
St Peter's Magazine

Winter 2016

Issue 7





Table of Contents

Parish Priest: Monsignor Francis Kerr	3
Editorial: Caroline Moffat	3
Élisabeth Leseur	3
Eco congregation: Liz Brown	5
St Peter's Junior Bake-Off: Juliet Boardman	6
My Personal Journey to the Diaconate: JohnSmith	7
Holy Humour	11
The Twelve Days of Christmas: Thérèse Stewart	12
A New Reader: Thibault Lacourtablaise	14
Sweet Potato Tart: Caroline Moffat	15
A Cambodian Thank You: Niall Boyd	16
Praying with the Heart	17
The Shepherds: Norma Imm	18
Christian Aid: Liz Brown	18
Return of "Salvator Mundi": Bruce Royan	19

Parish Priest

Monsignor Francis Kerr

Once again, it gives me great pleasure to see yet another edition of the Parish Magazine - the seventh to be precise - arriving in print due to the concentrated efforts of Caroline and Ian and of course also to the many contributors from among our parishioners.

It is pleasing to notice the spiritual content is in the fore again and that it is most informative. While I commend this edition to all our parishioners, I congratulate all the contributors and I offer sincere thanks to Caroline and to Ian on the production of yet another "good read" for all.

Very Reverend Monsignor Francis Canon Kerr,
Parish Priest.

Editorial

Caroline Moffat

Thank you to all those who have contributed to this Issue of our Parish Magazine. Once again we can learn about the wealth of talent and dedication within our Parish. This all helps to build up our sense of community which strengthens us to go out and take the Good News to those around us, especially at Christmas, when the true message of God's coming to earth as man can be lost among all the festivities!

Perhaps you would like to comment on an experience you have had, either on holiday, watching a film or dvd, or reading a book. If so please send your contribution to caroline@moffats.eu or give a hard copy to one of the pass keepers at the back of the church and I will keep them for the next issue.



Elisabeth Leseur

Heather King

Extract from The Magnificat, July 2016 edition

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Élisabeth Leseur (1866–1914) was a married laywoman. Her husband, Félix, a doctor, lost his Catholic faith shortly before their 1889 wedding and became a publicly vocal atheist.

Ironically, the suffering she enjoyed as a result invited her to a deeper exploration of her own, until then rather conventional, faith. She came to see that enduring the anti-Catholic

jibes of her husband, whom she loved deeply, and his friends, could be a hidden form of mortification. "Silence is sometimes an act of energy, and smiling, too."

But Leseur was no retiring faux-martyr. A lively hostess, she carried out her social duties with grace and good humour. A loyal friend, she maintained a wide-ranging spiritual correspondence – mostly unbeknownst to her husband – for the duration of her marriage.

All the while she continued to develop a rich and hidden interior life: her collected journals are now widely considered a spiritual classic. Her entry for 3 May 1904, is typical: "Has my life known any unhappier times than this?... And yet through all these trials and in spite of the lack of interior joy, there is a deep place that all these waves of sorrow cannot touch.... There I can feel how completely one with God I am, and I regain strength and serenity in the heart of Christ. My God, give health and happiness to those I love, and give us all true light and charity."

In frail health all her life, by July 1913 she was bedridden by the breast cancer to which she would succumb the following year. In the silence of her heart, she made the decision to offer up all her sufferings for the conversion of her husband's soul.

After she died, Félix found among her papers a letter she had written to him revealing her fervent prayers that he would turn to Christ and become a priest. Outraged, he set off for Lourdes in the hope of debunking what he considered to be the crank miracles that occurred there. Instead, he had a conversion experience at the Lourdes Grotto.

Leseur is a powerful example as we walk through a world that so often despises Christ and his Church.

"We must never reject anyone who seeks to approach us spiritually; perhaps that person, consciously or unconsciously, is in quest of the *unknown God* (Acts 17:23) and has sensed in us something that reveals his presence; perhaps he or she thirsts for truth and feels that we live by this truth."

"Look around oneself for proud sufferers in need, find them, and give them the alms of our heart, of our time, and of our tender respect."

