

Calendar for March — May 2011

| Date | Time | Details |
|-------------------------|--------------|----------------------------------|
| Sunday | 8.30 am | Holy Communion |
| | 11.00 am | Sung Eucharist |
| First Sunday of month | 6.30 pm | Evensong |
| Monday | 2.00–4 pm | Monday Club in Trinity Centre |
| First Monday of month | 3.00–3.30 pm | Blythswood van at the Greenyards |
| Wednesday | 10.30 am | Holy Communion |
| Last Wednesday of month | 10.30 am | Communion in Priorwood Court |
| | 2.00 pm | Craft Class |
| Thursday | 6.00 pm | Choir Practice |



Services during Holy Week & Easter

| | | |
|-------------------------------------|------------------|---|
| Palm Sunday 17th April | 11 am | Sung Eucharist and Confirmation with Rt Rev Brian Smith Bishop of Edinburgh |
| Maunder Thursday | 7 pm | Ecumenical Service—Washing of Feet |
| Good Friday | Noon—3 pm | At the Cross |
| Easter Morning 24th April | 7.30 am 11 am | Ecumenical Service at Dryburgh Abbey Sung Eucharist |
| Easter Sunday evening | 7 pm | Thanksgiving Concert to celebrate 80 years of the organ in Holy Trinity. Cheese & Wine Supper to follow |

| | | | |
|----------------------|--------------|---------------------|--------------|
| Revd Maurice Houston | 01896 822626 | Revd Dr Dennis Wood | 01896 823835 |
| Liz Anderson | 01896 755218 | Dr Brian Magowan | 01896 822454 |

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Holy Trinity

Newsletter March — May 2011

Rectors ramblings

Look at Jesus and just follow the recipe

The Diocese of Edinburgh organises an annual retreat and this year I went (for the first time) on the clergy days – and some of our congregation went on the lay retreat a few days later. They were held in Whitchester House just south of Hawick – known to many in this congregation- and the place where we held the Vestry Day Away just a week ago. The retreat was in silence (the only time we talked was in daily prayer) and so there was a lot of reading, walking and sitting quietly – and lots of time to pray.

The retreat was led by Revd Canon Anne Dyer Principal of Durham Theological College (and who, we have just heard is to be rector at Holy Trinity Haddington). Her theme was Hope – though her talks covered disappointment and love – and all of her talks were illustrated. She used images of art from all over the world and from many different times to bring out the points she was putting across. While we heard her talk we learned about hope from looking at an image, and seeing something new in a drawing (she was good at pointing out things in paintings you thought you knew well)

Lots of interesting things emerged from paintings and poems. She had classical paintings and modern art; there were some popular and some less well known, there was even a Ho Qi (the artist whose Annunciation we copied, that hangs on the wall). And information like – the image of Christ as the Good Shepherd, while it dates back to earliest Christian times –

from Catacomb paintings- was very popular in the Victorian era too. That is probably why it is the most common theme in church stained-glass in Britain.

All of this has made me think of how we behave in church and how we worship God. Someone told me recently that the Eucharist is wonderful because it is a meal and in taking a meal you use all five senses. We use our bodies and rely on our senses – and our intuitive feeling of who we are, when we come to worship the God who made us this way.

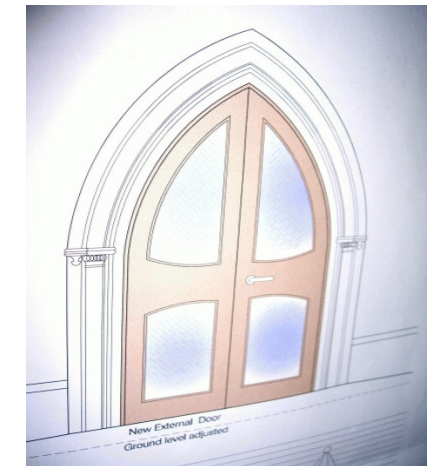
Of course, the other thing about an image is that we use it with another idea behind it – it shows us what something is like. In that way St Paul says that Jesus is the image of the invisible God. We look at him (like staring at a painting) and we discover something about what God is like. When we see Jesus we see God (and, as someone has said, 'In Jesus God sees what it's like to be human')

However the looking is not enough. If we have learned nothing else from the readings recently from the Sermon on the Mount, then doing comes into it too. Jesus is more than a static image – more like a plan, a recipe.

