

the **EDGE**

People, Places, Theology
Autumn issue 2017

The quarterly magazine of the Diocese of Edinburgh in the Scottish Episcopal Church



SAVE THE TARES
Creationtide 2017

**A CREATIVE PLACE OF
MEETING**

LASTING TREASURE



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LASTING TREASURE

Rt Rev John Armes, Bishop of Edinburgh

What should we invest in? We can find a number of answers to this question, each of them important.

At our General Synod in June we spent some time asking how the Scottish Episcopal Church should invest its money and, in particular, whether we should disinvest from fossil fuels. It is right that Synods should debate money, for - as Jesus frequently pointed out - money is a powerful influence on our behaviour for good and ill. How we spend money and what we invest it in is a deeply spiritual issue and, therefore, a moral issue too. And although we have many more resources than simply money, often it is how we use our money that tells others what we most value.

If that is true for Christians individually and for the church as a whole, it is equally true for our nation. The Grenfell Tower disaster brought this sharply into focus. Whatever human failures and worse will in due course be exposed, the tragedy has forced us to ask hard questions of ourselves about the way our society treats people at the bottom of the pile. More than this, those same people have displayed a warmth of generosity and community spirit which starkly contrasts with the penny-pinching coldness of austerity. A generosity that has been reflected too in the way that the local community and the general public have responded.

In short, Grenfell revealed both the worst and the best of human nature. And its aftermath continues to demonstrate where, as Jesus might have put it, our lasting treasure is to be found.

In contrast to the ugly sentiments of the EU referendum last year we have been assailed this year by a series of events that, though we wish they had not happened, yet have reminded us of what we truly hold dear. Politicians must take note: whatever comes out of the Brexit negotiations we want to be a country in which wellbeing and wholeness is of paramount importance, not just for some but for all. Education, health care, yes these are important, but there is also something harder to name but even more vital to human thriving - compassion, loving-kindness, relationship, neighbourliness, resilience, self-giving. These speak to us of the God we know in Christ; they represent the treasure at the heart of our faith. They cannot be bought, even though money well used may provide a fertile context in which they may grow.

If we ask, therefore, what the church should invest in, the answer has much less to do with the stock exchange and much more to do with the straightforward business of being there for others. Being a presence in every community, and valuing people, the poor and dispossessed as well as the rich and powerful. Offering a stability and a reassurance in a world that so often bewilders and terrifies. This is what we saw writ large in the work of the churches and other faith communities around the Grenfell Tower.

In other words, it is not just politicians or government, it is we who have the power to make a difference. On one level that difference is made when we reach out a hand to help someone in deep distress, when Christ comes to us in the desolate and the broken. On another level, we make a difference when we speak for the common good and, in partnership with others, help to shape the future of our nation and the future of our planet according to the mind of Christ.

These are not eye-catching qualities, they do not bring a quick profit or register on a balance sheet but, as we have been reminded in recent months, they are treasures that moth and rust cannot destroy. They endure and in doing so they give glory to God.



+John

FIT FOR PURPOSE

by Kerrigan Bell

As the development at St John's on Princes Street to create a new community hub nears completion, we reflect on the church's story to arrive at this point and consider some of the changes yet to come.

Many of you will have no doubt noticed that St John's has, for almost a year now, been something of a building site. On the bustling corner of Princes Street and Lothian Road, the church stands proudly as part of the UNESCO World Heritage site. Receiving over 50,000 visitors through its doors each year, playing host to a vibrant series of events and user groups, with an engaged and vibrant Christian community of faith; it is a much loved landmark for many.

Yet for a long time, parts of the building were unloved, underused, and increasingly found unfit to meet the needs of the congregation, of the thousands of visitors every year, and of those who were employed by the church. Bishop of Edinburgh, and former Rector of St John's, John Armes, recalls, "When I arrived in 1998, the congregation were already clear that we needed to find a way of developing the building so that it was fit for purpose for the next 50 years or so. There was virtually a unanimous feeling that something had to be done." He adds, "I think people were shocked when they saw the conditions in which members of staff worked, including inadequacy of toilet provision."

Embarking on such a potentially wide-ranging project invariably creates debate and discussion. Bishop John says, "Of course, as we worked our way through various possible plans and scenarios, there were differing opinions which helped to shape what we eventually ended up with.

One proposal would have had the upstairs hall turned into the café so that St John's could develop its wedding ministry and offer receptions. We were quite clear that what we needed was not a wedding factory, but a way of enabling our social outreach to serve the community better. The final plans



Flashback to 2015 and Rector Markus Dünzkofer abseils from the top of St John's to raise money for the building project.

were approved at a General Meeting by over 90% of the congregation."

These plans include an extension to the Hall, creating a light-filled space overlooking Princes Street Gardens with flexible partitions to create two smaller meeting rooms; a new mezzanine floor for new staff rooms; a new staircase and lift to enable easy access to all parts of the building; and extensive renovations to the lower level known as the Terrace to upgrade the shops and café area; and of course, plenty of new toilets!

