



# OUTREACH

St. James the Less Scottish Episcopal Church, Penicuik



**Presentation of a cheque to Rev Charles Madonke on  
25 March to assist an AIDS Project in Mombasa**

Magazine Issue 136, May 2007



**Brother James blows out candles on birthday cake shared with sister Anna – although judging by the candle flames he's sucking rather than blowing!**

**...and somewhat earlier! Can anyone date this photo?**



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## Service Times

Sundays:       8.00 am   Said Communion  
                  11.00 am Choral Communion  
                  Evensong as announced

Thursdays:   11.15 am Informal Said Communion as announced.

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
	10.00am	Bible Study at 24 Mauricewood Park
	7.30pm	Mauricewood Housegroup at 6 Arras Grove
Wednesdays	7.00am	“Earlybirds” Prayergroup
Thursdays :	7.00pm	Choir Practice (Junior Choir at 6.45pm)

## ***Rector’s Letter***



I have an old recording of a Canadian band playing something called the “Ha! Ha! Ha! Polka.” There appears to be a tuba, a piccolo, an accordion and (I think) a guitar. Every few lines the voices of the musicians kick in with the refrain which is simply “Ha! Ha! Ha! Ha!” The recording is from the 20’s and is very scratchy. Were I to wind up an old gramophone in the church on a Sunday morning and lower the needle onto the spinning old shellac '78 record we would discover, hidden beneath the patina of cigarette smoke, finger prints and car pollution the last evidence for the existence of these four individuals carved into little grooves in a soft medium. Somewhere along the line The Good Time Gang sang and played in front of an amazingly simple machine which converted the vibrations of their voices and of the sound of their instruments into the medium of the record disk. Get a microscope out and you’ll see those little ridges and bumps running inside the groove. As any audiophile will tell you the sense of *background* was recorded too – not only the echo from the walls of the room but the very space is represented in the background noise – now decayed and marred by time but still present – you can, in fact, *hear the room*.

It wasn’t the only monument they left. I suppose there are gravestones somewhere. There could be relatives. But let’s play with the idea, shall we, that this little shellac disk is essentially ‘it’ – the only way in which the voices of these men - their words, the movement of their fingers over strings and keys, the wood, brass, reeds and even the very room they were in - will ever “leap again into life”. There we are, in St

James' Church on a Sunday Morning and the rector is playing an old record on a gramophone and the Good Time Gang are singing the *Ha! Ha! Ha! Polka*. In the third pew on the Gospel side of St James one of our parishioners is feeling nostalgic. Her father had old '78's like this – dance bands and ballads. Further back in the church, somebody who is very old feels a bit miffed since we're all treating the music of his youth as if we were unearthing a dinosaur bone! "I'm not dead yet", he mutters. We could 'imagine' along with the emerging music the musicians themselves – in cheap suits - a not terribly good Canadian ensemble in Montreal or Toronto struggling to make ends meet in a day when better bands were getting all the good gigs. Albert the tuba player, with a flask in his tuba case and an eye for the ladies, Karl the piccolo player, chronically indebted – the only one who'd ever played 'real music' before some personal reversal sentenced him to a life in low clubs and speakeasies. All dead of course - a musician's life was never meant to be a long one.

When I was the Rector of the Advent in Montreal I was on my way out the front door of the church when I noticed a little cardboard box that somebody had left on the front steps of the church. It contained a small collection of very strange things which had belonged to a lady of considerable age – personal items and bric-a-brac. The word 'Church' was scrawled in red marker on the outside of the box. Somebody, clearly, had died and the family had been emptying out her apartment. They wanted this and that and may have argued over a few items but eventually the lady's worldly belongings were boiled down to a box of things which nobody cared to possess. These were placed anonymously on our front steps in the hope that we could do something with them since it seemed a shame to just 'bin them'. The Church can use them. Not! The box was binned, of course - almost immediately – the items were of no use to anybody. That's the way it works. Our 'artefact' is never particularly noble, useful or beautiful but somebody in the family feels just a bit queer tossing the last bit of Granny's life into the garbage. And so they pass the box on to the church in the hopes that her artefact may prove useful to somebody because they don't want their grandma to just 'dissolve' or to go 'poof'.

Our artefact - it could be a piece of graffiti in a prison cell or a note in a baptismal register indicating our birth in the parish of X or Y with a later

note fifty pages later registering our death and inhumation in the parish cemetery.

The Jews in the time of the emperor Hadrian believed that there was a single part of the body which never corrupted. It was alleged to be a bone in the spine – variously described as being at the base of the spine or the base of the skull. They called it the ‘almond’ and they believed it could not be destroyed. From this almond seed God would remake the human person at the Day of Resurrection. A conversation is recorded between a Rabbi and the Emperor with respect to the ‘luz’ (almond in Aramaic) or indestructible bone in the spine:

" Once God has softened this bone with the Dew of Resurrection, it will become as yeast is to the dough, and from it the body will be built. The same body that decomposed will be reconstructed....And the almond shall blossom' refers to the luz (nut) of the spinal column. Hadrian, (may his bones be crushed), asked Rabbi. Joshua ben Hananiah, saying: 'From which part of the body will the Holy One, blessed be He, in the Time to Come, cause man to sprout forth? ' He answered: ' From the nut of the spinal column.' Said he: 'How can you convince me?' He thereupon brought one before him; he put it in water, but it was not dissolved; he let it pass through millstones, but it was not ground; he put it in fire, but it was not burnt; he put it on an anvil and began beating it with a hammer, but the anvil was flattened out, and the hammer was split, but all this had no effect."

