



St. Paul's Matters

July/August 2017

Who's Who in St Paul's

The 2017 St Paul's Vestry members are:

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From our Rector:

Thursday June 8th proved to be a truly momentous day this year. The result of the General Election was a big surprise to all of us. As the country was casting its votes, the General Synod of the Scottish Episcopal Church was debating and voting on changing Canon 31 on how it understands Marriage.

The Canons of the Church are a list of its rules and regulations. Up until that day, Canon 31 had been based on a so-called 'traditionalist', theological view that marriage is between one man and one woman. The result of this year's vote means that the Church can now recognise that there is more than one understanding of marriage. By implication, marriage between people of the same sex is now possible in the SEC. Our denomination joins the Episcopal Church in the United States as one of the few members of the Anglican Communion where this change has taken place. Other sister provinces in New Zealand and Brazil are close to taking a similar step.

I am extremely privileged to have been elected a member of Synod in 2016 and participate in this two-year process 'at the coal face'. Throughout the public speeches and debates, and the many private conversations with Synod colleagues along the way, I have witnessed an extraordinary level of grace, respect and love between those deeply in favour of and profoundly against the motion. Both the decision we have come to and the way in which we reached it have made me feel profoundly proud to be a Scottish Episcopalian. Throughout the two years, every member of Synod was acutely aware that, whichever way the vote went, there would be joy, relief, regret and tears. As the television cameras bore witness, Synod's reaction to the vote was respectfully measured and exceptionally prayerful. Above all, we were constantly reminded that our deliberations would take place before Almighty God, three distinct activities held together in a single unity through community. If we were to take seriously God's call to reflect that unity across the rich diversity of Christ's Church, we would have to continue walking together after June 8th in a renewed spirit of reconciliation, whatever the outcome. This is in stark contrast to the sharp rhetoric of 'winners and losers' that we have seen during the fallout over 'Brexit'.

Although the SEC's main governing body has chosen to make this change to the Church's Code of Canons, same-sex marriages in church won't be taking place immediately. Local practice at St Paul's necessarily remains the same, at least for the time being;

- Before any same-sex marriages can take place at St Paul's, I (and any subsequent Rectors) would need to apply to be placed on a list of clergy who are permitted to conduct such marriage ceremonies, a list held by the national Registrar for Scotland. Such a nomination would need the support of the Vestry and the Bishop. But even before an application for inclusion can be made, the Bishop, both the Rector and Vestry will need to satisfy the Bishop that enough of the congregation would support that application in the first place.

- In recognition of a greater diversity of understandings of marriage, the Provincial Liturgy Committee will also be drafting a new set of orders for the Marriage service whose language welcomes and nurtures everyone who now has the opportunity to be married in the SEC.

Following on from the mutual graciousness shown at General Synod, all churches in the SEC will need to go through a period of careful listening to those voicing their hopes and fears in light of the change to Canon 31. We will all need to discern between deeply-held 'traditionalist' theological understandings (how we read the Bible on the matter), personal experiences of same-sex relationships concerning friends and family, and a generalised worry concerning this change to church policy. Only when these have been properly addressed can a decision be made locally to begin the nomination process, or not.

There were other significant motions on which General Synod was asked to vote, including:

- deciding that the Alternate Lay-Representative be, *de facto*, an *ex-officio* member of Vestry. (The reason for this is that each charge is better able to have some kind of informed representation at Diocesan Synods should the elected Lay-Rep be unable to attend.)

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- agreeing a set of motions relating to Climate Change. The Church urgently needs to play an active part in reducing the world's carbon footprint which includes minimising the use of fossil fuels, particularly burnable carbon. (An obvious response to our own church's substantial bill for electric heating would be the removal of the pews and the installation of much more energy-efficient wall-panel heaters.) The Church's investments managers will reduce the number of shares in energy companies who make profits out of fossil fuels and tar sands. (Vestries were asked to consider such ethical dimensions on the impact we all have on the planet in relation to individual investment portfolios).

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- having acknowledged an overall decline in church membership, we reflected on an increasing need for 'Intentional discipleship' meaning that what we say and do inside and outside of the church building needs to be grounded in our deep desire to follow Jesus. Part of the discussion paper included a lengthy quote from the historical discussion on discipleship at the 1947 Lambeth Conference; *[churches] should discharge this responsibility and give a distinctive witness*

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• *by the regularity of their attendance at public worship and especially at the Holy Communion;*

• *by the practice of private prayer, Bible-reading and self-discipline;*

• *by bringing the teaching and example of Christ into their everyday lives;*

• *by the boldness of their spoken witness to their faith in Christ;*

• *by personal service to Church and community;*

- *by the offering of money, according to their means, for the support of the work of the Church, at home and overseas;*
- *thus there will be in every locality a living centre of Christian faith, witness and fellowship'*

Several guest speakers spoke powerfully about the continuing challenges of human inequality, especially concerning violence towards women. We heard from Rachael Fraser who attended the 61st Session of the UN Commission of the Status of Women and her call for greater empowerment and equality between men and women across the world. The invited spokesperson from the Sikh Council UK spoke of the ongoing and substantial inter-faith work along the same lines.

