *Easter in Ordinary*

Lent is a season of transformation. Forty days in the desert, stripped of our comforts (or at least some of them), and trying to pray more, serve more and give more, so that we might arrive at the celebration of Easter deepened and renewed.

But we often arrive at the glorious season of Resurrection - Easter-tide - and celebrate Easter for just one day, forgetting that

Easter is a season of fifty days, even longer than the Lenten season through which we have just travelled. Easter is not just the day when the tomb was discovered empty, but a period when days grow longer, nature comes to life, and we are called to consider how to practise what we pray each Sunday, "May we who share Christ's body live his risen life."

Even the first disciples took a considerable time to experience and understand the wonderful and mysterious presence of the Risen Lord. In the New Testament the Gospels and the Acts of the Apostles show how they slowly came to understand that presence and to act differently and change the world because of it. The season of Easter is our liturgical expression of this slow dawning

of understanding, and our time of beginning to understand each year what Easter means for our own lives.

Listen to the Gospel readings during the Easter-tide and you will find that they are about the Resurrection appearances of Jesus, and many of them have to do with the life of the body: Thomas doubts and needs to touch Jesus' wounds; the nets are pulled ashore overflowing with fish; the disciples on the road to Emmaus recognize Jesus in the breaking of the bread; Jesus breathes on them the gift of the Spirit; and the celebration of breath and fire at Pentecost. In all of these stories, there is a sense of generosity and abundance, of caring for physical needs and

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Holy Week & Easter at OSP



Palm Sunday

10.30am Sunday 13 April
Palm Procession and High Mass
with sung Passion

Tenebrae

7.30pm Wednesday 16 April
a traditional sung liturgy

Maundy Thursday

7.30pm Thursday 17 April
Mass of the Last Supper
with Footwashing and Watch of the Passion

Good Friday

12.00 noon Friday 18 April
Three Hours Service
including 1.30pm Liturgy of the Passion

Holy Saturday

10.30am Saturday 19 April
Children's Stations of the Cross

Easter Sunday

Sunday 20 April
5.00am The Easter Vigil
8.00am Mass
10.30am High Mass
6.30pm Evensong & Benediction

healing physical wounds.

I think that it matters that we believe in the 'resurrection of the body'. It means that the body, our physical life, is inseparable from our spiritual life. It gives new meaning to our caring for the bodies of the dead, as recently for two members of our church, Joan and Barnaby. It gives eternal significance to our caring for the bodies of the living, as when we feed and help hungry and homeless people, heal and comfort sick people, and are concerned with access to worship for people living

with disability. It means that we have to give greater care to the bodies we ourselves have been given. It means that we should treat more respectfully the body of the earth itself.

All of this is a challenge in our consumer culture because we have a real problem with bodies. We spend money to make ourselves look younger. We diet and exercise and often go to extremes to try to attain bodily 'perfection.' We are sold a thousand ways to be unhappy with our physical being. Easter tells us differently, and Easter-tide is our

chance to hear it again.

Living a life of faith is no different from ordinary day-to-day living, except that you do it with an awareness of another dimension, one that has been shaped by prayer, liturgy and story. Easter-tide asks us to develop our sense of 'Easter in ordinary,' a present reality, not just a past event or merely a future hope.

Happy Easter-tide!

Fr Ian

Front page image: 'The Resurrection, Cookham', Stanley Spencer

Bible Botany: A Tale of Two Lilies

The Easter Lily and the Madonna Lily are often confused. Both are rather similar in appearance with long straight stems which carry up to 15 spectacularly beautiful, heavily scented, large white flowers. They have very different origins though.

The Easter Lily, *Lilium longiflorum*, is not biblical but an upstart newcomer native to the Ryukyu Islands of Japan. It was introduced to the United States in the early 1900's but after Pearl Harbour the Japanese supply ceased. As a result the bulbs became expensive (they still are) and plant breeders were encouraged to develop the new varieties that decorate many of our churches at Eastertide.

The Madonna Lily, *L.candidum*, has a much older history. For a long time it was thought not to occur in the Holy Land even though Pliny mentioned it as occurring in 'Palestine' and it is certainly native in Lebanon and parts of Syria. Then, in 1928, the wonderfully-named field botanist Naftolski found a few plants in a damp valley in Northern Palestine and the lily is now recognised as being native to Israel.