It was not until the middle ages that the belief in this indestructible artefact within our spines was demonstrated to the rabbis' satisfaction definitively not to exist. The thought remains, however, that there must be some part of us which must be left – some bit, some spark, some unmeltable kernel. It is no surprise, then, that some men over time have yearned to possess, create and leave in their wake some artefact of their existence. Any leisurely walk through a city cemetery will provide us evidence of tombs inscribed with the names of great families, their conquests and triumphs. We all tend to go on rather too long with eulogies at the funeral of a family member. We attempt with our words to carve something on stone – to pin a remembrance to the river bed so that the current will not take it away.

Being 49 years old is close enough to 50 to give me pause. I can look

around me and see a certain amount of evidence for my existence. I have a twenty-one year old daughter in Montreal with fond or at least mixed memories of me. She can tell me stories that even I have forgotten. I can Google myself on the internet and find rather a lot – most of it from my Montreal days. I can tell my daughter a story about when she was very little and when we lived in a small town in northern Quebec. The story brings back the smell of the place - the wilderness made up of stumpy black spruce anchored in endless bog, the smell of diesel fuel, babies brought to their baptism in traditional smoky smelling native-tanned moosehide swaddling bags. Not all of the recreation will be completely accurate, but with **attention** and with **love** that world leaps into being.

Jesus appears in the midst of his disciples at 'sundry times' between the Resurrection and the Ascension. His words, his promises, his challenge to the world all vindicated by his Resurrection. He shows himself as the 'first fruits' of the Resurrection which is to come – one which includes us, and the fact of which give us the possibility of a wonderfully fearless life lived here in the flesh and in the world and the possibility of tremendous courage in the midst of trouble. I am not about to make a pillock of myself by embarking on what I might imagine the physics of Resurrection to be. It is, as Paul declares it to be 'a mystery'. But I would try to provoke a little extra courage on the part of each of us. We do not need to worry about leaving an artefact. If nobody remembers us much after we're dead it doesn't really matter. Let our house crumble! Let the grandchildren undervalue our worldly goods and pitch them into the skip. Let the gentle earth fill in the spaces where we built our houses and planted our cabbages. It really doesn't matter. We're back in the church – now - listening to the Good Time Gang playing their polka. Let's start there.

Being created in the Image of God means that there are a few God-like things which we are capable of. Adam can 'name the animals' – it's one of the things God lets him do. And even as crooked little creatures *we know what it is to pay attention to something*. That gift of love and attention which we provide is the lion's share of what brings the Good Time Gang to life in our minds for a brief period. It's just a small spark, isn't it, but we know it to be true nonetheless. Even as creatures and not the creator we can see a rough analogue of **life giving imagination**.

This is God's world and its existence is guaranteed not by its stony bits that endure all storms – by hard little molecules which can never be wiped out. Existence is God's gift – life, both passing and eternal, issues from his love and his attention. So what do we proclaim as the basis of our hope? Ourselves? Our molecules? Our bones? Our strength? Our resistance to change? You know as well as I do that, that with the exception of a few Pharaohs and perhaps Chaucer, time and change will eventually win out. No, we proclaim God's love for men and women, girls and boys. We proclaim the presence of his Spirit within these little clay pots we call our bodies and the small portions of time we recognize as our earthly lives. Our life is guaranteed by him – our future in his hands – who fills all things, sustains all things and directs all things to their full and perfect Ends.

Be of good cheer. Christ is Risen – the Lord is Risen indeed, Alleluia!  
*Father Rob Warren*

## ***'Penicuik for Africa(PfA)'***

*Contributed by Neville Suttle*

**Rev Charles Madonke** Charles brought a refreshing spirit of joy to proceedings when he preached at St James on March 25. The Gospel was the account of Mary pouring perfume over Jesus, partly an expression of profound gratitude for the raising of Lazarus in his view. That linked beautifully with his expression of thanks to PfA for the donation of £1,000 to an ecumenical project, counselling and giving nutritional support to AIDS victims in Mombasa, in which he plays a leading role. The picture on the front cover shows him receiving the money from Ruth and Jo (PfA Secretary) after the service which ended with a rousing rendition of 'We Are Marching' in a language which only he could understand!

**Sponsored Slim** There was much laughter from the 30 or 40 witnesses as each slimmer mounted the scales under the watchful eye of Nurse Green at the weigh out in St James church on March 31. Although the average weight loss was 8lbs and one choir member must have gone down two trouser sizes, sadly I have to report that the average performance of the St James' slimmers fell well below that of

North Kirk. Money from sponsors is still trickling in and so far the effort in Penicuik has raised more than £2,000 towards our target of £20,000 for the Chitambo Ambulance Appeal fund which currently stands at £16,000. We were fortunate to have Professor Alec McGowns there to present certificates and Chitambo Appeal mugs to the slimmers. He is a civil engineer from Strathclyde University, formed from the institution where David Livingstone studied Chemistry. He was asked to help the Malawi government tackle water supply problems several years ago and developed a passionate interest in development issues in Africa. He found himself following in the footsteps of Livingstone and conveyed something of the journey and his passion in a brief and well-illustrated talk.

**Africa Fair!** Over 30 organisations are going to showcase their work with, for and in Africa at the event we are organising in Old St Paul's, Jeffrey St. Edinburgh on Saturday, May 19 (11am-3pm). Everything we touch seems to grow by several orders of magnitude and it will be 'heart in mouth' time as we try to assemble so many unrehearsed groups into a coherent display. If you are free to help, please let me or Ruth know: PfA will have a 'Chitambo Appeal Stall'.

**Penicuik in the Park** We hope to have a stall in the park too on May 25<sup>th</sup> and again offers of help to set up, stock and staff the stall will be most welcome.

