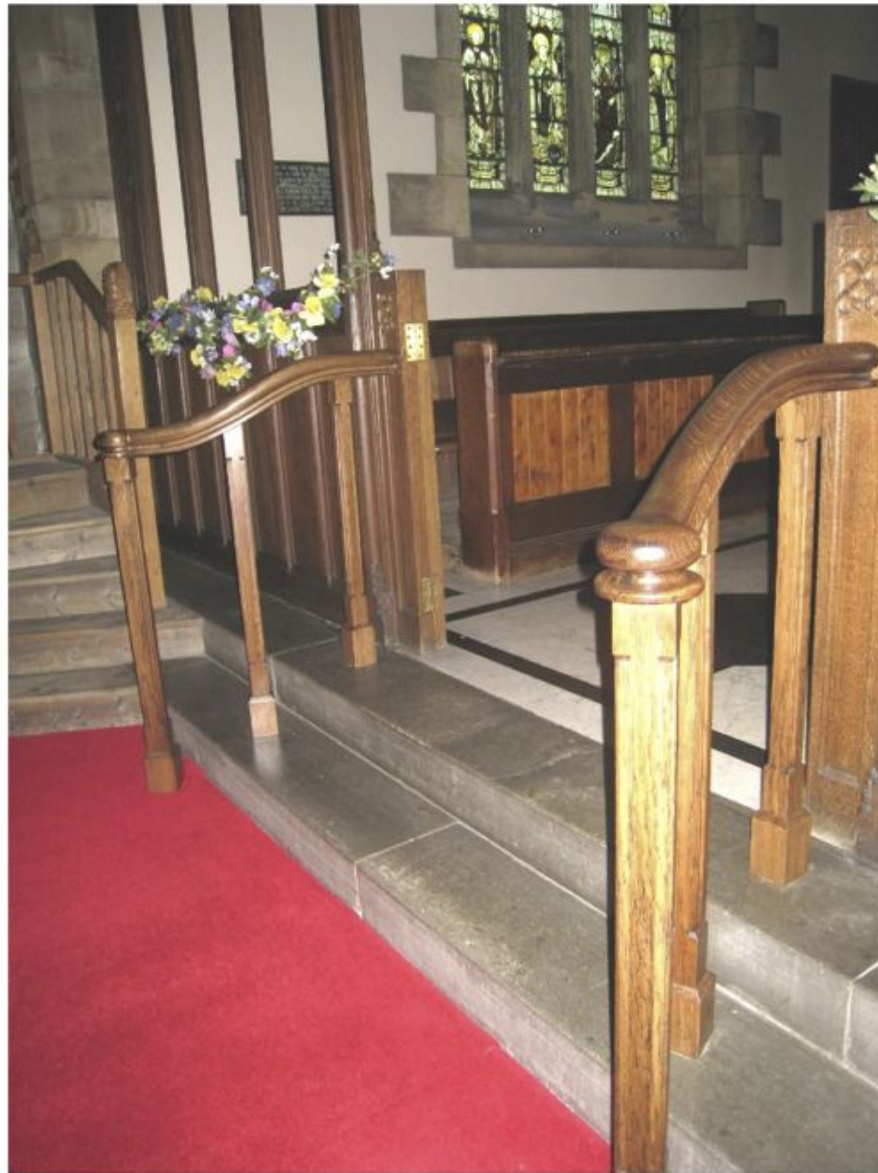




OUTREACH

St James the Less Scottish Episcopal Church, Penicuik



'Cleave the wood and there am I ... '

Issue No 170 June 2011

From the editor

The team has decided not to include a Contents list in future. We trust our readers will still find everything they need easily. A new *Outreach* team is in embryonic form; we'll keep you informed of any changes.

Our front cover

The quotation is from the *Oxyrhynchus Papyri*.

Our new chancel steps handrails were installed in time for Easter. Coincidentally, this was a hundred years after the altar rails were erected during Holy Week, 1911 (see April *Outreach* p.20). St James is a living building, still benefiting from the generosity of its congregation and the skill of craftsmen.

Service Times

Sundays: 11.00am Choral Communion; Evensong as announced

Wednesdays: 12.15pm Midweek Eucharist

On the first Sunday of the month the 11.00am Sunday Service is a Family Communion; on the other Sundays the young people go out to Young Church during the first hymn and return in time for Communion.

Please join us in the hall for coffee after the Sunday service.

Groups and Activities

(please contact the appropriate person listed inside the back cover)

Sundays: 7.30pm Youth Group for 10-16s

Tuesdays: 9.30am "J-Tots" Playgroup

7.30pm Mauricewood Housegroup at 6 Arras Grove

Wednesdays: 7.00am "Earlybirds" Prayergroup

8.00am "Earlybirds+" Prayergroup

Thursdays: 7.00pm Choir Practice

From the Rector

How do you put your groceries on the conveyor belt in the shops?

Do you load everything on in whichever order the items happen to be sitting in the trolley, or do you put your vegetables together – your meat, dairy, cleaning supplies etc? Or do you mind? *Maybe you don't mind.* You consider yourself a free spirit!

