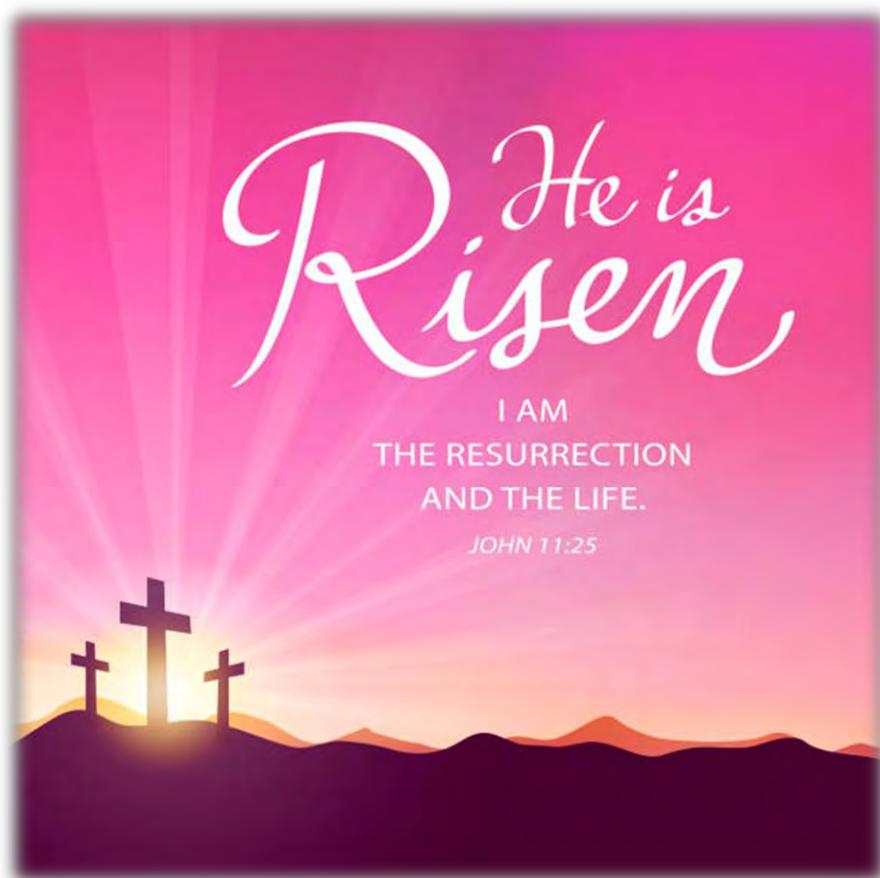


ST MARY'S
CHURCH,
DALMAHOY



In Touch

April - May 2023

Registered Charity No. SC014203

In this issue	Page
Who's Who	2 & 35
Pastoral Letter from Christine	4
From the Register (April – May 2023)	5
Ask Christine	6
Dalmations	12
Stronger together: Fellowship	14
Fairtrade Update	16
Eucharist Readings: April – June 2023	18
Organist's Corner	19
Organ Music for April – May 2023	20
Grisel, a book by Ann Donoghue	24
Mary's Meals	25
The Easter Garden	27
Gift Aid St Mary's	28
Diary of Events: March – May 2023	30
Recipe: Easter Egg Cheesecake	31
Where to find St. Mary's	32
Humour	33
Children's Page	34
Useful Numbers	38



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Pastoral Letter from Christine

Dear Friends in Christ

Our journey through Holy Week takes us from the triumphant entrance into Jerusalem to the unimaginable grief of the cross and then on to the glorious wonder of God's promise fulfilled in the Risen Christ. St. Mary's is changing our world, little by little, so come and join us, renew your relationship with God's mission and lend your talent, treasure, or time to make a difference. We are the hope that God has promised the world. We are the messengers of God's love. We can be what God created us to be. St. Mary's is more than the sum of its parts because we are part of God's plan.



Joy immeasurable will break upon the world and our response can only be joy, gratitude, and praise. I urge you to invite others to one of our services to share this message of love to the world. Maybe find the person who used to sit in the pew in front or behind you and reconnect with them, ask if they need a ride to one of the services, a visit from me or if they would like to pop along to one of our ongoing activities.

Easter is the season of rebirth and renewal, giving and growth and in the sacrifice of giving, we are assured that life is eternal and love is immortal and we need never again be alone.

May the Joy and Love of this season of Easter fill you with the knowledge that God has always and will always love you.

Christine+



From the Registers (April – May 2023)

Baptism

8th April Daisy Isabella Victoria Balfour



Weddings

1st April Lyndsey Holmes & Simon Ramage

6th May Jennifer Inglis & Anthony Brindley

13th May Heather Hamilton & Ryan Whitelaw

20th May Sinead Mason & Dean Martin



Funerals

4th April William Bassett

Douglas Hall Classes & Events

Monday's	10:00am-12:00pm	Craft Group
Tuesday's		
Wednesday's		
Thursday's	19:00 - 20:00pm	Yoga
Friday's	19:00 – 21:00pm	Ratho Scouts (occasionally)
Saturday last of the month	10:00-10:30 am	Bookbug
2 nd , 4 th & 5 th Sundays	14:00-18:30pm	Mar Thoma Congregation

Holy Week and Easter Services



Come Worship With Us!

April 2nd - 9th

April 2nd 10:30am Passion Sunday with Procession of Palms

April 3rd 11am Holy Monday Morning prayer on Face Book

April 6th 7pm Maundy Thursday with Stripping of the altar

April 7th 2pm Good Friday: Stations of the Cross

7pm Good Friday Observance & veneration of the Cross

April 8th 8pm Easter Vigil Saturday

April 9th 6:30am Easter Dawn Service

10:30am Easter Day Service Followed by an Easter Egg Hunt for the little ones!!

Ask Christine Sunday 12th March



1. In matters such as gender equality, same sex marriage and LGBTQ+ rights should the Anglican/Scottish Episcopal Church vote with its own conscience or prioritise the unity of the Worldwide Anglican church?

In matters of sexuality or when it comes to judging matters of doctrine generally the Scottish Episcopal church must vote according to Provincial synodical decisions. Those are in effect our “laws”. The Anglican communion though derived from the reformed Church of England now consists of 28 self-governing churches around the world. The key is self-governing though united through what are called the instruments of communion we are completely independent. **What are the instruments of Communion?** The three formal Instruments of Communion are the Lambeth Conference, the Anglican Consultative Council and the Primates' Meeting. The Lambeth Conference is a gathering of the bishops of the Anglican Communion, at the personal invitation of the Archbishop of Canterbury, that usually takes place every ten years. However, because the ABC is both the head of the CofE and the convenor of the Lambeth Conference, he has to act as the representative of one of the instruments of communion so the Anglican Communion needs to be his primary “political” focus oftentimes.