General Synod 2017 has provided church vestries and congregations much to think through in their own particular contexts. I look forward to doing my part in enabling St Paul's Vestry to respond to some of the outcomes of this most memorable meeting. I also look forward to the process we might all undertake of careful listening, gracious discussion and wise decision-making following on from the change to Canon 31. Please feel free to contact me personally for any clarification you might need to what I have presented in this article. I will be delighted to hear from you.

Fr David

How to contact our Rector

St Paul's Scottish Episcopal Church
 (part of the Worldwide Anglican Communion)
 Muirs, Kinross, KY13 8AY
 website: www.stpauls-kinross.co.uk

Find us on Facebook: www.facebook.com/stpaulsepiscopalchurchkinross

Contact:

Fr David Mackenzie Mills, Rector
 (01577 863795)
frdavidkinross@gmail.com

Services during July and August

St Paul's is open, friendly and welcoming **to all age groups** (whether regular churchgoers or if you're simply inquisitive about who we are and what we do.)

We are excited about the ways in which God is calling us to grow as a community, for the community. Our aim is to express our deep appreciation of both the spoken and sacramental Word with a lightness of touch and a smile.

Children are equally welcome to stay in church during the service or go to the Meeting Room for Sunday School and everyone is particularly invited to stay together during our monthly 'Whole Church' services (usually 3rd Sundays).

We predominantly use the 1982 Liturgy on Sunday mornings but create experimental devotion for special events throughout the year. If you would like to give us a try, we look forward to meeting and greeting you and hope that you might enjoy becoming part of this faithful family of Christ.

CALLING ALL BUDDING MUSICIANS

- If you play the piano confidently and would value an extra opportunity to do so in public and / or
- If you play another instrument and would like to consider becoming part of our *Whole Church* Sundays music group, **PLEASE DO GET IN TOUCH!** 😊

Mondays and Wednesdays

8am Morning Prayer, said quietly in the Side Chapel

Tuesdays

11am Informal Holy Communion (Side Chapel)

Thursdays

10.30am Thursday morning Discussion Group

(usually in the Meeting Room unless otherwise advertised.)

3.30pm – 4.30pm Rector's Hour (Church Office)

July Services and Events:

(The Rector on holiday from Wednesday 5th – Wednesday 19th July)

Sunday 2nd: THOMAS THE APOSTLE

8.30am Holy Communion

11am Sung Eucharist

Sunday 9th: Sea Sunday (Celebrant: Rev Janice Cameron)

8.30am Holy Communion

11am Sung Eucharist

Sunday 16th: Pentecost 6 (Proper 15)

8.30am Holy Communion

11am Sung Eucharist

Sunday 23rd: Pentecost 7 (Proper 16)

8.30am Holy Communion

11am Sung Eucharist

Sunday 30th: Pentecost 8 (Proper 17)

8.30am Holy Communion

11am Lay-led Service of the Word (Theme: Kingdom stories)

5.30pm BCP Evensong (said)

August Services and Events:

Sunday 6th: THE TRANSFIGURATION OF THE LORD

8.30am Holy Communion

11am Sung Eucharist

Sunday 13th: Pentecost 10 (Proper 19)

8.30am Holy Communion

11am Sung Eucharist

Sunday 20th: Pentecost 11 (Proper 20)

8.30am Holy Communion

11am Sung Eucharist

Sunday 27th: WELCOME (BACK) SUNDAY

8.30am Holy Communion

11am Sung Eucharist

5.30pm BCP Evensong (said)

From the Vestry

Two subjects dominated our Vestry this month; the General Synod discussion and decision on same sex marriage, and some unexpected expenditure which will be required on our bell tower

Fr David has written elsewhere in this issue on the same sex marriage issue, and comments on it have been included in our editorial and I urge you to read both. Vestry agreed that as many people as possible should be involved in any discussion we may have on the subject and we should employ many ways of engaging with our members to promote open discussion on the subject. How we do this and how we progress the discussions has yet to be determined but we (Vestry) hope that everyone will be comfortable to express their opinions, and will listen with open minds to what others may say on the subject. Our hope and wish is that we can find, together, an agreed position. If you wish to express an opinion please contact, in the first instance, Fr David; by letter, phone call, e-mail or face to face. He will be pleased to hear your views; for, against or undecided, and use that knowledge to formulate a way forward for St. Paul's.