It was on TV again tonight. More cookery programmes than you can imagine; more cook books on sale than ever before; fewer people preparing meals at home. With cookery books there is no point in just reading. Action is required. Sounds like the church. We are really good at reading and talking about cooking. We love discussing recipes.

The point of a Cookery Book is that we eat well.

Maurice



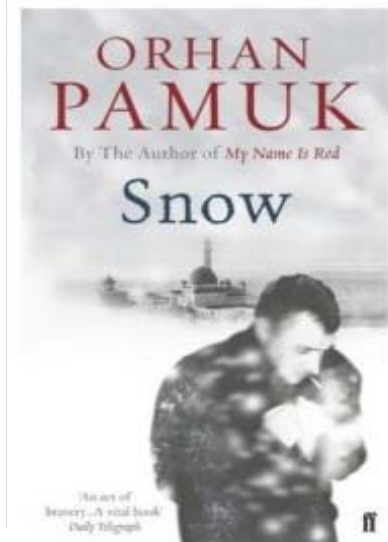
We are all very pleased to see that the door appeal has currently raised over £6000, and we are grateful to everyone who has contributed, but we do need to make a final push towards attaining our £10,000 target. We accept that this is a difficult economic climate, so we wanted to make sure that everyone is aware that all contributions to every brick are useful.

If any of you would be prepared to donate for example, £5 per month for 10 months or £10 per month for 5 months by standing order to your bank, this would be gratefully accepted. If you feel that you could do this, standing order forms will be available from Sunday 6 March and can be placed in the envelopes at the end of the pews.

And just to make it clear, only the Treasurer and the Gift Aid Secretary (if the donation is gift aided) will know where the donation comes from.

We are sure that once the new doors are in place we shall all appreciate how valuable their provision has been.

**Alasdair Johnston
Reviews
“Snow” by
Orhan Pamuk**



We learn early on that Ka’s underlying motivation for the trip is to meet a beautiful former schoolmate (Ipek) who has recently left her husband. The husband, also a school friend of Ka, is standing for mayor in forthcoming elections on an Islamic ticket, and is beaten up by the police in one scene.

Kars itself is sketched in in some detail, with its Armenian and Russian houses contrasted with ugly modern blocks, its unemployment, and its contrast of secular and religious inhabitants.

In some way it seems to represent Turkey – both are, at different points in the book, described similarly, one as ‘a place the whole world had forgotten’, the other as ‘a land beyond the civilised world.’ The snow in Kars is peculiar, as Ka and other characters are able to walk with ease through snow several feet thick (or perhaps Turkish snow is unique!). The snow provides a dream-like background, with Ka frequently remembering snow-scenes from his childhood in middle-class Istanbul.

In this city cut off by snow, Ka blunders into love (with Ipek), an Islamic discussion group (with a sympathetic portrayal of the religious sheikh leading the group), the headscarf controversy (Ipek does not wear a headscarf, her sister, Kadife, does), a revolution (the Chief of Police uses a visiting acting troupe to stage a coup from the stage of the theatre), and terrorism (there is a wonderful portrait of a terrorist – Blue - with blazing blue eyes and certainties). Ka may betray Blue (who is Ipek’s former-lover and the current lover of Kadife) – it is deliberately left ambiguous whether he does, although Ipek believes Ka does betray Blue and does not return to Frankfurt with him. All very complicated!

There is a wide variety of themes in the book, ranging from the nature and dangers of patriotism, through the attractions of terrorism, the nature of art and identity, to the comfort of religious certainty and the barrenness of exile.

This all sounds very serious, but the book is cut through with comic scenes, including a newspaper which prints tomorrow’s news, a meeting of opposition factions to hammer out a

letter to the West, where everyone seems to speak at once, and an Islamic science fiction story.