"Suffering is the highest form of action, the highest expression of the wonderful communion of saints, and that in suffering one is sure not to make mistakes (as in action, sometimes) – sure to be useful to others and to the great causes that one longs to serve."

As the French say, "Woman's will, God's will." Félix was ordained a Dominican priest in 1923. He spent much of his last twenty seven years promulgating the writings, and advancing the cause for beatification, of his treasured wife.

Heather King is a contemplative laywoman and convert who lives in Los Angeles, CA. Her most recent book is STRIPPED: Cancer, Culture, and the Cloud of Unknowing..



How are we doing?

Liz Brown

On Monday 24th October, we delivered our application for a Second Award to the offices of Eco-Congregation Scotland. This was timely because we achieved our First Award way back in May 2014. (You can see our First Award below, made of recycled wood and proudly displayed on the gates outside the Church.)



The questions asked of us for the Second Award were more searching, and the application took a long time to complete. What NEW projects could we include?

- Planting bulbs in the gravel in the courtyard to complement the improvement to the Parish Garden (at the back and to the side of the church).
- Installation of a portable composter for plant waste from the flower arrangements (to the rear of the car parking space).
- Youth Rock and the Climate Justice Baton Relay in November last year.
- World Day of Prayer for the Care of Creation (introduced by Pope Francis on September 1st 2015)
- Meetings and lectures based on Laudato Si.
- Working with St. Columba's to encourage them to become an Eco-Congregation as well.

The list above is just a snapshot of things we have done to try to maintain our Eco-Congregation status. The application form ran to 14 pages!!

We are waiting to hear from Eco-Congregation Scotland now to tell us when they will be visiting St. Peter's to assess whether we will get our Second Award. We hope we are successful. Watch for updates in the newsletter.



St. Peter's always has excellent refreshments after mass, and this year on Remembrance Sunday, they were extra special!

St. Peter's hosted its second Junior Bake-Off, and everyone enjoyed viewing fantastic cakes that tasted brilliant. We were very pleased that there were enough cakes to do 2 categories: the under 9s and the over 9s. Angus Whyte was overall winner for the under 9s; Ava Valente won for creativity; Lizzie Hand won for presentation; and I was lucky enough to win overall for the over 9s.

This year's theme was a favourite scene from a book or a film, and everyone was extremely creative. I don't know how the other contestants felt, but I found transporting the cake to St. Peter's a nerve-wracking experience!

The bake-off was a fundraiser for SCIAF, and SCIAF sent two judges on the day. We raised £143.61 and had a lot of fun. Thanks to Home Hardware for donating some great prizes, to the judges from SCIAF, and to everyone who entered!



Following many retreats and visits to many different pilgrimage sites I felt pulled towards helping the Church, specifically the Priests. Following a return from Walsingham, a Marian shrine near Norfolk, Mgr Kerr read out a letter at mass asking for applications for the Permanent Diaconate. This was like confirmation to me of what I was mulling over. I then enquired and found out that it would take a total of 5 years and you had to be aged under 55 to start the course. The course involves attending 4 weekends a year and an annual summer school. The course involves writing 6 to 8 essays per year and sitting annual exams (nerve racking) even with me being a teacher; at least I can now empathise with my pupils!

The great benefit is the teaching of the best kept secret in the world, Catholic theology and Tradition. It was good to have lectures from the experts from Maryvale College and many Scottish experts, both Clerical and Lay people.

I feel really privileged to have been ordained a Deacon and thus having received all 7 Sacraments. This could only happen with support of my wife Louise, Mgr Kerr - a great teacher, Sister Mary Cavanagh (spiritual director), my family and parishioners of both St.Peters and St.Columbas (my appointed parishes).

Many people ask what is a Deacon, what do they do etc .Please see below a summary of the background and role of a Deacon. It is very much needed to help the Church carry out its mission.