2. Unlike the Roman Catholic Church' or the Church of Scotland we do not have defined' parishes? So first what is a parish? It is a canonical jurisdiction from royal prerogative. In 1584 James VI of Scotland had the Parliament of Scotland pass the *Black Acts* bringing the Kirk under royal control with two bishops. Presbyterians reacting against the formal liturgy were opposed by an Episcopalian faction. After acceding to the English throne in 1603 James stopped the General Assembly from meeting, then increased the number of Scottish Bishops and in 1618 held a General Assembly and pushed through Five Articles of Episcopalian practices which were widely boycotted. His son Charles I was crowned in St Giles Cathedral, in 1633 with full Anglican rites. Subsequently, in 1637, Charles attempted to introduce a version of the Book of Common Prayer. When this was used in the King's presence in St. Giles, Edinburgh, it set off a revolt which became so uncontrollable that it led to the Wars of the Three Kingdoms, beginning with the Bishops Wars and developing into the English Civil War.

After all that Episcopal priest were finally allowed to have churches again in 1688 but the previously excluded bishops were too slow to organize the episcopalian remnant under a jurisdiction independent of the state, regarding the then arrangements as provisional, and looking forward to a reconstituted national episcopal Church under a 'legitimate' sovereign. But at length the hopelessness of the Stuart cause and the growth of congregations outside of the Royal establishment forced the bishops to give up canonical jurisdiction

from royal prerogative and to reconstitute for themselves a territorial episcopate. Scottish monarchs made repeated efforts to introduce bishops and two ecclesiastical traditions competed. As one pushed the other out of what were and remain Presbyterian parishes.

3. How do we show we are a welcoming church? This is a loaded question, and it is something we work on always. Things to keep in mind



which make a welcoming church are that the average reading age in the UK is 9 so our messages need to be simple and clear not wordy. Our spaces need to be accessible to people of all ages and abilities or we must be willing to adapt -provide opportunities for as many abilities as we can. I.e., the Easter Garden re making is going to have a variety of activities for all abilities and ages as does our St. Scruffs' dog show. Help people find

their way through the service with cues either written or verbal. Provide opportunities for young people to be enriched – Book Bug, we host Scouts and provide a welcome to our property for them as well as providing space both free and at reduced rates for charities and children's activities. and now we re-introducing an Easter egg hunt and of course both our carol service and this year our new early family focussed service for Christmas are ways we welcome young people. We have a quiet service for those who need to be quiet in their Christmas celebration whether for remembrance or for those who are neurodiverse.

4. Pharisees and particularly the Sanhedrin could not talk to or deal with non-Jews. How then could they negotiate with Pilate over Jesus execution. In matters of faith vs politics...politics wins especially if your comfort is at stake.

"Pharisee" is derived from Ancient Greek *Pharisaios* (Φαρισαῖος),[13] from Aramaic *Pərīšā* (פְּרִישָׁא), plural *Pərīšayyā* (פְּרִישַׁיָּא), meaning "set apart, separated", related to Hebrew *pārûš* (This may be a reference to their separation from the Gentiles, sources of ritual impurity, or from non-religious Jews.) Alternatively, it may have a particular political meaning as "separatists" due to their division from the Sadducee elite, with Yitzhak Isaac Halevi characterizing the Sadducees and Pharisees as political sects, not religious ones. And as always when dealing particular political movements at any particular time in history there are exceptions.

5. No good Father would let his son be crucified. Pastoral response.

Many modern, Christians don't believe God killed his son, mind you our hymns say we do but that belief started fading in all but conservative congregations in the late 19th and early 20th centuries. "Vicarious substitutionary atonement says, "God is mad about sin, and wanted to kill us, but killed Jesus instead and somehow felt better."

What, then, is the meaning of the crucifixion? If not for our atonement? Well, one aspect shows the union of Jesus with the entirety of human experience, including even death. Death is the great and universal problem of existence. Unless God can defeat our "last enemy," then God is not God. If God cannot defeat death, then death wins. The problem is that death is nothingness. How can you defeat nothingness? You can only do it by taking annihilation into yourself. This is the meaning of "he descended into hell" in the Apostles' Creed. When Christ died, he entered the realm of nothingness. In the resurrection, God creates Jesus out of hell, out of annihilation, "out of nothing," just as God created the universe "out of nothing" in the first place. The resurrected Jesus is "the new creation." God raised him. The life of Jesus is what God had in mind for human life all along. It is also very much about choosing and free will, we must choose to have faith, choose to do good. Short answer? God didn't kill or "allow" Jesus to be killed **Jesus offered up himself to show humanity ultimate faith in life after death- the defeat of death.**

(Disclaimer: Answers about the crucifixion and the reasons behind the death of Christ need to be deeply nuanced and Rev. Christine would welcome further conversation).

6. Why do we have candles? How many? Some churches have six candles placed on the altar which **represent the ancient Jewish symbol, the Menorah**, but the injunction of Edward VI in 1547 called for there to be two lights on the high altar "for the signification that Christ is the very true light of the world." Before the invention of gas or electric light, candles were a matter of necessity. Though no longer essential from a practical standpoint, candles still appear in nearly every Episcopal church. What began as a simple source of light has become a part of the ritual of the Church. In the 19th century, during the ritualist controversy, however, some rejected altar candles as being too Catholic. They are lit and extinguished in a particular order so that the Gospel side candle is never burning alone. The Gospel side of the church is the left side as you are facing the front. So, the candles are lit from right to left and extinguished from left to right. Pavement Candles...are just that- they are on the pavement! The Christ light also in many churches a red electric now lamp hanging light directly over the Aumbry. Paschal Candle traditionally stands near the altar as a symbol of the resurrection. It is lighted for each liturgy during the great fifty days of Easter.



7. What is Incense used for? The smoke of incense is **symbolic of sanctification and purification**. It also symbolizes the prayers of the faithful.

8. Why do we do the service in a certain order? Our worship service consists of two parts, the Service of the Word, and the Service of the Sacrament. These two elements are equally important. This pattern follows the early Church of the Book of Acts, who "devoted themselves to the apostles' teaching and the fellowship, to the breaking of bread and the prayers" but also the order follows our lives from baptism to praise, learning,

confirming by reciting the creed as a response to the word, asking forgiveness, making sure we are at peace with our neighbours, and partaking in communion and through its constitution- as the ongoing nurturing of God that gives us strength to go into the world. So every week we make a journey from birth to death to resurrection.