## ***Prizes Needed!***

Do you have anything (nice!) that could be used as a raffle prize? We are hoping to run a raffle for the African Fair (see above), to raise money towards prizes for exhibitors, to cover our costs, and for a bit of fun! We would be very grateful for any contributions.

*Thanks, Ruth Green*

## ***Report of Vestry business***

from the meeting of 26th April 2007. *Full minutes will be published on the notice board following the next meeting of Vestry.*

Our discussions included:

- Matters arising from the meeting of 5th March 2007 including, sidesmen's duties, fire and safety, the letter from Councillor David

Fletcher, rectory guttering, kitchen funding, prioritising work from the Quinquennial Review, O.S.C.R. (Office of Scottish Charities Regulator) actions, joint vestry barbecue with St Mungo's West Linton vestry members, C.H.A.R.I.S. stewardship

- Rector's report, including update on arrangements for the visit of Thomas Joyner (summer intern) to St James', review of Holy Week and Easter services including thoughts for next year, discussion regarding the practicalities involved at Sunday services with a smaller than usual congregation, news from St Mungo's West Linton
- Treasurer's report including analysis of income and expenditure
- Fabric report, including presentation of list of works to be done to the interior and exterior of the church and the exterior of the rectory, decision to purchase new tables and chairs for the hall, maintenance of the car park, the register of key holders, the rectory fence
- A.O.C.B. including, arrangements for Pentecost, Sea Sunday, rector's holiday dates, S.E.C Youth Camp at Glenalmond, Parish weekend away to Cumbrae in November, Area Council meeting at St James', new Alpha Course, follow-up from the meeting of parish outreach group, church P.A. system, appointment of an Archives Officer at St James', the white board, Penicuik House Gardens Open Day, Herken fundraising concert
- D.O.N.M. Monday 11th June at 8pm

*Alison Cole*

## ***Sea Sunday***

will be celebrated at St James' on Sunday 1st July followed by a Fellowship Lunch in aid of the Mission to Seafarers.

## ***Choir News***

Summer seems to have come very early this year, but Music for a Summer Evening 15 will be rather later on Saturday 23 June at 7pm (by which time, given the curious weather we're having, it'll probably be snowing!). David McGavin has kindly agreed to be responsible for the content and presentation of the evening – I thought it would be good to get a fresh eye on the event after 15 years! He tells me that the basic

format will stay the same, but I'm sure there will be some noticeable differences. This evening is always enjoyed by everyone who comes (even the conductor!) – please put it in your diaries now, and come if you possibly can.

There seems to be a fair number of weddings in the pipeline over the summer, at which the choir will be contributing to the services. In particular, we've been asked to support the singing at a wedding at Roslin Kirk at the end of August; it's nice to be wanted!

We're also very happy to be contributing to the "Music Sunday" at St Mungo's on 13 May; this means that most if not all of the choir will be there on that Sunday, so the St James congregation will have to get the throat lozenges out and "gie it laldy". Our visits to St M's are always greatly appreciated by the congregation, but many apologies for deserting St James on that day.

As you may know, Ros and I were away visiting relatives in Devon over Easter; many thanks to David, Alison and others who organised the music for the Easter services so effectively. There can't be many churches of our size where the choirmaster can be away over Easter, relaxed in the knowledge that everything is under control "back at the ranch". As I've said in this column so often before, we are indeed fortunate!

*Mike Hay*

## ***Silverburn Study Group***

**A study of the Motives behind the 4 Gospels: Why they are the way they are.**

The Group plans to be meeting on 6 Wednesday Evenings at 8 pm on **May 23, 30, June 6, 13, 20 and 27, at 21 Biggar Road, Silverburn (entry off Hopelands Road, through the garage and garden).**

Numbers have to be kept down to around 16 for reasons of space and full participation by members. Otherwise everyone is welcome. Please speak to Tony Bramley or me. *Philip Crosfield*

## ***Daffodil Sale and Cake Stall***

The sale raised £366.40. A great result! Thanks to all who helped in any way. *Marion McCluskey*

## ***Gardens Open Day – Penicuik House***

The gardens and grounds of Penicuik House will be open to the public on Sunday 27 May from 2.00pm – 5.00pm. The Clerks are always very grateful for help with serving teas, baking, stewarding etc, or just coming along on the afternoon! 40% of the money raised goes very generously to church funds – please help if you can.

## ***Thanks!***

I would like to thank everyone for the lovely flowers and card I received on the occasion of my 80<sup>th</sup> birthday.

*Muriel Stephenson*

## ***St James News Page***



*Stuart (Rose McKenzie's grandson) is clearly doing great things musically! Brenda Alldritt (Rose's daughter) writes:*

"I wanted to let you see the nice comments the adjudicator made on Stuart's performance yesterday. It was a very strong competition with the boy who was placed first "nailing" an aria from Handel's Messiah. I believe he sings with the local cathedral choir and had a beautiful tone, wide range and very agile voice. Stuart did a great job being placed second!"

Since then we have heard that Stuart also gained firsts in the Musicals class and in the "Quick Study" class. Because he gained 2 firsts and one second place, he now goes forward for the "Trophy" along with the others who won in their sections. Stuart is pictured here with his singing

teacher, Yorika. Some of the comments: "The voice sounds so warm and bright"; "wonderful clear sound"; "this was a great programme – keep up the fine singing".

Brenda and her husband celebrated their 20th Wedding Anniversary in April. They were married in St James.