The work on the bell tower has uncovered some unexpected problems. Vestry had anticipated that this might happen and added a contingency plan and associated costs into our financial projections but the problems now uncovered exceeded our contingency by a small amount. Vestry agreed that in the first instance we should approach our grant funding partners to see if they could increase their grants to cover the costs but if they decline to do so we may have to have a specific fund raising campaign to raise the money required.

Both these items will, no doubt, be discussed again in of future Vestry meetings, so watch this space for information updates.

Sunday School

Lots of birthdays in the coming two months;

Aine McLaughlin celebrates her birthday on 6th July.

Annalie Fryer celebrates her birthday on 10th July.

and in August we have birthdays for

Callum Robinson on the 1st .

Juliana Payne on the 9th .

Alistair Robinson on the 1st .

Isaac McLellan on the 14th .

Isabella Smith on the 31st .

Happy birthday to you all

Of course there are still the adults, so a happy birthday to any grownups who may be too shy to share their birthdays with us.

The Third Order of the Society of St Francis. What's that about??



SAINT, TROUBADOUR, revolutionary, fanatic, clown – whatever impression we may have of Francis of Assisi, no one can deny the inspiration that he has been down the centuries. Europe in the time of Francis (1182-1226) was a place of deep divisions. Towns and kingdoms nourished ancient feuds with their rivals, while the established princes struggled against the growing power of the merchants. Many people lived in poverty, while those at the top fared sumptuously but even the ordinary poor were not as wretched as the lepers, the ultimate outcasts of those days. Meanwhile the witness of the Church was weak, and Francis responded to the call from God to 'rebuild my church', with Clare, by founding a religious Order at that time.

Francis and Clare, with their brothers and sisters, met the evident needs of the people by sharing food and shelter, and through preaching and living reconciliation, based on prayer and an active love for Christ. They answered the pain of the outcasts by making them their friends, such as the lepers, and shared the reproaches hurled at them. Their witness incorporated a spirit of conversion and penitence, fortified by times of quiet and withdrawal. Today within the Anglican Church there are three related Franciscan Orders which all started in the early years of the 20th Century: Not alot of people know this!

- **The First Order**, consisting of men and women who live in community under a rule based on the traditional vows of poverty, chastity and

obedience. They give expression to their mission by a variety of activities, seeking to maintain a balance, corporately and individually, between prayer, study and active work.

- **The Second Order**, the Community of Saint Clare, which is composed of women who feel called by God to an enclosed life of contemplative prayer, coupled with work to be self supporting.

- **The Third Order**, which is open to men and women, ordained or lay, married or single who feel that God is calling them to live out their Franciscan vocation in the world. While committed to family responsibilities and engaged in the ordinary tasks of life, the Third Order offers a life of challenge and support for those who are called to a deeper commitment to Christ, their Lord and Master, to a life under vow. There are currently nearly 2,000 members of the Third Order (called Tertiaries) in the European Province throughout England, Ireland, Scotland, Wales and Sweden. There are Tertiaries also in other Provinces across the world.

More about the Third Order

The Third Order is a worldwide Anglican Franciscan Religious Order of men and women over the age of 18, lay and ordained, married and single, young and old, and of various ethnic and educational backgrounds. We commit ourselves to leading our lives according to **a Rule of Life**, while living in our own homes, working in the community and caring for our families. There are about 3000 members worldwide, 2000 of whom are in Europe. I (Fliss) am one of the 2000. There are 68 Tertiaries in Scotland

The Aims of the Order are:

- To make our Lord Jesus Christ known and loved everywhere
- To spread the spirit of love and harmony
- To live simply

What is distinctive about its members?

Tertiaries, as members are known, desire to be conformed to the image of Jesus Christ, whom **we serve through prayer, study and work**, after the example of St Francis and St Clare. **The keynotes of our lives are humility, love and joy**. We are inspired by St. Francis' challenge to the Church to follow closely Jesus' earthly life, to proclaim the gospel and bring justice and peace.

The life of the Order is rooted in Eucharistic worship and personal prayer and we believe that we are called to serve within the Church and in the world, enriched and strengthened by periods of contemplation and retreat. We know of many holy men and women who are not members of a religious order. But for us, this is an important lifestyle and commitment that enables us to keep our most important promise — the one we made at our baptism.

Franciscans seek to worship and serve God in His creation and are therefore pledged to the service of others and to respect for all life. We aim at a simple lifestyle and at self-denial, living in solidarity with the poverty of the world and accepting its claim upon our stewardship

Whilst the Third Order is a dispersed community, unlike the 1st and 2nd orders who live in gathered communities in various houses around the country – Alnmouth Friary being one of them, nevertheless we do meet together with some of our brothers and sisters in local groups on a regular basis to give each other encouragement and support as we seek to live out our vocation.

