THE SHUTTLE

Marchmont St Giles'
Parish Church
At the Heart of the Community
April 2024

St Trinian's or was it St Trinnean's ?

1a Kilgraston Road, Edinburgh, EH9 2DW

Meeting Matters

April

14	10.30	Morning Worship
21	10.30	Morning Worship
28	10.30	Morning Worship

May

5	10.30	Morning Worship

Butterflies Cafe

Serving light snacks and teas and coffees from 10am to 4pm Monday to Friday while Butterflies Plus is available on Tuesdays at 12.30pm

Front Page

Alistair Sim, Edinburgh born actor, pictured in the role of Millicent Fritton, headmistress of St Trinian's. Alistair Sim's family home in his early years was above his father's shop in Lothian Road before they moved to Viewforth.

He was educated at Bruntsfield Primary, James Gillespie's High School and George Heriot's School. He had a brief period as an Elocution Tutor and as a student at Edinburgh University as well as a short period of miltary service towards the end of the Great War.

After deciding on an acting career he went off to London and took part in a diverse range of theatre productions and films including *'The Belles of St Trinians'* in which he played two roles the headmistress and her brother Clarence Fritton.

See page 14

Reflections

The theologian NT Wright, said that

"Easter was when Hope in person surprised the whole world by coming forward from the future into the present".

Think about that for a minute!

The crucifixion and resurrection are fundamentally what we are about, one cannot exist without the other, and each are both shocking moments for those who witnessed and lived through those three days. The events leading up to the crucifixion tore the group of Jesus' followers apart, with each scattered to the four winds, but not before those closest to him had denied and betrayed him or fled from him.

It was the fundamental act of God in opposing the powers which had lost their way, and the consequences of opposition. It was one half of God showing to the whole world how much God loves each of us and how far God was prepared to go to embody that. The second half was Resurrection. It was the coming together of all that had been broken and scattered. The disciples who walked off to Emmaus. They gathered in Jerusalem and found the hope that which had been lost. Together in that chrysalis of experiencing Christ coming into their space and sharing with them, effectively binding their wounds, and shattering their doubts. Then they travel to Galilee, the place where it all began, sharing fish and theology and re-catching that first glimpse of the man they originally met three years before.

Hope and Love are those aspects of God, which brought healing to sad and broken people, who thought the end had come and the future was unimaginable. Hope and Love embodied in the risen Christ, took the disciples and the women from weeping to rejoicing, even in the midst of dangerous and dark times.

This Easter we, as Marchmont St Giles' are living in a liminal time between what has been and what could be, even if we can't quite envision that yet. Soon we will be voting to unite with St Catherine's Argyle. Our future will not look as it does now, but as we know that is true forever aspect of life. When we vote and then unite, while we may not lose our building, as part of the magnanimity we must show to our neighbours, our church building will look

differently: our fellowship and priorities will undoubtedly expand, as will our tables. We will require to change as well.

After the Union is agreed, we have also been asked to speak with Reid Memorial about a second Union, and if this comes to pass, will mean further expansion and engagement, along with another building which the bigger Kirk Session would have responsibility. While daunting, together we are more than capable of walking into the future in hope and in love.

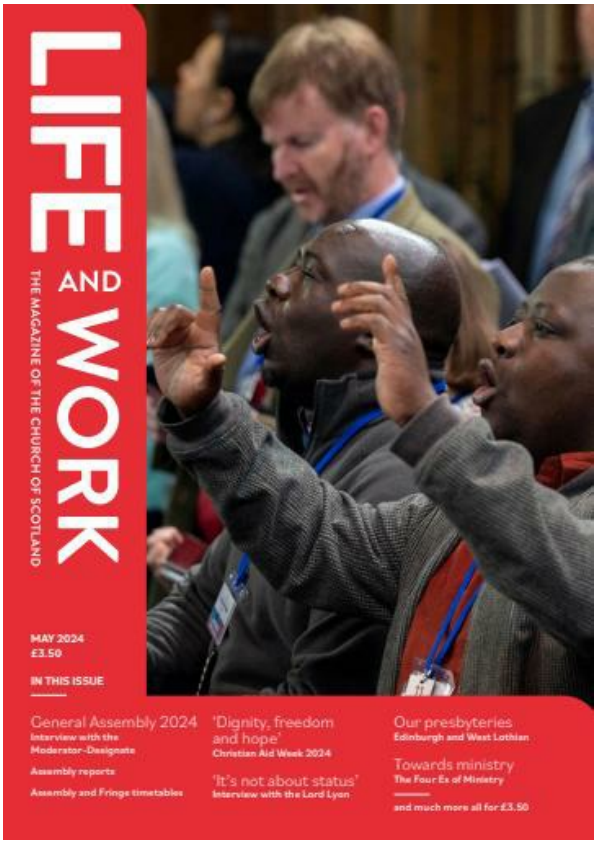
We have a valuable message of hope, love and life in all its fullness to share with our bit of the world for which we are responsible. We should not worry but have the confidence to move forward together and to embody those first disciples, who like us, can and do struggle, but in their experience of and engagement with Christ, have given us a hope that the future will bring new and exciting things.

