



OUTREACH

St James the Less Scottish Episcopal Church, Penicuik



Revd Stephen McCaulay and friend!

Issue No 167 Date March 2011



For those who remember Graham & Helen Yapp (middle & right), who attended St James in the 1970s and have revisited from time to time: Miranda Kaylie Clapp Carlsen was born to Emma (left) and Chris on 17 February 2011, 5lb 6oz and ready to make her mark in the world



Steven McCluskey in his new flat

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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

Thursdays : 7.00pm Choir Practice

From the Rector

I'm of the generation which learned its measurements in inches, feet and yards. I know what an acre is. The Rectory here in Penicuik sits on about a third of an acre of land. If you added together the car park and the property the church is sitting on, you'd have about an acre without having to steal much of Nigel Johnston's back garden to make up the difference. I have seen a bushel basket. I know how big that is although, frankly, I'm a bit stymied when it comes to what a "peck" might be. I don't know how long a chain is, or a league. *That's too ancient*. On the other hand, I have no visual reckoning of what a hectare looks like – *that's too modern* – but I believe it to be some sort of metric acre. Stewart and Hannah are probably more inclined to think in centimetres and metres.

I am descended from people who'd have known all the ancient measurements. They farmed sections and half-sections of land, and could have told a new neighbour how many men they'd need to have around at harvest time to reap the fields and stook the grain on such a piece of Canadian prairie.

When I was a child in school, we were told that there was a room somewhere on Parliament Hill in Ottawa where the government kept a lump of lead which weighed exactly a pound. They also had a steel bar measuring exactly a foot and vessels which could contain precisely one pint or one quart or one Imperial gallon. We imagined an old commissioner with a funny moustache guarding a small locked room. If you thought that Mr Lee down at the corner store had cheated you on a pound of green beans, you could always fly to Ottawa and ask the commissioner to get up and shuffle around for his keys and let you compare the bag of green beans with the standard pound kept in the room. Just the thought of it kept everybody honest.

Our measurements have to be standard and regular and common property. I'm not going to buy cloth from you if your idea of a square yard isn't the same as mine.

Time we measure in seconds and minutes and hours - days weeks months and years. If you've hit the age when you begin to become nostalgic you might ask yourself: "where was I five years ago? 2005, of

course, wasn't it? Where was I in 2000? Or 1995?" You go back in five-year increments through the eighties or seventies. A bit slimmer you were then, with more hair, married to that one and not this one. But when you change direction and go back up through the list you'll notice that it's not a satisfactory way of measuring time at all. Measuring your life in regular increments is quite daft, really, and not terribly useful *because the events of any life happen in lumps, not in regular steps.*

You didn't have a crisis or a change or a transformation every year or every five just because the clock or the calendar turned over. No, every year is not the same. There is no standard year or decade guarded by a commissionaire in a little room in Ottawa. No such thing exists. Some years, days, months and moments are special times – they weigh more and contain more things. They are significant. Some times are lighter and click by with a dull regularity.

In the Greek language, there is a word for time which passes in regular increments – the word is 'Chronos' and it's a useful word for mapping out the regular time – time without content – time-always-the-same – standard days, weeks, months and years. The other word is 'Kairos' and it is better translated by the English word 'season'. A season has particular obligations attached to it and requires that the farmer, the student, the disciple or the traveller be aware not only of its proportions but its requirements. It contains the promise of abundance if taken seriously and approached at the right angle, or the threat of tragedy if it is misunderstood or disobeyed.

An ancient tapestry outlines the seasons in terms of agricultural activity in medieval Britain: there's the farmer in the first panel sowing seeds in the spring. There he is reaping in the fall. There he is slaughtering his hogs in November. We do different things at different times.

At the end of whatever sermon he was preaching to the crowds in the fifth chapter of Luke, Jesus, in the boat with his new disciples, tells Simon Peter to put out a little farther on the lake and to let down his nets. "Lord", says Simon, "we've done that regularly on the hour and half-hour all night. We've been letting them down. No one can say we haven't kept to schedule. Each time we brought them up empty. Time and time again. But because you say so, I'll do it again."

You know the story. He did it again. And this time they enclosed such a shoal of fish that his partners in the fishing syndicate needed to bring their boats up close and take up the surplus.