It also contains some chilling scenes, including the tape recording of the last conversation between the Director of Education (who is enforcing the state’s writ on headscarves) and his killer, the soldiers firing on the audience watching the play *My Fatherland or My Headscarf* in the theatre and the casual torturing of a police state.

All the action helps Ka rediscover his voice as a poet, although we are only given fragments of these poems. One of the poems is read to the theatre audience, as reported already by the newspaper! It transpires at the end of the book that the poems are lost.

The reader is distanced from Ka and the action not only by the dream-like quality of the snow but also by the book being written by a narrator ‘Orhan’ who is researching Ka’s last years. Most of the book group in our discussion thought this device detracted from the immediacy which the narrative might otherwise have had.

As for the suicides, there is no one simple reason given in the novel for the girls refusing to remove their headscarves, or for their deaths. The motives are mixed and contradictory (although the issue is always treated sympathetically by the author). If there is a climax to the book, it comes when Kadife, in role, kills the actor who staged the coup, as she tears off her headscarf.

Views on the book from the group ranged from “wonderful” through “you’d get more out of it if you had been Turkish” to “the worst novel I’ve ever read”. So it provoked some lively discussion. Just as the book group always does!

Holy Trinity
Spring Fayre
Saturday 7th May
10 am—noon
In the Corn Exchange
Coffee - home baking
Various stalls



Evensong with Old St Paul’s Choir

When John Kitchen announced to OSP choir that we had been invited to sing at Holy Trinity in Melrose, there was much celebration - we knew it was going to be a time to remember! After a lovely drive in the country we arrived and spent some time rehearsing with the wonderful organ and beautiful acoustics in the church. When it was time for the service to begin, we processed in and started with the Shepherd responses. What beautiful liturgy: 'Oh Lord, open thou our lips; and our mouth shall show

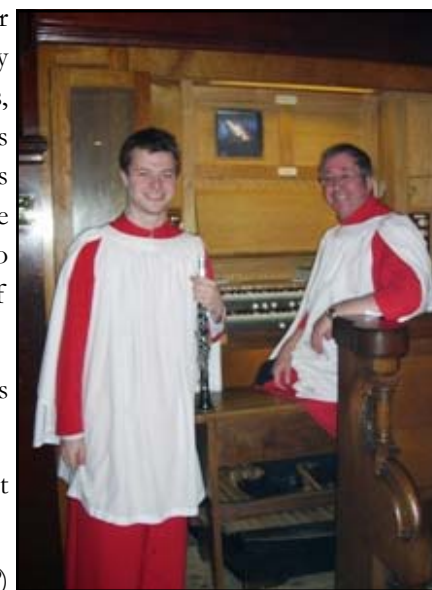
forth thy praise!' It was wonderful to have Fr Maurice join us for the responsory prayers before we started on Stanford's Magnificat and Nunc Dimittis set in G. It's an old OSP standby and a favourite of many in the choir, so hopefully we managed the appropriate balance of delicacy and gusto in all the right places.

We were blessed to have solo performances by soprano Eleanor Smith in the Magnificat and Nicholas Uglow singing the lovely baritone line in the Nunc Dimittis. The crowning glory, perhaps, was the Jesu Dulcis Memoria. The words are part of the Vespers hymn for the Feast of the Celebration for the Holy Name of Jesus and are so very moving. Shepherd's setting is delightful and gave soloists Malcolm MacRae (tenor) and Alice McMichael (mezzo soprano) a chance to inspire us with the gentle, moving lines of prayer and praise.

We all loved the chance to speak with the congregation afterwards and were so happy to spend an evening in such company!

We are hoping to come down again soon and would love to host any Holy Trinity members anytime up in Edinburgh!

Hope Murray (Choir member OSP)



Lent Group

We meet on the six Wednesdays in Lent at 7.30 pm in the rectory to talk about the Lent book: *Barefoot Disciple* by Stephen Cherry. Copies are still available.

