



OUTREACH

St James the Less Scottish Episcopal Church, Penicuik



The Twelve Apostles!
Great Ocean Road, Victoria *(Photo:Mike Hay)*

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St Mary's Parish Church, Whitby (photos: Graham Smith)

This church, which is situated next to the ruins of Whitby Abbey, contains a number of unusual features, including a tiered pulpit; the lowest level being used by the vicar's wife, who was deaf and required ear trumpets!

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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.

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
	8.00pm	Omega group at 44 St James Gardens
Thursdays:	7.00pm	Choir Practice

From the Rector

I have a little framed certificate at home which I got when I was a chaplain in the Canadian Army Reserves. Following my Basic Officers' Training Course, where I ran around in the woods blowing things up and marched around on the parade square and learned to salute, I took a specialist course in much cosier surroundings at National Defence Headquarters in Ottawa. Completion of the course earned me a certificate with the following words emblazoned on it:

‘Chaplain in Combat Operations’

It means that I now know how to conduct a field burial and where I am to present myself when the shooting starts – what my job becomes then. I keep it around and nailed to the wall because almost no one else has one. I might bring it to a difficult AGM just to let people know that I can survive. Like I said, almost nobody has one. I like to feel special.

The course also included a minor qualification in something called *‘Critical Incident Stress Debriefing’*. It seems that in the mid-nineties they ran out of Regular Force army chaplains and wanted their reserve chaplains fully trained and deployable. As it turned out, although a number of reserve chaplains were deployed to various points in the former Yugoslavia during the difficulties there, I was never deployed and the one deployment I was offered I couldn't take for family reasons. I have used my Critical Stress Debriefing Training on three or four occasions, though. Each time it was at the Montreal Childrens' Hospital and with groups of policemen or firemen – often fairly young people

themselves – who had been involved in rescues or attending accidents which had had unfortunate results.

Critical Incident Stress Debriefing was first designed to be used with soldiers who were reacting to chaos and mayhem they have seen on the battlefield. It was designed to help them cope with what they've seen. Truth be told it's actually designed to return them to the battlefield as quickly as possible – but that's another story. They may be suffering “strong reactions” of rage where they strike out at their colleagues and express their feelings strongly and insolently and fit poorly into the chain of command. They may be experiencing “weak reactions” where they shut down and become uncommunicative. In both cases they have been rendered useless to their company and, as Queen Victoria would have said, “something must be done”.

What to do, then? Well, the first thing to do is to establish what it is that they have seen and experienced. So you gather them together with other people who were there. You ask the afflicted soldier, or policeman or fireman “what did you see?” and you get them to describe the scene – the sounds, the smells and the visual spectacle. The process is this: “Tell me what happened. Don't explain – describe. Where were you? What did you see? Where was your chum? What did he do? I don't want to know why you did what you did but tell me what was going through your mind at the time (there's a difference). Tell me about the smells, the sounds and the sights. How long did it take? How do you know it took that long? What did it look like?”

As they're telling their story one of their mates may well pipe up “No – it wasn't like that. You've got it wrong. You weren't over there, you were over here”. Our experiences, you see, take on quite a life of their own there in our heads. We don't always get it right. Memories are as much “constructed” as they are “recorded”. Some of the things that have happened to us, and which we have not spoken about or shared with others have, over time, transformed. We can see them vividly. But were we to share them with someone else who'd lived the same experience we might find that we'd gotten it wrong. That there were some quite simple problems of accuracy at work – that we have perhaps absolved ourselves in ways that keep us from taking responsibility for our actions, or that we have driven a nail of guilt and personal culpability into our own flesh in a way which is, frankly, not warranted.

Soldiers think they're tough and that rebounding from frightening and destabilizing situations is precisely what they're paid to do. The reality is very different. But in the course of conversation they have an opportunity to tell their story and to get some of the weight of it off their chest.

They don't actually need to figure it all out. They just need to speak it.

The speaking of that story makes it common property – something shared with a group of people who have inhabited a common history. In the course of conversation, old ends up speaking to young, wise to less-than-wise, strong to vulnerable and when the group returns to the field, to the police or fire station – the afflicted soldier or policeman finds themselves more able to digest and “process” the things which have happened to them.

At some point in his life, the disciple Peter needed to speak. “Send John Mark to me”, he asked, at some point in his life.

Memory was growing dim. A community had gathered and grown, whose connections to Jesus' words were second-hand. How had things transpired? In what order had they occurred? Mark's Gospel describes but does not always explain. Peter is not a theologian or a scientist. He's not up to date on optics or physics. Papias, quoted by Eusebius, tells us that Mark's Gospel represents the things that Jesus said and did strung onto a line – but not always in the correct order.