Or you might be the sort of person who winces with pain when he sees things mixed up. *What was that woman thinking? Who would put bleach next to eggs?*

Have you ever entertained the thought that if only the person ahead of you would turn his back for a moment you could reach forward and rearrange his shopping for him? This would really embarrass your children who are already starting to shake their heads sadly.

I'm not that bad. I fear I'm getting worse, though. We don't necessarily get wiser when we grow older – we do become more rigid in our habits and in our opinions. Some of us anyway – I'm told there are others who lose their inhibitions completely. Maybe that's still to come and my children will have yet further cause for scandal and embarrassment.

The need to order our lives: "*a place for everything and everything in its place*" my father would drone at me when I left his tools out. I now have a sufficient number of books in my library – I think they breed in there at night – that I'd be lost if I didn't have them grouped according to subject. Then there are dishes for ordinary use and dishes for posh dinner parties – bits of family china where it wouldn't do to risk chipping them by putting them in the same cupboard as the everyday stuff.

We are classifiers – good Aristotelians – we arrange things in categories and we put things in little envelopes because it's convenient that way, because it's safer that way – because it's easier to remember. Because it reduces risk.

I once lived in a small town where the old folks had everybody pretty well pigeonholed. One large family – the Robinsons – were Anglicans (after a fashion). Another large family – the Alexanders – were

members of the United Church (again, after a fashion!). Between them they grudgingly passed back and forth the control of the local Legion and the school committee. You could drive down the High Street with an old Robinson or an Alexander and they could tell you the family histories of most of the residents. *“These ones drink. That one – she’s a bit wild. This one’s just like his grandfather – the whole family’s the same really”*.

As a new priest in such a community you’d be a fool to neglect such an abundant source of information.

But you couldn’t help thinking, as you drove along with the old fellow that your source of information – your road map – your Rosetta Stone – your Oracle – was not so much describing the town so that you could understand it as he was desperately trying to nail it in place so that he could continue to control it. What do you think?

Luke puts it this way: *“Now all the tax collectors and sinners were coming near to listen to him. And the Pharisees and the scribes were grumbling and saying, “This fellow welcomes sinners and eats with them”*.

We are not all committed to change. Remember that and save yourself some disappointment.

Tell someone you’ve been married to for years that you’re turning over a new leaf – see how much they believe you. Tell the bank manager that the person described in your credit rating doesn’t correspond to who you’ve decided to become or to who you really are. See if you get a loan. For that matter, tell yourself that you, who have endlessly failed at a particular task for the last decade, are going to change your life radically – see if you believe yourself. Why? Why these prejudices? Why this inclination to believe that we are who we are and will never change? Or as it is more usually put: that one is who he is and will never change.

There’s something safe about the well-ordered life. You don’t lend money to somebody who’s proven himself a bad credit risk. You don’t lend your car to somebody who drinks to excess. You don’t let your daughter date one of those Adamson boys. You don’t lend your tools to a Robinson. And if an Alexander tells you he’s got a cunning plan, you

can bet your boots it's just a power ploy to take over the School committee from the Anglicans.

Safety and efficiency. Take it as given that people will behave a certain way and you can organize your world in neat little packages. If you hope more than you should you'll only have yourself to blame when people disappoint you.

In response to the prejudice of the scribes and the Pharisees, Jesus tells them this parable: *"Which one of you, having a hundred sheep and losing one of them, does not leave the ninety-nine in the wilderness and go after the one that is lost until he finds it?"*

The parable was remembered, and gave rise to one of the earliest motifs in Christian art – a representation which you can find rendered in mosaic on the floor in the house of a wealthy Christian or scratched onto the wall of a house church by a bored slave with a nail – that of a shepherd with a lamb across his shoulders – Christ who seeks out the lost and brings them back to the centre of the sheep fold.

But like I said: we are not all committed to change.

The local councillor, the head teacher, the village worthy, members of the vestry, the priest or minister who has been in place for many years – we walk around with two very different pictures in our head. On the one hand we have a map of the world, which we have drawn painstakingly. We know the children who act up, we know the troubled families, we are aware of neighbourhoods where there has been trouble. We know the people to avoid – those who've made the lives of our predecessors miserable – those who have been on the receiving end of much good effort and ministry but from whom the return has been feeble or non-existent. Those who said they would but then didn't. Those who have not kept a confidence.

The information which makes up our little map comes to us from experience. We would be foolish to say that none of these things had, in fact, happened.

On the other hand, though, we have a Gospel which does not sit easily with the belief that people are nailed in place. Churches tend to be

conservative in their appraisal of society. The Gospel is not. Churches tend to expect the same thing one Sunday after another and assume the presence of the same people one Sunday after another. The Gospels do not. Jesus seems perfectly prepared to disappoint worthy Robinsons and Alexanders and instead to bestow his blessing upon drunken Smiths and carnal Adamsons. Change and possibility are the currency of the Gospel account of Jesus ministry.