The informal sessions will take place as follows:

| | | | |
|----------------------|----------------|----------------------|----------------|
| Wednesday 16th March | Chapters 1 & 2 | Wednesday 23rd March | Chapters 3 & 4 |
| Wednesday 30th March | Chapter 5 | Wednesday 6th April | Chapters 6 & 7 |
| Wednesday 13th April | Chapter 8 | Wednesday 20th April | Chapter 9 |

- There are differences between the Canons of the different arms of the Christian faithful – Roman Catholics, for instance include all the books of the Apocrypha in the Bible.

In the session on Teaching from the Bible, we were introduced to hermeneutics (the study of the principles and methodology of interpretation of literary texts). There are a large number of such interpretative approaches. We were told of “at least 23” such approaches to the Bible, ranging from ‘literary’, through ‘feminist’ to ‘liberation’. We looked at three, historical, literary and theological.

- The premise of the historical approach is that the original context for the work will drive its meaning. Thus “salvation” in Isaiah 52:10 would (under the historical interpretation) need to be seen in the context of the writer, in exile in Babylon, and might be no more than a longing for return from exile.
- The literary approach looks at themes, word associations, plot, narrative and poetry. The King James Bible contains much that seems to us (in the English speaking world) majestic poetry (such as the 23rd Psalm), but it can sometimes sound very peculiar (e.g. Micah 1:16). Most sermons apparently use the literary approach to a considerable degree!

- The theological approach looks to see the meaning of God in the Word of God. The approach has – in the past – led to an over-reliance on allegorical interpretation (to explain ‘difficult’ passages). One of the dangers of apparently impenetrable academic theological interpretation is that the simplistic approach of the fundamentalist can seem sane.

The last full session – Praying with the Bible – emphasised that the Bible has as many interpretations as it has readers or hearers. The oneness of God means that prayer should strike your feelings, and your imagination, and be driven by them, before engaging intellect. We need to know in our bones that God has graven us on the palms of His hand (Isaiah 49:16).

At the end of the day Bishop Brian noted the “The People’s Bible” project, launched in Scotland by the Scottish Bible Society. It will travel Great Britain offering people of all faiths and none the opportunity to handwrite two verses of Scripture and at the same time logging that work as a digital copy which they can view on the web.

Bishop Brian ended by hoping for an English translation “one day” which, while faithful to the meaning, would emulate the style of the original books of the bible, some poetic, some legalistic, some rough, some refined.

A wonderful day, enlightening and uplifting. The best bit? One of the delegates lent us a real 1611 Bible for an hour, allowing us to see and even touch!

Vestry Away Day

There was a tangible sense of energy and purpose at the vestry away day held at Whitchester near Hawick on Saturday 19th February. We began of course with coffee followed by morning prayer.

Then we looked at the areas of concern highlighted at our recent vestry meeting.

Catherine introduced her ideas relating to vestry supporting our various groups within Holy Trinity. There was much discussion and we agreed to allocate two vestry members to each area of Church life and established groups involved.

The next topic introduced by Caroline was how to maximise our fundraising in these challenging financial times. Watch this space! When the lunch gong sounded there was plenty to chat about with a real buzz of future opportunities.

In the afternoon we looked at ways we could support a charity locally and abroad in places where we ourselves are not able to serve the Lord.

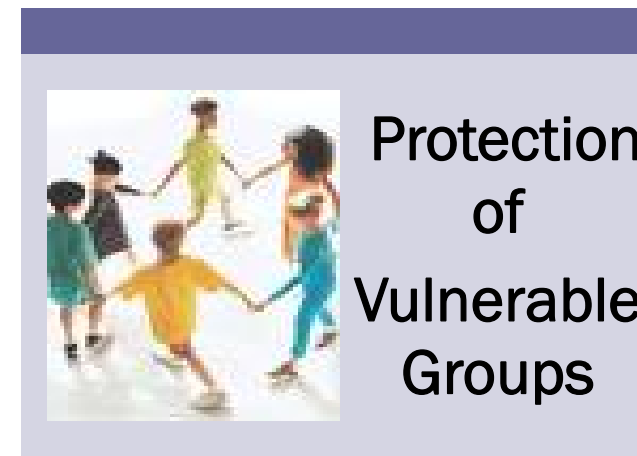


A time of worship followed introduced by Sylvia who led a reflective meditation where we looked at the subject of ‘baggage’ we carry around in our spiritual lives. Once identified, we wrote these down and placed them on the altar handing our baggage to God. A lovely paper heart was there for us to take in return with a special message from Scripture on the back for us to take away and think about.