Now, at great age and with his martyrdom ahead of him, he still doesn't completely understand. But he knows himself to be a small planet in the orbit of something magnificent; plugged into the mission of the Church but as its servant, its occasional idiot, its babbler, one who has fallen and been restored. At some later point, Matthew and Luke held a copy of Mark's Gospel – likely representing these very memoirs of Saint Peter – in their hands. They may have had another document, no longer accessible to us, which contained a series of Jesus' sayings and they had, as well, other sources of information proper to their own researches and deliberations. They are more apt at “explaining”, perhaps, than Peter is through the pen of John Mark. What God had foretold through the prophets and through Israel's sacred history. How

the story of the Spirit working through Christ was really the first volume of a continuing work as the Spirit worked through the early Church.

The New Testament represents for us a community of experience - a community of which we continue to form a part. There is not a single witness but a group of witnesses and the whole is not so much a matter of one bit correcting another. It is a matter of one witness supporting and furthering the other. The whole volume is required in order to get at what really happened and what it really means.

Father Rob Warren

From our Priest-in-training!

I'm on placement at St Mary's Dalkeith and St Leonard's Lasswade with Revd Peter Harris. I'll be back to St James in May, all being well. And – early notice – the plan is that there are three of us who hope to be ordained to be deacons on the afternoon of Sunday 5 June at St Mary's Cathedral.

Love, Ruth

Sad news

Received by David and Val McGavin before Christmas:

'We had a call from Jean Lindsay to tell us that Frank has died after a short illness. Frank was admitted to hospital last weekend after suffering cardiac problems, his condition deteriorated and he died on early on Wednesday 8th December 2010. David and Nick were with Jean at the hospital - Frank's funeral was held at St Mary's Kilgetty.

Frank and Jean were members of St James before moving to Wales in 2000. They were both involved in the Scout movement in Penicuik and the Borders over many years.'

[A sad loss of a man who lived life to the full and contributed so much, our thoughts are with Jean and the family – Ed]

A message from Jean Lindsay

To all our dear friends in St James the Less, my sincere and grateful thanks: for your thoughts and prayers; for the beautiful cards; for your letters with such loving messages; for all the lovely things which you

wrote about Frank. They were all such a comfort to me and are still a great help. I am so lucky to have such a wonderful family and friends.

We had such a wonderful, joyful celebration of Frank's life in our 800 year-old church which was packed with all our friends here, and I wished that you could have been here to share it with us. Nothing about it, or the congregation, was sad, because that was what Frank would have wanted – even the last hymn, 'You shall go out with joy', which Frank and I had chosen together a long time ago.

Thank you all for being our friends.

God bless you,

With love,

Jean

Churchwomen's Fellowship

At the CWF supper on 24 January, Joyce Jones showed us the items she had received from the Dehli Brotherhood, which included a letter and cards from the child which we support. She had made the cards herself. There was also a photo showing the Archbishop of Canterbury with members of the Dehli Brotherhood.



The next CWF meeting will be held on 21 February 2011 at Rose's house, 64 Deanburn.

King James Bible

In the last issue of Outreach, I noted that 2011 is the 400th anniversary of the KJB – known to us as the Authorised Version (AV). It would be appropriate if Outreach could run a series of articles on what this translation means to members of our congregation.

Perhaps you are annoyed when your favourite verses become enervated when read out in a modern translation, or prefer a more accessible version? Are you moved by the poetry of its language or befuddled by antiquated vocabulary? Do you long to rise to your feet and start singing upon hearing read the texts used in Handel's Messiah? How often do we use everyday phrases without recognising their origin? Are you often at your wits' end about the powers that be, or find the apple of your eye is actually a thorn in the flesh? What about choruses we learnt as children? Do you have a venerable family bible engraved with your family's history?

Please say you would love to write a piece for Outreach on any aspect of the celebration of this most wonderful publication – I have one volunteer already, and eagerly await more contributions. Remember, lack of computer is no excuse: handwritten items are perfectly acceptable!

A reminder of the website: www.2011trust.org

Thank you,

Georgina Phillips

Congratulations

Many happy birthday wishes to Val McGavin, who celebrates her 60th birthday in February 2011.

Belated wishes to Marion Hunter who celebrated not only a Golden Wedding in December 2010, but also her 70th birthday!

News of past folk

... from a Christmas letter from Jenny Wright (Mossop), who used to be a member of St James. She writes that she is now retired and busy with the garden and house refurbishment. She is Secretary to her Vestry and communications/publicity convenor for Cumbria Cursillo. Unfortunately, Matthew, her husband, is having health problems. They have been to

Poland to visit Andrew and Agita; Chris works for IKEA and music is a big part of his life; Katherine is expecting a baby in May.