It's a story we tend to universalize. Some of us, you see, *have made perseverance into a religion*, and would take almost carnal delight in any story which showed the hero performing a difficult task 'just one more time', and thereby reaping a reward. We would bear such a story aloft like a flag and would bore our children and grandchildren to tears with such a story. You might invoke me – or blame me. In fact, that's not what I'm saying at all. But this is not a story which merely praises perseverance.

Everyone has a list of things they've been hammering away at with little success to their enormous and never-ending frustration – things that they've been trying to do for a long time – things which don't happen just because they want them to happen. They've even written to their MP. No joy there either.

And in fact, there's not an iota of proof that the *one more time* will be any more successful than the first ninety-nine. Maybe the frustrating thing you've been trying to achieve for twenty years is *the wrong thing to do*. You've been banging your head against a brick wall. Now you've got a bruise on your forehead and bits of brick in your hair. Maybe the thing was ill-advised or wrong-headed. Maybe you should take your wife out to a movie, come home and have a stiff drink in front of the fire. And tomorrow – try doing something else.

There's another related tendency which folks try out on this passage, which is to say that the moment is different *because Jesus is in the boat*. This is both true and not true. Yes, Peter lets the nets down one more time because it's Jesus telling him to do it. Don't we sometimes, though, make Jesus an addendum to what we were doing anyway? We go back to the same old list but this time we imagine Jesus alongside us – Sancho Panza to our Don Quixote – and we carry on tilting at the same old windmills – the same things on our list – but this time saying that we're doing it in Jesus' name. We invoke the power of Jesus to get ahead in life or make some other provision for our safety and security.

One wishes, again, that somebody had the *chutzpah* to ask us why you think Jesus wants the same things we've always wanted. Curious coincidence, no, that Jesus might want exactly what suits us? How does that work?

No, the secret here is to ask *what sort of season it is* that these people in the boat with Jesus are occupying at this moment in Luke's story. Forget what they are receiving – what exactly they are participating in? At this point in Luke's Gospel, Jesus has just disappointed an entire congregation in Nazareth – a congregation in which his family were seated looking decidedly uncomfortable as he preached an inflammatory sermon, and then, horrified as the congregation rose up in rebellion and dragged Jesus from the body of the Kirk. He has moved to Capernaum as an exile from his family home and, frankly, Peter's desire for a full boat and the desire of the other soon-to-be apostles to pay their debts and invest in new equipment is clearly not the point. By the end the day they will have left all these things – nets, boats and families – and will have become followers. Given that this is Luke's version of the same story which John places at the end of his Gospel, we can safely say that, as far as Luke is concerned, this is the last full boat of fish Peter will ever see.

The point is the Kingdom and its extension. Peter, James and John are being invited out of the boat and into the company of the apostles. It's not one more fishing day with some added success because Jesus is present. It's the end of fishing and the end of regular time with its identical moments, its standard lengths and weights. It's a new season – a new and irregular measurement of time and space. It's the beginning of a new life.

Father Rob Warren

From Stephen McCaulay

When I was a little boy, “The dog ate my homework, Miss” was a favourite excuse among schoolboys. As there are no dogs allowed in the camp where I normally live in Afghanistan (rabies is endemic so we keep well away from dogs), I cannot use that excuse for not sending a few lines for last month's Outreach. But I can be very modern and say my article disappeared into the Internet. I had just finished telling you all about Christmas in Afghanistan and had pressed ‘send’, when the

power went down. The result: nothing saved on the computer and nothing sent back to Penicuik. March is a little late to be talking about Christmas so I had better tell you about something else.

Operational tours can be stressful for soldiers but they are even more stressful for those we leave behind. Our families put up with a tremendous amount on our behalf and in support of what we do, and anything that can make their lives easier is fantastic. Just before we deployed, Captain Walter Barrie, our Welfare Officer, came up with an idea for helping our Battalion's younger children while their Mums and Dads were away. He arranged for the local schools which our children attend to be visited by Baxterbear, a very friendly Scottish Bear who knows a thing or two about being away from home. Baxterbear and his team of helpers talked to the children in each school, and then left a little Baxterbear behind at school. The plan was that anytime one of the children was feeling sad about their Mum or Dad being away, they could look after the little Baxterbear at their school, and, as we all know, having someone to look after makes dealing with our own sadness a little easier.

As part of all this support to our children, Baxterbear came out to Afghanistan with me, so that I could send back pictures of him to the schools showing him with the children's parents. For those places where it was too hard to get a six-foot tall bear, I took a small Baxterbear so that I could send as many pictures as possible back to our children. Walking around army bases in Afghanistan accompanied by a large Bear has led to me getting some strange looks, but I have heard Baxterbear make the same comment about having to walk around with a large Army Chaplain. To read more about Baxterbear you can go to his website, www.Baxterbear.com.