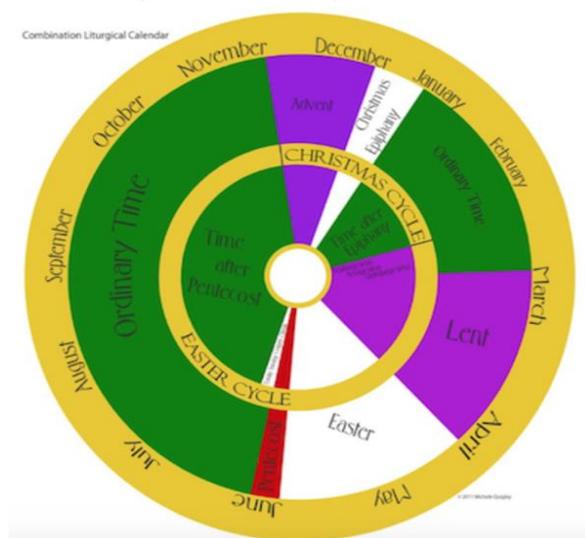
9. When and why do we cross ourselves or bow? Why do we have different colours throughout the year and what is their origin? We cross ourselves as an acknowledgement of blessing so when you hear the word father son and holy spirit, or an invocation of the spirit as in “send your holy spirit upon us” we bow our heads at the name of Jesus and bow to the Aumbry where the reserved sacrament is kept some also bow when the miracle of the incarnation is said during the creed some priests bow at the words of institution after each element or at the end. I use the little cross head mouth and heart when introducing the gospel, signifying our prayer that the Gospel would fill our minds, be upon our lips, and in our heart.

COLOURS: the use of specific liturgical colours began as early as the 3rd century. Originally, vestments began as an evolution of ancient Western or Oriental Roman garments, the colour used to symbolize rank - for example, the very expensive violet dye known as Tyrian purple was traditionally worn by emperors and to this day it is associated to royalty.

England also had its own pre-Reformation rites. There were several rites throughout the country, Sarum (Salisbury), Ebor (York), Durham, Lichfield, Westminster, being the most influential, and others. In the 19th century they were all erroneously recollected under the “Sarum Rite” denomination. In the English rites of the 16th century, liturgical colours were still not entirely defined, most foundations still favoured the use of the best set as opposed to a specific colour.

Much more than in other places in Europe, England was the location where the use of liturgical blue was most common. While the 19th century “institution” of the “Sarum Blue” is certainly not historically accurate, i.e. red was the colour for Advent in the Sarum Rite, found in many English pre-Reformation inventories, blue was certainly the widespread colour of use for Advent, where a unified use of a specific colour was prescribed. Blue or shades of blue were used in the rites of Lichfield, Exeter and most notably, Westminster.

- **PURPLE** is the colour of royalty and penitence, of wisdom, creativity, and nobility.
- **WHITE** is the colour of joy and celebration, of renewal and cleansing, and newness Christmas/Epiphany and Easter - and on special Sundays like



Transfiguration Sunday, Trinity Sunday, All Saints' Day, and Reign of Christ Sunday and funerals.

GREEN is the colour of growth and new life. "Ordinary Time" means measured time, marked days of the journey with Jesus. It's a time of growth and learning and community and moving forward.

RED is the colour of fire, passion, and love. It's bold and strong and vital. Red is used to symbolize Christ's passion during Holy Week and the gift of the Holy Spirit on Pentecost Sunday.

10. Why do we reserve the sacrament? The reasons for the reservation of the sacrament vary by tradition, but until around 1000 AD the only reason for reserving the sacrament was to be taken to the ill, homebound, or dying. Why a tabernacle? *The tabernacle was first intended for the reservation of the Eucharist in a worthy place so that it could be brought to the sick and those absent, outside of Mass.*

11. What happens to the bread and wine when it's blessed? This can be difficult to nail down with precision. First off, because Holy Communion goes by many names: The Mass, the Eucharist, the Lord's Supper, or simply Communion. In **Article 28 (XXVIII) of the 39 Articles of Religion** offers a glimpse into what Anglicans believe about Holy Communion, and it does so in two parts. 25 and 28



Here is the text of the first, positive part:

“The supper of the Lord is not only a sign of the love that Christians ought to have among themselves, one to another, but rather it is a sacrament of our redemption by Christ’s death: insomuch that to such as rightly, worthily, and with faith receive the same, the bread which we break is a partaking of the body of Christ, and likewise the cup of blessing is a partaking of the blood of Christ.”

This part of Article XXVIII affirms what has already been stated about the nature of sacraments (see Article 25 [XXV]), in that the supper is both a sign and sacrament.

It makes clear that Anglicans hold what is called a “receptionist” theology. That is, we believe that God uses the sacraments to convey grace only to those who receive them by **faith**. Of course, as Reformational Christians, we believe that faith is a gift of God. This part also affirms that to take the bread is to partake of the body of Christ and to drink the cup is to partake of the blood of Christ.

What Anglicans Don’t Believe about Holy Communion

But this is where the writers and rewriters of the Articles got nervous. They knew that the Roman Catholic Church believed, and required its members to believe, in something called “transubstantiation,” and so this Article goes further:

“Transubstantiation (or the change of the substance of bread and wine) in the Supper of the Lord, cannot be proved by Holy Writ, but is repugnant to the plain words of Scripture, overthroweth the nature of a Sacrament, and hath given occasion to many superstitions.

The body of Christ is given, taken, and eaten in the Supper, only after an heavenly and spiritual manner. And the mean whereby the body of Christ is received and eaten in the Supper is Faith. The Sacrament of the Lord’s Supper was not by Christ’s ordinance reserved, carried about, lifted up, or worshipped.” The Article describes “transubstantiation” as the belief/teaching that the bread and wine actually change substantively into flesh and blood.

No one in that day believed that the bread and wine would physically look like flesh and blood. But the Roman Church believed that God had replaced the substance or reality of the bread and wine with the flesh and blood of Christ, and that in this replacement the priest offered Christ back to God and to the people as a sacrifice.

The Reformation opposed this belief, rejecting the idea that the bread and wine were substantively flesh and blood. But Anglicans, for the most part, were concerned not to give away too much, especially since it was Christ himself who picked up the bread and said: “This is my body...”

So, the solution was to affirm that the bread and wine are his body and blood in a spiritual manner, and then to qualify that, although the meal is heavenly or spiritual, it is nonetheless a true partaking of the body and blood of Christ.