[nice to hear from old friends from St James – Ed]

Flower Festival Calendars

Over 100 calendars were sold and £265 was raised.

Thanks to everyone who supported this venture and to those who took the beautiful photos.

Marion Mather

Caption Competition

Who celebrates an important Birthday this month?

Thanks ...

Very many thanks to all the knitters for your many baby hats and hats for Seafarers. Both are well received.

The neo-natal unit uses thousands of hats each year and are most grateful for our colourful contributions. After the Sea Sunday talk by Jim, we know that the Seafarers need hats – they also like them in bright colours.

With their thanks, *Angela*



Silver Wedding Anniversary

Thank you so much to our friends at St James' for the lovely cards and good wishes you gave us on our Silver Wedding in December.

Thanks especially to Angela for braving the snowy conditions to deliver the beautiful plant. We really appreciate everyone's kindness. Here's to the next 25 years!

Alison and Murray Cole

Marian and Barney Hunter would like to thank the Vestry and members of St James for their gift of a splendid orchid, (with 25 blooms and buds), to mark their 50th wedding anniversary. In the course of the celebrations £450 has been donated, in lieu of gifts, for the Bethany winter night shelters in Edinburgh.

Thanks also for the many cards and good wishes we have received.

Barney and Marian

Alternative Christmas Card

Thank you for all the generous contributions to the Christmas Card. We raised £100 to help support the work of World Vision. This year the money will go towards improving health services for some of the world's poorest people in Sierra Leone and Senegal.

Last year £80,000 was raised from the Alternative Christmas Card and this has been supporting work with children and families in southern Sudan. Thank you.

Ros Hay

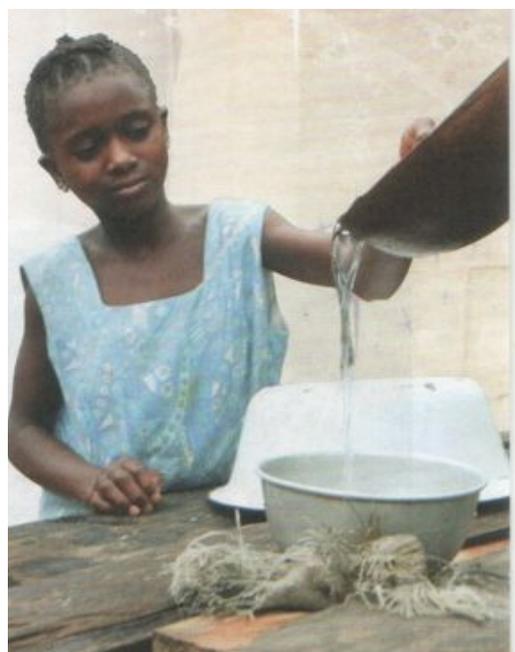


Photo: Sia Brimah lives in Simissa, Eastern Sierra Leone. Since World Vision constructed a water well there have been huge improvements to the health of this community.

From Thomas Joyner

Thanks for thinking of me. I'm often looking at my pictures from that summer and missing Scotland. What a wonderful summer that was for me (and hopefully folks in Penicuik and West Linton too). Please give my best to all and hopefully I can return sometime in the not too distant future.

I am enjoying life in Auburn, Alabama. Auburn is a great town. I'm not sure if I mentioned it but Auburn has about 25,000 people and is home to Auburn University (one of the two major universities in the state of Alabama). It's especially exciting here now because the Auburn University football team will be playing the University of Oregon for the national championship out in Arizona this January. This is after the University of Alabama won it last year; so good football years in the state of Alabama.

Holy Trinity is a great parish and all is going very well here. You can continue to check out the Holy Trinity website for photos and sermons we post (in case you can't get enough sermons in your life ... and who can't, right?). *Thomas (2153 Franklin Street, Auburn AL 36830)*

World Day of Prayer Service 2011

Friday 4 March is the date for the World Day of Prayer service in 2011. Women, men, old and young from around the world are invited to share in this service which will take place from sunrise in the Tonga Islands until sunset over Alaska thirty six hours later. People in over 180 countries make time to come together to sing, think and pray around a common theme every year at this time.

Bearing in mind the horrific earthquake which occurred just off the coast of Chile on 27 February last year, it is highly appropriate that the world-wide service has been written by Christian women of Chile. Buildings, bridges and roads were destroyed in many parts of Chile at that time, and yet the resilience of the people looking ahead to a restored nation is echoed in the service which they have written. Taking as its theme 'How many loaves have you?' the service of 2011 looks at those in countries where food and possessions are in abundance, and sets that against places where the people are poor and starving.

Services will be held in schools, hospitals, nursing homes, universities, shopping centres and prisons. There will be a service held near you, when you, like people throughout the world, will be asked to consider the question 'How many loaves have you?' Will you be there?