The next task was to fundraise the not inconsiderable amount of £3.5 million needed to make it a reality! Bishop John remembers "one event that really sticks in my mind is the Gift Day in 2011. The Business Manager at the time and I had held events across Edinburgh telling congregation members of the plans and suggesting how we might afford them. We had no idea how much money would be pledged on the gift day itself. People kept coming and coming on the Saturday and, on the Sunday morning I was able to announce the exciting news that

over £1 million had been pledged by the congregation. This made a huge difference to our confidence and morale and many, for the first time, began to realise that the redevelopment was not just a pipedream but a real possibility. Lots more remained to be done, but this gave us the start we needed."

Things were not all plain sailing from there, as John Armes left in 2012 to take on the role of Bishop of Edinburgh, and naturally planning slowed down during the interim. But the underlying needs for the redevelopment did not go away. The new Rector, Markus Dünzkofer was installed at St John's in 2013 and together with a very skilful development team made up of members of the congregation (Jenny Newman, Adam Rennie, Alistair Dinnie, and the late Michael Usher) a renewed focus and new energy came.

The recruitment of Charlotte Bray as Appeal Manager also helped to galvanise the church's supporters and members, culminating in a series of events such as abseiling from the church's tower; wine tastings; slimathons; a gala dinner; Bridge evenings; concerts; sponsored walks, personalised and group fundraising events as far away as Chicago, and more.

Markus recalls, "There was a lot going on. I was - and remain - very impressed by the dedicated and heartfelt support of the congregation and our wider networks. This really is a collective achievement that has seen many people really step up and get involved, all with the absolute faith that what we are doing here is worthwhile and important. And of course, the Spirit might have nudged things on more than once..." He adds, "Abseiling from the tower was definitely a highlight, even though I am not sure what Stephen Holmes (the Associate Rector) really had in mind, when he came up with the idea. It really put the fear of the Lord into all of us and made us pray fervently!

"But I think what excited and still excites me the most about the past four years are the connections that have already been made: connections that would otherwise not have happened. For the past few years, we have been able to showcase this wonderful and amazing community that is St John's, and our raison d'être, to a city that did not know much about us. And in return we have and will be able to listen more intentionally to the people and community around us, to their desires and hopes for the future and to their spiritual needs. And all that is quite a blessing!"

With the building now entering its final phase, the projected opening date is November. The project has prompted several changes to happen within St John's, including a recent decision to run the new café in-house with the skills of a new Café Manager.

Another change that is to come is that St John's will also now be able to host far more groups each week, ranging from grass-roots organisations, to more well-established charities looking for a centrally located venue for their meetings and events.

Markus says, "Thanks to the generosity of St John's folk and many others, the new building will present us with some wonderful new opportunities for expanding our mission and outreach as well as helping to ensure our sustainability in the long term. The changes that it will prompt will continue to unfold once the building work is complete... in a way, that is when the real task begins: How will this new endeavour allow us to love kindness more deeply, to do justice more fervently, and to walk more faithfully with our God?"

And so the changes at St John's will go on - and that is a good thing. The significant milestone on the horizon will be St John's bi-centenary next year. As we enter 2018, with our new building bustling with life and activity, St John's could not be more well placed to meet its future.

Follow the development of the Cornerstone Centre on their dedicated website at www.cornerstonecentrestjohns.org.uk



Transforming the new space and allowing the Cornerstone Bookshop to return to renewed premises from the temporary portakabin.



SAVE THE TARES

by Eleanor Harris

'While everyone was sleeping, his enemy came and sowed weeds among the wheat.'

It made me laugh, it reminded me so much of the debates between farmers and ecologists. I imagined guerrilla environmentalists – sneaking in armed with the paper twists of cornflower annual mix we gave out on Mothers' Day.

I know all about wheat/tare conflict, because I've recently moved career, from wildlife charities to forestry.

Timber is the only material we have to replace plastic, steel, oil and brick. Sunlight powering the conversion of CO₂ into wood is humanity's only effective large-scale carbon capture and storage technique: planting enough trees, doesn't just lighten your carbon footprint, eroding the road a little less: you become a carbon pathbuilder, making a firmer and safer route for travellers to come.

The forest is where I find my favourite things: filigree green diversity of mosses and liverworts; treasure-chests of invertebrates, crafting miniature architectures in leaf and forest floor, glittering under bark, buzzing over bogs and fluttering in the sunlit edges. The worst 'investment' forestry, as businesslike as the wheat in the parable, is singing with birds, squelching with frogspawn, sprouting with colourful fungi, and bounding with predator and prey

hide-and-seeking in the shelter of the trees.

Faced with mixed wheat and 'tares', as the old translation called them, the landowner in the parable advises, 'Let both grow together until the harvest. At that time I will tell the harvesters: first collect the weeds and tie them into bundles to be burned; then gather the wheat and bring it into my barn.'

