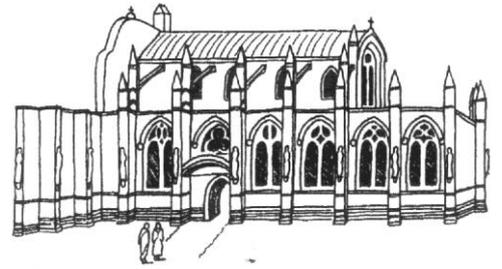


# St Matthew's Rosslyn Chapel Roslin



No 83

[www.stmatthews-rosslynchapel.org.uk](http://www.stmatthews-rosslynchapel.org.uk)

January 2016

GRAPEVINE

## Vicarage View

### Family Disagreements The Columba "Agreement"

It was announced rather grandly recently that the Church of England and the Church of Scotland had reached an agreement about various sharing of ministries in the spirit of ecumenism. It sounds reasonable at face value doesn't it? Who could be against it? Well, me for a start; and I am in good company, our Primus voiced his concerns in "The Times", so I shall use the far more august organ that is "*Grapevine*" to voice mine. This soi-disant agreement asks more questions than it appears to answer.

Firstly, the Anglican Church in Scotland is the Scottish Episcopal Church NOT the Church of England. Scotland is, whilst being in communion with the C of E and the worldwide Anglican Communion, an independent Province; we are not "under" Canterbury. Therefore it would seem only right and proper (not to say polite) for the Church of Scotland to have entered into talks with us (the SEC) rather than the

Church of England. Of course this point would have been lost on the majority of newspaper readers in England. They think, reasonably but wrongly, that the Church of Scotland is the Anglican Church in Scotland. This is based on the fact that the Church of Ireland is Anglican, as is the Church in Wales. But, and it is a big but; the Church of Scotland is Presbyterian, it is not Anglican. To gloss over these differences is not ecumenism it is a fudge. Even our Royal Family seem to have to change religious denomination whenever they reach the border!

Some have responded that the Scottish Episcopal Church was invited to take part but declined (I cannot confirm or deny this) but even if this were true, and even if you think that is rather petty response, the fact remains that the Scottish Episcopal Church is the Anglican Church in this land; therefore if it decided not to participate, there the matter should have ended.

Secondly, as well as church politics and governance, this proposed agreement raises theological issues. Whilst we have a lot in common with

our Presbyterian friends, there are issues on which we differ. We are a reformed catholic tradition; we preserve the threefold ordained ministry of bishops, priests and deacons based in the Apostolic Succession. We retain the seven sacraments and the centrality of the Eucharist. Presbyterian churches do not adhere to these. Their ministers are not - nor do they claim to be - priests; and therefore, by definition, are not authorised to say communion by Anglican rites.

I get on well with my Church of Scotland counterpart, John Wells. We do some ecumenical services, most notably the Good Friday three hours devotions and the Remembrance Sunday service at the War Memorial and that is as it should be; but we should not blur the lines in order to give a veneer of a monolithic unity. We represent valuable but in some ways different forms of worship, history and tradition.

This is not an anti-ecumenical essay. I value and learn from ecumenical interactions. The bottom lines from last year's visiting Lent speakers (Why am I Anglican?") were the dual themes of the feeling of inclusivity and the centrality of Holy Communion. Indeed, Terry Harkins, Rector of South Queensferry (raised Roman Catholic, became a Baptist then Episcopalian) said that in the Episcopal tradition it is possible to belong even before you believe. That struck a chord with me.