## ***We really do hope He won't...!***

From a programme note of a performance of Handel's "Messiah": "For the Lord God omnipotent resigneth (*sic*)"

## ***Man of Mystery***

*Mike Hay writes: I thought that "The Times" leader on Good Friday was worthy of wider reading, so here it is:*

### **The enduring power of Christ's message and sacrifice**

The Stations of the Cross is one of the solemn ceremonies of the Christian calendar, when the Pope marks Christ's Crucifixion with meditations on the main incidents on the way to Calvary and beyond. The ceremony is as moving as it is emblematic of Christ's passion and death. This year, though, Benedict XVI has made some changes. The most important is the dropping of any mention of Veronica, the woman Christ was said to have encountered along the Via Dolorosa and who wiped the sweat off His face with a veil that was then marked with HM likeness. The reason is that this incident is not mentioned in any of the four Gospels and has its origins in pious legend. The Pope believes Good Friday should focus Christian attention more on the figure of Christ, His suffering and His sacrifice.

The Pope's decision may be based on the need to cleanse Christianity of accretions from the ages that tend to distort and, at times, trivialise the central message of sin and redemption. The Pope also had another pressing reason for making a change: the growing temptation of the secular world, and even of some Christians, to invoke the Apocrypha and other non-canonical sources in an attempt to delve further into the historical figure of Jesus and to explain mysteries that surround His life. Such attempts may result in bestsellers and pot-boilers that rely on enduring fascination with the central belief of Western culture and

civilisation. But the manufacturing of fiction can undermine the enduring importance of myth and mystery. The early Christians also recognised that legend and tendentious interpretation could blur the Christian message. They insisted on paring back its scriptures to the Gospels.

Our scientific age does not happily accommodate mystery. There is the overwhelming conviction that the physical world is explainable, its phenomena subject to rational analysis. So widespread is this principle of the Enlightenment that many assume it can and should apply to the metaphysical world. Faith, they argue, should also be rational, values and belief explicable. What remains a mystery is dismissed as myth, and atheists argue aggressively that religious myths are antithetical to humane life. By their harsh definition, all beliefs and faith itself are irrational.

The very opposite is true. Mystery is central to man's spiritual existence. Without it, there is no awe, no reverence, no transcendental meaning. Man is left only with scientific materialism, extolled by communists (and crass capitalists) but repeatedly proven transient and shallow. Christians - indeed, all religions - seek a spiritual solace in the symbolic. And this is what Good Friday signifies: the selflessness that accepts the sins of others, the willingness to sacrifice oneself for faith, the triumph, in the end, of spiritual mystery over the banality and finality of death.

Few of the events of Holy Week can be explained precisely and a love of the literal can become a mundane, meaningless legalism. Those who would explain and relativise the life and death of Christ are those who deny any metaphysical dimension to man's existence. And the more that materialism dismisses anything that cannot be measured or observed, the more it overlooks the truth of spiritual values, the enduring power of a mystery that cannot be compartmentalised. Francis Thompson, the spiritually tortured Victorian - Catholic poet, saw this in *The Kingdom of God*: "O world invisible, we view thee,/ O world intangible, we touch thee,/ O world unknowable, we know thee,/ Inapprehensible, we clutch thee!".

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# ***Haddington Pilgrimage***

## 37th Haddington Pilgrimage



**Scotland's Pilgrimage  
for Healing and Peace**

### Saturday 12th May 2007

St Mary's Collegiate Church, Haddington only

12 noon - Roman Catholic Mass

followed immediately by

### Together Towards Healing and Peace

An ecumenical service with words, music, prayer, and anointing

Preacher: Right Reverend Brian Smith, Bishop of Edinburgh

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This year the Pilgrimage has had to be more concentrated. The Mass will be celebrated in St Mary's Collegiate Church at 12 noon. At the distribution of Holy Communion during Mass pilgrims of other denominations may receive the sacrament reserved according to the Episcopal rite. The ecumenical service for healing and peace (with anointing) will immediately follow the Mass. At the conclusion of the service all are invited to take their lunches together in St Mary's RC Church Hall or in the grounds of St Mary's

Futher information is available from  
Mrs Irene MacRae, Rathan, 45 Eskbank Road, Dalkeith EH22 3DH Tel. (0131) 663 3291

# May 2007 Rota

	6-May-2007	13-May-2007	20-May-2007	27-May-2007
	Easter 5	Easter 6	Easter 7	Pentecost
<b>11.00am Organist</b>	Jean	Jean	Mike	David
<b>St Mungo's Organist</b>	David	Mike	David	Mike
<b>Sidesmen</b>	Young Church	MacLennans	Elizabeth Clark/ Andy Longmore	A Sibley/ Isobel Stenhouse
<b>Bread and Wine</b>	Young Church	Johnstons	Dicksons	Clerks
<b>1st Reading</b>	<i>Acts 11:1-18</i>	<i>Acts 16:9-15</i>	<i>Acts 16:16-34</i>	<i>Acts 2:1-21 or Genesis 11:1-9</i>
	Young Church	Gillian Little	Joyce Black	Faye Clerk
<b>2nd Reading</b>	<i>Revelation 21:1-6</i>	<i>Revelation 21:10, 22-22:5</i>	<i>Revelation 22:12-14, 16-17, 20-21</i>	<i>Romans 8:14-17 or Acts 2:1-21</i>
	Young Church	Alan Murray	Margaret Coull	Robert Clerk
<b>Gospel</b>	<i>John 13:31-35</i>	<i>John 14:23-29 or John 5:1-9</i>	<i>John 17:20-26</i>	<i>John 14:8-17, (25-27)</i>
<b>Prayers</b>	Young Church	Georgina Phillips	Mike Hay	Elizabeth Clark
<b>Pray for</b>	J Tots	Junior Choir	Mauricewood House Group	Mothers Union
<b>Server</b>	Angela/Steven	Val/Alice	Angela/Sara	Val/Charlotte
<b>Coffee</b>	Young Church	McGarvas	Margaret Vesco/ Joyce Black	Isobel Stenhouse/ Jean Wright
<b>Flowers</b>	Kathryn Topham/Ros Hay			
<b>Cleaning</b>	Sibleys	Marion Hunter/ Margaret Vesco	Marion Hunter/ Margaret Vesco	Helen Topples/ Ruth Frantom
<b>Welcomers</b>	Carol Hodgkin/ Andy Longmore	Nigel Johnston/ Robert Clerk	McGarvas	Mae Mann/ Elizabeth Clark
<b>Care Van</b>			*	
<b>Pentland House</b>				*