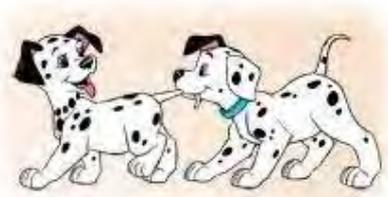
The simplest phrase used to express this nuanced view is the phrase “real presence.” This is an affirmation that what is happening during communion is real, it is objective, and that God assures it. It affirms also that God is present, and that we are to believe and trust that he is.

But this phrase deliberately avoids describing how exactly God does this. How Christ is made present, then, is left in the realm of mystery. That is God’s business.



Dalmatians

Since the last edition of In Touch was published The Dalmatians have held two meetings.



In January we held our annual fun day. Although numbers were sparse a good laugh was had by all. We started by playing some games of Snowman Beetle, a



seasonal spin off from the normal Beetle Drive game. This was followed by a few rounds of Catchphrase pictures. Most of you will know the game and its own catchphrase of 'Say what you see' If only it were that easy. Some were quite simple but others really

exercised the mind. A bowl deserved bowl of soup and some sandwiches rounded off the day.

In February we welcomed back The Castaways singing group. They are a group of ladies from Midlothian and Edinburgh who entertain by singing a wide range of well-known tunes, accompanied by the electric organ. The programme on the day included songs from Burns, Doris Day, Elvis, and Leonard hen. It was rounded off by a moving rendition of Highland Cathedral. The attendees were encouraged to join in where they could and they did. Everyone really enjoyed themselves.



The February meeting also coincided with birthday of a regular Dalmatians member, George Murray. George, although not a member of St Mary's attends the Wednesday service most weeks. The Castaways led us in singing Happy Birthday and cakes had been donated to mark the occasion.



We are now nearing the end of our programme for the 2022/2023 session. Alan Coupe will be giving a humorous talk called 'Banking You Have To Be Joking' on March 29th. Then the session finishes on April 26th when Margaret King will present on the visit that she and John made to Lourdes.

I have some suggestions and a couple of ideas my own for the programme for the new session which starts in August. If you have any ideas on possible subjects of interest or know of anyone who may be willing give a talk, demonstration etc to the Dalmatians please let me know.



Just a reminder Dalmatians is open to everyone, you don't need to be part of St Mary's congregation to attend. Should anyone have thoughts or questions on anything to do with the Dalmatians please talk with myself, Jane Russell, or anyone who you know attends it. It would be great to get the number of regular attendees up.

Denis King



Stronger together: Fellowship

Like most people we were delighted when the lockdown restrictions lifted and we could return to worship with friends in church.

The online services were very welcome and of great help during lockdown and still are to members of the congregation, who are housebound or have relocated and of course are a boon when you're busy and have excessive demands on your time



One thing though that online services cannot supply is the fellowship and support we get or can give when we worship together in person.

John recalls in his working life his team being encouraged to attend sales forums not just to celebrate when they had a good week but also to support colleagues who had not.

The adage was

“If you’ve had a bad week, you need the meeting, if you’ve had a good week the meeting needs you”

I heard of something similar when a member of a congregation questioned a rather enthusiastic Peace. It was suggested by the Priest that we should consider what the Peace gave to others each week not only what it gave to them. Many welcomed the reassurance and support demonstrated by the embraces and hugs of a physical and robust Peace.

We feel this applies to weekly worship. It is stronger and more special if we do so in the company of our friends and family, giving each other support and fellowship.

Special occasions like Christmas, Easter or birthdays are more joyous when several family and friends are gathered to celebrate. It is not much fun celebrating your birthday or Christmas solo. It is the same for our church services they are



much more uplifting and supportive when many of our church family have gathered to worship and celebrate.



Transportation of course may stop members attending but St Mary's congregation is known for

it's helpfulness and many car owning members are delighted to offer lifts. If transport is a problem, please contact the Peoples Warden and she will try to make suitable arrangements.

"That's all except folks" except to ask you sometimes to consider "live" attendance at Services, not just for your benefit but to support other members of your church family.

Love and God Bless

Margaret and John

Let us
WORSHIP
 Together

FAIRTRADE UPDATE

St Mary's (along with many other churches) purchased all our Fair Trade goods from Traidcraft Ltd. As I announced at church, Traidcraft recently went into administration further to sales not recovering post Covid 19. We were especially concerned for the farmers/producers who sold their produce to Traidcraft and, just as St Mary's Fair Trade stall was preparing to donate £100 to St Mary's Church, we heard that Transform Trade (a campaign organisation allied to but separate from Traidcraft) had set up a Producers Fund. Further to consulting Christine (rector), St Mary's Fairtrade group and vestry, St Mary's church donated this amount to the Producer's Fund. We have now received the following message of thanks –



Thank you for your kind gift of £100.00 to the Transform Trade Producer Fund on behalf of St. Mary's Church Dalmahoy. Your generosity will support producers who are leading the way for ethical business, despite facing an uncertain future.

By donating to the Producer Fund, you have not only given a generous gift, but you have also made an investment in exceptional producers. In a world where trade is often extractive and exploitative, these producers choose to operate their businesses using ethical practices, because it is fairer for their workers and the planet. Competing against businesses driven solely by profit, these producers are finding it increasingly difficult to trade - your investment will help them grow, become more resilient, and thrive.

Sadhna, a women led business which trains Indian artisans from disadvantaged backgrounds to create handicrafts, is one of many businesses your donation will support. Bindu Yadav is an artisan trustee at Sadhna, and this is how she described their impact:

“When you support Sadhna you're supporting women like me becoming independent. When a woman is earning, she can improve her family and the whole community develops. Women in this

community have a steady income from Sadhna. This is the best form of employment in my community.”

This is the truth of ethical business – tangible improvements in incomes and security for marginalised workers, who can put their skills and talents to use and be paid fairly for their hard work. Thank you again for your generous gift – it will make a real difference to countless artisans and workers.