Church`s Teaching on the Permanent Diaconate

In the *Catechism of the Catholic Church* the Diaconate is one of three degrees of Holy Orders. The consecratory prayer for ordination of a Deacon states that the role of the Diaconate is “to service the whole body in a wonderful pattern of unity”. This statement becomes more prescriptive and the role of Deacon or “servant of all” is defined as:

- Eucharist - assisting the priest
- Distribution of Holy Communion
- Assisting and blessing marriages
- Proclamation of the Gospel
- Presiding over funerals
- Dedicating themselves to the various ministries of charity

So the Church’s teaching on the permanent Diaconate ranges from assisting on the altar to helping with certain Sacraments. These Sacraments bring the Deacon into contact with various different and diverse groups of people.

The Biblical Role of the Deacon

In the New Testament the focus is on the caring ministry of the Church, being the benevolent face to the people of God (Acts 6, 1-3). This benevolence included visiting the sick, distributing aid and helping out the less fortunate. In addition, Deacons needed to be alert to the spiritual needs of the people. This role was essentially to free up the apostles’ time to enable them to focus on prayer, Ministry of the Word, Church unity and spreading the Gospel. This is very apt today with the new evangelisation promoted by the Holy Father.

The Origins of the Word “Deacon”

The title “Deacon” is almost a job description in itself: in the Bible, “Deacon” is synonymous with “servant”. Several definitions have been attributed to the word, and *The New International Dictionary of New Testament Theology* lists the following:

“**Diakoneo** and its derivatives, as their etymology suggests, are used mainly for personal help to others.”

“**Diakonia** is found 34 times in the New Testament. It means service at the table in Luke. 10:40; Acts 6:1, etc.”

“**Diakanos** is found 29 times in the New Testament. Its primary meaning is one who serves at tables.”

In Philippians 1:1 and in several other references in early Christian literature outwith the New Testament, Bishops, elders and Deacons are listed together, with Deacons listed last .Due to this hierarchy and the interpretation of the word “Diakonos”, the role of the Deacon has always been understood as being that of an assistant to Church leaders. This continues to be the target for the role of the Deacon today. The Deacon is ultimately accountable to the local Bishop.

The Office of Deacon was Commissioned for the Purpose of Handling the Alms Giving

As stated in Acts 6:1-3 a complaint was made to the disciples from the Hellenists (Greek-speaking Jews) that their widows were being discriminated against by the Hebrews when alms were being distributed. This led to the establishment of the office of Deacon when the first seven men were commissioned to take charge of this alms giving. Acts 6:3 clearly states that the disciples should not neglect the word of God to serve at tables. This does not mean the Deacon’s role is to run the business of the Church but only this charitable aspect of the Church`s business.

The word “business” quoted in Acts comes from the Greek word *chreia* and basically means “need”. Therefore there is no requirement for Deacons to be involved in the financial or other aspects of the Church`s business. This means Deacons are involved primarily in the charitable business of the Church. This brings Deacons into contact with various established groups within the Church. It does not mean that the Deacon has to take over already established, long-running charitable groups but needs to act as a link between these groups and the Clergy.

Selection of Early Deacons – Characteristics Required

1st Timothy 3 and Acts 6 state the qualifications and characteristics necessary to become a Deacon.

- In Acts 6:3: “men of good reputation, full of the Holy Spirit and wisdom”
- In Acts 6:5: “and they chose Stephen, a man full of faith and the Holy Spirit”

This clearly states the need for a spiritual dimension to the person, not just someone who handles the distribution of alms. This ensures that the person selected is not purely a good administrator but can, with his spirituality, help evangelise and spread the Gospel message.

In *Christifideles Laici* John Paul II speaks of the Diakonia as a ministry with the Charism of the Holy Spirit from the risen Lord in uninterrupted succession from the apostles through the Sacrament of Orders. From Him they receive the authority and sacred power to serve the Church acting in *persona Christi Capitas* (in the person of Christ, the Head) .In *Permanent Diaconate* ,a book on the norms of being a deacon ,it is stated that there is a link to this spirituality of service in the same way Mary our Blessed Mother is “handmaid of the Lord” This linkage between Our Lady and the Charisms of the Holy Spirit shows that

Marian and Charismatic Renewal within the Church should both involve service of God's people.