Not that we can be sure that *L.candidum* is the lily mentioned in the Bible – it probably isn't. All this of course has made no difference really since dozens of artists have long included the lily, by now known as the Madonna Lily, in their paintings of the Annunciation. Jan van Eyck was one of the first of many to show the Angel Gabriel holding the lily as he addresses the Madonna; more recently Edward Frampton, the Pre-Raphaelite artist, painted the Angel presenting the lily to the



Virgin.

So what is so special about *L.candidum*? Its heavily scented white flowers have come to symbolise purity and divinity, the tall stem uprightness and godliness, and the pendant leaves humility. Symbolising chastity, the lily is also the emblem of a number of saints, St Francis of Assisi, St Catherine of Siena and St Clare amongst others.

Probably because of its aura of

holiness many claims have been made that the lily can 'cure' all sorts of maladies. One of the strangest is the herbalist Gerard's suggestion that juice of the lily mixed with barley meal is an infallible cure for dropsy! But it is the beauty of this plant that is its most enduring appeal – to us as it has been to so many of the great painters.

John Dale

Supposing

Supposing him to be the gardener
Supposing him to be the cleaner
Supposing him to be the street sweeper
Supposing him to be the neighbour

Supposing him to be the waiter
Supposing him to be the nurse
Supposing him to be the patient
Supposing him to be the clerk

Supposing him to be the gardener,
she said, as she wept, *Sir, tell me...*
then she recognised him as he called to her:
Mary, he said, *Mary*.

Martha Pollard

Diocesan Synod

As my first Diocesan Synod as Lay Representative of Old Saint Paul's, I wasn't entirely sure what to expect.

First and foremost, I found the day affirming; affirming of not only Old Saint Paul's and Edinburgh Diocese within the Scottish Episcopal Church, but more importantly of what it means to be Anglican. During intercessions, we pray for the Church, the Diocese, Old St Paul's and its leaders, but for me at least, it can sometimes be easy to get stuck within the "bubble" of our own community.

For many, Old Saint Paul's is our spiritual home. We belong, and as a family, join together with a shared love of the liturgy, music, preaching and (hopefully, and in spite of, our failings) one another. This for me is a hallmark of Old Saint Paul's; its welcome to all, a gathering of individuals, with differing lives, perspectives and histories. As individuals we journey together as part of the greater whole.

As a largely gathered congregation, there will inevitably be some degree of self-selection to our church. The counterbalance to this, is that deeply rooted within the identity of Anglicanism, is its diverse nature. Under one even broader umbrella we have varying theologies, forms and styles of worship, and views on morality in relation to our faith.

Therefore meeting at Diocesan Synod, we each gathered representing our respective spiritual homes, and their associated diverse nuances. Meeting at diocesan level was essentially an expansion of the microcosm of "Church" we experience at Old St Paul's; we shared communion

and ate together, respecting our shared diversity. Of course, the overarching purpose of the day was to join together to discuss the overall business of running the Diocese, which in turn ultimately impacts on congregations such as ours.

A couple of items from the day stood out for me. Firstly was the proposal by the Mission and Ministry Committee to employ a diocesan Mission Officer. The intention would be for an experienced person to act consultatively throughout the diocese to promote Mission within the church, through various means and in differing contexts. Secondly, a presentation of the Province's overall plan of facilitating a "Conversation" in relation Same Sex Relationships. The discussion would involve lay and ordained representatives from each diocese meeting to reflect and share perspectives around this issue, before any formalised Provincial debating and decision-making around this sensitive issue would occur.

In their own ways, these



two issues exemplified healthy Anglicanism at work; recognition of the myriad contexts the Church sits in, not only geographically, but more so theologically and spiritually. There is no single neat treatise which exhaustively sums up, and dictates the beliefs of all members of the Scottish Episcopal, or Anglican, Church. Rather, there is the aim of listening attentively and respectfully to one another, and seeking to walk alongside one another. By opening our eyes to the realities of the complexities of each other's lives, we can walk alongside one another, and support one another.

If you would like any more information about issues discussed at Diocesan Synod, please do get in touch, I will attempt to answer any questions!

Victoria Stock

Vestry Report

There is not much more to add from last meeting but we do have a couple of things for you to know.

Old Saint Paul's has been certified as a Fairtrade church since January 2008. This certificate is an important sign of our commitment to and support of Fairtrade and

it is a sign that we do more than talk about justice – we try to practise it too in our daily lives and decisions. However, as of late we have not been true to this purpose and want to get back on track. If you are interested in joining the Fairtrade committee, please contact Kimberley at vestry@osp.org.uk. I do not expect that we will need to meet more than four times a year.