The day drew to a close with the Celebration of Holy Eucharist led by Maurice.

Finally – yes muffins and more coffee!

Liz and Sylvia



It is vital that all children and vulnerable adults are afforded as much protection as is possible, to minimise the risk of them being subjected to abuse. The Scottish Government considers this to be a high priority area, and has just implemented changes in legislation covering the protection of children and vulnerable groups. Originally this was to come into force on 30th November 2010, but because of technical problems, the changes were postponed until this year.

Donald Urquhart, the Scottish Episcopal Church’s Provincial Officer for the Protection of Children and Vulnerable Adults, will ensure that all churches comply with the legislation.

Previously volunteers and paid workers were required to obtain enhanced disclosure for every position they held. – Enhanced disclosure is a comprehensive police check to ensure a person’s suitability to undertake work with either children or vulnerable adults.

The Protection of Vulnerable Groups (PVG) Scheme is Scotland’s response to the principal recommendation of the Bichard Inquiry Report, undertaken following the 2002 murders in Soham, and the scheme’s aims are.

- To help ensure that those who have regular contact with children and protected adults through paid and unpaid work, do not have a known history of harmful behaviour.
- To be quick and easy to use, reducing the need for PVG Scheme members to complete a detailed application form every time a disclosure check is required.

- To strike a balance between proportionate protection and robust regulation, and make it easier for employers to determine who they should check to protect their client group.

Under the new regulations which came into force on 28th February, people will now register with the **PROTECTION OF VULNERABLE GROUPS SCHEME**, which will cover both children and adults. The benefit of this, is that one registration would be sufficient for all positions held.

There is no charge for anyone applying to joining the scheme, if the position to be held is a voluntary one.

Who needs to join the PVG scheme?

Anyone who undertakes ‘REGULATED WORK’

What is ‘REGULATED WORK’ in Holy Trinity?

Helping at the Sunday school, and youth club is ‘regulated work’, and as such all parent helpers who do not already hold enhanced disclosure, will be required to register with the PVG scheme.

Pastoral care workers who visit on behalf of the church are considered to be carrying out ‘regulated work’, and as such will be required to join the PVG scheme.

The Scottish Episcopal Church holds the view that people requiring pastoral care are deemed to be ‘protected adults’ for such time as the pastoral care is needed.

Volunteers in Sunday School, Youth Club or Pastoral Care Group who already hold enhanced disclosure will be required to change to the new scheme between 2012 and 2015.

Applications for PVG will be processed by the Child Protection Coordinator in each church.

The Scottish Episcopal Church is in the process of producing a comprehensive information booklet for all congregations. Guidance notes are available on the Government website.

<http://www.scotland.gov.uk/Topics/People/Young-People/children-families/pvglegislation>

Confirmation Classes

Take place on Sunday mornings in the Trinity Centre over breakfast. Conversation is lively and no topic about the faith is barred. Here are some impressions :

- ☺ The breakfast sessions have meant lots to me. I have learnt loads of new things about morals, Christianity, Jesus and God. I have really enjoyed them and hope the next generation can enjoy the same classes.
- ☺ I have really enjoyed doing the classes and sharing my thoughts and answers with everybody. From doing these classes I understand more about Christianity God and Jesus.
- ☺ In the breakfast sessions I learned and know and understand why we do certain things in church. I also have enjoyed the casual discussion and great breakfasts on Sunday morning.



'Getting to know you' by Caroline Green

Michael and I first visited Melrose 11 years ago on our way from Aberdeen to the south of England. I remember saying to Michael that it looked a lovely place to retire to, but at that time we had no reason to imagine that this might happen. A few years later we realised that our younger daughter, Miranda, was likely to be making her home in the area and we came here.