## **Gay Marriage**

I was saddened by what would appear to be the 'sidelining' of the American Church after the recent Primates' meeting. The Archbishop of Canterbury said these were "not sanctions" – but if it walks like a duck, quacks like a duck etc. etc. You all know my views on gay relationships (Vicarage View: Grapevine, Trinity, 2015) and I will not repeat them here, but some of the arguments put forward are specious at best. When Rowan Williams deserted Jeffrey John over the Bishopric of Reading (I actually know one devout churchgoer who sent the Archbishop 30 pieces of silver) many felt it was fear of the financially wealthy evangelicals withdrawing from the Anglican Communion which swayed him. Today one argument is that a lot of African Churches (big numbers and growing – unlike the west) would leave. This is not about numbers; it is about principles. If we are swayed merely by numbers we might as well leave everything to readers of Red Top Tabloids.

*Father Joe*

## **Vestry Report**

I am pleased to report that the Annual General Meeting of the Rosslyn Congregation on 6<sup>th</sup> December was well attended. All present were delighted to hear from the Bishop that, after reviewing matters with Vestry Committee and personally with Joe, he had decided to offer him a further five years' tenure as our Priest

in Charge. We didn't ask Joe if he were prepared to put up with all of us for five years but as he's still with us, we can be very relieved! The meeting noted much appreciation and gratitude for the hard work and commitment that he and Jacqui have given unstintingly over the last year.

Members at the AGM continued their support for a second year of donation to the Midlothian Foodbank. The Foodbank will receive a total of £1275, comprising equal contributions from Rosslyn Chapel Trust, Joe's Christmas service collections and Vestry.

We will include this Foodbank and others for consideration, when we review our chosen charities in December 2016.

Looking to the future, Joe is already planning for Lent study groups and information will be provided shortly. Shonagh Toulouse has kindly agreed to take on the organisation of the Good Friday Service. Would anyone willing to take part in giving a reading or prayers please let her know. I would like to note our thanks to Tim Russian, who has looked after the three hours of service for many years.

Daphne Farquharson is currently organising those essential rotas for readings, intercessions and refreshments. She is always happy to welcome new people to the rotas. If you would like to give one of these activities a try, in the first instance, rather than commit fully to the rota, just have a chat to her. We now have the small (and low-tech.!)

microphones available during service and this makes it much easier to be heard whilst speaking in a normal tone of voice.

Best wishes for 2016

*Peter Thickett*  
*Chair of Vestry*

## Rosslyn Chapel Trust Report

I hope that you had a chance to see the Chapel's temporary new look, as the external lights changed on Advent Sunday and the building was lit in purple to mark Advent. Photos achieved considerable interest through social media and appeared in the Midlothian Advertiser, Evening News and Scottish Daily Express, all reminding people that the Chapel was open to visitors and is still a working church. December turned out to be a fairly busy month, as we welcomed just over 4,500 visitors, an increase of 5% on December 2014 and our busiest December since 2007. As we approached Christmas, one of the highlights for me was the annual 'Christmas by Candlelight' evening of readings and carols and it was great to see so many members of the congregation and local community there. Particular thanks go to John Cranston for all his hard work for the evening. Now that we are into 2016, we are finalising our events programme for the year and will publish details soon - keep an eye on our website for what's coming up. The

conservation work to the stained glass windows is almost finished and, in the coming weeks, we will be addressing the leak in the roof above the organ loft. And, of course, we look forward to welcoming thousands more visitors in 2016!

*Ian Gardner*

*Director Rosslyn Chapel Trust*

## A View from My Pew



Happy New Year! Thank goodness for a bit of peace and quiet, finally, after a very busy festive season with lots of events and services (some quite loud but reasonably tuneful so it didn't disturb me much) where I had to remind visitors constantly that while I was happy to share my pew; it was MY pew and they were simply guests.

Don't get me wrong, I love Christmas same as everyone else, and while I'm a bit past my old tricks of running up the Christmas tree I can still

appreciate the decorations and general colour. Speaking of colour - I thought the purple lights for advent was a good idea, very atmospheric and festive. Well done whoever came up with that one. Also well done to the usual crowd who did the crib and the tree, they looked great as usual and also to whoever came up with the angels – cute little woollen things that they were.