If you are interested in knowing more, look at our website <http://tssf.org.uk/>



A statue of Francis near Assisi

or speak. to Felicity Shaw (Fliss)

NB Two of our local groups hope to hold a Quiet Day here at St Paul's during Advent (Saturday, December 16th) and anyone from St Paul's congregation will be welcome to join us for that)

The Same sex Marriage Debate

The decision of our General Synod to allow same sex marriages to take place in the Scottish Episcopal Church was always going to cause controversy, I imagine most churches, including St Paul's, include members with views for or against both sides of the argument, some of these views may be quite extreme. Fr David has commented elsewhere in this issue and I have written about it in my editorial and I hope these articles prompt an on-going discussion, here in our magazine or in open debate, on the subject. David Payne has provided this article describing his experiences when a member of the Episcopal Church in Tennessee as they struggled with the acceptance into the church of coloured worshippers, an acceptance that to-day seems quite normal.

The Ongoing Discussion of Gay Marriages

I look back to the past when my family moved from London (family roots are in Caithness) to Knoxville Tennessee in 1957 when I was 13 years old. I entered a world of race segregation which, to a 13 year old, was a very different culture to that which I had known. I had been a choir boy in our church in London so I chose to attend St John's Episcopal Church in

Knoxville where some of my school friends and their families were members. There were a few black families who were members of the church with no problems. Yet the church that my mother and step-father attended had only white members. I soon learnt that the city's Episcopal church was the only 'white' church in the wider area which accepted black families. It was soon evident that in nearly all 'white' churches in the Deep South (mainly South Carolina, Georgia, Alabama, Mississippi and Louisiana and Tennessee) did not have black members as was the culture at that time.

A desegregated society began in the mid-1960s which meant that many 'white' churches were faced with the decision of whether or not to accept 'coloured' members. It was a time of difficulties and discussions regarding the coming-together of black and white people in a society experiencing many wider difficult decisions – in schools, clubs, on buses, even in supermarket check-out queues etc with churches in particular having much soul-searching. There were people who still wanted to keep the status quo of separate churches for black and white people. Of course this was a far greater decision for the churches in the Deep South to make when compared to the present discussion in churches in Scotland on accepting gay marriage, but there are some aspects of similarity.

Today when I visit the USA, especially to Alabama to where my mother and step-father had moved, the vast majority of the people accept integration without a moment's thought, but they know that the journey from then to now had been difficult. It is highly probable that our children and grandchildren will, in the years to come, not even question gay marriages in churches. But for now discussion is to be welcomed about gay marriages with some people feeling uncomfortable about it, but we need to look to the future where love in our society is becoming thought of in so many more meaningful ways and to think and pray as to how we move forward.

David Shearer Payne

Clubs, meeting groups and societies

We are fortunate in the fact that the number of meeting groups, clubs and other societies is growing and new members, of course are always welcome, but whom would you contact for details of a particular group, or , if you wanted to set up a new group how would you advertise it. Well now those problems are solved, look here. I would like to publish, each month, contact details of each of our meeting groups, and for new groups, details of what they plan to do. I plan that this section will just be a contact list, a directory, any articles expanding on the activities of any of the groups will still be welcome and will be published in the main text of the magazine with a link for online readers included.

Group	What	When, where	Contact	Article / info
200 club	Fundraising	Monthly prize draw	Ann Melville	here
Thursday Morning Group	Discussion group,	Thursdays 10:00am, Meeting room	Jan Campbell	here
Traidcraft	Sales stall	After 11.00am service, 3 rd Sunday each month, Meeting room	Pat Payne	here
Healing/ pastoral care	Prayer group,	10.00am 1 st Monday each month, Meeting room	Fr David or Sue Jones	here
Healing / Pastoral Care	To visit people who are unwell	Homes, hospital, etc.	Sue Jones	here
Flowers	Church decoration	Weekly	Christina Rodger	here
Book club	Discussion group	monthly	Nan Kennedy, Jan Campbell	here
Kinross and District Men's Shed	Men's activity and social group	Weekly	Robert Walker	here
Craft Group		2 nd and 4 th Tues each month	Katherine Little 01577 862 745	here
Kinross Churches Together	Ecumenical Group	As described in article	Sue Jones	here
Music Group		11.00 am service, 3 rd Sunday each month	Fr David or Anita	here

I am happy to expand this to include groups outwith St Paul's so if you want an "external" society to be included please send me the details.