Our role as 'knowing old goats' who have got the goods on who's who in our towns and churches may be a negation of our role as partners in the Gospel – the Good News of God's Kingdom in the world. At the centre of this ministry is the personality of God – his very presence in the person of Jesus – extending the hand of welcome to those who have fallen off, wandered away, disappointed their pastors, made a spectacle of themselves, isolated and alienated their friends and family and burned their bridges.

Jesus says, in this morning's gospel, that he would welcome such as these – that he will go out of his way to bring them in – to find where they're hiding. To lift them up across his shoulders and bring them home. To restore their place at table.

Jesus risks the invite. The tax collectors and the sinners risk showing up and passing under the knowing gaze of Pharisee and scribe – the final question is not asked of them, nor even of the Pharisees and scribes present at the time – but of us – of men and women who are in church this morning in Penicuik or West Linton or who are listening on their radios. Will we be partners in the Gospel or is the insult to our sense of order and propriety simply too great?

Father Rob Warren

Choir News

The month of June means it's time for Music For a Summer Evening 19. It seems no time since Mike developed the idea for MFSE to keep the choir diary active up to the end of school term – and the rest is history, as they say.

This year, the date is **Saturday 11 June at 7.00pm** in church. Tickets £5.00 and concessions £3.00, to include a glass of wine and nibbles during the interval. Once again the choir will be augmented by friends from other churches and we've all been busy since the Easter holidays preparing music. Easter was "late this year" so that has kept us on our toes. I hope you'll be able to be with us that night as a full church makes such a difference. As I write this (Easter 5), the final programme for MFSE is coming together, and you'll hear music by Monteverdi, Goodall, Parry and lots more.

June also includes Pentecost (Whit Sunday) on the 12 June and Trinity Sunday on 19 June. The final Sunday, 26 June is the date suggested by the RSCM for celebrating Music Sunday 2011. As some of us will already be away on holiday by then, we will aim to incorporate some thanks for music at St James during the morning service on Trinity Sunday.

I'm sure by the time you read this edition of *Outreach*, you will have heard that Mike and Ros are "much chuffed" grandparents to Isla Hay. We offer our heartiest congratulations to them and our love and best wishes too to Philip, Fiona and Isla – (it seems just like yesterday that Phil was singing and playing for MFSE.)

David McGavin

Church Women's Fellowship

27 June 2011 Supper outing: venue to be confirmed.

Quiz answers

1.Mary Queen of Scots **2.**Irving Berlin **3.**Daffodil **4.**Passion Sunday
5.Lemon (or suet) **6.**Storm Petrel **7.**Japan **8.**Hellebore **9.**Thumper
10.eggs **11.**hot cross buns **12.**swan **13.**Sikhism **14.**Bugs Bunny
15.South Pacific Ocean **16.**Snowdrop **17.**Simnel cake **18.**Flanagan
and Allen **19.**Jasmine **20.**Fifth Avenue **21.**Mother Teresa **22.**Harvey
23.Faberge **24.**Mahonia **25.**red

There was a disappointing response on this occasion. Few were sold or returned. First out of the hat correct answer – Kathy Kennedy.

Faith in Older People

Annual Malcolm Goldsmith Lecture – *Who will hold my soul? Dementia, friendship and the spirituality of caring communities.*

Four of us from St James attended this lecture in New College Edinburgh. The speaker was the Revd Professor John Swinton. John is Professor in Practical Theology and Pastoral Care at Aberdeen University.

John showed us how to look at the person with dementia and not at the illness itself. Their identity is still there, even if there is confusion about their role in life which may have changed. Underneath the illness is still the person, which is not destroyed by the illness. People with dementia can be lonely and that can have a physical effect on them as well as an emotional one, perhaps they will be depressed and anxious.

Loss of memory can be a problem which happens to all of us sometime, but particularly difficult for the person with dementia, but our memories don't make us who we are, we are whom God remembers us to be. We are known and loved by God whatever we are.

John encouraged us to find and give time and friendship to people with this illness and to look for beauty and love in them. Friendship is bearing witness to God.

Professor John gave a wonderful and hugely interesting talk and this is just a small part of it.

Val McGavin

Congratulations ...

to Phil and Fiona Hay on the arrival of Isla Ruby on 13 May 2011, and to proud grandparents Ros and Mike

to Katherine (née Mossop) and Martin Hatfield on the birth of William Robert on 9 May 2011

[see photos on back cover]

Penicuik Oral History Project

With the agreement of the Rector, POHR has decided to make St James the Less, its history, place and outreach in Penicuik, its next project.

Obviously, there will be specific interviews, but we are also looking for volunteers from the congregation to speak about their memories of, and involvement in, the church, especially from 'old' Church families.

If you are interested, please contact Margaret Coull (01968 675223) or Georgina Phillips (01968 661039), or speak to us at Church.

Margaret Coull, Co-ordinator

Midlothian Book of Remembrance 1914-1919

The basic idea is to record the WW1 memorials in Midlothian, including those in churches. We then try to find out something about these individuals and what kind of lives they had. Some people appear on more than one memorial: e.g. clubs, school, place of employment, as well as churches and town memorials.