It was good being home for a few days in February and seeing some of you at St James. I'll be home for good just after Easter but will keep you updated in the next *Outreach*. Thanks for all the parcels and thank you all for your prayers. They really do help.

Stephen

[our thoughts and prayers are with you all – Ed]

Choir News

Evensong on 6 February was enjoyed by the folks who attended, with some lovely comments about the music selected and fond memories of times past.

On **13 March at 7.00pm** we intend to hold another Sunday evening service. Being the first Sunday of Lent 2011, this will be a Taizé style service.

What is Taizé style? – Just a simple service using prayer, songs and chants, reflection and silence; a service that is meditative in character and “that has neither beginning nor end”. We often use Taizé chants at Sunday services; however, the nature of Taizé music in a candlelit setting, short songs repeated again and again, using just a few words, can express a basic reality of faith.

During Lent it is usual to replace the Gloria by singing the Kyries: “Kyrie, Eleison – Lord have mercy”. This year we intend to introduce a new setting of the Kyries for use during Lent. You will know the words but they’ll be added to the service sheet each week; I’m sure you will like this setting by Margaret Rizza.

During March and April we’ll be preparing for Passiontide and Easter. Our service of readings and music for Passiontide will be on **Sunday 10 April at 6.30pm**. Our programme of music is coming together and we hope you will make an effort to come to that service.

We meet in the hall every Thursday at 7.00pm and you are welcome to drop in and see what’s happening. We’re always on the lookout for folks who enjoy singing – there are no auditions – just come along!

David

Candlemas

Some folk were asking about the poem about snowdrops, selected by David McGavin and read during the Candlemas Evensong last month. This is called *A flame that cannot be put out*, by Jan Sutch Pickard, a member of the Iona community. She has been a volunteer with Quaker Peace and Social Witness as an Ecumenical Accompanier, serving on the World Council of Churches’ Ecumenical Accompaniment Programme in Palestine and Israel (EAPPI). She has published several books of poems, readings and reflections.

Did you know that snowdrops (*galanthus nivalis*) are known as Candlemas Bells because they often bloom early in the year, even before Candlemas? According to folklore, an angel helped these Candlemas bells to bloom and pointed them as a sign of hope to Eve, who wept in repentance and in despair over the cold and death that entered the world. It is said some Christians see the flower as a symbol of Jesus Christ being this hope for the world.

Sad news

Lily Neish, a long-standing member of St James, died on Thursday, 17 February 2011, aged 90. Her funeral was Thursday, 24 February. The prayers of us all are for the family and friends of Lily at this sad time.

Census 2011

A wee reminder that the Census will take place on **27 March 2011**. We will receive our questionnaires in the middle of March and are required by law to complete it: the paper questionnaire or online. See: <http://www.scotlandspeoplehub.gov.uk>

Why a census? Early ones were mostly just a basic head count, far removed from the increasingly more complex later surveys. The very first Scottish Census was carried out by Alexander Webster in 1755. Very few records relating to the pre-1841 Censuses survive, but there are photocopies and transcripts of some early censuses and population lists in the library at General Register House. For a list follow this link: [Surviving Pre-1841 Census Records in Scotland](#) on the above site.

Scotland's census is organised by the General Register Office for Scotland (GROS), and the Registrar General has announced that the 1911 census will be released on Tuesday 5 April 2011. This census details information collected from more than 4.7 million Scots a century ago, including the name, address, age, occupation, birthplace and marital status of everyone counted in the 1911 census, as well as details about their children. An exciting event for family historians! In 1911, Suffragettes were active, and therefore some women might not have been included. To avoid being counted in their homes, a few women in Edinburgh gathered in a restaurant. As this was the last census taken before World War 1, it would be their last for many

Scottish servicemen. From 1911 to 1921 was a period of significant emigration of Scots; thus this would also be the last time that many of them would be counted here.

For England and Wales, John Rickman conducted in 1801 the first census of the population and became responsible for the ten-yearly reports published between 1801 and 1831. The 1841 census was the first modern survey. There are many fascinating stories unearthed by the censuses: follow the links on: <http://2011.census.gov.uk> Continuing the Suffragette theme, Emily Davison managed to get herself onto the 1911 Census as a resident of the Palace of Westminster by hiding there on census night! On the night of 13 July 1911, she hid in a broom cupboard in the Chapel of St Mary Undercroft in the crypt of St Stephen's Hall! On 29 September 1939, under new wartime emergency legislation, all civilian households in the UK were enumerated; information was used to compile a National Register to support the issue of identity and ration documents and to control the call-up for the armed forces. There was no census in 1941.