200 Club

The 200 club winners for March are:

1st prize Nan Kennedy
 2nd Peter j Russel
 3rd Jane Bruce

If you want to join, buy additional numbers, or just find out about our 200 club please contact Ann Melville via annmelville50@tiscali.co.uk

Book Club

For information on the book group contact Nan Kennedy or Jan Campbell

Craft Group

Contact: Katherine Little, 21 Beverage Place, 01577 862745
Meetings: 2nd and 4th Tuesday evenings, starting Feb 11th.

Go along and support this new initiative

Thursday Morning Group

Contact Jan Campbell for info about Thursday Morning Group activities

Healing/ Pastoral Care Group

If you would like to become part of the Pastoral Care Group, please do contact us as we would like to extend the scope of this ministry of St. Paul's Kinross.

Thanks
Sue Jones
St Paul's Pastoral Group

Music Group

Our music group needs more players. We provide the music for the 11.00am service on the 3rd Sunday of each month, if you think you can help, have a reasonable level of competency (which we will encourage and develop) then why not give it a try, contact Fr David or Anita for more details.

Fairtrade

Patricia Payne is our Fairtrade contact and a member of the Fairtrade Steering Group



Flowers

The Flower Diary is at the back of church if you want to give on a particular Sunday. Christina Rodger; tel 01577 863785 or christina@westerloan.plus.com or at 14 Westerloan Milnathort.

Thanks
Christina

Kinross and District Men's Shed

Kinross-shire has a Men's Shed, at least as a living, breathing, active organisation. A public meeting was held last November to gauge interest in the project. Over forty men attended, far more than was ever expected, and we've never looked back.

Shona Fowler and Tracey Ramsay, community workers from NHS Tayside and Perth and Kinross Council respectively, explained that the purpose of a Men's Shed is to provide support for men with emotional, physical, economic and other concerns. Men don't tend to socialise to the same

extent as women, so they have few if any friends to share their problems with. As a result they become introverted, especially if they are single, staying at home watching the T.V. and eating ready meals, or they go to the pub and spend money. Both are unhealthy - a downward spiral starts. The Men's Shed concept, which began in Australia and has spread around the world, is to provide a roof under which men can meet and feel able to talk with others.

A committee was formed including Ian Jones and myself. I assist at the Broke not Broken food bank at the Beacon, our Old Hall, as do many others. Some of the men who use it clearly need the company that a Men's Shed can offer. With action being the underlying message of the New Testament, and having had some peripheral involvement with buildings, I felt I could contribute.

K & D Men's Shed like others is open to men of all ages, and not, as many think, retirees seeking to fill their days; teenagers also have their problems. With many of the men involved being problem-free, they provide the stability. Everyone brings something, skills, experiences, ideas, which can be shared and help break barriers.

Currently we have a two hour drop-in session at the Community Campus every Saturday morning. Usually one person, member or guest, gives a talk on a practical subject or a past-time for half the session followed by a friendly chat over a cup of tea or coffee. Feel free to tell anyone who might be interested.

Making things by the men for themselves or for others are key creative and social elements in the success of Men's Sheds. Access to the school's wood-working workshops should soon be available now that we have a trained supervisor to guide and help the men. His course was paid for by some of the funding raised through Kinross-shire Decides in April. A very big thank you to all who voted for us.

Popes, Leap Years and Golden Weddings

This year Beryl and I celebrate our Golden Wedding Anniversary, we were married on Saturday July 22nd 1967 and this year July 22nd is also a Saturday. I wondered why and after some interesting research found a most surprising answer.

First the easy (sort of) solution.

A normal year is 365 days, with 1 day added for each of the 12 (50/4) leap years, the number of days since July 22nd 1967 is

$$(50 \times 365) + (12 \times 1) = 18262 ,$$

For the days of the week to align this figure should be divisible by 7

$$18262 \div 7 = 2608.8571 \text{ (to four decimal places)}$$

Oh dear, clearly something is amiss

You're probably ahead of me here because we know that year 2000 was also a leap year. The rule for leap years is; if the year is divisible by 4 then it is a leap year unless it is divisible by 100, but then if it is divisible by 400 it is a leap year.

So, the number of days now becomes

$$(50 \times 365) + (12 \times 1) + 1 = 18263$$

Which is divisible by 7

$$18263 \div 7 = 2609$$

A whole number of weeks so the day/date relationship is maintained because of the 1 leap day added for year 2000

So why was year 2000 a leap year.

Now things get a bit complicated.

It takes **roughly** 365 days for the Earth to orbit the Sun once. If it were **exactly** 365 days, our calendars would be the same every year, and there'd be no worries.

But that's *not* the way things are. The length of the day and year are not exact multiples; they don't divide evenly. There are actually about $365\frac{1}{4}$ days in a year. That extra fraction is critical; it adds up. Every year, our calendar is off by about a quarter of a day, an extra 6 hours just sitting there, left over.