(Where an alternative reading is given, the first reading is used unless clergy notify readers otherwise)

# June 2007 Rota

	3-Jun-2007	10-Jun-2007	17-Jun-2007	24-Jun-2007
	Trinity Sunday	Trinity 1	Trinity 2	Trinity 3
11.00am Organist	Jean	Jennifer	Mike	David
St Mungo's Organist	David	Jean	David	Mike
Sidesmen	Y.Church	McGarvas	Fords	Margaret Coull/ Des Frantom
Bread and Wine	Y.Church	Fords	Leavys	Barretts
1st Reading	<i>Proverbs 8:1-4, 22-31</i>	<i>I Kings 17: 8-16, (17-24) or I Kings 17:17-24</i>	<i>I Kings 21:1-10, (11-14), 15-21a or II Samuel 11:26-12:10 13-15</i>	<i>I Kings 19:1-4, (5-7), 8-15a or Isaiah 65:1-9</i>
	Y.Church	Georgina phillips	Jo Bullough	John Ford
2nd Reading	<i>Romans 5:1-5</i>	<i>Galatians 1:11-24</i>	<i>Galatians 3:23-29</i>	<i>Galatians 3:23-29</i>
	Y.Church	Ruth Green	Elizabeth Clark	Brigitte Fuge
Gospel	<i>John 16:12-15</i>	<i>Luke 7:11-17</i>	<i>Luke 7:36-8:3</i>	<i>Luke 8:26-39</i>
Prayers	Y.Church	Val McGavin	Jean Hindle	Angela Sibley
Pray for:	Pastoral Care Group	Vestry	Young Church	Youth Group
Server	Angela/ Sara	Val/ Alice	Angela/ ?	Angela/ Sara
Coffee	Y.Church	Gillian Little/ Marion McCluskey	Elizabeth Clark/ Robert Clerk	Mrs Neish & Family
Flowers	Nikkie Dickson & Kathy Kennedy			
Cleaning	Helen Topple/ Ruth Frantom	Sibleys	C & M Leavys	C & M Leavys
Welcomers	Carol Hodgkin/ Andy Longmore	Nigel Johnston/ Robert Clerk	McGarvas	Mae Mann/ Elizabeth Clark
Care Van			*	
Pentland House				

# July 2007 Rota

	1-Jul-2007	8-Jul-2007	15-Jul-2007	22-Jul-2007	29-Jul-07
	Trinity 4	Trinity 5	Trinity 6	Trinity 7	Trinity 8
<b>11.00am Organist</b>	Jean	Jennifer	Mike	David	David
<b>St Mungo's Organist</b>	Mike	Jean	David	Jean	Jean
<b>Sidesmen</b>	MacLennans	Nigel Johnston/ Andy Longmore	Isobel Stenhouse/ Des Frantom	Mc Garvas	Elizabeth Clark/ Alan
<b>Bread and Wine</b>	Young Church	Johnstons	Hindles	Johnstons	Matins
<b>1st Reading</b>	<i>II Kings 2:1-2, 6-14 or I kings 19:15-16, 19-21</i>	<i>II Kings 5:1-14 or Isaiah 66:10-14</i>	<i>Amos 7:7-17 or Deuteronomy 30:9-14</i>	<i>Amos 8:1-12 or Genesis 18:1-10a</i>	<i>Hosea 1:2-10 or Genesis 18:20-32</i>
	Ian Fuge	Geoff Mather	Jean Hindle	Val McGavin	Marion McCluskey
<b>2nd Reading</b>	<i>Galatians 5:1, 13-25</i>	<i>Galatians 6:(1-6), 7-16</i>	<i>Colossians 1:1-14</i>	<i>Colossians 1:15-28</i>	<i>Colossians 2:6-15, (16-19)</i>
	Mike Hay	Val McGavin	Gillian Amos	Sue Crosfield	Andy Longmore
<b>Gospel</b>	<i>Luke 9:51-62</i>	<i>Luke 10:1-11, 16-20</i>	<i>Luke 10:25-37</i>	<i>Luke 10:38-42</i>	-----
<b>Prayers</b>	Geoff Mather	Sue Crosfield	Mike Hay	Andy Longmore	-----
<b>Pray for</b>	Bible Study Group	Choir	Church Women's Fellowship	Early Birds Prayer Group	-----
<b>Server</b>	Angela Sibley/ Steven	Val McGavin/ Alice	Angela Sibley/Sara	Angela Sibley/Emma	-----
<b>Coffee</b>	Frantoms	Mona Bennett/ Margaret	Kathleen Cox/ Sue Crosfield	Hays/ Graham Smith	McGarvas
<b>Flowers</b>	Ruth Frantom				
<b>Cleaning</b>	Jeannifer Edge/ Moira Rendall	Jeannifer Edge/ Moira Rendall	Mona Bennett/ Ruth Green	Mona Bennett/ Ruth Green	Clerks
<b>Welcomers</b>	Nigel Johnston/ Robert Clerk	McGarvas	Mae Mann/ Elizabeth Clark	Carol Hodgkin/ Andy Longmore	Nigel Johnston/ Robert Clerk
<b>Care Van</b>			*		
<b>Pentland House</b>		*			

# **Mission News**

*Frances Mclean writes*

## **Churches built following the Tsunami**

£50,000 has been donated to help build 20 churches on the Andaman and Nicobar Islands, in the Indian Ocean, in an ongoing effort to revitalise communities devastated by the 2004 tsunami.