We are also pleased to let you know that the church will no



The Purpose of Prayer



Julian of Norwich writes, "Prayer joins the soul to God." Recently I have found myself thinking about prayer a lot and I have felt drawn to reflect upon and grapple with many different styles of prayer. As the subject of prayer lingers on my mind one thing has rested continuously on my heart, that prayer put simply is us dwelling in, participating in and sharing in God's love – God's love for the world, for our neighbours, for our enemies, for us.

Of course, at times, words help us to direct that love one way or another but when all else is stripped bare and our prayer lies before God the words we use act merely as tools in the process of God joining our souls to Himself.

This joining with God is a gift.

It is a gift because it is only possible through His grace and mercy. It is a gift we not only offer back to God by turning our hearts towards Him, by offering our imperfect wills to be enfolded by His perfect will, but it is one we can extend to others by standing with them in their time of need and praying for them. Paul's words come to mind, "Rejoice with those who rejoice and weep with those who weep." (Romans 12:15).

For me, the intercessions are a very poignant moment in our worship at OSP for in the minute or so we stand together naming those in need and lifting them before God I am reminded afresh each week of the months and years that many spend in pain and discomfort or in the midst of fear and violence. As we pray together it seems to me we are standing united as one body – Christ's living body on earth – and as we do this we are displaying a visible sign of the inward, invisible act of our souls joining with God – a visible sign of us dwelling in God's love, participating in it together and sharing it with those for whom we pray.

Jonathan Livingstone

longer be fully locked during the week. The Jeffrey Street door will be open from morning prayer until evensong every day. The Carrubber's close door will remain locked during those times except on Sunday when it will remain unlocked between services.

The giving group is updating its tithing paper to be clearer when it comes to suggestions for our annual tithing. This will be made available once finalised.



The New L'Arche House

Last year in Lent the churches of the Edinburgh diocese were wonderfully generous in their giving to the Edinburgh L'Arche new house and I know that members of OSP have been generous on a number of other occasions as well. As we launch into another Lent with another Bishop's Appeal, I want to thank you for your generosity last year and update you on the project.

Over the last 3 years we have raised over £1 million, a staggering £10,000 of which came from the 2013 Bishop's Lent Appeal, and we have made a number of very good friends in the process. The house is designed for people with learning difficulties who are ageing and possibly developing dementia, an area of increasing need. It's a beautifully planned house with a large (and still largely to be developed!) garden, in the Restalrig area of Leith, quite near our other houses and flats. On February 25th we welcomed the first resident with learning difficulties, someone who is new to our community and has until now been living with his parents, and shortly after, one of our own long-standing members moved in, leaving the house he has been living in for the last 18 years. A big transition for both of them. Three assistants have been living in the house for the last couple of weeks, settling in and making it a real home. I was at a community meeting there yesterday and it's a delight to see our dream becoming reality.

If you would like to find out more about L'Arche in Edinburgh, you can go to the website www.larche-edinburgh.org.uk

Thank you again.

Helen Reid-Thomas

A coffee with Justin Reynolds



Much of my early life was spent on the move as my father was in the oil industry. I was born in Lowestoft, lived nearby in Great Yarmouth and then in Middlesbrough, with an exotic interlude in the Cameroons, before finally moving to Aberdeen, living in Peterculter and going to Cults Academy. (It was a beautiful area in which to grow up and, in those early days of the oil business, it was also very international, attracting world-wide interest, especially from America.)

Partly as a result of a chance visit to Cambridge, I made up my mind to go to University in England. However, the course I was interested in was only available at Oxford and in 1988 I was accepted by St John's College to read Philosophy, Politics and Economics (PPE) It was an experience for which, in retrospect, I was just too young. I had read a lot but I was still constantly trying to keep up with the demands of the

course and although Oxford sowed a great many intellectual seeds, the emphasis was on passing exams and in the case of St John's passing them well so that the college could maintain its place in the league tables. This utilitarian attitude to learning meant that I seemed to stagger from essay to essay with no time to participate in other aspects of student life.