Karen K Campbell

Lectionary

April
14 Acts 3:12-19
15 Psalm 150
16 Hosea 5:15-6:6
17 Proverbs 9:1-6
18 Psalm 23
19 Genesis 46:28-47:6
20 Genesis 48:8-19;
21 Acts 4:5-12
22 Psalm 95
23 1 Chronicles 11:1-9
24 Micah 7:8-20
25 Psalm 22:25-31
26 Amos 8:11-13
27 Amos 9:7-15
28 Acts 8:26-40
29 Psalm 80
30 Isaiah 32:9-20

May
1 Isaiah 65:17-25
2 Psalm 98
3 Isaiah 42:5-9
4 Deuteronomy 32:44-47
5 Acts 10:44-48
6 Psalm 93
7 Deuteronomy 11:1-17
8 Deuteronomy 11:18-21
9 Acts 1:1-11
10 Psalm 47
11 Deuteronomy 34:1-7
12 Acts 1:15-17



Life and Work is the editorially independent magazine of the Church of Scotland, produced monthly in print and digital form it conatins many articles with news and views.

The May issue contains information about the forthcoming General Assembly as well as articles about our new presbytery - Edinburgh and West Lothian, an interview with Rev Dr Joe Morrow, Lord Lyon while our minister has an article about Presbytery Planning among other articles on subjects of interest by Dave Kendall, Chief Officer of the Church of Scotland, the Moderator-designate Rev Dr Shaw Paterson and others. A quiz, cryptic crossword, Sudoko and complement the range of interests

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CHURCH FAMILY & PARISH NEWS

Jamie Sutherland has now come to the end of his placement with us and we wish him well in the next steps towards ministry and extend our thanks for his contribution to the life of Marchmont St Giles'.

We give thanks for the life and service of
Mr Charles McCallum, a resident of the parish, who died on 21st March 2024.

Presbytery Plan Update

The Kirk Sessions of Marchmont St Giles and St Catherine's Argyle met on 11 March 2024 and agreed a proposed Basis of Union document, which has been sent to Presbytery for review. The document, which follows a standard format, confirms the names of the congregations that are uniting, the name of the minister of the new congregation (Karen), the building that will be used for worship by the new congregation (Kilgraston Road), the manse for the new congregation and the name of the new congregation. The document currently sets out three shortlisted names: (i) Grange and Marchmont Church of Scotland, (ii) Marchmont and Grange Church of Scotland and (iii) Marchmont Church of Scotland.

The two legacy congregations are being asked to vote on their preferred name for the new congregation. Voting slips will be made available at Sunday services or an email indicating your choice can be sent to sessionclerk@marchmontstgiles.org.uk.

Once agreed by Presbytery, the Basis of Union will be made available for review before being voted upon by the two Kirk Sessions and then by the two congregations. The Kirk Sessions and congregations will also be asked to vote to have Karen fill the new charge. Voting is expected to take place in June.

As Karen intimated a few weeks ago, a group of Elders met with Elders from Reid Memorial for an informal discussion. The gathering was warm and welcoming, and the conversation open and honest. Both groups will take time to reflect on our journeys. A further meeting is expected to take place in June, although there are likely to be opportunities for collaboration before then.

AROUND THE AISLES

Butterflies Cafe
We are looking for volunteers to help with organising the summer fair, and helping out on the day. The fair is on Saturday 15th June. Volunteers are also required for the day to day activities of Butterflies and Butterflies Plus.
If you or someone you know would like to help out please email Nicci at butterflies@marchmontstgiles.org.uk, or pop into Butterflies Café on a weekday after 2pm.

Royal Mail Delivery Office, Strathearn Road.

Following concerns expressed about the future of the Royal Mail service at Strathearn Road and representations made to Royal Mail by way of a 1700 name petition and contact by Ian Murray MP a letter has been received from Royal Mail stating "that the delivery office will remain open and they have "*no current plans to close it*". A close watch will be kept to identify any changes to the status quo.