The building programme is being co-coordinated by the church of North India (CNI) in response to requests from the islanders, most of whom belong to the church. USPG grant consists entirely of donations sent by supporters in the days following the tsunami. The Revd. Dr Enos Das Pradam, General Secretary of the CNI, said, 'It is important to fulfill spiritual needs along with material needs. The main aim of the project is spiritual renewal.'

An estimated 300,000 people died – more than a quarter of the population on the 12 populated islands in Andaman and Nicobar.

Of the 33 churches, 18 were washed away and the remaining 15 were heavily damaged; 20 earthquake-proof churches will be built and repairs carried out on 13 others.

*We have much to learn from the overseas churches. Here are a few stories from inter-faith areas.*

## **Muslims donate land to church**

Bishop Roger Chung of Antsiranana Diocese in Northern Madagascar, said: "I could hardly believe my ears when I was told the Muslims had donated a piece of land to the Anglican church. But God's ways are not our ways and his thoughts not our thoughts. The Muslim community had readily responded on hearing St Michael's Church were unable to find land to build for a daughter church in Ammbilobe, which is a predominantly Muslim area.

There are, however, both Muslims and Christians in the same family so mutual support between the is common. The Bishop said, "We thank the Lord for the grace of being able to live in harmony with people of other faiths.'

## **Font was a yellow plastic bucket!**

It was a baptism service for 40 new Christians and their children in a small village in the Tanzanian diocese of South West Tanganyika. The hut, which had been turned into a make-shift church for the day, was so tightly packed there was no central aisle and no room to move, so the

babies awaiting baptism had to be passed overhead, from person to person, from the back of the hut to the front. Leading the service was Bishop Michael Westall.

There was no font, so Bishop Michael made use of a yellow plastic bucket. The bishop reported on his experience. "Although the hut was absolutely packed, there was an atmosphere of great joy. Where you see and experience a really vibrant happy living Christian community, it really is a very beautiful thing.'

During his six years in Tanzania. the bishop experienced similar scenes repeated many times throughout the diocese due to huge growth in the Anglican church. He estimated that at least 100 such churches had been founded or rebuilt, many in villages where the Gospel was preached for the first time. Where Christianity is embraced, development follows. Evils, such as drunkenness, spread of AIDS etc are faced and tackled. The people galvanised into working together, wells are dug, resulting in clean water and better health.

## ***Church Women's Fellowship***

President: - Cathie McIlwhan Tel 675121; Sec/Treas: Joyce Jones Tel 674187

21 May - 8.00 pm at 64 Deanburn

18 June - Supper Outing - Steading or Flotterston - to be confirmed

## ***Mothers' Union News***

MU Scottish web address is: [www.muscotland.org.uk](http://www.muscotland.org.uk) or via St James web page link.

### **Central Activities**

AGM - June 21st in Liverpool Cathedral.

### **Diocesan Activities**

Several members attended the MU Diocesan Council meeting held on April 11th at The Christ Church Centre.

Philip Crosfield conducted the service in church prior to the meeting. He particularly asked for prayers for his friend Norman Wickham, who was seriously ill in hospital. Norman was previously Rector of Christ Church,

Morningside and he preached in St James on the occasion of the 50th Anniversary of Philip's ordination to the Priesthood (June 2002). Since then we have heard that Norman died on 18 April; we pray for his wife and family.

### **Branch Activities**

A programme planning meeting was held on April 25th in St James' Church Hall.

The outing has been postponed to 15 or 22 August; venue: Newhailes

*Angela Sibley has contributed the following information about the Mothers' Union:*

The Mothers' Union is a worldwide charity that runs numerous projects across the world. The Mothers' Union has more than 3,600,000 members in 77 countries. The backbone of the MU is its worldwide network of volunteers. Whatever their individual backgrounds, members are related by a commitment to marriage and family. They give their time to generously help others, whether by running local projects, supporting international campaigns, or fundraising. Through our network of experienced, local Workers, the MU initiates projects, conferences and training all over the world. Our workers train at all levels in the Dioceses and then aim to distribute this knowledge to other members and the local people.

Our Mothers' Union Literacy and Development Programme and the Family Life Programme work in local communities building the capacities of individuals by giving skills that improve their daily lives. The Mothers' Union Literacy and Development programme (MULD) has grown dramatically over the last three years, operating in Malawi, Burundi and parts of Sudan. There are currently just over 30,000 people in the programme and over 15,000 have become literate. Over 80 per cent of the learners are women. The programme is really proving to be a uniting force within the communities as different denominations and faiths join together in the literacy circles and discuss issues relating to them and their communities.

The Family Life Programme in Uganda, mobilises community groups to work together to bring about change and improvements in their daily lives. It is helping local communities address some fundamental issues with seemingly small initiatives, but when collectively put together,

these are having a huge impact and transforming lives.

Our Relief work plays a vital part in our work by supporting communities affected by disaster, whether they are natural or man made. The Mothers' Union is particularly well placed to be able to offer help quickly and to where it is most needed. With networks of Mothers' Union workers across the world, food, supplies or medicines can be quickly bought locally and distributed to those worst affected, with women and children often being most vulnerable.

## ***A Better Man***

*Contributed by the Rector*

A better man would know what to do. We hold back waiting for the better man to appear.