We also had the usual nativity and ensuing photography and now video fest just before Christmas. On the plus side it does keep the littlies entertained and out of my fur. Mind you, I have to say I raised my head to watch some of it - pretty good! Much less chaotic than last year, all the little dears were just about in tune and I think they carried their annual Christmas storytelling gig off well. The women in starry tops seemed very pleased with themselves so presumably they'll be back this year.

Bear in mind I'm happy to help out next year, and get dressed up in a subtle and tasteful way – no Santa hats or wings; but I am fairly partial to a sprinkling of glitter and the odd paper hat. Never let it be said I'm not happy to join in and get into the spirit of it all. I wasn't officially invited to anything (I'm not bitter) and had a few little parties of my own in the Chapel. I hope those of you that wanted company were with friends and family over Christmas, and wherever you were or whatever you were doing, you all enjoyed a happy and peaceful festive season.

*William*

# Spirituality and Prayer

## Why Go on Retreat?

Some of St. Matthews- Rosslyn Chapel congregation, went on retreat last year, and a wonderful time was had by all, only there were limited spaces available, however, this year of 2016, I hope to generate fifteen or more places as I wait patiently to hear back from the Alnmouth Friary Guest Brother.

So why go on a quiet retreat? Well, it is clear that our spirituality and prayer lives are brought to life in a particular way when we take time out from the normal distractions of life, and as Jesus did, take time to retreat to a quiet place to pray, by so doing we are more able to attune our hearts to the voice of God.

Yes, we can do this at church; in the quiet countryside, or when alone in silent prayer, nevertheless, a religious house offers a different environment in which to re-centre our inner lives. As well as having fun and enjoying fellowship together, we find that we are in the good company of full time spiritual athletes such as friars, as we fit into the daily routine of a quiet religious house with them. In addition, the brothers are able to make themselves available to anyone

who feels the need to seek spiritual advice or wisdom.

From the outset we are always made welcome by the Friars, as they begin to run after us hand and foot ensuring that everyone has a pleasant stay of rest and prayer. Such fellowship is enriching, and becomes distilled within the memory of each individual, experiences to take home which can become a wonderful life changing experience. A religious house then, can be a treasure house of kindness, hospitality and very much a refreshed and living encounter with God.



Harry Stoddart. L.R.M.

*(A 2016 retreat is planned - dates and location to be confirmed. Please speak to Harry if you are interested in attending a retreat or would like to find out more)*

# Lent Group 2016



This year instead of giving something up, we are joining thousands of people across the UK and have joined the Stewardship created 40Acts programme for Lent. This encourages us as individuals to perform at least one generous act every day in Lent (if you are on email you can sign up and get a daily email with suggested acts from easy to difficult at [www.40acts.org.uk](http://www.40acts.org.uk) ).

As well as the individual aspect there is also a great pack of resources to help small groups meet on a weekly basis and explore weekly the 2016 Lent theme of 'Jesus at my table'. We will be using this, tailored to our own groups. This is intended to be a very interactive exercise and we hope that as many of you will join us. Much of the 40Acts programme is intended for use online, but we are planning to provide printed material for those who are not comfortable online or don't have access to the internet/email; so nobody will be left out!

For more information on dates and what is involved, please speak to Joe.

## Do not ask me to remember

Do not ask me to remember,  
Don't try to make me understand  
Let me rest and know you are with  
me,  
Kiss my cheek and hold my hand.

I'm confused beyond your concept,  
I am sad and sick and lost.  
All I know is that I need you  
To be with me at all cost.

Do not lose your patience with me,  
Do not scold or curse or cry,  
I can't help the way I'm acting.  
Can't be different though I try.

Just remember that I need you,  
Though part of me is gone.  
Please don't fail to stand beside me,  
Love me 'til my life is done.