With grateful thanks,

Karen

Karen Smith
Fundraising Administrator
Transform Trade
Turners Building
7 – 15 Pink Lane
Newcastle upon Tyne
NE1 5DW

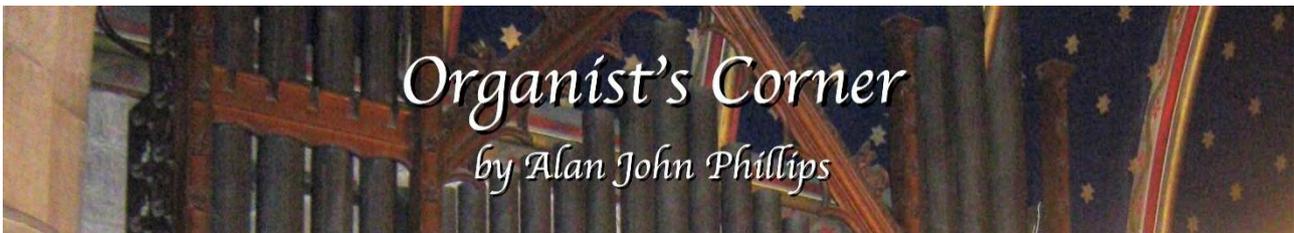
There are several other options for purchasing similar Fair Trade goods but we are not immediately pursuing any of them as a new organisation called 'We are Fair Trade' appears to be on the verge of being set up by some of the Traidcraft team and I am 'watching and waiting' at present'.

Steve Haigh
Fairtrade Group Co-ordinator



Eucharist Readings: April – June 2023

April	
2nd: Sunday of the Passion: Palm Sunday 1 st : Isaiah 50:4-9a 2 nd : Philippians 2:5-11 Gospel: Matthew 26:14-27:66	9th: Easter Day 1 st : Jeremiah 31:1-6 2 nd : Colossians 3:1-4 Gospel: John 20:1-18
16th: Second Sunday of Easter 1 st : Acts 2:14a, 22-32 2 nd : 1 Peter 1:3-9 Gospel: John 20:19-31	23rd: Third Sunday of Easter 1 st : Acts 2:14a, 36 -41 2 nd : 1 Peter 1:17-23 Gospel: Luke 24:13-35
30th: Fourth Sunday of Easter 1 st : Acts 2:42-47 2 nd : 1 Peter 2:19-25 Gospel: John 10:1-10	
May	
7th: Fifth Sunday of Easter 1 st : Acts 7:55–60 2 nd : 1 Peter 2:2–10 Gospel: John 14: -14	14th: Sixth Sunday of Easter 1 st : Acts 17:22–31 2 nd : 1 Peter 3:13–22 Gospel: John 14:15 –21
21st: Seventh Sunday of Easter 1 st : Acts 1:6-14 2 nd : 1 Peter 4:12-14, 5:6-11 Gospel: John 17:1-11	28th: The Day of Pentecost 1 st : Acts 2:1-21 2 nd : 1 Corinthians 12:3b-13 Gospel: John 20:19-23
June	
4th: Trinity Sunday, Pentecost 1 1 st : Genesis 1:1 – 2:4a 2 nd : 2 Corinthians 13:11-13 Gospel: Matthew 28:16-20	11th: Second Sunday after Pentecost 1 st : Genesis 12:1-9 2 nd : Romans 4:13-25 Gospel: Matthew 9:9-13, 18-26
18th: Third Sunday after Pentecost 1 st : Genesis 18:1-15 (21:1-7) 2 nd : Romans 5:1-8 Gospel: Matthew 9:35–10:8 (9-23)	25th: Fourth Sunday after Pentecost 1 st : Genesis 21:8-21 2 nd : Romans 6:1b-11 Gospel: Matthew 10:24-39



Back to childhood

In my last parish in south London, our much-loved parish priest had also been trained as an organist in his young days. During the notices at the end of Mass, he would read out my musical programme to the congregation, often interspersing *'I learned this one myself at school'*. Of course, there came a day when he had to confess that he *hadn't* learn what I was playing that particular Sunday!

There are three strands to my musical programme this Eastertide. All of the music is by Bach – or is it? The ***Eight Short Preludes and Fugues*** were formerly attributed to Bach, and are still used as teaching material for beginner organists. They are now believed to have been composed by one of Bach's pupils, possible candidates being Johann Tobias Krebs or his son Johann Ludwig Krebs, or the Bohemian composer Johann Caspar Ferdinand Fischer. When I started learning the organ at Exeter Cathedral as a pupil of the assistant organist at the age of twelve, my first introduction to the *'Eight Short'* was no.3 in E minor. The *'Eight Short'* form the preludes before the service.

The ***Orgelbüchlein*** (*Little Organ Book*) is a set of chorale preludes composed by Bach at Weimar as an organ companion to the hymnal, providing a short prelude to each hymn. Bach intended to set 164 chorales, and prepared one page of the manuscript for each, but he only completed 46 of them, with the blank and ready-ruled pages in the small manuscript (each page being approximately A5 landscape size) bearing just the titles of the planned, but unwritten, preludes. Bach also intended the collection to be used for teaching and study purposes, as the title page indicates:

Little Organ Book, in which a beginning organist receives given instruction as to performing a chorale in a multitude of ways while

achieving mastery in the study of the pedal, since in the chorales contained herein the pedal is treated entirely obbligato.

In honour of our Lord alone

That my fellow man his skill may hone.

Composed by Johann Sebastian Bach, Capellmeister to his Serene Highness the Prince of Anhalt-Cöthen

During the Communion, I'm playing all the Easter, Ascension, and Pentecost preludes from this collection. All are quite short single-verse settings, apart from *Christ ist erstanden*, which covers all three verses. I've given you below a translation of the first verse of each chorale.

Thirdly, the **postludes** are a selection of pieces from the second and third volumes of the Novello edition of Bach's organ works which I acquired and learned as a teenager.

Sunday 16 April - Easter 2 (Thomas)

Prelude and Fugue in C (BWV 553, No.1 of the 'Eight Short')

Christ lag in Todesbanden (BWV 625)

In death's strong grasp the Saviour lay / For our offences given; / But now the Lord is ris'n today, / And brings us life from heaven; / Wherefore let us all rejoice / And praise our God with cheerful voice, / And sing loud Hallelujahs. / Hallelujah!

Prelude and Fugue in A major (BWV 536)

Sunday 23 April – Easter 3 (Emmaus)

Prelude and Fugue in D minor (BWV 554, No.2 of the 'Eight Short')

Jesus Christus, unser Heiland (BWV 626)

Jesus Christ, our great Redeemer, / Who hath subdued death, / From death awaketh: / The power of sin He breaketh. / Have mercy upon us.

'Little' Prelude and Fugue in E minor (BWV 533)

Sunday 30 April - Easter 4 (Good Shepherd)

Prelude and Fugue in E minor (BWV 555, No.3 of the 'Eight Short')

Christ ist erstanden (BWV 627)

1. *Christ is now rysen agayne / From his death and all his payne; / Therefore wyll we mery be / And rejoyce with hymn gladly. / Kyrieleyson.*

2. *Had he not rysen agayne, / We had been lost, this is playne: / But sen he is rysen in dede / Let us love hym all with spede. / Kyrieleyson.*

3. *Now is tyme of gladnesse, / To syng of the Lorde's goodnesse; / Therefore glad now wyll we be / And rejoyce in him onely. / Kyrieleyson.*

Fugue in B minor on a theme of Corelli (BWV 579)

Sunday 7 May - Easter 5 (Stephen / Going to the Father)

Prelude and Fugue in F (BWV 556, No.4 of the 'Eight Short')

Erstanden ist der heil'ge Christ (BWV 628)

The blessèd Christ is ris'n today; / Alleluya. / Of all mankind to be the Stay. / Alleluya.