I'm also hopeful that some descendants might come up with additional information, including a photograph.

The ultimate aim is to produce a Book of Remembrance for Midlothian, similar to those which appeared in some areas after WW1. It would, of course, be published in 2014.

If you have any relevant information or photographs (which would be copied and returned), please contact: Ken Bogle, Local Studies Officer, Local Studies, Library HQ, 2 Clerk Street, Loanhead EH20 9DR (0131 271 3976) email: local.studies@midlothian.gov.uk

Thank you,
Ken Bogle

[If anyone from St James can offer information/photos, our Archivist, Margaret Coull, would also be pleased to see it; we could assist with copying material if required – Ed]

Holiday churches

North-east England is rich in beautiful and interesting churches.

En route to holiday near Alnwick, we visited St Gregory's, Kirknewton, on the recommendation of the Baxters (West Linton). There we saw the ancient stone relief showing the Magi in kilts! There is a memorial to the great social reformer, Josephine Butler, and the graveyard contains also poignant reminders of Canadian airmen who flew from the nearby airfield in WW2, dying so young.

St Paul's at Branxton is the Flodden church – tiny, very plain, with an ancient stone chancel arch, but a deep sense of peacefulness.

A trio of St Cuthbert's, two of which have benefited from what looks like a clearance sale from Durham cathedral in the mid-1800's! – wonderfully carved age-darkened 17th century oak fittings. The church at Norham sports bullet holes from Oliver Cromwell's men practising their aim! It was the church where monks fleeing from Viking raiders on Lindisfarne brought the body of the saint, and built as a defence against the Scots. The small chapel sharing its name is on Inner Farne, but feels too touristy to be a place of worship. We were just too late to appreciate the host of daffodils in the graveyard of St Cuthbert's in Carham – it must be a wonderful sight.

Oh, but the gem of our tour was St Andrew's at Roker, near Sunderland. It was completed in 1907, and known as the Arts and Crafts Cathedral of the north-east. It is a large, open and light building, buttressed inside by stone-clad reinforced concrete, with a roof structure of exposed untreated oak rafters. The font is stone, with Celtic-style carving, and is deep enough to immerse a child; look for the 'mouseman' signature on the cover. Many plaques on the wall were engraved by Eric Gill. Several frontals are from the William Morris workshops; the chancel and sanctuary carpet also Morris design, made at the Merton Abbey workshops. As it was Lent, the wonderful tapestry by the Morris workshops was covered – we need a return visit! A Creation mural in the sanctuary draws the eye to the ceiling, a brilliant blue sky, with golden stars and crescent moon. In the centre is a huge pink alabaster sun with long spreading rays; this lights up – no, not as

naff as it sounds – it is resplendent! So much to admire in this wonderfully tactile building – you can't help but smooth your hand over all the wooden panelling and fittings.

Like many folk, we love visiting other churches; Richard's aim is to work his way through all of Simon Jenkins' *England's Thousand Best Churches!*

Richard and Georgina Phillips

[Please share your finds with Outreach readers. See photos on inside back cover – Ed]

A clean one

A new pastor was visiting in the homes of his parishioners. At one house it seemed obvious that someone was at home, but no answer came to his repeated knocks at the door. Therefore, he took out a business card and wrote 'Revelation 3:20' on the back of it and stuck it in the door.

When the offering was processed the following Sunday, he found that the card had been returned. Added to it was this cryptic message, 'Genesis 3:10'. Reaching for his Bible to check the quotation, he broke up in gales of laughter. Revelation 3:20 begins, 'Behold, I stand at the door and knock.' Genesis 3:10 reads, 'I heard your voice in the garden and I was afraid for I was naked'.

Remember when the funniest jokes were the clean ones? They still are! Pass this on: 'A cheerful heart is a good medicine' (Proverbs 17:22).

Contributed by Gillian Little

Rotas

June 2011

	5 June	12 June	19 June	26 June
	Ascension 1	Pentecost	Trinity	Pentecost 2
11.00am Organist	Jean	Jennifer	Mike	David
St Mungo's Organists	David	Jean	David	Jean
Sidesmen	Young Church	Elizabeth Clark Nigel Johnston	Andy Longmore Isabel Stenhouse	McGarvas
Bread and wine	Young Church	Johnstons	Dicksons	Frantoms
1st reading	<i>Acts 1:6-14</i>	<i>Acts 2:1-21 or Numbers 11:24-30</i>	<i>Genesis 1:1-2:4a</i>	<i>Genesis 22:1-14</i>
	Young Church	Adrian Marchant	Marion Mather	Gill Amos
2nd reading	<i>1 Peter 4:12-14; 5:6-11</i>	<i>1 Corinthians 12:3b-13 or Acts 2:1-21</i>	<i>2 Corinthians 13:11-13</i>	<i>Romans 6:12-23</i>
	Young Church	Valerie McGavin	Geoff Mather	Sue Crosfield
Gospel	<i>John 17:1-11</i>	<i>John 20:19-23 or John 7:37-39</i>	<i>Matthew 28:16-20</i>	<i>Matthew 10:40-42</i>
Prayers	Sue Crosfield	Geoff Mather	Mike Hay	Andy Longmore
Pray for	Young Church leaders	MU	Choir	CWF
Server	Martin/Steven	Val/Alice	Angela/Annie	Martin/Steven
Coffee	Mona Bennett Margaret MacLennan	Kathleen Cox Sue Crosfield	Hays Smiths	Margaret Vesco Joyce Black
Flowers Joan Douglas			
Cleaning	Ros Hay Sue Crosfield	Ros Hay Sue Crosfield	Marian Hunter Ruth Frantom	Marian Hunter Ruth Frantom
Welcomers	Nigel Johnston	Andy Longmore Robert Clerk	McGarvas	Elizabeth Clark Andy Longmore
Care Van			St James	
Pentland House	St James			