Holy corner Christian Aid Book Sale

Saturday 11 and Sunday 12 May at Morningside United Church
Donations of books are welcome and being received at the Chamberlain Rd entrance on Wednesday and Saturday mornings 10 to 12
Yes please: fiction and non fiction, children's and Scottish
No thank you:
Encyclopaedias, Readers Digests, CD's, DVD's, academic journals

A sermon for Good Friday

It would seem to me that there is so much more to Joseph of Arimathea than the legends about him.

While many of these legends appeared during the Middle Ages – there are other writings written by the 3rd century that each confirm Christianity reaching parts of the UK, even the bits which had been inaccessible to the Romans.

None mentions Joseph of Arimathea, but later during the medieval church, his name was appended to various missionary activities, and less believable was Joseph allegedly bringing Jesus as a child to Glastonbury, leading to the likes of Blake writing such gems as "*and did those feet in ancient times, walk upon England's green and pleasant land*" – or after Jesus death –establishing a church and spending 42 years in Glastonbury.

Romantic as it is – encouraging of faith as these stories might have been, there is no evidence that these things happened.

Much more believable is the possibility, that as a man of trade, he shared his faith, and was one of those who changed these lands forever.

These stories which allegedly occurred long after the crucifixion, give foundation to the belief of the early church that this Joseph of Arimathea was not only a man of standing, but one who brought gravity and substance to the mission of the foundling church.

On this Good Friday I wonder what this man has to say to us?

Joseph of Arimathea was a respected and prominent member of the Sanhedrin, made up of 71 elders, respected and usually wealthy men of Jerusalem. Joseph was a good and just man.

His story is important because it appears almost unchanged in each of the 4 Gospels.

EXCEPT

St Luke tells us that he did not agree with the decision of the Sanhedrin to crucify Jesus.

There are many other voices – the locals baying for blood, the Jewish leaders looking out for their own power – the Roman leader fearing they would not keep order – but Joseph's silence says far

more: and prior to the Crucifixion, we know nothing of what he did or what he said before the crucifixion.

AND

St John includes the story that Nicodemus – the one who had come to Jesus in the dark – again doing the same, but this time he brings the spices required for the rituals of burial – came too.

There is no other reason for Nicodemus to have come with Joseph of Arimathea to retrieve Jesus' body and prepare His body for burial. Each man until that point had been in the shadows, and now was the day of reckoning.

This shows that the Sanhedrin had more than one person in their ranks – who believed that Jesus was the Messiah: this significance shows that Jesus had made a significant impression in that body and his influence, while confirming and affirming the message he brought which changed their lives, also threatened the power and influence which the Sanhedrin felt that they had to hold on to.

How well did they know each other? Had they even met?

There is the suggestion that he may have been a relative of Jesus. This derives from the tradition that the senior male relative of a crucified person was obliged to deal with the body.

But let's remember that Jesus proclaimed a view of family which was in contrast to the normal standards of the day – Jesus expanded the view of family to all those who gathered together in faith.

Now, on this day of death and despair, he stood at a crossroads! What would he do?

What would we do?

The life and work of Jesus was enough to change Joseph's life for the good, but it took the Cross for him to make a public commitment.

The abused, broken and bleeding, nailed and dead body of the one who brought so much promise, puts his comfortable life at risk.

When faced with the same crisis, some of the disciples denied and betrayed Jesus – some hotfooted it out of Jerusalem for home in Emmaus. Others hid behind closed doors – Joseph walked out in plain sight.

Joseph risked everything in asking Pilate for the body of Jesus. He must have had standing enough, to be able to, not only get an audience with Pilate, but to be heard, respected and have his request acceded to.

It would have been all too easy for Pilate to insist that Jesus stayed up there, his body, being slowly picked away by the birds, so that others might see, and be put off from similar acts.

I like how St. Augustine puts it:

"Once and for all, I give you this one short command: love, and do what you will. If you hold your peace, hold your peace out of love. If you cry out, cry out in love … Let the root of love be in you: nothing can spring from it but good."

Joseph of Arimathea teaches us to embody love.

While Jesus' disciples were scattered, Joseph was in the right position, the right place, and acted at just the right time and with no notice to take a young man's body off a cross and give him a decent burial, in his own brand new tomb.

In doing his best, Joseph shows the importance of character. Joseph could have put Jesus in a less expensive tomb and still been thought well of. Yet, his character would not allow giving Jesus 2nd best.

Joseph of Arimathea's actions helped remove the shame of Jesus hanging on the cross overnight and provided a burial for Jesus.