After one year the calendar is off by $\frac{1}{4}$ of a day. After two years it's a half day, then $\frac{3}{4}$, then, after four years, the calendar is off by roughly a whole day:

$$4 \text{ years at } 365 \text{ (calendar) days/year} = 1,460 \text{ days, but}$$

$$4 \text{ years at } 365.25 \text{ (physical) days/year} = 1,461 \text{ days}$$

So after four years the calendar is *behind* by a day. The Earth has spun one extra time over those four years, and we need to make up for that. So, to balance out the calendar again we add that day back once every four years. February 29th is added as a leap day and everyone is happy.

Except there's still a problem. *The year is not exactly 365.25 days long.* If it were, every four years the calendar would catch up Earth's actual spin, and we'd be fine.

But it's not, and this is where we have to look a bit deeper.

The year is 365.2422 days long, rounded to four decimal places.

365.2422 is a bit short of 365.25 (by 0.0078 of a day, about 11 minutes).

Over time that little bit adds up. After four years, for example, we don't have 1,461 physical days, we have:

$$4 \text{ years at } 365.2422 \text{ (real) days/year} = 1460.9688 \text{ days}$$

That means that when we add a whole day in every four years, we're adding too much! But there's no easy way to add only 0.9688 days to our calendar, so we add a whole day.

So, adding in a leap day every four years gets the calendar closer to being accurate, but it's still not *exactly* right; there's still a small error. This time it's *ahead* of the Earth's physical spin, because we added a whole day, which is too much.

We added one whole day instead of 0.9688 days, which is a difference of 0.0312 days. That's 0.7488 hours, which is very close to 45 minutes.

Eventually this will cause a problem. After we've had 32 leap years (which is $4 \times 32 = 128$ years of calendar time) we'll be off by a day again, because 32×0.0312 (0.9984) days is very close to a whole day!

It'll still be off by a couple of minutes so we need to adjust our calendar again. We could just skip a leap day one year out of every 128 and the calendar would be very close to accurate. But that's an awkward interval, 128 years?

Instead it was decided to leave off a leap day every 100 years, which is easier to keep track of. So, every century, we can skip a leap day to keep the calendar closer to what the Earth is doing, and everyone's happy.

Except, there's still a problem. Since we do this every 100 years, we're still not making the right adjustment. We've added that 0.0312 days in 25 times, not 32 times, and that's not enough.

To be precise, after a century the calendar will be ahead by:

$$25 \times 0.0312 \text{ days} = 0.7800 \text{ days,}$$

As a quick check to confirm our figures you can see that this agrees with our single year calculation above ($100 \times 0.0078 = 0.78$)

That's close to a whole day.

So, when we add in a whole day every four years, after 100 years the calendar has gained more than $\frac{3}{4}$ of a day on the physical number of days

in a year. That means we have to stop the calendar and let the spin of the Earth catch up. To do this, once per century we *don't* add in a leap day.

So the years divisible by 100 e.g. 1700, 1800, and 1900 are *not* leap years. We didn't add an extra day, and the calendar edges that much closer to matching reality.

But even this latest step isn't quite enough. After 100 years, the calendar still isn't off by a whole number. It's ahead by 0.7800 days. So when we subtract a day by not having leap year every century, we're overcompensating; *we're subtracting too much*. We're *behind* now, by:

$$1 - 0.7800 \text{ days} = 0.2200 \text{ days}$$

So every 100 years, the calendar lags behind by 0.22 days. This, if multiplied by 5, is very close to a whole day! So we should put the leap day back *in* every 500 years, and then the calendar will be very close to being right again!"

Sadly, the people in charge of calendars went a different route. Instead of adding a leap day back in every 500 years, they decided to add it in every 400 years. More on this later.

After 400 years the calendar is behind by

$$4 \times 0.22 \text{ days} = 0.88 \text{ days}$$

That's close to a whole day. That means every 400 years we can add Feb. 29 back into the calendar, and once again the calendar is marginally closer to being accurate. To determine which year to add the 400 year leap day we use the rule "if the year is divisible by 400 it is a leap year", therefore year 2000 was a leap year, as was year 1600 and as will be year 2400.

Even after all this the calendar's still not *completely* accurate at this point, because now we're *ahead* again. We've added a whole day every 400 years, when we should have added only 0.88 days, so we're ahead now by:

$$1 - 0.88 \text{ days} = 0.12 \text{ days.}$$

The amount we are off every 400 years is almost exactly 1/8th of a day! So after 3,200 years we've had 8 of those 400 year cycles, so we're ahead by:

$$8 \times 0.12 \text{ days} = 0.96 \text{ days}$$

If we then left the leap day off the calendars during year 3,200, which as it's divisible by 400 should be a leap year, we'd only be behind by 0.04 days, 58 minutes! That's a long time hence and probably not worth worrying too much about.