I was born in Oxford and spent my formative years in Oxfordshire, where my mother was a member of an extended farming family. My father was a teacher and later headmaster.

I was fortunate enough to attend the academically renowned Oxford High School from the age of 5 to 18.

I went to the University of London, to read for a BSc in Psychology, living in an all female hall. Things were quite strict in those days and in my first year if one wished to be out past 10 o'clock one had to see the head of hall to explain why and to be given a key and then sign in on one's return. A night away required more detailed explanation. How things have changed for today's students!

Summers were spent working in Oxford before going off to youth hostel in Europe, quite often hitching part of the way, always with a girlfriend, in the rather naïve view that there was safety in numbers! Fortunately for us, there was, although we had one or two narrow escapes along the way.

After university, planning to become an educational psychologist and needing teaching experience, I applied to become an infant teacher for the ILEA and after a short course was sent to the East End of London, to a school that was deemed to be the third most deprived in England and Wales. The children came from the streets where Jack the Ripper had found his victims and the Kray twins lived and there was much deprivation.

We were close to the London hospital and I was told early on that if a child said "Me dad's in 'orspital" it meant he was in prison, while if he was genuinely in hospital he would be 'up the London'.

I left the school after 2 years to broaden my experience in a British Forces school in Osnabruck in Germany, where I received a month or so later, a small parcel containing a scarf. This was from 6 year old boy's mother, who wrote 'with thanks for teaching my Peter to read, no man in my family has ever been able to read'. Life in the East End was a very humbling experience.

I met my husband, Michael, who was then an officer in the Royal Engineers, in September 1970. By the spring we were engaged and married by the summer.

The next spring we were back in England, in Middle Wallop, where Michael trained to fly helicopters with the Army Air Corps. Our elder daughter, Camilla, was born a year later, in Oxford.

After Middle Wallop we returned to Germany for 2 years, to Detmold, where Michael rebadged to the Army Air Corps. This was followed by 2 years in Oxfordshire, where Miranda was born in 1975.

Our next stop was Netheravon in Wiltshire, where Michael commanded an Army Air Corps flight attached to a NATO unit, which meant he spent 2 months each winter in Norway. Career on hold for

me, I did supply teaching in a number of schools in Wiltshire and was on the Parochial Church council in our village. I started a monthly village newsletter, which had a church component to it, which I was delighted to see was maintained after we left.

Michael decided to turn to civilian flying in 1979 and ran a small helicopter company in Glasgow for a year. In 1981, Michael was offered a job by Bristow Helicopters in Aberdeen, so we moved again, to a granite townhouse in the West End of Aberdeen, in walking distance of St Mary's Episcopal church, Carden Place, where I became a member and served both on the Vestry and for 3 years as Treasurer. Our latest Rector there trained with Maurice in Edinburgh.

After working for a lawyer part-time for a couple of years, I completed a one year postgraduate computing course. I saw an advertisement for a half-time research assistant, with computing experience, in the Psychology department at the university and was lucky enough to be offered the job. I spent 24 years there, where I eventually became a Senior Teaching Fellow and Senior Arts Adviser for the School of Psychology.

In Spring 2009, we heard that Miranda (our daughter) and Bruce, her husband, were expecting a baby in October and we decided that we would both take a slightly earlier retirement than planned and move to the Borders to be close to them in Stow and closer to Camilla, who works at the university in Edinburgh. Michael retired in the August and I in the September. For Michael this was also the end of his long association with the Aberdeen Mountain Rescue team.

We have been delighted with our move to Melrose, albeit that we left good friends behind, a number of which have been welcome visitors here. I have been grateful for my welcome at Holy Trinity, enjoying the services, the book group, the women's fellowship and the social activities. I am now a member of the vestry and alternate Lay representative to synod. Michael is active in Melrose in Bloom and supports my volunteer activities for Marie Curie. We belong to the excellent

Music Society and I am the lay member of the Research Governance Committee of the BGH. We also dance with the Scottish Country Dance Society once a week – much more complicated than the Aberdeenshire Reel club that we used to belong to, but good for both the body and the brain – mens sana in corpore sano – or so we hope.