Is this relevant to us? Interestingly, in the section for 'faith', Scottish Episcopal is not an option, although Church of Scotland and Roman Catholic are listed – we are presumably 'other Christian'! There appears to be no provision for place of birth, only country – frustrating for future researchers! There has been talk concerning the future of the Census: high costs and, for some, intrusive questions, threaten it. The government states that information is used to ensure adequate provision of facilities for the population, and future historians would feel its lack. Perhaps it has become too complex, as some of this data is already available elsewhere. Whatever our feelings, it is an important document; if possible, try to take a copy for you own family records.

The census has a long history – about 2,000 years ago, wasn't it?

Church Women's Fellowship

On 21 February 2011, we discussed the questionnaire that Angela presented regarding the 'Bye, Buy Childhood' campaign. We also decided the dates for the meetings up to the summer break:

21 Mar 2011	64 Deanburn – NB: The new starting time for meetings is 7.15pm for 7.30pm
25 April 2011	
23 May 2011	
27 June 2011	Supper outing: more details later

In appreciation of the CWF supper held in January at Jean Wright's house, £160 was raised for Help for Heroes.

King James Bible

1940. First there was the Battle of Britain with dogfights raging overhead and sending my little sister and me, on our way home from school, scuttling into the nearest muddy ditch to watch in awe till the danger had passed, and then came the blitz, bringing often nightly air raids with bombs falling, shattering our windows and bringing ceilings crashing down as we huddled on an old sofa under the stairs. So when our teacher read those stirring words from the book of Joshua: "Be strong and of a good courage. Be not afraid neither be thou dismayed for the Lord thy God is with thee whithersoever thou goest", we knew instantly what they meant. Our teacher made no attempt to explain them, yet they stuck in our minds. In fact, those words resonated with me throughout the war. Had she read from, for example, the Good News Bible, this is what we would have heard: "Be determined and confident. Don't be afraid or discouraged for I, the Lord your God am with you wherever you go", would those words have stuck in our young minds and fired us up? I very much doubt it. Why should this be? Because the English of the King James Bible has rhythm. The words blend together in perfect assonance, the syntax is just right, the vocabulary is powerful and rich, wonderful to hear when properly read aloud. Modern translations tend to be written in a language that is flat and ordinary and therefore not memorable.

I have just given one example of this. There are hundreds of others. Let's just consider one more: Isaiah Chapter 6 vv1 and 2. The King James version goes: " In the year that King Uzziah died I saw also the Lord sitting upon a throne, high and lifted up and his train filled the temple. Above it stood the seraphim: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly". Now the Good News Bible: " In the year that King Uzziah died I saw the Lord. He was sitting on his throne and his robe filled the whole temple. Round him flaming creatures were standing each of which had six wings. Each creature covered its face with two wings and its body with two, and used the other two for flying". The first passage has rhythm. It flows beautifully. It is poetry. The second is clunky and pedestrian. The meaning of the words is perfectly clear in the first

version, so why change it? I can see the argument for modern translations of many parts of the bible which may be obscure in the King James version or even incorrectly translated from the Greek or Hebrew, but I do think we have lost an awful lot by abandoning the 17C English of the King James version. That, and the 16C, was the era of the greats of English Literature – Shakespeare, Milton and Cranmer (don't let's forget the Book of Common Prayer). The English language was then at the pinnacle of its greatness: rich, expressive, powerful, sometimes gloriously earthly, full of imagery and colour. Now, although it is virtually the lingua franca of the entire globe, in this age of twitter and texting and two-minute attention spans, it is a pale shadow of its former self and at times I shudder at the way in which it is abused.

When I was a child, we used to play around with biblical phrases such as “and it came to pass”, or “verily , verily I say unto you”, or “gird up your loins” and so forth. I also loved the way in which Mary was “great with child” and then “brought forth a son”; so much better than being pregnant and giving birth. And of course, people of my generation grew up with these wonderfully memorable passages whether they were churchgoers or not, as all school children would have heard the Bible read aloud. I do feel that those who have grown up since the '60s have missed out on a wonderful literary experience, and maybe a religious one too.