So how did this situation arise?

In the 16th Century it was noticed that under the Julian calendar then in use the seasons and dates were becoming out of step and the date of Easter, which depends on the date of the Vernal Equinox was becoming difficult to calculate. To correct this Pope Gregory III commissioned a new, recalculated calendar which became known as the Gregorian Calendar and was adopted by most of Europe in 1582.

The UK did not change to the Gregorian Calendar until 1752. By then the anomalies that built up under the Julian Calendar were noticeable to the public and the change was forced upon us. To re-align our calendar with Europe 11 days were lost that year, you may have heard of the public outcry and the slogan used at the time "Give us back our 11 days"

But let's go back to 1582. The calculations, as we have seen above, showed that an extra leap year was required every 500 years and the obvious times for these were at the 500 year and 1000 year points. But this was 1582 and the next 500 year point would not be until year 2000 by which time even the Gregorian Calendar would be so inaccurate as to be unusable. So, Pope Gregory III moved the extra leap day to happen every 400 years, this way there would be a correction in 1600, very convenient, and one in year 2000. But it also meant that we are saddled with a calendar that needs constant adjustment to keep it in time with astronomical reality.

Well done for getting to the end.

Jon, July 2017

The Books of the New Testament

One might suppose that the books of the NT were written at the same time. None of them contains the date of composition and their order in the New Testament is as good as random. Yes, the Gospels come first but not in an order with any perceptible rationale. Acts comes next, presumably because it carries on the story of the early church after the death of Jesus. Then follow the epistles, first those of Paul in order of length apart from Romans, which comes first although shorter than 1 Corinthians. The epistles of Peter, John and Jude come next, with Revelation at the end, no doubt because it describes the end of the world. Scholars over the last two centuries have analysed the texts of the New Testament and are broadly in agreement that:

- the books were written over a period of 70 years, none until 20 years after Jesus' death and most after the destruction of Jerusalem in 70AD, by which time there were few eye-witnesses of Jesus' ministry still living.
- only some of the letters of Paul were written by Paul. A third of them were written by two other people who had very different views from the real Paul, for example on the place of women and the treatment of slaves.

- the remaining books were written anonymously by people who used famous names, perhaps to give their books greater authority.

An edition of the New Testament has been compiled in which the books are dated and placed in the order in which they were written. This is most enlightening, for it shows how different communities of Christians thought about Jesus. This is the order in which Marcus Borg has placed the books in his "The Evolution of the Word".

Years CE (AD)	NT Books in chronological order of writing
50 - 60	1 Thess, Galatians, 1 Corinthians, Philemon, Philippians, 2 Cor, Romans
60-70	Mark (70)
70-80	James (80)
80-90	Colossians, Matthew, Hebrews, John
90-100	Ephesians, Revelation
100-110	Jude, 1,2,3 John, 2 Thessalonians, Luke, Acts
110-120	1 Peter, 1,2 Timothy, Titus, 2 Peter

Does this matter and does it help?

For my part I think it does matter and is helpful. The Church provides a lectionary of readings without comment. Thus in our services three extracts are read without any attempt to place them in context or point out the connection (if any) between them. This practice implies that all passages are of equal value even when they contradict one another and that we should take them all at face value. The justification for this practice is the belief that the Bible is the Word of God, which He Himself has inspired, if not actually written. Thus, it is more important to hear the Word of God than to understand it. The protestant revolution that insisted on the translation of the Bible out of Latin into the vernacular might just as well never have happened.

If we look at the use the Abrahamic religions have made of the Bible, we can see how dangerous it is to claim that any text is the infallible Word of God, above all contradiction.

- Some Jews read in the Old Testament that God gave the land of Israel to Abraham and his descendants, so they take land from the Palestinians and impose on them a separation similar to apartheid in South Africa.
- Some Christians read in the New Testament that at the end of the world Jesus will come again and take up to heaven those who believe in him and leave the rest to the flames of hell. So some seek to bring on Armageddon.
- Some Muslims read in the Koran that they should kill all apostates, so ISIL try to kill all Yazidis.

Fortunately the work of scholars over the last two centuries has provided a better understanding of the sacred texts. By analysing them and determining the context and purpose of writing, they have allowed us to read the texts with fresh eyes.

In the case of the Four Gospels, for instance, we learn that they are not simple documents written by a tax collector, a man who lost his loincloth in the Garden of Gethsemane, a doctor and a disciple of Jesus. They are the work of erudite theologians on the same intellectual level as St Paul, who hid their identities behind the pen-names of well known figures. They were totally immersed in the Old Testament (the Hebrew Bible) which they interpreted in new ways to explain the ministry and death of Jesus. Each gospel-writer fashioned oral tradition and earlier writings (some now lost) into a narrative that reflected the understanding of the community for whom they wrote.