July 2011

	3 July	10 July	17 July	24 July	31 July
	Pentecost 3	Pentecost 4	Pentecost 5	Pentecost 6	Pentecost 7
11.00am Organist	Jean	Jennifer	Mike	David	Mike
St Mungo's Organists	Mike	Jean	David	Jean	David
Sidesmen	Catherine Pow Tom Moffat	McGarvas	Richard Phillips Margaret Coull	Marchants	Elizabeth Clark Nigel Johnston
Bread and wine	Young Church	Clerks	Leavys	Barretts	Sibleys
1st reading	<i>Genesis 24:34-38, 42-49, 58-67</i>	<i>Genesis 25:19-34</i>	<i>Genesis 28:10-19a</i>	<i>Genesis 29:15-28</i>	<i>Genesis 32:22-31</i>
	Andy Longmore	Alan Murray	Joyce Black	Fay Clerk	Richard Phillips
2nd reading	<i>Romans 7:15-25a</i>	<i>Romans 8:1-11</i>	<i>Romans 8:12-25</i>	<i>Romans 8:26-39</i>	<i>Romans 9:1-5</i>
	Gillian Little	Glynis Murray	Margaret Coull	Georgina Phillips	Elizabeth Clark
Gospel	<i>Matthew 11:16-19, 25-30</i>	<i>Matthew 13:1-9, 18-23</i>	<i>Matthew 13:24-30, 36-43</i>	<i>Matthew 13:31-33, 44-52</i>	<i>Matthew 14:13-21</i>
Prayers	Elizabeth Clark	David McGavin	Alan Murray	Val McGavin	Geoff Mather
Pray for	Young Church	Clergy team	Mauricewood House group	J-Tots	Vestry
Server	Angela	Val/Annie	Martin/ Steven	Angela/Alice	Val
Coffee	Gillian Little Marion Mather	Isabel Stenhouse Jean Wright	Marchants	Barretts	Mona Bennett Margaret MacLennan
Flowers	----- Kathryn Topham -----				
Cleaning	???????????	C&M Leavy	C&M Leavy	???????????	Sue Owen Gillian Little
Welcomers	McGarvas	Andy Longmore	Nigel Johnston	Elizabeth Clark	Robert Clerk
Care Van			St James		
Pentland House			St James		

Penicuik for Africa

Just to update on the funding situation: the recent fellowship lunch raised just over £500, taking us to £3,300, and close to our target for purchasing the second instalment of furniture for the Chitambo Nurse Training School.

Neville

Omega 3

In our three house group meetings since the last *Outreach*, we have learnt much about Thomas' gospel. Unfortunately, the author we are following – Nicolas Perrin – disbelieves nearly everything that has been said about *Thomas*, and can't wait to tell us what SHOULD be said in Part 2 of his book: *Thomas, the Other Gospel!**

Despite a thinly disguised campaign to discredit three Thomasine experts – professors all – that Phil Woolas would have been proud of, we have been impressed by the uncanny resemblance of some of the 114 'Sayings' that comprise *Thomas* (scholars call them 'twins' of the Synoptic equivalent), and by arguments for the early 1st century origin that some scholars give to the 'twins'. We are using the *Scholars' Translation of Thomas* by Stephen Patterson and Marvin Meyer and it is views expressed in Patterson's book** that Perrin takes issue with first.

Basically, Patterson thinks that the roughness and randomness of the collection of sayings shouts earliness and points to an oral tradition about Jesus, similar to the one alleged to have been drawn upon by Mark and the rest for their gospels: the oft-quoted but elusive sayings collection called Q. Next under Perrin's critical gaze, was Elaine Pagels' book***, in which she spotlights the similarities between theological streams in *John's Gospel* and *Thomas*. She suggests that the three references to Thomas in *John*, none found in the synoptics and all coming at pivotal moments towards the end of Jesus' life, indicated that John might have been provoked to put quill to papyrus by stories that the hyperactive Thomas was leaving in his wake as he 'motored' through Asia – none of which gave any hint of Jesus' resurrection. Lastly, Perrin tried to take apart April DeConick's book****, in which

she submits the sayings to careful form analysis. By peeling off accretions that successive Thomas followers had inserted when transcribing his sayings collection – like unrolling a giant snowball – April believed she could get back to a ‘kernel gospel’ which was as early as 30-50 CE. Clearly, the closer in time one gets to Jesus, the greater the authenticity of the ‘kernel’ sayings that *Thomas* attributes to Jesus. However, the *Thomas Gospel* was branded heretical by the early church, partly because it says nothing about Jesus’ crucifixion or resurrection. So what does Perrin make of *Thomas* – what he said then and what he can say to us today? We can’t wait to find out in Part 2 of Perrin and you must be even more patient!