The better man is on the bus.  
The better man will be here soon.  
The better man is en route.

We've got pictures of better men and women in the stained glass at church. Books line our shelves which tell the stories of better men. The writers did their research and dug around in the better man's school report cards for evidence that Mrs McInnes the primary 3 teacher had begun to suspect that one day Billy would be 'the better man'.

It's a load of rubbish.

Missing from the book is all the pain surrounding the man's bitter realization that he wasn't a better man but that something better was required from him nonetheless. A better man is what you may become when you take the risks that ordinary people take when the better man never shows up.

# ***Mad Scientist Page***

*Contributed by Mike Hay*

I'm not sure whether mathematicians are scientists or not, but anyway I've taken the liberty as sub-editor of contributing to this series from a mathematician's point of view. So here goes:

*"When I use a word" said Alice, "it means just what I want it to mean - no more and no less"*. This statement exemplifies the power given to mathematicians, who, as a group, have the freedom to define all sorts of mathematical objects without any reference to the real world whatsoever! The only restrictions are that a) there must be firm agreement among all mathematicians as to any definition, and b) any definition must be consistent, in other words not lead to any contradictions in terms of itself or other definitions.

Contradictions are anathema to mathematicians, who get very concerned about situations like the following:

"The sole (male) barber in a village shaves all the men, and only those men, who don't shave themselves. Who shaves him?" You will see after some thought(!) that he's not allowed to shave himself, but if he doesn't shave himself he becomes one of the "men who don't shave themselves" and therefore must shave himself!

Why does this matter? Well, there is a theorem in maths that says broadly that from any inconsistent statement, you can "prove" any other statement, whether true or false. So if, for example, we can't find a way of resolving the "barber" issue, some or all of mathematics may in fact be wrong!

Leaving rapidly that rather concerning thought, it may be a surprise to you to learn that mathematicians frequently deal with things that "don't exist". One example of this is the concept of complex numbers, originally referred to as "imaginary" numbers, since they involve an "impossibility" - the "square root of minus one". What a useless idea, you might think - and yet these numbers turned out to be exactly the tool that scientists need, for example when dealing with electronic circuits!

At this stage the non-mathematical reader has probably had more than enough, but bear with me! What has this to do with my faith and Christianity? Here are a couple of thoughts:

Firstly, The structures that humans are able to create in mathematics are often beautiful and "seem right". They usually seem most right when the structure and the solution are simple - a complicated solution is generally less likely to be right than a simple one - although there are exceptions. (Compare the two theories of earth going round the sun and vice-versa; there is no doubt which structure has the simpler solution - the right one!) On the other hand the current proof of the famous Fermat's Last Theorem is anything but simple, which leads some people still to think that Fermat may have been right when he wrote "I have found a marvellous proof which unfortunately the margin of this book is too small to contain"). There is a beauty and simplicity in maths which I don't believe is accidental, nor do I believe that we "invented" this simplicity - I believe it was "created" for us, and we've discovered it.

Secondly, the study of maths I believe gives the lie to the often-heard statement that "science can explain everything". There is a theorem due to the Czech-born mathematician Kurt Gödel - his "incompleteness" theorem - that within any given branch of mathematics, there will always be some propositions that can't be proved either true or false using the rules and axioms of that mathematical branch itself. You might be able to prove every conceivable statement about numbers within a system by going **outside** the system in order to come up with new rules and axioms, but by doing so you'll only create a **larger system with its own unprovable statements**. So all logical system of any complexity are, by definition, incomplete; each of them contains, at any given time, more true statements than it can possibly prove according to its own defining set of rules. So basically Gödel proved that "we can't prove everything"<sup>1</sup>. This seems to me to be very much in line with Paul's "through a glass darkly" statement - whilst it is quite right, and perhaps our duty, to explore as much as we can of the real

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<sup>1</sup> *If you'd like a challenging read about Gödel's Theorem, involving maths, music and art, try Douglas Hofstadter's "Gödel, Escher, Bach: an Eternal Golden Braid" (Penguin books 1980) - or borrow my copy! No prior mathematical knowledge required.*

world, we are being very arrogant if we think we will ever find all the answers.

So these ideas of simplicity, beauty and our own inadequacy seem to me as a mathematician to reinforce, rather than deny, the existence of God, and to demonstrate that the atheist or humanist view is based on an arrogant assumption about our place in the universe and our ability to explain everything (but of course I suspect they would say that of us!)

This is a very brief "skirmish" with a very complex (but not imaginary!) topic, so sorry if it's been a bit condensed. Comments welcome!

## ***St James then....***



Probably about 1885, we think. Anyone any idea who's at the front door?

## ***Cornbank Celebrations!***

In 2008 Cornbank St James Primary School will celebrate 40 years in the present building. We are planning some celebrations: these are still in the early stages of organisation but we are putting out feelers already!

We would like to include an exhibition of photos and memorabilia,

maybe a publication of some kind. If there is anyone in the St James family who would be willing to lend material relating to the school's recent or earlier history, particularly before it moved to Cornbank, we would be delighted to hear from you.