The Role of Deacon Requires Good Understanding of Church Doctrine

As stated in Acts 6:8-9 Stephen, the first recorded Deacon, was full of grace and power, did great wonders and showed miraculous signs. In order to achieve this there needs to be a knowledge base in order to put forward the Church's point of view. Stephen did this in Acts 6:10 where his opponents could not match his wisdom and the Spirit with which he spoke. This again shows the importance of the spiritual aspect in the role of being a Deacon.

In *Permanent Diaconate* it is stated that the Leitmotiv of a Deacon's spiritual life will be service and his sanctification will consist of making himself a generous and faithful servant of God. This generosity would involve time spent in adoration of the Blessed Sacrament therefore becoming a more effective member of Prayer Groups, R.C.I.A. programmes, Lenten groups, etc. This would enable others to benefit more directly from his spirituality.

The *Catechism of the Catholic Church* (1570) refers to the proclamation of the Gospel and preaching. In order to achieve this and be successful in this role there must be a strong knowledge base. In order to obtain this knowledge, there would need to be a lot of literature research and familiarity with Catholic Theology. This is achieved by a distance learning course at Maryvale college, Birmingham.

The Deacon's Role to Advance Church Unity

When the early Apostles laid out their plans for the creation of the office of Deacon, the whole community agreed with the plan (Acts 6:5). The complaints from the Hellenists about the benevolence ministry ceased. The Hebrew-speaking Jews obviously were flexible in their approach and the men selected for the task of distributing the alms had Greek names to show the inclusive nature of the Church. This shows the importance of support from the people for the plans of the Church. Without this support, there could be constant challenging of every minor decision.

In the *Permanent Diaconate*, candidates for the Diaconate must be active members of a Christian community and already have exercised praiseworthy commitment to the apostolate. This should enable the Deacon to provide a clear link between the people and the formal Church. It is vital for the Church to have credible people from the community as Deacons, who fully understand the issues lay people have with balancing all the different forces in their lives while supporting God's Holy Church.

The Evolving Role of the Deacon over Time

In the early centuries (2nd to 5th) Deacons were essentially agents for charity for the needy, for example widows and orphans. They were also involved in visiting the sick, prisoners and

those on the fringes of the Church, including those excommunicated. They worked directly for the Bishops and must have had regular contact with them. This was in essence only the charitable role of the Deacon being fulfilled.

Later on during the Middle Ages, Deacons assumed a more ecclesiastical role and it started to become a more transient position on the way to Priesthood or a mere stepping stone along the way to becoming a Priest. This was a clear break from the Biblical model of the Deacon's role.

Interestingly, during the Reformation, both Luther and Calvin proposed returning the Deacon's role to the earlier Biblical model as documented in Acts 6 and elsewhere in the Bible (1st Timothy 3). They obviously also recognised the unique role of the Deacon within the Church.

The current role developed since Vatican 2 within the Church has gone some way to returning to the ancient Biblical traditions with the specific tradition originating from the Council of Trent. The *Permanent Diaconate* states that the main driving force for this is the urgent need for missionary work to support the new evangelisation. This movement in the Permanent Diaconate since Vatican 2 was, ironically, also one of the targets of the Reformation.

Holy Humour

recommended by Rosemary Rogerson

**A father was approached by his small son who told him proudly, "I know what the Bible means!"

His father smiled and replied, "What do you mean, you 'know' what the Bible means?"

The son replied, "I do know!"

"Okay," said his father. "What does the Bible mean?"

"That's easy, Daddy..." the young boy replied excitedly, "It stands for 'Basic Information Before Leaving Earth.'"

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There was a very gracious lady who was mailing an old family Bible to her brother in another part of the country.

"Is there anything breakable in here?" asked the postal clerk.

"Only the Ten Commandments," answered the lady.

The Twelve Days of Christmas

Thérèse Stewart

Traditionally, Catholics believe that there is a hidden meaning to this carol, that it was written by the Jesuits in the 16th century to help teach some of the truths of the Catholic faith at a time when being identified as a Catholic could lead to persecution and death. Whether this is all true or not, it does add extra meaning to a well-loved carol.