*Author Unknown*

*A moving request in verse from those suffering from dementia, published in St John the Evangelist & St Mary Magdalene's recent parish magazine*

## The story behind the Hymn - 'Who Would True Valour See'

Who would true valour see,  
    Let him come hither;  
One here will constant be,  
    Come wind, come weather.  
There's no discouragement  
Shall make him once relent  
His first avowed intent  
    To be a pilgrim.

Who so beset him round  
    With dismal stories,  
Do but themselves confound;  
    His strength the more is.  
No lion can him fright,  
He'll with the giant fight,  
But he will have a right  
    To be a pilgrim.

Hobgoblin nor foul fiend  
    Can daunt his spirit;  
He knows he at the end  
    Shall life inherit.  
Then fancies fly away;  
He'll fear not what men say;  
He'll labour night and day  
    To be a pilgrim.

*By John Bunyan (1628-88)*

John Bunyan wrote these words while a prisoner in Bedford jail. They appeared as a poem in his great work, *The Pilgrim's Progress*. He would have been astonished to learn that his poem would ever go on to become a well-loved hymn.

What was Bunyan doing in jail? He had got caught up in the religious/political tensions of the times, and suffered for it.

John Bunyan was born in 1628, only a few years after the Pilgrim Fathers fled England for America, and religious freedom. Those were troubled times in England, with great tensions between King Charles and the Royalists, who were Catholic and believed in the divine right of kings, and the Parliament, as represented by Cromwell and the Roundheads.

Bunyan had been brought up a Roundhead, and even became a soldier for a while in Cromwell's army. When another soldier died in his place, Bunyan was stricken with grief, and went on to become a committed Christian.

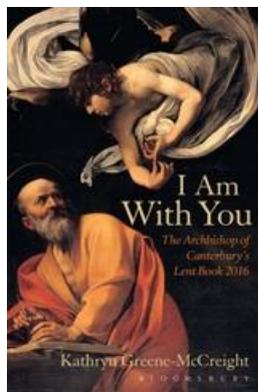
After the Restoration of the monarchy and the Established Church in 1660, Bunyan was viewed with suspicion as a Puritan sympathiser. He was ordered to stop preaching in public, but refused. He was convicted and altogether spent 12 years in prison. They turned out to be the most fruitful years of his life, for he took up the pen, and in the end reached far more people than he could ever have done by preaching locally.

The poem appears in *Pilgrim's Progress* at the point where Christian and her four sons meet and help Mr Valiant-for-Truth on the road. They wash his wounds, give him food and drink, and learn his story. Mr Valiant-for-Truth was on his way from

the City of Destruction to the Celestial City. He relates the obstacles and battles along the way, and then launches into 'Who would true valour see...'

The poem/hymn has been praised as 'calculated to inspire the most doubtful spirit; the most disconsolate soul and to rekindle the fire of zeal and enthusiasm for the pilgrim journey.' ... it was born out of Bunyan's own struggle... *to be a pilgrim.*' And it is the same faith, in the same Lord, and the same journey, that keeps millions of Christians in the Persecuted Church of today strong and looking forward... to the Celestial City!

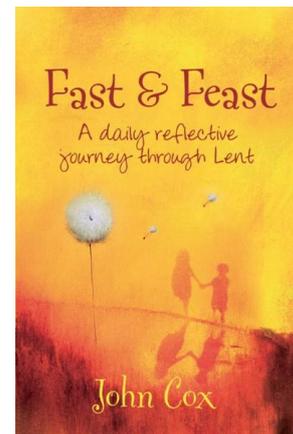
## Lent Books - Review



**I Am With You**  
By Kathryn Greene-McCreight,  
Bloomsbury Continuum, £8.99

In "I Am With You", Episcopal priest and theologian Kathryn Greene-McCreight examines the biblical portrayal of God's presence among us as light in darkness. Close readings of Scripture are woven into a framework patterned on the seven monastic hours of prayer and the seven days of

creation. God's interaction with us in light comes as address, drawing us into relationship with the Creator. With an introduction by the Archbishop of Canterbury, Justin Welby, *I Am With You* is a reflective and thought-provoking guide to the solemn season of Lent.