Finally, part of our reason for being here, the delightful Lily, our beloved granddaughter, who gives us great joy and once a week a broken night (not so good at our age). She has stolen our hearts and brought us laughter and renewed memories of our daughter's childhoods – great to see the enthusiasm at new sights and to relive the Beatrix Potter stories – we are currently on Miss Moppet and Tom Kitten.

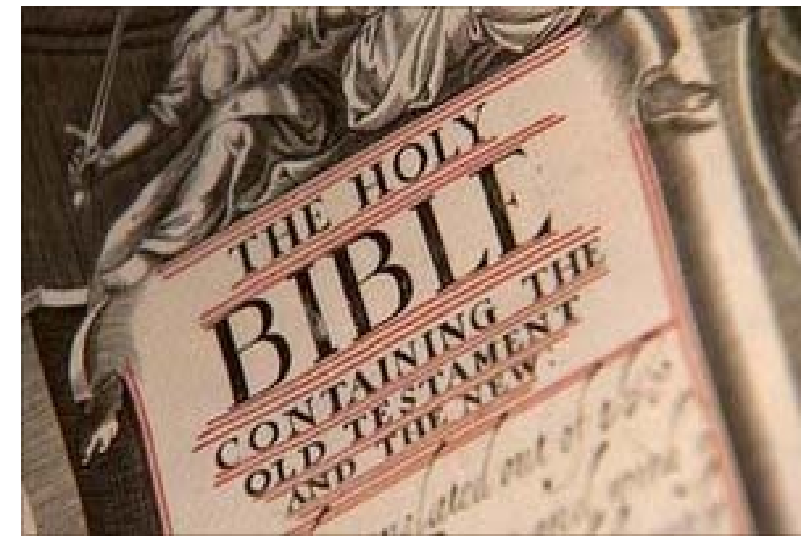
King James Bible Day by Alasdair Johnston

Did you know that the idea of a new translation of the Bible was launched at the General Assembly of the Church of Scotland which met at Burntisland Church in May 1601?

That assembly was attended by King James VI. In his first year on the throne of England, James ordered a new translation of the Bible. The Authorised Version of 1611 started life in Scotland -

Not something the BBC has thought to mention in its recent (otherwise excellent) programmes on the King James Bible! I was privileged to attend the Diocesan Conference "Celebrating the King James Bible 1611-2011" at Holy Trinity, Haddington on 5th February. Sessions were held by experts in their fields on:

- The Historical and Theological Context of the Authorised Version
- Decisions behind the Canon of Scripture
- Teaching from the Bible, and



A cold day, but intermittent sun, sufficient for me to have my packed lunch beside the winter aconites in St. Mary's Pleasance. We started the day with coffee in the Trinity Centre, just beside Holy Trinity, moving into the Church for the Conference. The Church was full. Bishop Brian chaired the conference.

Burntisland was not the only arresting insight to the development of the 1611 translation. I also learnt that:

- Before 1453 (the fall of Constantinople), original Greek texts (of book or parts of the Bible) were far rarer in Western Europe than original Hebrew texts – there were Jewish scholars and texts, but few Greek scholars and few original Greek texts. So there was little chance of accurate 'corrections' to the Vulgate, even if the pre-Reformation Church had wished for such corrections.
- Luther wished "to make Moses so German that no one would guess he was a Jew". He (Luther) argued for translation to accord with normal usage, rather than be a literal translation. Very sensible you would think. But there may be occasions when such a translation may alter theological meaning. In The German translation of Romans 3:28, Luther inserts the word "allein" (i.e. "alone") into the sentence. Luther was no doubt correct to say that "allein" would be said in a normal sentence by a German speaker. Does the word then change our perception of the meaning of justification by faith?

Challenging stuff! The challenges continued in the session on the choosing of the Canon of Scripture:

- As it has been passed to us, the Canon is the result of the struggle against heresy, being used as a sort of 'measuring stick' for faith. The four gospels we treat as canonical might have been five, or six or seven, had there not been such struggles. It was not until the 4th century that our (Western) Canon was established and secure.