This new way of understanding the Bible does not just provide arguments with which to challenge religious violence but is also helpful for people of faith and none. The Bible becomes a text that can be studied, interpreted and disagreed with. We can ask why the author wrote this or that. For instance, we can ask what the gospel-writers meant by saying that Jesus fed 5,000 people with two loaves and five fishes and then walked on water, two events that beckon incredulity. We can note that in 1 Corinthians women can play a full part in the life of the community but in Ephesians they must cover up and be quiet and we can choose which we think is closest to the mind of Jesus.

And it is the mind of Jesus that we need to search for. I believe we can find that, not in the Church's creeds and liturgies, but in the study of what he actually said and did. Suddenly, for me at any rate, Jesus becomes, not a dead body on a crucifix, nor even a resurrected body, nor even some sort of divine being, but a real person who proclaimed the Kingdom of God or, as John's gospel puts it, showed the way to obtain fullness of life.

David Hill
June 2017

From the Editor

I hope you like the front cover picture of our church. It is a beautiful church and we should be proud of it, but we should recognise that we have a duty to take care of it and pass it on to our future members so they may enjoy our legacy to them, in the same way that we enjoy the work of previous members who made St Paul's it what it is to-day.

The General Synod have made their decision, same sex marriage is to be allowed within the Scottish Episcopal Church. Personally, I am uncomfortable with this, I don't know yet whether I approve or dis-approve, but I am uncomfortable. Perhaps I am old fashioned, perhaps society has moved on, perhaps I should just "get on with it, it's not going to affect me"

but I keep hearing the words of the Bible “marriage is a lifelong union of one man and one woman”.

Same sex marriage has been discussed at length over a number of years and the decision to approve was well signalled in advance, now, before we actually agree to allow same sex marriages in St Paul’s we need to discuss the matter in depth within our congregation. The decision has been made to allow same sex marriages, we now have to decide whether to agree, “opt in”, or to disagree - “opt out”.

Of course in the manner of all things Synod there is a get out clause, no member of the Clergy will be required to solemnise a marriage against their conscience. But where does this leave the rank and file of the church, what if their conscience prevents them from accepting this new policy? Will we start to see division within our churches as traditionalists and progressives clash over this issue? I pray that we will not.

So what shall we do within St Paul’s? Well, let’s open the discussion so we can hear other people’s views and perhaps learn from them, we may find that we do not have a problem. And then let’s wait, yes wait, let’s have a time for thought and reflection before we make any decision. We may never have to decide, the question may never be asked but if it is, if it is forced upon us, we will have listened to and learned from other people’s views, time will have passed and we will be older and wiser. Until the day when we have to make that decision St Paul’s will remain the open and friendly church that we love and the decision when it comes will not change that.

Words fail me when I try to describe how I feel after watching the disaster at Grenfell Tower and its aftermath unfold. How those people must have suffered, and how their survivors are still suffering, all through, it seems, the greed and incompetence of a few high ranking officials and company directors. How the richest borough in the land can fail its inhabitants at their time of need and be shamed by the charitable efforts of the very people they should be helping is beyond my comprehension. Let us pray that some good will come out of this tragedy; an overhaul and updating of our building regulations to prevent similar disasters occurring again, investment in, not cut backs to, our emergency services, and, most importantly, a change in social conscience to put welfare above profit . Not the other way round as it seems to-day.

And Finally

Did you find the recent election confusing? Is the outcome a little hazy?

We are pleased to provide this handy analysis tool to help you unscramble the state of our political regime

**So the Conservatives won, but lost...
Labour lost, but won...
the SNP won and lost in Scotland
but still won
and the Conservatives won in Scotland
but lost...
UKIP lost but because of Brexit they've
already won...
the winner, Mrs May, is being told to resign
because she didn't win
and she won't
because she won
even though she lost...**

I hope that has clarified things

And some advice for all who are contemplating writing an article for the magazine over the summer holiday

**Don't use a big word
when a singularly
unloquacious and
diminutive linguistic
expression will
satisfactorily
accomplish the
contemporary
necessity.**

Exceedingly, quintessentially and consummately exemplary advice which I commend to all!

For September

Next Magazine is the September issue, the **due date for articles is Sunday 13th August, absolute and final cut off is Sunday 20th August.** Please don't leave your submissions to the last moment, getting the magazine produced, printed, and distributed is always a hectic process and last minute submissions run the risk of being omitted if we are to meet our print deadlines.

Comments, articles or suggestions for future magazine editions are always welcome, please speak to me in church or e-mail them to me at jonsearle@btinternet.com Thank you