On the 1st day of Christmas my true love sent to me...

A PARTRIDGE IN A PEAR TREE = Jesus Christ. A mother partridge will pretend to be injured to lure attackers away from her young even if this endangers herself. The pear tree is the cross.



On the 2nd day of Christmas my true love sent to me...

TWO TURTLE DOVES = Old and New Testament, and/or the Humanity and Divinity of Jesus



On the 3rd day of Christmas my true love sent to me...

THREE FRENCH HENS = The Three Virtues: faith, hope and charity, and/or the three persons of the Trinity: Father, Son and Holy Spirit



On the 4th day of Christmas my true love sent to me...

FOUR CALLING BIRDS = The four Gospels: Matthew, Mark, Luke and John



On the 5th day of Christmas my true love sent to me...

FIVE GOLD RINGS = The first five books of the Bible, known as the Torah or Pentateuch



On the 6th day of Christmas my true love sent to me...

SIX GEESE A-LAYING = The six days God took to create the world and/or the six Precepts of the Church: 1) to attend Mass on Sundays; 2) to fast and abstain on the days appointed; 3) to go to confession at least once a year during the Easter season; 4) to receive Holy Communion at least once a year; 5) to support the church financially; 6) to be faithful to the vows of marriage



On the 7th day of Christmas my true love sent to me...

SEVEN SWANS A-SWIMMING = the seven Sacraments: Baptism, Confirmation, Holy Communion, Confession, Marriage, Holy Orders, and the Anointing of the Sick.



On the 8th day of Christmas my true love sent to me...

EIGHT MAIDS A-MILKING = the eight Beatitudes: 1) Blessed are the poor in spirit, 2) those who mourn, 3) the meek, 4) those who hunger and thirst for righteousness, 5) the merciful, 6) the pure in heart, 7) the peacemakers, 8) those who are persecuted for righteousness' sake.



On the 9th day of Christmas my true love sent to me...

NINE LADIES DANCING = the nine fruits of the Holy Spirit: love, joy, peace, patience, kindness, generosity, faithfulness, gentleness and self-control.



On the 10th day of Christmas my true love sent to me.....

TEN LORDS A-LEAPING = The Ten Commandments: 1) I am the Lord your God; you shall not have strange gods before me; 2) You shall not take the name of the Lord your God in vain; 3) Remember to keep holy the Lord's day; 4) Honour your father and mother; 5) You shall not kill; 6) You shall not commit adultery; 7) You shall not steal; 8) You shall not bear false witness against your neighbour; 9) You shall not covet your neighbour's wife; 10) You shall not covet your neighbour's goods.



On the 11th day of Christmas my true love sent to me.....

ELEVEN PIPERS PIPING = The eleven Faithful Apostles: 1) Simon Peter, 2) Andrew, 3) James the Greater, 4) John, 5) Philip, 6) Bartholomew, 7) Matthew, 8) Thomas, 9) James the Less, 10) Simon the Zealot, 11) Jude also known as Thaddaeus.



On the 12th day of Christmas my true love sent to me.....

TWELVE DRUMMERS DRUMMING = the twelve beliefs formulated in the Apostles Creed: 1) I believe in God, the Father Almighty, Creator of heaven and earth; 2) And in Jesus Christ, His only Son, our Lord; 3) Who was conceived by the power of the Holy Spirit, born of the Virgin Mary, 4) Suffered under Pontius Pilate, was crucified, died, and was buried. 5) He descended into hell; on the third day He rose again from the dead; 6) He ascended into heaven, and is seated at the right hand of God, the Father Almighty; 7) From thence He shall come again to judge the living and the dead. 8) I believe in the Holy Spirit, 9) the Holy Catholic Church, the Communion of Saints, 10) the forgiveness of sins, 11) the resurrection of the body, 12) and life everlasting.