Allabreve in D (BWV 589)

Sunday 14 May - Easter 6 (If ye love me)

Prelude and Fugue in G (BWV 557, No.5 of the 'Eight Short')

Erschienen ist der herrliche Tag (BWV 629)

Ere yet the dawn hath fill'd the skies / Behold my Saviour Christ arise; / He chaseth from us sin and night, / And brings us joy and life and light. / Hallelujah.

Prelude and Fugue in C minor (BWV 549)

Sunday 21 May - Easter 7 (Father, glorify your Son)

Prelude and Fugue in G minor (BWV 558, No.6 of the 'Eight Short')

Heut' triumphieret Gottes Sohn (BWV 630)

Today God's only-gotten Son / Arose from death, and triumph won, / Alleluya, Alleluya. / In mighty pomp and rich array; / His therefore be the praise always. / Alleluya, Alleluya.

'Short' Prelude and Fugue in C (BWV 545)

Sunday 28 May - Pentecost

Prelude and Fugue in A minor (BWV 559, No.7 of the 'Eight Short')

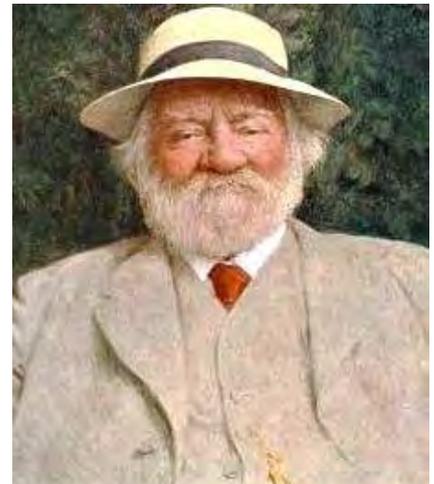
Komm, Gott, Schöpfer, heilger Geist (BWV 631)

Come, O Creator Spirit blest! / And in our souls take up thy rest; / Come with thy grace and heavenly aid, / To fill the hearts which thou hast made.

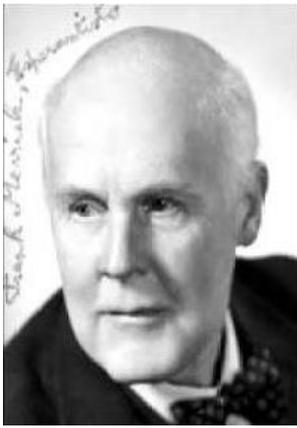
Toccata and Fugue in D minor (BWV 565)

Talking of teachers...

My father, who was my first music teacher when I was just five years old, impressed on me the distinguished musical lineage I was born into. One of his piano teachers in London was **Frank Merrick**, a fascinating character, who was a conscientious objector who spent the whole of the First World War in Wormwood Scrubs prison for his beliefs. In prison, he used his time learning Esperanto. He also won an international prize for the completion of Schubert's 'Unfinished Symphony' (see <https://youtu.be/a8aQ0kl7HB8>). When he was young, Merrick was taught by **Theodore Leschetizky** in Vienna. Leschetizky was taught by **Carl Czerny** (remember all those technical exercises?), and Czerny was taught by none other than **Ludwig van Beethoven**, who thus was my great-great-great grand-teacher!. A few clicking sessions on Wikipedia pushed this basic lineage back a lot further to Bach and beyond. I've put the complete musical 'family tree' on my website at <https://alanjohnphillips.weebly.com/teaching.html/#lineage>, if you can read very small print!



Above: Beethoven, Czerny, Leschetizky.



Above: Merrick, Jack Phillips, and yours truly at a very familiar organ!



Grisel, a Book by Ann Donoghue

You may or may not know, that our very own Ann Donoghue has written a book, titled Grisel. The book highlights the struggles of Mental Health and covers the following:



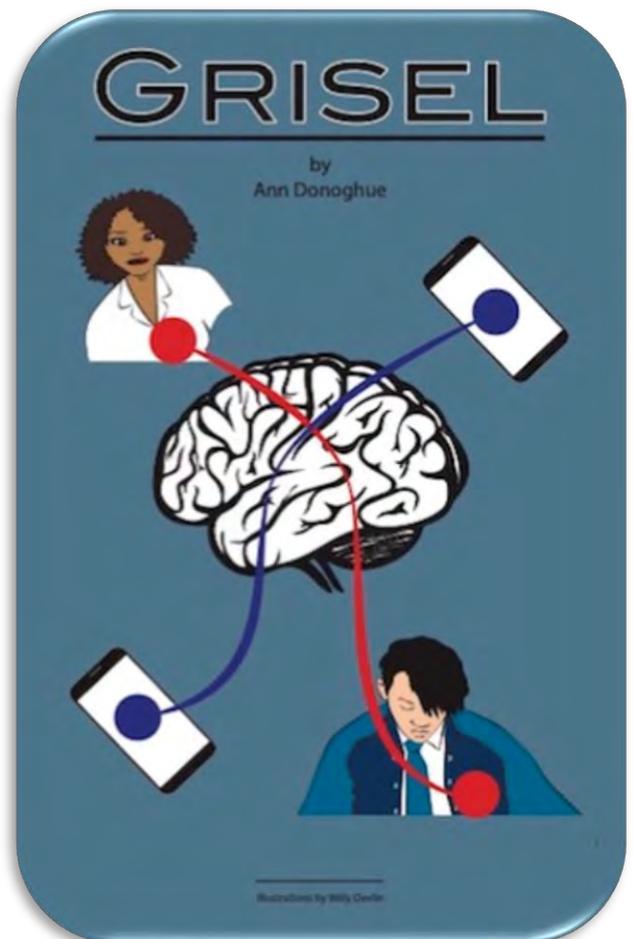
- The importance of looking out for others
- Ways of self-awareness through counselling courses
- Dealing with feelings of injustice and victimisation
- That isolation doesn't help
- Importance of getting structured help in place
- Honesty and its importance
- Finding resilience

The short story can be found at the link below:

<http://johnbyrneaward.org.uk/>

The book has also been nominated for an award. The award is John Byrne Scottish awards where you find it has been shortlisted. The results will be announced in April.