We can't put the clock back, but do let's be aware of the wonders of the King James Version, and at least read it on special occasions like the Carol Service, or when the meaning in the old is just as clear as in the new. That would be such a treat.

Susan Crosfield

[more articles please – Ed]

Congratulations!

Karen Topham has become a great-grandmother! So Nigel and Kathryn are now great-uncle and great-aunt. We hope to have a photo soon.

Rotas

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> or <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	Barretts	Frantoms	Mona Bennett Margaret MacLennan	Kathleen Cox Sue Crosfield
Flowers	----- Karen Marchant -----			
Cleaning	Marion Hunter Ruth Frantom	Marion Hunter Ruth Frantom	??????????????	C&M Leavy
Welcomers	Elizabeth Clark	McGarvas	Andy Longmore Robert Clerk	Nigel Johnston Elizabeth Clark
Care Van			St James	
Pentland House		St James		

April 2011

	3 April	10 April	17 April	24 April
	Mothering Sunday	Passion Sunday	Palm Sunday	Easter Day
11.00am Organist	Jean	Jennifer	Mike	David
St Mungo's Organists	Mike	Jean	David	Jean
Sidesmen	Young Church	Marchants	Margaret Coull Elizabeth Clark	Nigel Johnston Andy Longmore
Bread and wine	Young Church	Frantoms	Leavy	Clerks
1st reading	<i>1 Samuel 16:1-13</i>	<i>Ezekiel 37:1-14</i>	<i>Isaiah 50:4-9a</i>	<i>*Acts 10:34-43 or Jeremiah 31:1-6</i>
	Young Church	Geoff Mather	Sue Crosfield	Robert Clerk
2nd reading	<i>Ephesians 5:8-14</i>	<i>Romans 8:6-11</i>	<i>Philippians 2:5-11</i>	<i>Colossians 3:1-4 or Acts 10:34-43</i>
	Young Church	Marion Mather	Andy Longmore	Faye Clerk
Gospel	<i>John 9:1-41</i>	<i>John 11:1-45</i>	<i>Matthew 26:14 - 27:66 or Matthew 27:11-54</i>	<i>John 20:1-18 or Matthew 28:1-10</i>
Prayers	Elizabeth Clark	Val McGavin	Mike Hay	Andy Longmore
Pray for	J-Tots	Choir	CWF	Clergy Team
Server	Angela/Alice	Val	Martin/Stephen	Angela
Coffee	Hays Smiths	McGarvas	Margaret Vesco Joyce Black	Isobel Stenhouse Jean Wright
FlowersLent.....			Easter
Cleaning	C & M Leavy	-----	Sue Owen Gillian Little	Sue Owen Gillian Little
Welcomers	Andy Longmore	McGarvas	Nigel Johnston Andy Longmore	Elizabeth Clark Robert Clerk
Care Van			St James	
Pentland House				St James

Jesus knows you're here

A burglar broke into a house one night. He shone his torch around, looking for valuables when a voice in the dark said, "Jesus knows you're here."

He nearly jumped out of his skin, clicked his torch off, and froze. When he heard nothing more, after a bit, he shook his head and continued. Just as he pulled the stereo out so he could disconnect the wires, clear as a bell he heard, "Jesus is watching you."

Freaked out, he shone his light around frantically, looking for the source of the voice. Finally, in the corner of the room, his torch beam came to rest on a parrot.

"Did you say that? he hissed at the parrot.

"Yep", the parrot confessed, then squawked, "I'm just trying to warn you that he is watching you."

The burglar relaxed. "Warn me, huh? Who in the world are you?"

"Moses," replied the bird.

"Moses?" The burglar laughed. "What kind of people would name a bird Moses?"

"The kind of people that would name a Rottweiler Jesus."

Contributed by Nickie Dickson

Penicuik for Africa

Reiterating the announcement made in church, we have received more encouraging news from Zambia: namely, that the government is channelling aid from Canada to Chitambo, where it will be used to build tutor housing for teachers at the Nurse Training School that we are in the midst of furnishing. With everything moving so fast, we need to complete our fund-raising a.s.a.p. Therefore we have a series of activities planned.

Fellowship Lunch: This now annual event has been put back a week from the provisional date to relieve pressure on the choir and will take place on **Palm Sunday, 17 April 2011**. Just note the date for now; pleas for help will come in the next *Outreach!*

Penicuik on Parade: We hope to set up a 'Cash from The Attic' stall for the afternoon in the park on **Saturday 29 May 2011**; all donations and helpers welcome.