For the next few years, I trained and then worked as a journalist in various parts of the country, including Kent where I was employed by the Medway Times. But I was disastrous as a journalist. I like language and words for their own sake. I didn't mind reporting on Council meetings but I was far too polite to be a good news gatherer. For that you need to be down to earth and as the paper was going more and more in that direction, I jumped before I was pushed!

Fortunately I was offered a job in Edinburgh working as a

researcher for a Public Affairs Consultancy established in anticipation of Scottish devolution. It was poorly paid and extremely boring -and my parents were in despair! However, I had become intrigued by the work of the Graphic Design section. It not only looked more fun but because it was creative, it appeared to be more free from constraint. Even in the early days of the web, it was clear that it was going to be significant. Those who had even a rudimentary knowledge were in huge demand and I decided I wanted to be part of that. I bought a couple of books and a computer and taught myself, then landed a job with a decent salary with Cadence, an American company in Livingstone.

After five years, this came to an end with the Tech crash in 2001, the company folded and we were all laid off. I opted to become self-employed – as did many of my colleagues – and I have been self-employed ever since.

I first came to Old Saint Paul's in 1999. I continued to read philosophy which inevitably led me to theology because I had become very interested in the possibility of objective truth. Is there a difference between appearance and reality? Why do we consider that some things are morally right or wrong? Why are some works of art thought of as superior? Where does judgment come from? I began to think that there must be some metaphysical reason and found some interesting answers

in the theologians I was reading. So I had a choice – do a theology course or go to a church! I had just read Richard Holloway's *Godless Morality* and reasoned that if a Bishop could write like that, if it was safe to discuss these things, then the church was open to people like me.

I do my usual thing in OSP – hover on the outskirts - yet at the same time feel very much part of it. I like the element of open-endedness, the common sense about the provisionality of language, combined with an acceptance of theological orthodoxy.

Yes I do watch 'Rev' – but I don't identify with the Olivia Coleman character. I think it is much harder to be a clergy wife than to be a clergy husband. People don't have any expectations of clergy husbands!

Because I tend to live in abstract ideas, 'what' rather than 'who' has had the most influence on my life. I am excited by the thought that there is always something new to

learn, by the creative process, of moving forward into the unknown. It was Paul Tillich who stated that the sea shore line is a very theological place because it is on the edge, always changing.

I am reading several things but am particularly interested in the writing of Richard Wolff, an American, who discusses the whole concept of economic democracy – suggesting ways in which work can be made more interesting and meaningful, promoting the Co-operative model, giving people more rights and a stake in the business. To introduce this effectively, to redistribute power and wealth, would require legislation and is always considered to be an unrealisable ideal. Yet where it is attempted, even in some measure – in John Lewis for instance – it is highly successful for the employees and for the business. I suppose because I like new ideas and openness then the converse frustrates me: holding on to old 'certainties' which are not true and thereby restricting the possibilities

of growth through fear

The possibility of God gives me hope – that life has a purpose which we are always moving towards. Christianity, in my view gives a collective and a personal hope.

I would invite Terry Eagleton and Roger Scruton to dinner. They are very different but both have enormous respect for religion. Ann Wroe who is concerned with the history of ideas, John Foxx, a musical pioneer of electronic music and a fine graphic designer and Mary Beard! It goes without saying that Kate would be there with the dog sleeping under the table.

Justin was talking to Sheila Brock

The deadline for the next issue of the White Rose is **Monday 19 May**. Please email contributions to media@osp.org.uk.