Ever been in a situation - risking reputation, friendships and safety to stand up for what is right?

Can we? Would we? Have we?

I wonder if our problem and our challenge is that we are too polite – as Scots we don't like to offend – and the vacuum which is created, discourages others to affirm what they believe.?

Do we have the courage of our convictions and be open in our religious motivations – even admit that we have a faith.

I wonder whether like Joseph, our faithfulness can be felt more in heaven, by small acts of courage, rather than those of some fabled acts.

Character, is not witnessed through keeping your head down and keeping in with the crowd. Integrity demands doing what is true and good and honest before God.

Don’t underestimate your influence – being recognised as a Christian in a country that has a vacuum of faith, could make a tremendous difference in the life of someone, who is both questioning and in the shadows of faith, much like Nicodemus.

We all know institutions committed to the promotion of one thing or the other, when challenged, become more about the defence of the institution rather than the possibility of change to hear new prophetic voices which might make it stronger, but first change and a reconfiguration of power might have to happen.

Are we out looking in – are we in frustrated by practices – or are we in willing and able to help move that institution forward.

The challenge was that Jesus was very much on the inside seeking change – and sometimes that can be the most dangerous place to be.

Is fear keeping you a secret follower of Jesus? Do you fear losing reputation? If so, remember Joseph of Arimathea.

Let me finish with a legend of Joseph of Arimathea.

The Glastonbury Thorn (*Crataegus monogyna* 'Biflora') is a variety of hawthorn that flowers twice a year in winter and spring - or, given suitable conditions, at Christmas and Easter.

The legend states that Joseph of Arimathea became a missionary after the death of Jesus and was eventually sent to England to preach the Gospel. He took with him the Holy Grail, and his pilgrim's staff.

After landing in England he made his way to Glastonbury. When he stuck his pilgrim's staff in the ground at Well, and overnight turned into a flowering thorn tree.

In time Joseph converted thousands to Christianity, including, it is said, 18,000 in a single day at the town of Wells. He also converted Ethelbert, the local king.

Joseph went on to found Glastonbury Abbey.

He became so well-known and admired that when he died at the age of 86, his body was carried by six kings in the funeral procession.

And each Christmas and Easter, the blossom from the plant, is said to decorate the Royal table.

Thanks be to God.

Prince Edward, the Duke of Edinburgh, has been appointed as the Lord High Commissioner to the General Assembly.

The Lord High Commissioner is the Sovereign's personal representative to the General Assembly of the Church of Scotland and is appointed by His Majesty The King to attend proceedings on his behalf.

The Duke, who was granted the title previously held by his father on his 59th birthday last year, will make the opening and closing addresses to the Assembly and carry out a number of official functions throughout the week. He was previously Lord High Commissioner in 2014, when he held the title of Earl of Wessex, and represented his mother, the late Queen.

The Duke of Edinburgh is also expected to participate in other events and functions while visiting the capital. He is the first member of the Royal Family to become Lord High Commissioner since his nephew HRH Prince William, now the Prince of Wales, was appointed in 2021.

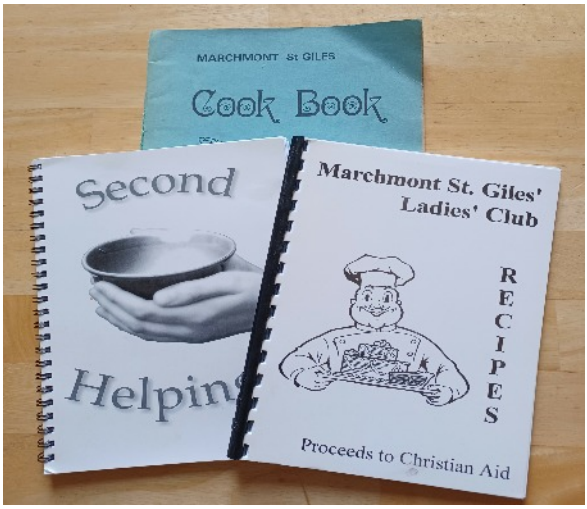
His Majesty The King attended while Prince of Wales in 2000 and Princess Anne, The Princess Royal, and Prince Andrew have also been Lord High Commissioners with Her Majesty The Queen attending the General Assembly in person in 1969 and 2002 and also visited the General Assembly in 1977 as part of her Silver Jubilee celebrations.

The General Assembly, which was first held in 1560 in the first year of the Scottish Reformation, is the supreme court of the Church of Scotland.

It will take place in the General Assembly Hall on The Mound in Edinburgh from Saturday, May 18 until Thursday, May 23.