Good luck Ann and what an achievement.



Mary's Meals

We don't think of Mary's Meals as responding to disasters, and that is usually true. Unfortunately, disasters happen all too frequently in those countries where the charity now feeds over 2.4 million children every day in school.



Recently that has been in Syria where the schools where 5,000 children received school meals have become safe places, unlike the high-rise buildings where many of the children used to live. Feeding here was delivered by a partner charity who have all the local contacts and have been able to help all those in urgent need.

The schools are being used as shelters for those who have lost their homes. The children are now out of class and more vulnerable than ever. This support can only be provided because of the Emergency Appeal for additional funding which is still open.



Now we are faced with Cyclone Freddy, the tropical storm which tracked through Madagascar, home to 88,000 children in the Mary's Meals family, and moved on to cause widespread devastation and the loss of hundreds of lives in Malawi, where Mary's

Meals feeds over a million children every school day.

It is still too early to know the full impact that this will have because many areas are completely cut off, but liaison has begun with the Malawian Government and other organisations to coordinate a response.

Cheers, John.

The Easter Garden.

We created the first Easter Garden in the grounds of St. Mary's some years ago – an offering of thanks on Good Friday for the great love shown to us on that day – and it has continued ever since in spite of disruption by COVID and the rabbits. We will be making the Easter Garden again this year on Good Friday starting at about

ten o'clock and would like everybody to know just how welcome their help would be. You do not need to do strenuous physical work; there will be sitting down jobs as well and we need the inspiration and ideas of our congregational family. On our very first Easter Garden a young boy carefully placed a very small toy pig which he had found and, odd though it may seem, it was a very moving moment. Although we do not all have toy pigs, we all have something to share.



Carole has had the brilliant idea of planting in bowls so that it will be easier to maintain the plants during the heat of the summer and on Palm Sunday there will be bowls in the church for anyone who would like to plant a bowl and also a list of plants which rabbits do not like eating. If anyone would like to dedicate a bowl to someone, we will have labels to place on the bowls.

Just one more thing. Everybody has their own commitments and their own way of spending Good Friday. We do not ask for hours of your time – just the twenty minutes you can spare between commitments would be helpful and encouraging. We plan to finish with a reviving cuppa and hot cross buns at about eleven.

Thanks, Ella.



Gift Aid St Mary's

I am the so called "Gift Aid Secretary", you may wonder what on earth does that mean exactly. I work in close contact with the treasurer, who early in every month gives me details of the amounts paid to St. Mary's by its members during the previous month. So, the treasurer and I know exactly the sums you give (we can both assure you that all that remains confidential), and my task is then to forward that information to HMRC (His Majesty's Revenue and Customs) every 6 months to claim Gift Aid, (i.e., for every pound you give, we can claim a further 25 pence). I have many declarations that go back about 20 years, sorted them recently and sadly threw some away as the donor has sadly passed on, but also realised that I do not have declarations from all of you. The treasurer and I feel it may be a good idea to ask everyone to fill in a new form, in case the HMRC ask for proof of permission to request the Gift Aid.

Denis King, (acting treasurer), and Gavin Craig, (previous treasurer), have kindly helped me, as I was not sure if declarations had to be updated every so many years. However, as mentioned, that is not the case, but we thought that following the last 3 years of turmoil on the jobs front, and cost of living crisis, that circumstances may have changed for you and affected your income in one way or another. Therefore, you may wish to alter the amount you give to St. Mary's. Sadly, as you are all aware, our average yearly income has fallen year on year, as our numbers have decreased slightly, and extra income from weddings have reduced due to Covid and its aftermath.

The other main point to remember, is that the return of 25 pence for every pound you give, covers not just St. Mary's, but all the charities you may support. If you are helping others, that comes into the equation as well. So, for example, if you give say £2,000 to charities in a year, that would mean you can add £500 in Gift Aid, as long as you have paid sufficient Income Tax.

On the other side of this page, is a Gift Aid form, which you can fill in, tare out, and leave in the office for me to collect in the future.

Geoff Angell (plus a big thankyou to Denis King and Gavin Craig).



Gift Aid Declaration - for present and future donations

St.Mary's Scottish Episcopal Church, Dalmahoy, Kirknewton, EH27 8EB

Scottish Charity No. SCO14203 HMRC No. CR30533

Please treat as Gift Aid donations, all qualifying gifts of money made

This month () In the future ()

Please tick boxes you wish to apply.

I confirm I have paid, or will pay an amount of Income Tax and/or Capital Gains tax for each tax year (6th.April to 5th.April) that is at least equal to the amount of tax that St. Mary's Church will reclaim for that tax year. I understand that other taxes such as VAT and Council Tax do not qualify. I understand St. Mary's will reclaim 25p. of tax for every £1 that I give on or after 6th.April 2023.

Donor's detailsTitle First name or initialsSurnameFull Home addressPostcodeDate***Please notify the charity if you:***

- + *want to cancel this declaration*
- + *change your name or home address*
- + *no longer pay sufficient tax on your income/or capital gains*

If you pay Income Tax at the higher or additional rate and want to receive the additional tax relief due to you, you must include all your Gift Aid donations on your Self-Assessment tax return, or ask HM Revenue and Customs to adjust your tax code.

Gift Aid Secretary March 2023

THE LOTHIANS MODEL RAILWAY SHOW

Sat 15th April 2023. 10am - 4:30pm

Sun 16th April 2023. 11:30am - 4:00pm



Working Model Railway Layouts
Trade Support & Light Refreshments

Adults £ 4.00, Children £1.00

**ST MARY'S CHURCH HALL, DALMAHOY
EDINBURGH, EH27 8EB**

IN THE GROUNDS OF THE DALMAHOY HOTEL AND COUNTRY CLUB

More at www.lothianmodelrail.co.uk

Diary of Events: March – May 2023

Date	Times	Venue	Event
2 nd April	10:30am	Church	Passion Sunday with Procession Palms
3 rd April	11am	Facebook	Holy Monday Morning Prayer
6 th April	7pm	Church	Maundy Thursday with Stripping of the altar
7 th April	2pm	Church	Stations of the Cross
7 th April	7pm	Church	Friday Observance & Veneration of the Cross
8 th April	8pm	Church	Easter Vigil Saturday
9 th April	6:30 am	Church	Easter Dawn Service
9 th April	10:30 am	Church	Easter Day Service followed by Easter Egg Hunt for little ones!

Please check News & Events on our webpage

(<https://stmarysdalmahoy.org.uk>)

Go to News & Events and scroll to the bottom of the page and you'll see the calendar.