**Fast and Feast**  
By John Cox, Kevin Mayhew, £10.99

Lent is traditionally a time of fasting. All too easily we can see fasting in negative terms - of things given up. But we should also consider what we could increase and do more of. This set of daily Lenten meditations suggests something of each - some things to give up and some to take on. To make use of it will be something of a Lenten discipline: a fast from some activities whilst nourishing hearts and minds. *Fast & Feast* is also suitable for personal reflection and prayer.

## 29<sup>th</sup> February

### A Leap of Faith ....

#### Why do we have 29<sup>th</sup> Feb anyway?

2016 brings us a Leap Year. We need to add this extra day every four years in order to keep our calendar in alignment with the Earth's revolutions around the Sun. The problem is very simple: our calendar has 365 days, but it actually takes 365.242199 days (a tropical year) to circle once around the Sun. That means we are 'out' by nearly six hours a year. Four times six hours is 24 hours - hence an extra day every four years.

Adding the extra day in February goes back to Julius Caesar in 45 BC. In his Julian Calendar, February was the last month of the year, and 24th February was Leap Year Day.

#### Do you have a proposal?

An old Irish legend tells how it was St Brigid who first struck a deal with St Patrick to allow women to propose to men every four years (in the olden days, when some of us were young, women were expected to wait until they were asked). The arrangement was meant to 'balance' the traditional roles of men and women in a similar way to how Leap Day balances our calendar.

## St Oswald - Leap Year Saint

There is a saint for Leap Year: St Oswald of Worcester, who died on 29th February 992. His family story was extraordinary, and full of some surprising 'leaps', all by itself.

Oswald's great-uncle had come to England c 865, as part of the 'Great Heathen Army' of Viking invaders. But his son, Oswald's uncle, Oda, renounced paganism, and not only converted to Christianity, but actually ended up as Archbishop of Canterbury.

Oda sent young Oswald to be educated at the abbey of Fleury. There Oswald absorbed the Benedictine ideals which would guide his later life and work. Back in England, he became bishop of Worcester in 961, and with the support of King Edgar, eagerly joined in major reforms of the Anglo-Saxon church. In 972 Oswald was made Archbishop of York.

# Shrove Tuesday

## Tuesday 9<sup>th</sup> February

### Fluffy American Pancakes

135g/4oz plain flour  
1 tsp baking powder  
½ tsp salt  
2 tbsp caster sugar  
130ml/4½fl oz milk  
1 large egg, lightly beaten  
2tbsp melted and cooled butter; or  
olive oil, plus extra for cooking

- 1 .Sift the flour, baking powder, salt and caster sugar into a large bowl. In a separate bowl, lightly whisk together the milk and egg, then whisk in the cooled, melted butter.
2. Pour the milk mixture into the flour mixture and, using a fork, beat until you have a smooth batter. Let the batter stand for a few minutes.
3. Heat a non-stick frying pan over a medium heat and add a knob of butter. When it's melted, add a small ladle of the thick batter. Wait until the top of the pancake begins to bubble, then turn it over and cook until both sides are golden brown and the pancake has risen to about 1cm thick.
4. Repeat until all the batter is used up. You can keep the pancakes warm in a low oven, but they taste best fresh out the pan.

Serve with butter, maple syrup and blueberries.