Bag packing in Sainsbury's: It was encouraging to see so many hands go up when we sought a declaration of interest in church. We are asking Sainsbury's for a Saturday daytime date in September and will let you know as soon as it is fixed. It will be important for as many as possible to convert interest into action if we are to make the most of the occasion. With everyone sporting a Chitambo team shirt, we can demonstrate our concern for Africa before a wider audience.

Neville

Have your say

Midlothian Council is seeking our views about living and/or working in Penicuik. They have now provided access to an online copy of the questionnaire and have extended the deadline for return to **11 March 2011**. If you haven't yet completed a form, I urge you to take the time to do so - there are links below to the questionnaire at Penicuik District Council web site or at Midlothian Council web site. This is our opportunity at St James to help contribute to a neighbourhood plan for the town.

Penicuik District:

<http://www.penanddistcc.org.uk/NeighbourhoodPlanning/CommunitySurvey/CommunitySurvey.html?sid=39139&newtest=Y&lang=en>

Midlothian Council:

http://www.midlothian.gov.uk/news/article/29/people_of_penicuik_have_your_say

Thank you,
David McGavin

Ruby's story

Rebecca Fraser (Ruby) Graham (1924-2011)

Ruby was born on Kirkhill, the eldest of 11 Williamson siblings. Kirkhillians were not to be confused with Penicuikians; they saw themselves as a cut above the rough mining community that was overlooked, went to the 'English' kirk and its school and worked in mills not mines. Ruby's first job was to look after the post at Eskmill. When

war broke out, she chose the Land Army over munitions work to be near home and the burgeoning family, still not complete. Conveniently, she was deployed at Auchendinny Mains where her life took a dramatic turn. There she was in the farm kitchen, washing her feet in the sink, when in came this strapping farmer's son: John Graham. It was love at first sight; whether it was the legs or the pragmatism that impressed John most we will never know! Ruby had already learnt to care at home and she was drawn to people in need. When Granny Palmer died, she moved in to help Papa. When John's mother became terminally ill, she moved in to Kirkton Farm, in the hills beyond Glencorse reservoir, to nurse her. That task completed, she and John were married on her parents' Silver Wedding day in St James The Less on 10 November, 1948.

Ruby's transformation to farmer's wife now began in earnest. She had learnt from her mother-in-law how to have meals on the table – good meals, at the right times – and to warm the griddle daily. Now came the awkward bits, chipping through iced up troughs, helping to load or unload sheep in the driving rain, rounding up the odd stray cow. She confessed to being 'happier with a broomstick in her hand' on such occasions. She was fortunate that female members of the prize-winning Kirkton flock of Scottish Blackface came supplied with 'handlebars'! She took growing pride in their pedigree, particularly in prices fetched by the tups at the annual Lanark sales. She also took pride in her own progeny, only son John, especially when he won the 'silver shears' at the Royal Highland Show.

Neighbours describe how friendly and hospitable Ruby always was. The postie was often rewarded for a long delivery walk with a bowl of porridge. Ruby turned her culinary skills to commercial advantage by serving teas to passing rambblers and persuaded sister Nan to entertain them on her violin. She tried to maintain a rose garden to complete the effect but that was always a losing battle against the elements. But Ruby succeeded where many have failed, grafting her way from town-dweller to farmer's wife. Her leisure pursuits revolved around the SWRI, for whom she toured the region with her friend Nancy Edwards, putting on a 'Fran & Anna' tribute act, sporting lace tights (those legs again!).

Life was never easy on the small hill farm and only marginally improved with the arrival of a generator that displaced the oil lamps. Ruby and

John clung on at Kirkton until she was 70, when they moved to the shelter of Baldwin Court and there renewed contact with St James through Frances McLean's regular visits. It was her turn to receive pastoral care, but not easily accepted by someone who had been so proud and independent. The contrast with life on the farm, where son John and his wife Lynn had taken over, could not have been greater. Then came the bitterest of blows when son John lost his life in tragic circumstances within sight of the farm. The mental torment that Ruby and her husband went through is unimaginable. When Ruby then lost her husband, life became increasingly difficult, having gone full circle. From her birthplace, she would have 'looked unto the hills' where she was to spend most of her days, co-creating with God. From Baldwin Court she could see the church in which she was nurtured and married. Those she nurtured will unknowingly be keeping more than memories alive as they nurture their offspring with similar diligence. Proudly, Ruby presents God with the record of her deeds and can finally dispense with the broomstick!