Neville

[Readers might find these details useful if they wish to obtain any of these titles; don’t forget to try your local library to borrow them! – Ed]

*PERRIN, Nicholas: *Thomas, the Other Gospel*; SPCK 2007, £11-99, 978-0281058716

**PATTERSON, Stephen J: *Gospel of Thomas & Jesus*; Polebridge Press, 1992, £17-95, 978-0944344323

***PAGELS, Elaine: *Beyond Belief: the Secret Gospel of Thomas*; Vintage Books, 2004, £13, 978-0375703164

****DeCONICK, April: *Recovering the Original Gospel of Thomas: a History of the Gospel & its Growth*; Continuum Internat, 2006, £28.49, 978-0567043320

From the newsletters

100 years ago ... 22 June 1911 was Coronation Day for George V. The Bible Class had saved up during Lent to provide a rug for the foot-pace in front of the altar. [*foot-pace = predella, now obsolete – Ed*]

50 years ago ... 4 June was the start of the Stewardship Campaign. The annual subscription for the newsletter was 5/-, including delivery; single copies cost 6d. The children’s outing to South Queensferry took place on 24 June. The Revd Broadbent’s father, Revd HS Broadbent, was visiting and preached on 11 June.

10 years ago ... Neville received the Citizen of the Year award. The congregational picnic started up again.

Mothers' Union News

MU Scottish web address is: <http://www.muscotland.org.uk> or via St James web page link

General Meeting:

General Meeting on Thursday 9 June 2011, 10.30am – 3.30pm in the Usher Hall, Edinburgh. Our Worldwide President Rosemary Kempell, will be there to tell us about her travels to members around the world. Please take advantage of this opportunity to hear about the good work done worldwide – it will mean only a day trip for us.

Press release from MU:

'Professor Tanya Byron, whose clinical work with children, young people and their families has enjoyed wide coverage on TV, and in her regular column in *The Times* newspaper, is to be the keynote speaker at the Usher Hall, Edinburgh on 9th June, 2011.

The event is the General Meeting of the Mothers' Union, the largest lay mission organisation within the Anglican Church. Some 2,000 people are expected to attend to hear Prof. Byron, and to learn more about the showcase community development projects carried out by the charity's 4 million members worldwide.

Scottish President of Mothers' Union, Hilary Moran, said, "It is a great honour to host the General Meeting in Edinburgh". Also speaking at the meeting will be Mothers' Union Chief Executive, Reg Bailey, who has headed up the independent inquiry on the Commercialisation and Sexualisation of Children for the Government, the Recommendations of which will be published just in time for the meeting.

Some tickets for the event are still available, and are on sale from the Usher Hall Box office, www.usherhall.co.uk priced £7.50.

The Province of Scotland is organizing a service of celebration at St Mary's Cathedral the evening before, which is now full, but there are seats for our additional service of celebration on Wednesday 8th June at 7.30pm St John's Scottish Episcopal Church, Princes Street. For an application form see our website www.muscotland.org.uk.'

Branch Meetings:

Tuesday 9 Aug – Outing to St Ebba to celebrate Mary Sumner Day – details to follow

Letter from Papua New Guinea

submitted by Angela Sibley

*'Well, I made it – it did take a long time getting here, even once I had landed in PNG. My stay at Mt Hagen was "hell on earth", I was so afraid. Luckily after being taken under the wing of MAF (Mission Aviation Fellowship) pilot families/Baptists, life became more bearable. Anyway all of that is in the past and I am here in Simbai. Wonderful people, even if they are so very poor, beautiful countryside. 25 ladies in my class for Home Economics and on Wed/Thursday pm I have Primary 6 & 7's. All very new to me at the moment. 8am assembly, prayers and Bible reading. School starts at 8.30am-3.00pm, no lunch. In fact there is very little here other than fruit and veg. No electricity, and the ladies have taught me to wash in the stream with my clothes on!! My next-door neighbour has just asked for some food as her husband has taken another wife in Madang & she has 6 children and no food. I have little but her needs are greater than mine so have given her rice, yams and kaukau, no protein, so very hard to get here. May I ask a favour of you? Badly in need of babies' garments, as children are born & wrapped in big leaves! * If any member is a primary teacher, would you have posters on Vitamins, carbs, proteins, the body, tables – anything you would find in a classroom, especially Home Ec. Teaching them to grow seedlings to sell on at market to become self-sufficient. All I can say is that you are all very lucky being born Scottish/British/Canadian.*

Not going to change the world, but would like to help these people. Any small gesture from you would go a very long way. Very best wishes and please remember me in your prayers, Susan.'