[The Penicuik Service is at St Mungo's, Penicuik at 7.30pm on Friday 4 March]

Some Chilean Recipes to try

Empanadas

Ingredients:

115g butter, softened 315g jam
85g cream cheese 65g white sugar
125g sifted all-purpose flour 2g ground cinnamon

Directions

1. **Day before:** Cream butter and cream cheese together until smoothly blended. Beat in the flour. Shape dough into a smooth ball, wrap in foil or cling wrap, and refrigerate overnight or up to a week.
2. **At baking time:** Remove dough from refrigerator 30 minutes before using. Start heating oven to 375°F (190°C).
3. Roll chilled dough thin. Cut with 3 or 4 inch round cookie cutter. Place small spoonful of jam in centre of each round, moisten edges with water.
4. Fold round over and press edges together. Bake on ungreased baking sheet 15 to 20 minutes. Immediately roll in sugar mixed with cinnamon (traditional) OR in confectioners' sugar if preferred.

Chilean Dobladitas

Ingredients:

500g all-purpose flour 225g butter, melted
6g salt 120ml milk
9g baking powder 45g butter, melted

Directions

1. Preheat oven to 450° F (230°C). Grease a baking sheet.
2. Stir together the flour, salt, baking powder, milk, and 1 cup of melted butter. When the dough begins to pull together, turn it out onto a lightly floured surface; knead until smooth and elastic.
3. Roll out the dough to 1/8 inch thickness and cut into 8-inch circles. Brush the circles with the remaining melted butter. Fold each circle in half and then in half again, into triangles; press firmly to seal the layers. Place the rolls on the prepared baking sheet.
4. Bake in the preheated oven until golden brown, about 15 minutes. Serve warm.

Rotas

February 2011

	6 February	13 February	20 February	27 February
	Epiphany 5	Epiphany 6	Epiphany 7	Epiphany 8
11.00am Organist	Jean	Jennifer	Mike	David
St Mungo's Organists	Mike	Jean	David	Jean
Sidesmen	Young Church	Frantoms	Tom Moffat Richard Phillips	Margaret Coull Elizabeth Clark
Bread and wine	Young Church	Clerks	Leavys	Barretts
1st reading	<i>Isaiah 58:1-9a (9b-12)</i>	<i>Deuteronomy 30:15-20 or Sirach 15:15-20</i>	<i>Leviticus 19:1-2, 9-18</i>	<i>Isaiah 49:8-16a</i>
	Young Church	Margaret Coull	Richard Phillips	Elizabeth Clark
2nd reading	<i>1 Corinthians 2:1-12 (13-16)</i>	<i>1 Corinthians 3:1-9</i>	<i>1 Corinthians 3:10-11, 16-23</i>	<i>1 Corinthians 4:1-5</i>
	Young Church	Fay Clerk	Georgina Phillips	Sue Owen
Gospel	<i>Matthew 5:13-20</i>	<i>Matthew 5:21-37</i>	<i>Matthew 5:38-48</i>	<i>Matthew 6:24-34</i>
Prayers	David McGavin	Alan Murray	Mike Hay	Elizabeth Clark
Pray for	Young Church leaders	Jubilee Scotland	Mauricewood House Group	Clergy Team
Server	Angela	Val/Stephen	Martin/Alice	Angela
Coffee	McGarvas	Margaret Vesco Joyce Black	Isabel Stenhouse Jean Wright	Marchants
Flowers	----- Nikki Dickson -----			
Cleaning	Volunteers needed	Ros Hay Marian Hunter	Ros Hay Marian Hunter	Volunteers needed
Welcomers	Nigel Johnston	Andy Longmore Elizabeth Clark	McGarvas	Robert Clerk Nigel Johnston
Care Van Pentland House			St James	