Neville (from the tribute at Ruby's funeral)

Can you help?

We are delighted that my son Steven has taken tenancy of a flat through Melville Housing Association. We were able to furnish and "kit it out" thanks to careful savings over the years, with this very event in mind.

However, in conversation with the Housing Support Worker, it transpires that there are about 30 tenants/families being housed at the moment, many of whom have nothing, having come from furnished accommodation or because they were homeless. Steven and I were moved by this and asked if a redundant TV would be useful. We were told that they are desperate for any clean furniture or household goods in working order, but they sadly do not have transport.

We would ask you then, if you have any household items that are surplus to requirements, please consider donating them to this worthy

cause. The only stipulation is that items will fit into the back of a car, as no van is available.

Please call me on 01968 678081 for more details or to arrange collection. If you do not have suitable items, you can still help by remembering these struggling new tenants in your prayers.

Many thanks.
Marion Mather

Scotland Sings for Water

Exciting event for singers!

What, Where and When? Three hundred singers in Scotland will gather in Parliament Square, in the Royal Mile, **Edinburgh on 2 July 2011** to Sing for Water.

What is Sing for Water? Sing for Water raises funds for WaterAid, an international non-governmental organisation whose mission is to transform lives by improving access to safe water, hygiene and sanitation in the world's poorest communities.

Is my singing good enough? If you can sing in the bath you can sing! You don't need to be able to read music. Everyone is welcome to join in.

How do I participate? The registration fee is £5 per singer. When you register, you will be sent a pack with a learning CD and word sheets for the songs you will sing on 2 July (along with 299 others!).

Sponsorship Singers taking part will each receive a sponsorship form, because of course it's not just about singing! The aim of Scotland Sings for Water is to raise as much money as we can for WaterAid. Each participant will be asked to raise around £40 in sponsorship – more if you can.

You will also receive information about where to go on the day, how to get there, what to bring and everything else you need to know.

Why WaterAid? Raising money for WaterAid is a great way to give something back to countries whose songs we sing but who have no system of collecting royalties. WaterAid is a hugely effective and efficient charity giving a massive percentage of the money raised back into projects where community involvement is valued and expected. The Sing for Water project was started by composer Helen Chadwick in 2002. Since then almost £500,000 has been raised by singers all over Britain.

What happens on the big day, 2 July? All singers will gather from 10 am to 12 noon for a rehearsal at Old St Paul's Church, Market Street, Edinburgh, located across from the Market Street exit from Waverley Station. After a lunch break we will gather in Parliament Square by St Giles Cathedral in the Royal Mile to sing from 1 pm to about 3.30pm.

Great fun and good music in a good cause! Register now to take part by sending £5 (cheques made out to Band of Song) to Band of Song % Liz Elkind, 10 Blantyre Terrace, Edinburgh EH10 5AE.

Want to know more about WaterAid?

www.wateraid.org.uk

Appeal by Caireen

Calling all knitters - again! Can we provide 30 hats for the Shoebox appeal in November? Silly question, I know we can. It is the same pattern for Seafarers' hats, same size.

PATTERN

Using Double Knitting wool, size 8 (4mm) needles, 2 ozs of wool:

Cast on 120 stitches

Rib (2 plain 2 purl) for 12 inches

Next row, K2tog to end of the row

Purl next row

Repeat these two rows once more

Knit 1 row

Purl 1 row

Pull thread through all stitches and sew up seam

Remember bright colours (for children and Seafarers)

If you have any odd double knitting wool you know you will not use, and would like to give them to the knitters, it will be gratefully received. Thanks. Angela

SEAFARERS' HATS

Many thanks to all who have knitted these. Rob is taking them to Jim at the next meeting.

BABY HATS

Our supply of these little hats has grown, so many thanks to all who have contributed. The Neo-natal unit is most grateful for these, and enjoys receiving our bundle of colourful hats and blankets.