Thérèse was presented with the St Andrew's Diocesan Medal for her many years of service to the parish, particularly with the Children's Liturgy and the Music Group. Editor

A New Reader

Thibault Lacourtablaise

Before reading at St. Peter's, I had never been a regular reader at Sunday Mass although I had read on various occasions, mostly at weddings and funerals. Since moving to Edinburgh two years ago, my family and I have felt very much at home at Saint Peters. I therefore wanted to get more involved in the Parish life. I realized that the "delivery style", if I may use this expression, of reading at St. Peter's is pretty much the same as the one I was used to in France. I decided to sign up for the readings. Monsignor Kerr and Peter Nicholson take great care to ensure that all of the new readers are well prepared so that as we read the Word of God will carry itself naturally. It is my hope that this is what came across. Although it can be a daunting prospect to have to read in another language, engaging with the Word and practice are the best preparation and I would strongly encourage anyone who might be thinking of getting more involved in Parish life at Saint Peters to give reading a go. I was extremely touched by the kind words and encouragement I received after Mass and I would like to take this opportunity to thank the many parishioners who have made my family and me very welcome at Saint Peters.

During the summer I signed up for an on-line course called "A History of Royal Food and Feasting".

Much to my surprise, as well as learning about royal feasts from the Tuders onwards we were also given recipes to try out ourselves.

This is one of my favourites, from the period of George I. Although it is called a Potato Tort it is a sweet dessert, using sweet potatoes.

The recipe has been adapted for modern use, but is rather short on details about quantities!

Ingredients

Sheet of puff pastry
1 1/2lb sweet potatoes
Lemon zest
Crystallised ginger
Cinnamon
Nutmeg
Sugar
Butter
Sherry
Orange flower water
1 pint cream
3 egg yolks



Pre-cook sweet potatoes – peel them first.

Cool, slice them (not too thinly).

Lay a sheet of puff pastry in a dish, sprinkle with some lemon zest.

Add potatoes, and season with crystallised ginger, cinnamon, nutmeg and sugar

Add some lumps of butter.

Add in lemon zest and sliced dates.

Sprinkle with sherry and some orange flower water.

Heat up cream and add egg yolks

Pour this over the dish, and cook it at about 180°C until the custard is just cooked through.

Leave it to cool before serving.

The website for this free course and many others is Future Learn. I can highly recommend it.

Dear Parishioners,

Hello! Earlier this year I had an amazing month long expedition in Cambodia, an eye opening trip I was able to go on thanks to your support in my fundraising.

With my explorer scout group, SMESU, we managed to build two classrooms for a primary school in a rural Cambodian village, as well as refurbishing the three existing classrooms. This was really hard work as it involved a lot of heavy lifting and tedious tasks such as sanding and painting, all in the 45° heat and 90% humidity. It was, however, hugely beneficial for the children there as it means their learning time is doubled as they didn't have enough room to teach all the children at once so their schooling was only half days. The opening ceremony was a day I will never forget. The ceremony was long, hot and sticky but it was nice seeing the monks bless the school and listening to the songs and speeches that were shared. After the ribbon was cut the children were allowed to explore their new classrooms. Everyone was so pleased with all the New equipment and seeing the children's, teachers' and locals' faces was an unreal experience. During our stay in the village we also spent a day at another primary school nearby teaching the children some English and about Scotland.

Before going to the village to do the project we went to Cheung Eck (the best known of the Killing Fields) and Tuoi Slang Genocide Museum. What happened there was horrific and it was all quite hard to take in but I learned a lot about the country and its past and it made me appreciate the country and its people more. Everybody in the country over 40 years old experienced the horrific atrocities but accept it happened, it is in the past and the country has moved on. All the people we met were all very open about their experiences.

After the project we got a little time to relax, and this time we saw the spectacular Temples of Angkor and the lovely city of Siem Reap before finally coming home. Thank you again for your kind support, as without it I would not have had this fantastic experience. I encourage you to go to look up SMESU on YouTube to see a slideshow and film of our Cambodian trip or to go to SMESU's Facebook where all the photos from the trip are posted.