March 2011

	6 March	13 March	20 March	27 March
	7th before Easter	Lent 1	Lent 2	Lent 3
11.00am Organist	Jean	Jennifer	Mike	David
St Mungo's Organists	Mike	Jean	David	Jean
Sidesmen	Nigel Johnston Andy Longmore	Isabel Stenhouse Catherine Pow	Frantoms	Tom Moffat Richard Phillips
Bread and wine	Young Church	Sibleys	Johnstons	Dicksons
1st reading	<i>Exodus 24:12-18</i>	<i>Genesis 2:15-17; 3:1-7</i>	<i>Genesis 12:1-4a</i>	<i>Exodus 17:1-7</i>
	Young Church	Sir Robert Clerk	Ian Fuge	Val MCGavin
2nd reading	<i>2 Peter 1:16-21</i>	<i>Romans 5:12-19</i>	<i>Romans 4:1-5, 13-17</i>	<i>Romans 5:1-11</i>
	Young church	Brigitte Fuge	Adrian Marchant	Gill Amos
Gospel	<i>Matthew 17:1-9</i>	<i>Matthew 4:1-11</i>	<i>John 3:1-17</i> <i>or</i> <i>Matthew 17:1-9</i>	<i>John 4:5-42</i>
Prayers	Young Church	David McGavin	Sue Crosfield	Geoff Mather
Pray for	Young Church leaders	Vestry	MU	Pastoral care group
Server	Angela/ Stephen	Val/Alice	Martin	Angela
Coffee	Mrs Neish & Family	Frantoms	Mona Bennett Margaret MacLennan	Kathleen Cox Sue Crosfield
Flowers	Karen Marchant	LENT	LENT	LENT
Cleaning	Marion Hunter Ruth Frantom	Marion Hunter Ruth Frantom	Volunteers needed!	C&M Leavy
Welcomers	Elizabeth Clark	McGarvas	Andy Longmore Robert Clerk	Nigel Johnston Elizabeth Clark
Care Van			St James	
Pentland House		St James		

Choir News

“Millions of Britons are facing travel misery as heavy snow forecast for this afternoon threatens to cripple the country's struggling ...”

... and so it went on for weeks and weeks, but it didn't stop choir meeting for rehearsal for Sunday services or Christmas. Folks eagerly walked to St James, although we did commiserate with those who simply could not get out.



I want to say thank you to the entire choir including our visitors from North and South Kirks and St Mungo's Parish for all their efforts in bringing together our Advent and Christmas Services. Thanks too to Rachel Topham for helping out at the Nine Lessons and Carols and standing in as Organist at St Mungo's West Linton.

Following a huge effort from Rob in shifting (not for the first time this winter) enormous amounts of snow from our car park we all got together again for the annual choir Christmas and New Year party on 8 January.

We're now back to weekly practice in the Hall on Thursdays at 7.00pm and looking forward to a few weeks of Matthew's gospel before charging into the season of Lent. By the time you read this edition you may just have time to come to Evensong on Sunday 6 February at 6.30pm celebrating the Presentation of Christ in the Temple (Candlemas).

Another date for your diary is Sunday 13 March when we are organising an evening service of Taize music with prayer and readings. This will be held in Church at 7.00pm.

There is always an open invitation, to anyone who wants to come and sing with us, there are no auditions!

David

Mothers' Union News

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

Meetings

9 Feb Bible Study

23 Feb The Rector

4 Mar World Day of Prayer Service, 7.30pm St. Mungo's, Penicuik.

26 January

An interesting discussion took place after watching the Panorama programme 'Too much, too young' and tying it in with the Mothers' Union Report and the 'Bye, Bye Childhood' campaign. Various subjects arose from all three, leaving the opportunity for further discussion. The Branch has a copy of the report which is available for members and anyone else who is interested.

Margaret Coull

Paschal Candle

With Candlemas fast approaching and Lent close at hand an item appears on my 'to do' list each year – 'Make Paschal Candle'! As with most things that appear on this list it is not just a task taking a few minutes, but requires a host of chores to be done before the decoration of the finished article can take place

It was John Farrant who first asked me if I could make a Paschal Candle for St James the Less. There was a lady at St Mungo's who had been making them there but was moving away and so I thought I would give it a go. Since then some of the method has been refined and modified, but the all-important ingredients are a mould (in the form of a cardboard roll), a wick (from craft shops in Germany) and wax.

Last year I used the last thick cardboard roll from a hoard gleaned many years ago from Ian's workplace and this year I am hoping that a document roll will do the job of mould even though the cardboard is not as thick. So – I am asking if anyone has a source of sturdy cardboard tube, whose internal diameter is about 3 to 3.5 inches and length is at least 18inches, to save them for me and get in touch.

It all starts with a very large old brown enamel teapot in which are melted wax from old candle ends and discards saved for me by the Sacristan, from church candles, and by other people from those used at home for festive occasions. All the bits of burnt wick and dirt have to be filtered out of the molten wax using an old mesh sieve and layers of muslin, and then the clean 'fresh' wax poured into containers to set, for use later. The teapot then has to be very carefully cleaned while hot, to remove all residues. One year I made the mistake of pouring the cleaned wax into shallow trays but then found I had to spend time hacking the slabs into pieces before they would go into the teapot when I was ready to melt the whole lot for pouring the candle.



The tube now has the wick positioned carefully down the centre of the void, being tied to a long skewer resting across the top, and using cotton guide threads attached to the lower end of the wick being fed over notches in the end of the roll.

The roll is then carefully stood in a plastic pot with fine sand poured round the mould so that the molten wax will not simply flood out of the tube. This in turn is put into a big baking tray that will accommodate any spillage or disaster rather than it go all over the kitchen floor! Wax is surprisingly difficult to get off tiles and other floor coverings!!