Happy Easter

Recipe: Easter Egg Cheesecake

Ingredients

- vegetable oil, for the tin
- 200g digestive biscuits
- 80g unsalted butter, melted
- 250g chocolate mini eggs or leftover Easter eggs
- 400g full-fat soft cheese
- 150g icing sugar
- 1 tsp vanilla bean paste
- 400g double cream



bbcgoodfood.com

Method

• STEP 1

Oil a 20cm deep springform cake tin and line with baking parchment. Tip the digestive biscuits into a food bag or the bowl of a food processor and crush or blitz to a fine crumb. Mix with the melted butter, then press into the base of the prepared cake tin and chill for 30 mins.

• STEP 2

Roughly chop half the chocolate mini eggs. Beat the soft cheese with the icing sugar and vanilla until just combined using an electric whisk. Clean the beaters, then beat the double cream to stiff peaks in a separate bowl. Gently fold the whipped cream into the soft cheese mixture along with the chopped chocolate mini eggs. Spoon the cheesecake mixture over the biscuit base, then smooth the surface with a palette knife or spatula. Chill overnight.

• STEP 3

The next day, carefully release the cheesecake from the tin (you may need to run a cutlery knife around the edge to loosen it) and top with the remaining whole chocolate mini eggs to decorate.

Where to Find St. Mary's:

FaceBook:

Search:

St. Mary's Dalmahoy



Follow Below Link:

<https://www.facebook.com/St.Marys.Dalmahoy>

YouTube:

Search:

St. Marys Dalmahoy



Follow Below Link:

<https://www.youtube.com/channel/UCUsCU8vdPLYXXpk0yl4GQjw>

An Easy & Fast way to make Donations to St Mary's: Use the QR code below:

You need to have a QR barcode reader app Installed on your smartphone to use the QR code.



Humour

Why are frogs so happy?
Because they eat whatever bugs them.



What did the tree say to Spring?
What a re-leaf.

What falls but never gets hurt?
The rain

What bow can't be tied?
A rainbow.

What do you call a rabbit with fleas?
Bugs Bunny.

What season is it when you're on a trampoline?
Spring

What was the name of the girl sitting with a frog on her head?
Lily.

Why is the letter A like a flower?
A Bee comes after it.

What do you call a well dresses lion?
A Dandy lion.

What month of the year is the shortest?
May – it only has 3 letters.

How does a bee brush its hair?
With its honeycomb.

Which crimefighter likes spring the most?
Robin.



Children's Page –



Who's Who (continued from Page 2)

Vestry 2022/2023

Secretary	Pippa Crichton	0131 333 1683 secretary@stmarysdalmahoy.org.uk
Treasurer		treasurer@stmarysdalmahoy.org.uk
Rector's Warden	Wilma Brown	07503 979 375 warden@stmarysdalmahoy.org.uk
People's Warden	Margaret King	01506 442 549
Lay Representative		layrep@stmarysdalmahoy.org.uk
Alt. Lay Representative	Steve Haigh	01506 410 825
Member at Large	John O'Connor	01506 442 549
	Anne Clapham	

Altar Guild

Co-ordinator	Denis King	01506 873061
Irina Grigolava	Carole Macbride	

Child Protection & Vulnerable Adults Co-ordinator

Caroline Gunn	0131 443 4059 protection@stmarysdalmahoy.org.uk
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Gift Aid Secretary

Geoff Angell	0131 315 2639
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Fabric Co-ordinator

Carol MacBride	07909 582 760
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Head Server

Denis King	01506 873061
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Hall Bookings

Pippa Crichton	0131 333 1683 admin@stmarysdalmahoy.org.uk
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Visitors

Lois May Donaldson	0131 449 4279
Janice Goodfellow	01506 495082
Irina Grigolava	07796 305789
Denis King	01506 873061
Margaret King	01506 442549
Carole MacBride	07909 582760
Jane Russell	0131 441 2346

Prayer Chain

Ann Donoghue	John O'Connor
Revd Janet Dyer	Mandy Smart

Should you wish to add someone, or a situation, to our prayers, please email or telephone (see 'Rector's Warden' on page 2 for contact details).

Sunday Stewards

First Sunday	Richmond Davies	07968 582543
Second Sunday	Wilma Brown	07503 979 375
Third Sunday	Irina Grigolava	07796 305789
Fourth Sunday	Jane Russell	0131 441 2346
Fifth Sunday	Ann Donoghue	01506 351 574

Transport

If you need transport to or from church on Sunday, please contact the steward for that Sunday.

Postal Address

Church Office, St Mary's Church Hall,
Dalmahoy, Kirknewton, EH27 8EB

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Vacant

webmaster@stmarysdalmahoy.org.uk

Organist Emeritus

John Blaber

emeritus@stmarysdalmahoy.org.uk

Service Times

Sunday	Morning Prayer (Said)	10:00 am
	Sung Eucharist	10:30 am
Wednesday	Said Eucharist	11:00 am

Church Open Times

Monday, Wednesday & Friday – 10:00 am to 12 noon for quiet reflection and prayer.

Saturdays – 10:00 am to 3:00 pm from beginning of May to the end of September except during Wedding ceremonies.

Deadline for articles for the June – July issue

is 3:00 pm on Sunday 21st May

If possible, please submit articles using the following formats:

Paper size: A4; Portrait; 2 cm margins.

Photographs: JPG format (Separately & Hi-Res if poss.)

Main Headings: Arial Font, 22 point, Purple.

Subheadings: Arial Font, 16 point, Bold.

Body Text: Arial Font, 16 point, Normal.

This is so that the text is readable when reduced to an A5 booklet

**Please submit articles to:
intouch@stmarysdalmahoy.org.uk**

Useful Numbers:

We all have those times when we just need someone to talk to and confide in. Please find below a list of numbers you may find useful.

Why not keep this page just in case.

The Silver Line: Tel: 0800 4 70 80 90 Information – friendship – advice for older people. www.thesilverline.org.uk

Anxiety UK: Tel: 03444 775 774 www.anxietyuk.org.uk

Arthritis Helpline: Tel: 0800 5200 520 www.versusarthritis.org

Mind: Tel: 0300 123 3393 www.mind.org.uk Mental Health.

Age UK: Tel: 0800 678 1602 www.ageuk.org.uk

Samaritans: Tel: 116 123 www.samaritans.org

Childline: Tel: 0800 1111 Calls are free and Confidential

National Domestic Abuse: Tel: 0808 2000 247

Cruse Bereavement Care: Tel: 0808 080 1677 www.cruse.org.uk