YouTube link slideshow - <https://www.youtube.com/watch?v=m06rmhljOm8>

YouTube link film - <https://www.youtube.com/watch?v=ecbc52EGz7I>

Facebook link - <https://www.facebook.com/SMESUEdinburgh>

Editor: some great photos and videos on these sites. They really let you see what Niall and his friends have been doing. Well done Niall!

Praying with the Heart

Review of the day with children



This is a prayer to guide your children with at the end of the day, or any time period that suits your family life. It is an exercise in coming to awareness of God's presence in their life.

Coming into God's presence

Encourage your child to be still in what ever way they can and gradually, softly tell them that God loves them unconditionally.

You can do this for example by inviting them to imagine themselves in their favourite place beside Jesus. Suggest they take a deep breath in slowly from the bottom of their toes - breathing in God's unconditional love and then slowly breathe it out to fill the space around them.

Then ask them to ask Jesus/God to bring to their heart the moment in the day that they were **most grateful** for. If they could relive that moment again – which one would it be? When were they most able to give and receive love today? [They don't need to share this with you.]

What was said and done in that moment that was so special? Where was there life and joy? Breathe in that gratitude and say thank you to God.

Now ask God to bring to their heart the moment today for which they are **least grateful**. Where were they least able to give and receive love? Where were they worried, afraid or proud? What was said and done in that moment that made it difficult? (They don't need to share this with you.) Do they need to say sorry to God? Then ask them to take a deep breath and let God's love fill them just as they are.

Finish the prayer by inviting them to speak to God in their own words or using any short formal prayer e.g. Glory be... Our Father...

The questions: what are you most grateful and least grateful for today? can even be just shared at the dinner table as a family to encourage reflection in your child.



Original source from Sleeping with bread: Holding what gives you life by D D, S and L Linn (1995)

Scorned by Herod and his minions,
ignored by their Roman conquerors.
They live mundane lives.
Night after weary night.
Never sleeping, ever vigilant,
custodians of their flocks.
Ordinary men, ordinary night.

A darkened sky, a veil obscuring
golden moonlight, glittering stars.
Then - luminous light, glorious sound
enveloping them, compelling these men
to forsake their hillside
and genuflect before a baby.
Ordinary men, extraordinary night.

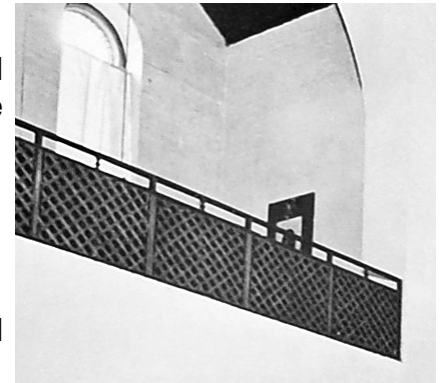


Watch out for tickets for this event!

“Ian Rankin in conversation”

Wednesday April 17th
Fairmilehead Parish Church

During preparations for last year's "Doors Open" days, an oil painting was found among other odds and ends, on the floor of the Organ Loft.



It has been identified as "Christ, the Saviour of the World", painted around 1900 after Hans Memling or Quentin Massys (c1480).



Hans Memling



Quentin Massys

There is photographic evidence (1906) that it had been hung there during preparations for the first opening of the church, but was taken down soon afterwards and forgotten.

The mahogany panel it is painted on bears a label from Roberson's of Piccadilly (1889-1904), suppliers of artists' materials to Holman Hunt, John Millais, Dante Gabriel Rossetti and the like.

The finely carved Sacred Heart on the Frame may be the work of William & Alexander Clow, Lorimer's favorite woodcarvers., They often based their carvings on a model by Gertrude Alice Meredith Williams, who designed the crucifix by the font, as well as much of the stained glass in St Peter's.

The painting has been cleaned, and was blessed during the Feast of Corpus Christi on Sunday 29th May. It was then displayed in front of the altar for a few days, before being hung over the entrance to the side chapel, in time for the Solemnity of the Sacred Heart on Friday 3rd June, and the Parish Mass for first holy communicants on Sunday 5th June, 2016