At the next opportunity when I have 2 days free, it is time to fill the 'kettle' with batches of wax and add some fresh pure beeswax and gradually melt it on our kitchen 'stove'. So that there is uniformity of colour in the candle, all the wax must be molten in one large batch before it is carefully poured into the mould. Gentle tapping of the tube helps to shift any air bubbles forming and the wax must be topped up from time to time as the wax in the mould cools, contracts, and sets bit

by bit. This usually takes 2 days before the candle is ready to be freed from the tube. Luckily we still have an ancient china double sink in the basement where the tube and candle can be left to soak in cold water until the cardboard is soggy and layers can be pulled off bit by bit to free the wax column.



Now the imperfections, and spiral line from the layers of



card in the tube, have to be carefully scraped and the surface smoothed by using a hot air torch to melt the surface carefully working round and round from top to bottom of the candle so there are no large pits or bumps or grooves. When the candle has again cooled and the wax set fully it can then be decorated.

Each year the design is slightly different but has always the

symbols of alpha and omega, the cross, and the numbers for the year. Of all the ones I think my favourite design was for the year 2000 when I used Chi-Rho symbol and M either side to denote 2000. The decoration starts out as paper templates first drawn then cut out and then put onto thin sheets of coloured wax and cut using a large old sharp needle. These are then fixed to the candle using gentle heat to soften the candle surface and the motif.





So – that is how it is done. My prayers go with each candle that they will be the symbol of the ‘light that the darkness cannot put out’ and shine in our hearts.

Brigitte Fuge (PS: Please look out for suitable cardboard tubes!)

[St James is fortunate to have someone skilled enough to produce an item of such beauty to use in our services - Ed]

When Omega said farewell to Thomas

A Jewish businessman showing a prospective client the sights of the Holy City was asked to explain why devout Jews got so distraught when visiting the Wailing Wall. ‘Simple’ he said: ‘they are haunted by the thought that if Moses had turned right instead of left after crossing the Red Sea, the Arabs would have got the desert and the Jews would have got the oil!’ In ending our studies on The Gospel of Thomas, we were struck by the thought that if Thomas had turned left instead of right and reached Rome before Paul, the history of Christianity might have been very different. As it was, his ascetic, celibate brand of discipleship, which sought union with God on earth and appeared not to include belief in The Resurrection, left a series of communities of ‘Thomas Christians’ dotted across Asia and a theology that ‘The Great Church’ fought to silence. Is it time that the silence was broken? Does ‘Thomas’ have important things to say to Christians today?

In his book *Thomas, The Other Gospel*, Nicholas Perrin did his utmost to keep the lid on ‘Thomas’. Having roundly criticised those Thomas scholars (Paterson, Pagels and DeConick) who were pleased to find a 1st Century ally in their quest to ‘demythologise’ Christianity, Perrin regularly tried to take the canonical high ground by highlighting evidence of late Egyptian and Syrian influences in the sayings (‘Thomas’ ‘believers’ prefer to describe these as later ‘accretions’) but the familiar gospels are hardly beyond such reproaches. The first fragments of the Synoptics were not recovered until after 120CE and

larger tracts date no earlier than 200CE. The earliest recovered fragments of Mark contain no resurrection material. Later versions of Mark, like those of 'Thomas', contain an added prologue that defines authorship and tries to score theological points against another 'heresy'(Marcionism).

I find that 'Thomas' breathes new life into the study of scripture, loosening the 'creedal collar', recovering the spontaneity that marked his Master's ministry and affirming the 'isness' of God. Anything that makes God 'current' has got to be good news for a church and a world that appears to be losing its way.

Neville

An Ode to English Plural

(Submitted by Angela Sibley)

We'll begin with a box, and the plural is boxes,
But the plural of ox becomes oxen, not oxes.
One fowl is a goose, but two are called geese,
Yet the plural of moose should never be meese.
You may find a lone mouse or a nest full of mice,
Yet the plural of house is houses, not hice.

If the plural of man is always called men,
Why shouldn't the plural of pan be called pen?
If I speak of my foot and show you my feet,
And I give you a boot, would a pair be called beet?
If one is a tooth and a whole set are teeth,
Why shouldn't the plural of booth be called beeth?

Then one may be that, and three would be those,
Yet hat in the plural would never be hose,
And the plural of cat is cats, not cose.
We speak of a brother and also of brethren,
But though we say mother, we never say methren.
Then the masculine pronouns are he, his and him,
But imagine the feminine: she, shis and shim!

Let's face it - English is a crazy language.
There is no egg in eggplant nor ham in hamburger;

neither apple nor pine in pineapple.