Her address is: Susan Tonin, Simbai Anglican Vocational Training Centre, C/O Island Airways Box 747, Madang, Madang Province, PNG. I'm sure she'd love a letter.

** I have contacted the PNG Church Partnership and there is talk of a group of people sending things over in a container – I'll let you know how this goes. Otherwise, suggested we send clothes over in small parcels.*

[There will be more info re Simbai Vocational Training Centre in next issue – Ed]

Hymns and the Church's Year

I wonder if I might be permitted a mini-moan about hymns. One of the things I appreciate most about the Anglican way of doing things is its observance of the church's year — from Advent, through Christmas, Epiphany, Lent, Passiontide, Easter Ascension, Pentecost and then the long weeks after Trinity, and one of the nicest ways we have of marking these different seasons is through hymns and yet in St James we are often strangely reluctant to do so.

It is always a joy when Advent arrives after all those long months after Trinity and we do pretty well with Advent hymns but after that enthusiasm for the church's year seems to wane. Christmas is a very short season, just twelve days, two Sundays at most, yet we seldom have more than one Christmas hymn on the first Sunday, sometimes none on the second, which is a shame as there are some lovely Christmas hymns which just don't get sung. Then there's Epiphany. I remember one year when Jan 6th fell on a Sunday and we had no Epiphany hymns at all on that day.

I won't go through the whole year but am prompted to write this article by the fact that we have now had four Sundays since Easter during which we have sung only two Easter hymns (if you exclude one communion hymn on Low Sunday which no-one knew or could sing), and both those were on the same day. I find that very disappointing as there are so many splendid Easter hymns, both old and new, which we can only sing during the forty days of Easter.

Is there any reason for this curious state of affairs or does it just happen?

Susan Crosfield

Message from Jean Lindsay

Thank you all for the great welcome which I received on my recent visit to Penicuik. I really felt as if I still belonged. I had a wonderful, revitalising holiday, made all the more memorable by so much involvement in the life of St James, and by the loving warmth of your greetings and hospitality.

After leaving you, I spent five days in Reading with Clive, (who some of you may remember when he stayed with us in Broomhill Road fourteen years ago, aged 12), and his wife, Laura. We watched the Royal Wedding together and on the Sunday they took me to London to a celebration of the Eucharist in the Queen's Chapel* at St James' Palace. It was an inspiring service – and the choir was equally as good as St James, Penicuik!

Thank you all for your love,
Jean

*(The Queen's Chapel was designed by Inigo Jones and begun in 1623. It was the first Palladian style post-Reformation church in England. It was the private chapel of Charles I's wife, Henrietta Maria. It was used by successive consorts and queens, and varying denominations, until finally becoming the Chapel Royal in 1938. It had restoration work by Wren, and contains carvings by Grinling Gibbons.)

Your prayers are asked for...

Please pray for all those known and unknown to you who through sickness, need, bereavement or any other trouble are in need of God's comfort and support.

Pray for Florence Petrie, Mae Mann, Elizabeth Black, John Ford, Eric Marchant and Mrs Wesson (Ruth Green's mother). Pray for Julia Clerk in New Zealand and all her family. Also for Kathryn Topham's aunt and uncle, Paddy and Geoff, in Hull who are still going through a difficult time. Pray for the continuing recovery of Jim McGarva, Alan and Glynis

Murray, Bill Little. Pray for Philip Crosfield's continuing recovery. Pray for Jean and Ralph and their family; pray for all those suffering from depression.

Pray for all victims of natural disasters throughout the world; for the helpless and the helpers as they seek to rebuild their lives. Pray that aid reaches those for whom it is intended.

Give thanks for the safe return of 2 SCOTS. Pray for the service personnel and their families as they resume life in the UK.

Pray for continued progress towards peace and reconciliation; for the work of Penicuik for Africa. Pray for the release of all who are enslaved, for those held captive unfairly or illegally and for the work of Amnesty International. Pray for those suffering under corrupt and uncaring political regimes, remembering especially the people of Zimbabwe. Pray for the people of North African countries torn apart by conflict.

Pray for those who staff the Bethany Trust Care Van as they minister to the homeless on the streets of Edinburgh, and for the homeless themselves.

(The Prayer Request book is either to be found in the chapel or on the altar, waiting to be used. Please do make use of it by adding your concerns and prayers. The requests are prayed for on other days as well as on Sundays. Also let the clergy know the progress of the person held in prayer. The list is updated every two to three months. Thank you!)

Events coming soon...