<b>Date</b>	<b>DAY</b>	<b>SERVICE</b>	<b>TIME</b>
<b>31<sup>st</sup> Jan 2016</b>	Sunday	Eucharist	10.30 a.m.
<b>7<sup>th</sup> Feb</b>	Sunday	Eucharist & Children's Church <i>(followed by 'Thirsting after Righteousness' in Old Original)</i>	10.30 a.m.
<b>14<sup>th</sup> Feb</b>	Sunday	Eucharist	10.30 a.m.
<b>21<sup>st</sup> Feb</b>	Sunday	Eucharist & Children's Church	10.30 a.m.
<b>28<sup>th</sup> Feb</b>	Sunday	Eucharist	10.30 a.m.
<b>6<sup>th</sup> March Mothering Sunday</b>	Sunday	Eucharist & Children's Church	10.30 a.m.
<b>13<sup>th</sup> March</b>	Sunday	Eucharist	10.30 a.m.
<b>20<sup>th</sup> March Palm Sunday</b>	Sunday	Eucharist & Children's Church	10.30 a.m.
<b>25<sup>th</sup> March</b>	Friday	Good Friday 3 hour service	
<b>27<sup>th</sup> March Easter Sunday</b>	Sunday	Eucharist	10.30 a.m.
<b>3<sup>rd</sup> April</b>	Sunday	Eucharist <i>(followed by 'Thirsting after Righteousness' in Old Original)</i>	10.30 a.m.
		Evensong	5.15 pm
<b>10<sup>th</sup> April</b>	Sunday	Eucharist	10.30 a.m.
		Evensong	5.15 pm
<b>17<sup>th</sup> April</b>	Sunday	Eucharist & Children's Church	10.30 a.m.
		Evensong	5.15 pm
<b>24<sup>th</sup> April</b>	Sunday	Eucharist	11.30 p.m.
		Evensong	5.15 pm
<b>1<sup>st</sup> May</b>	Friday	Eucharist <i>(followed by 'Thirsting after Righteousness' in Old Original)</i>	10.30 a.m.
		Evensong	5.15 pm
<b>8<sup>th</sup> May</b>	Sunday	Eucharist & Children's Church	10.30 a.m.
		Evensong	5.15 pm
<b>15<sup>th</sup> May Pentecost</b>	Sunday	Eucharist	10.30 a.m.
		Evensong	5.15 pm
<b>22<sup>nd</sup> May</b>	Sunday	Eucharist & Children's Church	10.30 a.m.
		Evensong	5.15 pm
<b>29<sup>th</sup> May</b>	Sunday	Eucharist	10.30 a.m.
		Evensong	5.15 pm
<b>5<sup>th</sup> June</b>	Sunday	Eucharist & Children's Church <i>(followed by 'Thirsting after Righteousness' in Old Original)</i>	10.30 a.m.
		Evensong	5.15 pm

## WHO'S WHO AT ST. MATTHEW'S

<b>Ministry team</b>	
Revd Dr Joe Roulston <i>Priest in Charge</i>	0131 554 6382
Isla Shanks <i>Lay Reader</i>	0131 440 2463
Harry Stoddart <i>Lay Reader</i>	-
Rosie Wild <i>Prayer Ministry Leader</i>	0131 664 3196
Daphne Farquharson <i>Vestry Secretary</i>	-
Ian McLeish <i>Treasurer</i>	0131 667 6561
Jo Barrow <i>People's Warden</i>	0131 440 2136
Harry Stoddart <i>Lay Representative</i>	-
Rosie Wild <i>Alternative Lay Representative</i>	0131 664 3196
Shonagh Toulouse <i>Priest's Warden</i>	0131 629 9020
<b>Vestry members</b>	
Peter Thickett <i>Chair of Vestry</i>	0131 283 3377
Anne Buchanan	0131 440 2116
Rosie Wild	0131 664 3196
Mike Fitchett	0131 440 4569
Belle Dieckfoss	0131 440 2824
Susan Prenter	0131 667 4635
Doris Nelson	-
Jill Black <i>Sacristan</i>	0131 443 2116
Domhnull Dean <i>Sacristan</i>	0754 0657 360
Jacqui Roulston <i>Grapevine editor</i>	0131 554 6382
John Cranston <i>Organist</i>	0131 664 7114
Rosemary Buchanan <i>Flowers</i>	0131 440 0952
Rosslyn Chapel Trust	0131 440 2159