English muffins weren't invented in England.

We take English for granted, but if we explore its paradoxes,
we find that quicksand can work slowly, boxing rings are square,
and a guinea pig is neither from Guinea nor is it a pig.

And why is it that writers write but fingers don't fing,
grocers don't groce and hammers don't ham?

Doesn't it seem crazy that you can make amends but not one amend.
If you have a bunch of odds and ends and
get rid of all but one of them, what do you call it?

If teachers taught, why didn't preachers praught?

If a vegetarian eats vegetables, what does a humanitarian eat?

Sometimes I think all the folks who grew up speaking English
should be committed to an asylum for the verbally insane.

In what other language do people recite at a play and play at a recital?

We ship by truck but send cargo by ship...

We have noses that run and feet that smell.

We park in a driveway and drive in a parkway..

And how can a slim chance and a fat chance be the same,
while a wise man and a wise guy are opposites?

You have to marvel at the unique lunacy of a language

in which your house can burn up as it burns down,

in which you fill in a form by filling it out, and

in which an alarm goes off by going on.

And in closing, if Father is Pop, how come Mother's not Mop?

Outreach Subscriptions

The widening gap between income and expenditure for Outreach was brought to the notice of the congregation at the Annual General Meeting in November. This followed a meeting of the editors and the treasurer, convened to examine ways of reducing the shortfall, which in the 2009-10 financial year amounted to £550 (£1157-607). Close analysis of expenditure in the past few years suggested that little reduction in

expenditure could be achieved by reducing the number of printed copies unless a significant number of the present subscribers decided to dispense with hard copy and receive Outreach on line via the church website. It was also decided that abandoning the colour pages would be a retrograde step.

Thus, whereas not a great deal could be done to reduce production costs there is scope for increasing income. In effect, as we print 150 copies for each issues, and charge £10 per subscriber/per annum we should receive over £1,000 (allowing for the complimentary, and visitor's copies) rather than the £607 received in the 2009-10 financial year. I do not believe that people deliberately decide not to pay, rather it is a question of simply forgetting or losing the envelope and then thinking payment has been made. So I would ask you put your subscription in the envelope provided **now** or as soon as possible after reading this. Failing that, tie a knot in your handkerchief (not so easy these days with tissues predominating), or highlighting it on your 'to do' list.

Outreach subscriptions are now due, so please return the envelope with your contribution or indicate that you wish to receive it on line, for which there is no charge. As St James is faced with what is almost certainly its greatest ever fund raising challenge, it is particularly important that we meet our day-to-day expenses, so please give generously.

Graham Smith

Financial Matters

Collections(£)

	Oct	Nov	Dec
Cash	142	324	384
Gift Aid Cash	107	100	116
Envelopes	779	688	735
Direct Giving	<u>1550</u>	<u>1753</u>	<u>1653</u>
Total	2578	2865	2888

Special Collections

Bishop's Lent Appeal	140
Mission to Seafarers	125

The Final Word on Nutrition

After an exhaustive review of the research literature, here's the final word on nutrition and health:

- Japanese eat very little fat and suffer fewer heart attacks than us.
- Mexicans eat a lot of fat and suffer fewer heart attacks than us.
- Chinese drink very little red wine and suffer fewer heart attacks than us.
- Italians drink excessive amounts of red wine and suffer fewer heart attacks than us.
- Germans drink beer and eat lots of sausages and fats and suffer fewer heart attacks than us.

Conclusion: Eat and drink what you like. Speaking English is apparently what kills you.

(Submitted by Val McGavin)

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, Ruby Graham, John Ford, Irene Hair and Eric Marchant. Also for Kathryn Topham's aunt and uncle, Paddy and Geoff, in Hull who are still going through a difficult time. Pray for Julia Clerk's continuing recovery in New Zealand, and all her family. Continue to pray for the ongoing recovery of Jim McGarva, Alan and Glynis Murray, and Bill Little. Pray for the family and friends of Karen Marchant's mother, Ruth Haig; of Frank Lindsay; of Janet Palmer's brother, Philip; of Tom Moffatt's friend; pray for all who mourn their loss, all who have lost family and friends.

Please continue to pray for baby Rory McGavin, for Lauren and her baby Charlotte. Pray for Jean and Ralph and their family; pray for all those suffering from depression.

Pray for the victims of floods in Australia, Sri Lanka and Brazil and all who suffer the ravages of natural disasters throughout the world. Pray for the helpless and the helpers as they seek to rebuild their lives. Pray that aid reaches those for whom it is intended. 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. Pray for all affected by adverse winter weather.

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. Pray for peoples of countries torn apart by conflict and civil war.

Remember also the British troops and the families of those overseas or about to go overseas, particularly those based at Glencorse Barracks, and from our own congregation.