Photos and documents can always be scanned and returned if you would not care to lend originals for display. If you have memories to share, please contact: *Georgina Phillips*

## ***Helen & Graham Yapp's visit in July***

I received the following email from Helen & Graham in Australia and I would like those who remember the Yapps and are available on Tuesday 10th July to contact me so that we can decide on a venue for the lunch/picnic. *Jean Hindle*

*"We're getting very excited because we are coming to the UK this year and hope to get to Penicuik as well. The only problem is that it will be in July and perhaps people will be on holidays. I hope not!! So ..... I am wondering if we could meet for lunch on Tuesday, 10 July with you, and whoever will be around. We are staying with Janet and Angus for a few nights before that, and with Mike and Liza on the night of 10th.*

*I know it seems impossibly far away but we are leaving Australia in two weeks, on 22 April, so I am putting out the suggestion now.*

*Much love, and happy Easter to you, too,  
Helen and Graham"*

## ***RIP?***

*Contributed by Angela Sibley.*

My parents told me about Mr. Common Sense early in my life and told me I would do well to call on him when making decisions. It seems he was always around in my early years but less and less as time passed by until today I read his obituary. Please join me in a moment of silence in remembrance. For Common Sense had served us all so well for so many generations:

### **Obituary - Common Sense**

Today we mourn the passing of a beloved old friend, Common Sense, who has been with us for many years. No one knows for sure how old

he was since his birth records were long ago lost in bureaucratic red tape. He will be remembered as having cultivated such valuable lessons as knowing when to come in out of the rain, why the early bird gets the worm, life isn't always fair, and maybe it was my fault.

Common Sense lived by simple, sound financial policies (don't spend more than you earn) and reliable parenting strategies (adults, not children are in charge). His health began to deteriorate rapidly when well intentioned but overbearing regulations were set in place. Reports of a six-year-old boy charged with sexual harassment for kissing a classmate; teens suspended from school for using mouthwash after lunch; and a teacher fired for reprimanding an unruly student, only worsened his condition.

Common Sense lost ground when parents attacked teachers for doing the job they themselves failed to do in disciplining their unruly children. It declined even further when schools were required to get parental consent to administer aspirin, sun lotion or a sticky plaster to a student; but could not inform the parents when a student became pregnant and wanted to have an abortion.

Common Sense lost the will to live as the Ten Commandments became contraband; churches became businesses; and criminals received better treatment than their victims. Common Sense took a beating when you couldn't defend yourself from a burglar in your own home and the burglar can sue you for assault.

Common Sense finally gave up the will to live, after a woman failed to realize that a steaming cup of coffee was hot. She spilled a little in her lap, and was promptly awarded a huge settlement. Common Sense was preceded in death by his parents, Truth and Trust; his wife, Discretion; his daughter, Responsibility; and his son, Reason. He is survived by three stepbrothers; I Know my Rights, Someone Else is to Blame, and I'm a Victim.

Not many attended his funeral because so few realized he was gone. If you still remember him pass this on. If not, join the majority and do nothing.

*Author unknown*

# ***Financial Matters***

## **Outreach Subscriptions**

Despite the appeal in the April Outreach we have only received 50 annual subscriptions and the resultant £290 is somewhat short of our cost of publication, currently estimated at £500. If you have lost the envelope which was included in the February issue, replacements can be had from Jean Hindle, or use one of the white Gift Aid envelopes remembering to mark it as 'Outreach'. If you cannot remember whether you have paid already please contact me.

## **Collections**

	March
Cash	173
Gift Aid Cash	229
Envelopes	905
Direct Giving	<u>1290</u>
Total	2597

## **Special Collections March**

Children of Africa	350
Chitambo Ambulance Appeal	200
<i>Graham Smith</i>	

## ***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, remembering in particular:

Betty and Arthur White, Joy and John Ford, June Virtue, Don Mackenzie, Mae Mann, Sarah (aged 8 with Crohn's disease), Haley, Elizabeth Black, Ruby Graham, Ralph, Eiliah, Cliff, Lorna Coleman, Eleanor Jack, Margaret Paton, Margaret Vesco and Bea Bremner.

For the family of Norman Wickham, and for Mike Hay's aunt, Marguerite Hay, recently diagnosed with a brain tumour.

Pray for continued progress towards peace and reconciliation between Lebanon and Israel. For those suffering as a result of natural disasters

including the recent earthquake in Indonesia. For those suffering from famine and drought. 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 peoples of countries torn apart by conflict and civil war remembering especially Sudan, Ethiopia, Somalia, Iraq and Afghanistan. Remember also the British troops and the families of those overseas or about to go overseas, particularly those based at Glencorse Barracks.

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. For the work of Penicuik in Africa, remembering especially the work of the AIDS project in Mombasa and in other African countries.

## ***Events coming soon...***

Sat 12 May	12 noon	Haddington Pilgrimage
Sun 13 May	10.00am	Music Sunday, St Mungo's
Sat 19 May	11 – 3pm	Africa Fair, Old St Paul's
Sun 27 May	2.00 – 5.00pm	Gardens Open Day – Penicuik House
Sat 23 June	7.00pm	Music for a Summer Evening 15
Sun 1 July		Sea Sunday and Fellowship Lunch
Tue 10 July		Helen and Graham Yapp's visit

The current edition of the magazine, and previous editions, can now be viewed on the Web. Go to <http://www.stjamespenicuik.co.uk/> and click on the appropriate link at the top of the page.

***The next publication of “Outreach” will be on Sunday 24 June. Information about events, and contributions should be with the Editor, Graham Smith 673012 ( [caplaw@hotmail.co.uk](mailto:caplaw@hotmail.co.uk) ) by Wednesday 13 June at the latest. If sending by Email, please copy to Mike Hay at [mike@hayfamily.co.uk](mailto:mike@hayfamily.co.uk) .***

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**Annabelle Rose Proctor**  
**First born child to Alistair and Lesley Proctor.**  
**First Granddaughter to Ishbel and Ian Proctor.**  
**First great Granddaughter to Elspeth Tennent. Born 7th March**  
**2007 at the Simpson's, weight 6lbs 12oz**





**Youth Group Barbecue, 22 April – no third-degree burns as far as we're aware!**