The Moderator Designate for 2024-25 is Rev Dr Shaw James Paterson. He will chair proceedings at the General Assembly and will be the Kirk's ambassador at home and abroad for the following 12 months.

Details of the 2024 General Assembly programme are still being finalised and more information will be released in the coming weeks.



Over the years talented cooks from Marchmont St Giles' have shared their favourite recipes in support of Christian Aid.

The books pictured above have been produced over the last 50 years and the earlier book had the names of the contributors.

I wonder if 'Miss Kinghorn' still makes Piperade, here's her recipe.

Piperade

1 large Onion	1 Green Pepper	Oil	Salt & Pepper
4 Tomatoes	4 Eggs (or 6)	Butter	Parsley

Slice onion, cook gently in covered pan in a mixture of oil and butter, so that it softens but does not brown. Takes seeds carefully from the green pepper, slice it and add to the onion after it has cooked for a few minutes, let these cook together until nearly soft then add four skinned and chopped tomatoes, a little salt and pepper and chopped parsley.

When vegetables cooked but not mushy lower heat and pour over the mixture of 4 or 6 eggs beaten slightly. Keep scrambling until they are cooked and incorporated ibnto the vegetables.

Serve with or without Bacon Rolls as soon as possible.

Piperade or piperrada, from piper, is a typical Gascon and Basque dish prepared with onion, green peppers, and tomatoes sautéed and flavoured with red Espelette pepper.

St Trinian's or St Trinnean's ?

Many of us of a certain age may have memories of the Sunday afternoon films in black and white recording the antics of the young 'ladies' of St Trinian's School, later generations may have seen a more recent colour film of St Trinian's. But did you know that the concept for the films has a local source?

St Trinnean's was a progressive girls' school in Edinburgh, founded in 1922 by its headmistress, Catherine Fraser Lee, who followed the Dalton Plan so that pupils could study what they wished and there was no homework.

It was located at 10 Palmerston Road – the former home of Horatius Bonar – a minister and prodigious hymn writer. In 1925, it relocated to the grand mansion of St Leonard's Hall which had been built for the wealthy publisher, Thomas Nelson. In 1929, it had 122 day children and 38 boarders – pupils who lived at the school. When the Second World War broke out in 1939, the school evacuated to New Gala House – a mansion in Galashiels. Its pupils at that time included Jewish refugees of the Kindertransport. After the war, the school closed when Miss Fraser Lee retired in 1946.

The school was named after Saint Ninian, who was also known as Trinnean. The pupils were divided into four houses, which were named after people and places associated with the saint – Clagrinnie, Kilninian, Monenn and Whithorn. Each pupil wore a tie in the colour of their house – Kilninian was green, for example.

Reunions of old pupils were held. When one was advertised in 1955, the name of the school was misprinted causing confusion with Ronald Searle's parody, St Trinian's School, which had been recently filmed as *The Belles of St. Trinian's*. The headmistress issued a denial that her girls were anything like those depicted by Searle. She was not happy with his portrayal, which had first appeared in 1946, when she told the school that, "After 20 years at St Trinneans, I am broken-hearted."

The film was based on the cartoons of Ronald Searle. He started doing sketches at the beginning of the war and continued to do them as a POW in Singapore. After the war they became very successful.

And finally …….

The entire Bible explained in one Facebook post.

This guy nails it.

Genesis

God: All right, you two, don't do the one thing. Other than that, have fun.

Adam and Eve: OK.

Satan: You should do the thing.

Adam and Eve: OK.

God: What happened!?

Adam and Eve: We did the thing.

God: Guys …

The rest of the Old Testament

God: You are my people, and you should not do the things.

People: We won't do the things.

God: Good.

People: We did the things.

God: Guys ....

The Gospels

Jesus: I am the Son of God, and even though you have done the things, the Father and I still love you and want you to live. Don't do the things anymore.

Healed people: OK! Thank you!

Other people: We've never seen him do the things, but he probably does the things when no one is looking.

Jesus: I have never done the things.

Other people: We're going to put you on trial for doing the things.

Pilate: Did you do the things?

Jesus: No.

Pilate: He didn't do the things.

Other people: Kill him anyway.

Pilate: OK.

Jesus: Guys....

Paul's letters

People: We did the things.

Paul: Jesus still loves you, and because you love Him, you have to stop doing the things.

People: OK.

Paul's letters, Part II

People: We did the things again.

Paul: Guys ...

The Revelation

John: When Jesus comes back, there will be no more people who do the things. In the meantime, stop doing the things.

The end

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