(The Prayer Request book is to be found either 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 ...

January 2011

Wed 12 Jan 7.30pm Vestry

February

Sun 6 Feb 6.30pm Candlemas Evensong

March

Fri 4 Mar 7.30pm World Day of Prayer Service, St. Mungo's, Penicuik.

Sun 13 Mar 6.30pm Taizé Evensong

Outreach can also be viewed on the St James website: <http://www.stjamespenicuik.co.uk> The March 2011 edition will be published on Sunday 6 March. Information about events, and contributions, should be with the Editor, Georgina Phillips 661039, Merlewood, The Loan, West Linton, EH46 7HE, phillg13@toucansurf.com, by Wednesday 23 February at the latest.

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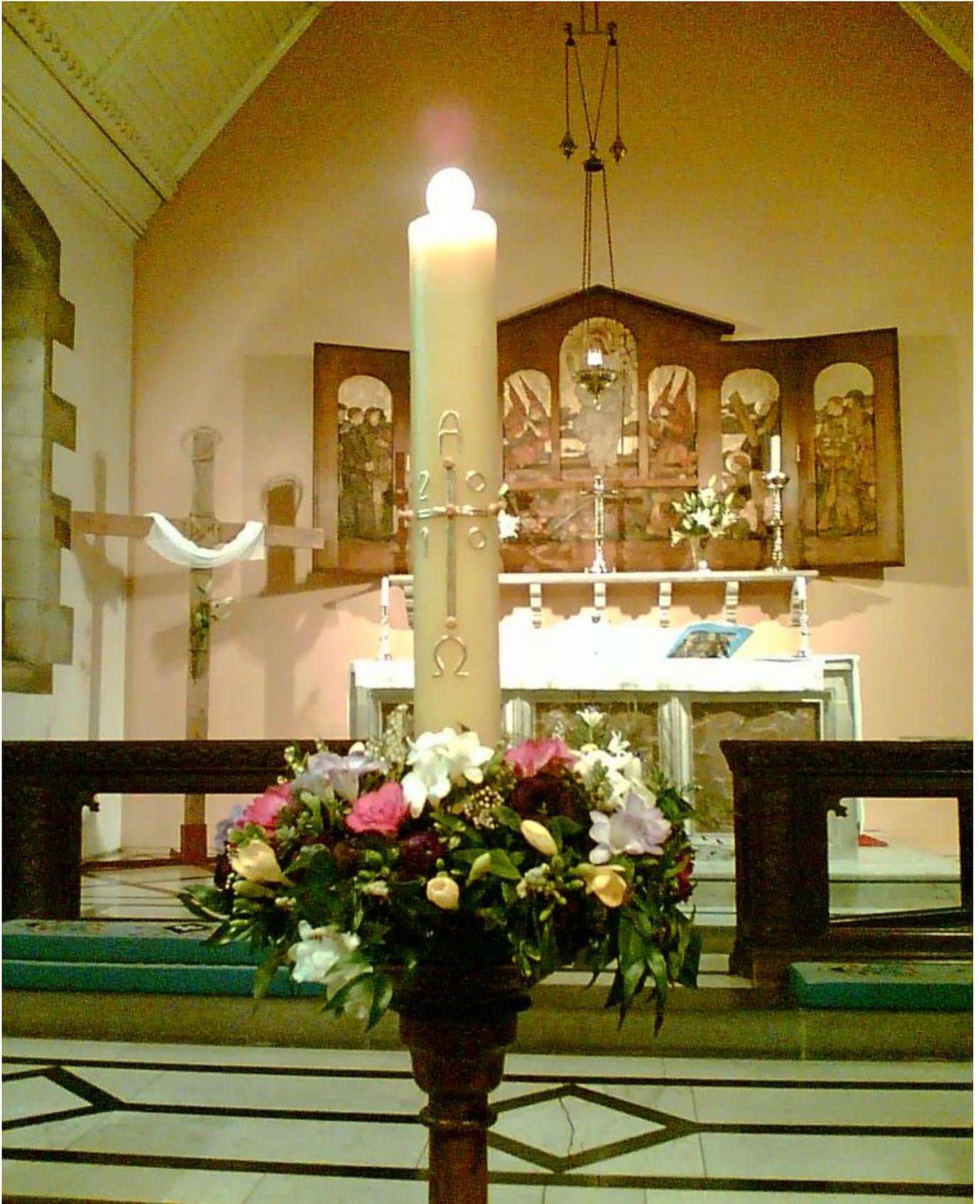
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***What a variety in God's
creation!***
*(We couldn't resist including this
one
from Mike and Ros's Oz trip.)*

And what a contrast....





Beautiful Paschal Candle in our beautiful sanctuary!