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<p>13 April PALM SUNDAY <i>10.30am High Mass with Palm Procession & Sung Passion</i> Matthew 21.1-11; Isaiah 50.4-9a; Psalm 31.9-16; Philippians 2.5-11; Matthew 27.11-54 <i>6.30pm Stations of the Cross & Benediction</i></p>
<p>17 April MAUNDY THURSDAY <i>7.30pm Mass of the Last Supper</i> Exodus 12.1,4-14; Psalm 116.1-2,12-19; 1 Corinthians 11.23-26; John 13.1-17,31b-35; Matthew 26.30-75</p>
<p>18 April GOOD FRIDAY <i>12.00 noon Three Hours Service</i> including <i>1.30pm Liturgy of the Passion</i> Isaiah 52.13-53.12; Psalm 22; Hebrews 4.14 16; 5.7 9; John 18.1-19.42</p>
<p>20 April EASTER SUNDAY <i>5.00am The Easter Vigil</i> Genesis 1.1-2.4a; Exodus 14.10-31;5.20-21; Ezekiel 36.24- 28; Romans 6.3-11; Psalm 114; Matthew 28.1-10 <i>10.30am High Mass</i> Acts 10.34-43; Psalm 118.1-2,14-24; Colossians 3.1-4; John 20.1-18 <i>6.30pm Evensong & Benediction</i> Isaiah 51.9-11; John 20.19-23</p>
<p>27 April 2nd SUNDAY OF EASTER <i>High Mass</i> Acts 2.14a,22-32; Psalm 16; 1 Peter 1.3-9; John 20.19-31 <i>Evensong</i> Exodus 14.5-22; John 14.1 <i>Weekday Observances</i> Mon 28—St Mark, evangelist; Tue 29—Albert Ernest Laurie, priest, 1937; Thu 1—SS Philip and James, apostles; Fri 2—Athanasius, bishop and teacher, 373</p>
<p>4 May 3rd SUNDAY OF EASTER <i>High Mass</i> Acts 2.14a,36-41; Psalm 116.1-4,12-19; 1 Peter 1.17-23; Luke 24.13-35 <i>Evensong</i> Micah 4.1-5; Luke 24.3 <i>Weekday Observances</i> Thu 8—Julian of Norwich, mystic, c 1413</p>

<p>11 May 4th SUNDAY OF EASTER <i>High Mass</i> Acts 2.42-47; Psalm 23; 1 Peter 2.19-25; John 10.1-10 <i>Evensong</i> Ezekiel 34.1-10; John 10.1 <i>Weekday Observances</i> Mon 12—Thomas Rattray, bishop of St Andrews, 1743; Wed 14—St Matthias, apostle</p>
<p>18 May 5th SUNDAY OF EASTER <i>High Mass</i> Acts 7.55-60; Psalm 31.1-5,15-16; 1 Peter 2.2-10; John 14.1-14 <i>Evensong</i> Deuteronomy 4.32-40; John 15.1 <i>Weekday Observances</i> Fri 23—William of Perth (or Rochester), 1201</p>
<p>25 May 6th SUNDAY OF EASTER <i>High Mass</i> Acts 17.22-31; Psalm 66.8-20; 1 Peter 3.13-22; John 14.15- 21 <i>Evensong</i> Isaiah 55.1-11; John 15.9-17 <i>Weekday Observances</i> Mon, Tue, Wed—Rogation Days of prayer for the fruits of human labour; Mon 26—Augustine of Canterbury, bishop, c 604</p>
<p>Thursday 29 May ASCENSION OF THE LORD <i>High Mass</i> Acts 1.1-11; Psalm 47; Ephesians 1.15-23; Luke 24.44-53 <i>Weekday Observances</i> Sat 31—The Visit of Mary to Elizabeth</p>
<p>1 June 7th SUNDAY OF EASTER <i>High Mass</i> Acts 1.6-14; Psalm 68.1-10,32-35; 1 Peter 4.12-14; 5.6-11; John 17.1-11 <i>Evensong</i> Ezekiel 36.24-28; John 17.6 <i>Weekday Observances</i> Tue 3—Charles Lwanga and Companions, 1886; Janani Luwum, bishop, 1977; martyrs of Uganda; Wed 4— John XXIII, bishop of Rome, reformer, 1963; Thu 5— Boniface of Mainz, bishop missionary, martyr, 754</p>



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Finally, the title talks of "Easter in Ordinary" and yet the first few chapters make no mention of suffering, the crucified and risen Christ and how suffering can not only mould but define one's experience of God. In short, as a student I need to read more...but whether I can be patient enough to wade through the turgid prose is another matter. In the UK Easter is one of the major Christian festivals of the year. It is full of customs, folklore and traditional food. However, Easter in Britain has its beginnings long before the arrival of Christianity. Many theologians believe Easter itself is named after the Anglo-Saxon goddess of the dawn and spring - Eostre. In Britain Easter occurs at a different time each year. It is observed on the first Sunday after the first full moon following the first day of spring in the Northern Hemisphere. Easter in Russia. Christians all over the globe celebrate Easter with great zeal and enthusiasm. It is celebrated in order to commemorate the resurrection of Christ after his crucifixion. Though Easter has lots of common rituals across the world, there are also many varieties in the way Easter is celebrated in different parts of the world. The differences can be mostly observed in the celebration of Western Christians (Protestants and Roman Catholics) and Eastern Orthodox Christians.