Vestry Summary

Wednesday 23 February 2011

- Four major areas for discussion, development and action were identified and small groups formed to take these forward and report to Vestry:
 1. Mission committee, headed by Rob
 2. Fundraising, headed by Marion Mather
 3. Fabric, headed by Geoff Mather
 4. Social calendar, Alan Murray
- There was a wide discussion of Pastoral Visiting.
- The fitting of the Chancel rail will go ahead as planned
- Arrangements were made for publication of the social calendar in *Outreach*, on the church website and on a separate notice board for events
- Revision of the church constitution will be postponed at present

Nigel Johnston, Vestry Secretary

Outreach subscriptions

Following my article in last month's *Outreach* and a subsequent appeal in church, I am pleased to say that we have had £217 in contributions towards the production of the magazine. So many thanks to the 17 of you who have contributed, and come on the rest of you!! If you have lost or mislaid your envelope, please speak to Richard Phillips.

Financial matters

<i>Collections</i>	January
Cash	163
Gift Aid cash	22
Envelopes	991
Direct giving	<u>1653</u>
Total	£2829

<i>Special collections and charitable giving</i>	January
Bethany Trust	145
Chitambo Midwifery School Appeal	192
World Vision	110
Erskine	90

Omega 3 ...

... as not seen on TV! This 'commercial' is not to be confused with the ones you see on the 'telly', extolling the health benefits of consuming dairy products and oily fish that are rich in certain unsaturated fatty acids. Nevertheless, by partaking of Omega 3, the third series of house meetings of our group, which explores the rich variety of interpretations of scripture, could be good for your spiritual health! First thoughts are to gather for five evenings, possibly at 7.30pm on Fridays, from mid-May to mid-June to explore 'Relationships in the Fourth Gospel'. These could include the relationships between Jesus and the Father, Jesus and the Spirit, Jesus and The Way, as crystallised in the 'I Am' sayings and covered in a booklet by Keith Dark and paper by Helen Bond (New Testament Lecturer at New College). Ever wondered who the 'Beloved Disciple' was and why Thomas is singled out for special treatment by John? Could these relationships usefully shape our own with Father, Son, Spirit and each other? If you haven't been to an Omega gathering before, you will be particularly welcome – indeed fêted (Oh, darling buds of May!). Finding a day that suits everyone is always difficult, so if you cannot manage Fridays, give me a shout and we can see which night suits most people.

Neville

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 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 in New Zealand and all her family. Pray for the continuing recovery of Jim McGarva, Alan and Glynis Murray, Bill Little. Give thanks for the return home from hospital of Philip Crosfield, and pray for his continuing recovery. Pray for the families and friends of Lily Neish, of Frank Lindsay, of Ruby Graham, as they mourn their loss. 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 the earthquake in New Zealand; for all who are 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.

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 people 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.

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...

March 2011

Sun 6 Mar 6.30pm EURS concert at St James
Sun 13 Mar 7.00pm Taizé Evensong
Wed 16 Mar 7.00pm (soup) 7.30pm start of 4-week Lent study series

April 2011

tbc
Sun 3 Apr **Daffodil Tea** St Mungo's Hall, Penicuik
Thurs 7 Apr Mothering Sunday
Sun 10 Apr 8.15pm Vestry
Sat 16 Apr 6.30pm Passiontide service
Sun 17 April Diocesan event: 'Science & the KJB' at Cathedral
PfA fellowship lunch

May 2011

tbc
Mon 2 May **Duck race** in the Park
7.30pm start of 5-week Omega course at 44 St James Gardens
Sat 7 May Quiz Night/Sue Owen birthday in Hall
Sat 14 May Diocesan event: Fischy Music at St Thomas, Corstorphine
Thurs 18 May 8.15pm Vestry
Sat 29 May Penicuik on Parade PfA stall in the Park

June 2011

Sat 4 Jun Zoo; + exhibition at later date tba
Sat 11 Jun Diocesan children's Pentecost party; venue tba
Sat 25 Jun **Sponsored walk** along railway

July 2011

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
Su 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 **Treasure hunt** + barbecue

October 2011

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

November 2011

Sat 12 **Ceilidh** at Bowling Club

December 2011

Fri 9 Dec **Nigel's slide show**; + wine & cheese

January 2012

Sat 28 Jan **Burns Supper**

Social & **Fundraising** teams have been busy! Please watch for further details nearer events: on the notice board, pew leaflets & *Outreach*. Meanwhile, please put these dates in your diary or mark your calendar, so that you do not miss anything!

Outreach can also be viewed on the St James website: <http://www.stjamespenicuik.co.uk> The April 2011 edition will be published on Sunday 3 April 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 23 March at the latest. If sent by email, please copy to Mike Hay: mike@hayfamily.co.uk.

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Ken, Gill, Val, David, Craig and Julie celebrating Val's 60th birthday in February 2011



Val cutting her cakes!