June 2011

Sat 11 Jun	Diocesan children's Pentecost party; venue tba
Sat 11 Jun	Music For a Summer Evening 19
Wed 22 Jun	Vestry 7.30pm
Sat 25 Jun	Sponsored walk along railway

July 2011

Sat 2 Jul

'Scotland Sings for Water' – see *March Outreach*

Sun 3 Jul

Sea Sunday + pot-luck lunch

August 2011

Sat 6 Aug

Scald Law climb, then Flotterstone Inn

Sat 20 Aug

Darts evening; venue tba

Sun 28 Aug

Parish Picnic at Penicuik House

September 2011

Sat 3 Sept

Curry night in Hall

Sun 4 Sept

Start-up Sunday; + tba

Sat 10 Sept

'Doors Open' St James

Sat 24 Sept

Treasure hunt + barbecue

October 2011

Fri 28 Oct

Ceilidh + buffet at Bowling Club

November 2011

tbc

'**Bella's Bistro**' meal in Hall

December 2011

Fri 9 Dec

Nigel's slide show; + wine & cheese

2012

Sat 28 Jan

Burns Supper

Fri 2 Mar

World Day of Prayer at St James

Outreach can also be viewed on the St James website: <http://www.stjamespenicuik.co.uk> The next issue will be a **joint July/August** 2011 edition. It will be published on Sunday 5 July 2011. Information about events, and contributions, should be with the Editor, Georgina Phillips 01968 661039, Merlewood, The Loan, West Linton, EH46 7HE phillg13@toucansurf.com, by Wednesday **22 June** 2011 at the latest.

Contacts at St James

All numbers 01968. unless otherwise shown.

		Phone	Email
<u>Rector</u>	Revd Robert Warren	672862	rector_penicuik@yahoo.co.uk
	<i>23 Broomhill Road, Penicuik EH26 9EE</i>		
<u>Clergy Team</u>	Revd Dr Tony Bramley	675240	tbramley44@sky.com
	Canon Philip Crosfield	676607	sue.crosfield@btinternet.com
	Revd Dr Neville Suttle	673819	suttle_hints@hotmail.com
	Revd Stephen McCaulay	672976	562mccau@armymail.mod.uk
<u>Vestry: Secretary</u>	Nigel Johnston	674321	drnjohn17@aol.com
	<i>17 Broomhill Road EH26 9EE</i>		
Treasurer	Graham Smith	673012	caplaw@hotmail.co.uk
Minutes Secretary	Isabel Stenhouse	675369	isabelstenhouse@talktalk.net
Rector's Warden	David McGavin	675614	david.mcgavin@virgin.net
People's Warden	Robert Clerk	679777	rclerk@penhouse.demon.co.uk
Lay Representative	Angela Sibley	674211	angelasibley@talktalk.net
Alt Lay Rep	Richard Phillips	661039	rphillips52@toucansurf.com
Elected Members:	Andy Longmore	677823	andy.longmore@btinternet.com
	Adrian Marchant	677477	marchantade@yahoo.com
	Marion Mather	678081	marion.mather@btinternet.com
	Catherine Pow	679663	catpark.pow@tiscali.co.uk
	Ishbel Proctor	677437	iproctor52@sky.com
Co-opted Members:	<i>Geoff Mather</i>	678081	geoff.mather@midlothian.gov.uk
Social Coordinator	<i>Alan Murray</i>	678610	alan@amroth350.wanadoo.co.uk
Fabric Team Leader	Geoff Mather	678081	geoff.mather@midlothian.gov.uk
Child Protection	Nigel Johnston	674321	drnjohn17@aol.com
Choirmaster	David McGavin	675614	david.mcgavin@virgin.net
CWF	Joyce Jones	674187	
Flowers	Marion Mather	678081	marion.mather@btinternet.com
House Group	David & Val McGavin	675614	david.mcgavin@virgin.net
Hall bookings	Val McGavin	675614	val.mcgavin@virgin.net
J-Tots	Alison Cole	672400	alisonmaricole@btinternet.com
Mothers' Union	Margaret Coull	675223	margcoul@hotmail.co.uk
Organists	Mike Hay	675761	mike@hayfamily.co.uk
	Jennifer Edge	673234	jenniferedge@talktalk.net
	Jean Hindle	674591	jean@jrhindle.co.uk
Pastoral Visits	Angela Sibley	674211	angelasibley@talktalk.net
Books/magazines	Moira Johnston	674321	moirajohnston@aol.com
Prayer/Alpha Courses	Faye Clerk	679777	faye.clerk@googlemail.com
Rotas	Angela Sibley	674211	angelasibley@talktalk.net
Sacristan	Ros Hay	675761	ros@hayfamily.co.uk
Stewardship Envelopes	Richard Phillips	661039	rphillips52@toucansurf.com
St James Archivist	Margaret Coull	675223	margcoul@hotmail.co.uk
Young Church	Gill Amos	673395	gill.amos@gro-scotland.gsi.gov.uk
	Alison Cole	672400	alisonmaricole@btinternet.com



The 'kilted Magi' at St Gregory's, Kirknewton



The ceiling of the wonderful Arts and Crafts 'cathedral' at St Andrew's, Roker



Hay babe!

Welcome to Isla Ruby, born 13 May 2011 to Phil and Fiona; seen here with proud Grandad, Mike



William Robert, born 9 May 2011 to Martin and Katherine (née Mossop) Hatfield