Our gospel included an 'explanation' of the parable, including (memorably) gnashing of teeth on the part of the weeds (we always try, up in St John's choir stalls, a bit of experimental teeth-gnashing, but end up looking more like castanets with dentures). However, to my great delight, my exegetical friends advise me that many scholars believe those 'explanations' were not Jesus' words, but added by the compilers of the text. It seems to me much more in character for Jesus to have left them open to interpretation.

So is this really a story about the hiddenness of predestination? If so, "the kingdom of heaven is like", is a pretty poor opening, since the cornfield-annual-ridden-wheat describes an unsatisfactory pre-heaven situation. It's also never suited an episcopalian understanding of what it means to be saved.

My favourite sermon by Bishop Sandford of Edinburgh, 200 years ago, addressed this very point. He was explaining to his flock why, having such friendly relations

with presbyterian colleagues, recognising them as fully Christian and collaborating on educational projects, he was committed to reviving the tiny and eccentric episcopal church. It was, he explained, because here the act of joining the church in baptism, only a 'token' to the presbyterian, was believed to confer the grace of salvation. 'I address you, therefore, my brethren, as regenerate', he told his congregation. Anyone entering his church doors no longer had to worry about their spiritual state, or even that of their presbyterian friends, whose baptism they recognised.

Bishop Sandford's kingdom of heaven had no goodie or baddie seed. It was an anxiety-free zone.

Another quirk of forestry is that it produces no waste. A tree will produce planks, fence-posts, and woodchip making things like your kitchen units. 'Thinnings' fuel log-burners. Recycled timber like old pallets is chipped and, if we ever buy enough flatpack furniture, can always feed biomass boilers, replacing coal and gas.

So was the wheat really going to heaven, and the weeds into the fire as a punishment? The wheat was destined to be ground in the mill, baked in the bread oven and eaten: surely a gnashing-inducing experience. Couldn't the heavenly landowner be saying, 'I didn't intend to grow wildflowers, but I can make good use of them to cook my bread'?

Forestry needs people with a head for commerce – who judge the potential of a piece of ground, the timber in a standing tree, the market and when to fell. Without them, businesses will fail, money run out, foresters lose their jobs, timber not exist. But forestry also needs people who understand nature: when the birds nest, how to design a woodland edge for butterflies, how much shade the freshwater invertebrates like, what forest design will best hold floodwater out of the town below.

It's what the secular world calls sustainable development: when economic, social and environmental improvement take place simultaneously, rather than conflicting.

Two thousand years ago, Jesus called it the kingdom of heaven.

The parable interpreted this way could apply to all kinds of things. How, for example, do we make our churches places which let community and nature flourish, while remaining financially viable? Even if people seem sown from different seed, we should 'address them, our brethren, as regenerate', to build the kingdom of heaven. And once we believe them to be regenerate, and treat them accordingly, we start discovering why they are valuable. The wheat is unpalatable without fuel to bake the bread.

This train of thinking has given me a much better grip on what prayer is for. Prayer is the Christian's brain training to internalise this belief: that the people who seem most different, most annoying, most antagonistic, are an essential part of the kingdom of heaven. Acknowledge it intellectually all you like: when faced with someone who seems stupid or wrong, it's very difficult to believe, especially for a quick-thinking, impatient, opinionated person like me.

In the episcopal tradition of disciplined, liturgical offices of prayer, you can start to grow the kingdom of heaven in your head: believing ourselves to be 'regenerate', as old Bishop Sandford assured us, and naming and remembering people we know who seem sprung from friendly or enemy seed. And once it's grown in your head, you can grow it outside.

The month of September is Creationtide, or 'Creation Time', when churches around the world focus on nature, too often neglected in our society and spirituality. There are all kinds of resources out there for your church to celebrate it. But how about underpinning it, as individual Christians around Scotland, with a daily office of prayer – Compline for Creationtide (or matins, if you're more lark than owl).

Let's make Creationtide an opportunity to believe the regeneration, the salvation, the grace, which we preach, and which in my experience increasingly challenges a 'goodie and baddie' morality in society around us. Let's have a heaven without gnashing – let's save the tares.

Holy Spirit, present to all
our senses:
in bodily warmth and
purging fire,
in breath of our lungs and
rushing wind,
in refreshing drink and
drowning river,
in provided food and dust
of death:
inspire us to speak in your
tongue.



Eleanor Harris is a historian of the Scottish Episcopal Church, a member of St John's Choir, and Policy Researcher for Confor – promoting forestry and wood.



FAMILY GATHERING

by Alexander MacLaren

What does family mean to you? These days, I look to my family for guidance, laughs, and the odd meal I didn't cook. As a student, the changing role of family in my life is something I find myself reflecting on, and giving thanks for, more than ever.

We are blessed, as young people in the Scottish Episcopal Church with a different sort of extended family which is always there for us. The Provincial Youth Network - which this year, like me, celebrates its 20th birthday - provides an opportunity for young people from all over Scotland to come together every year for a week of fellowship at Glenalmond.

The week includes a huge variety of activities, from meditation to murder mystery to morning Eucharist, and opportunities to explore our liturgy and scripture in small groups. It opened my eyes to a thriving church full of young people on the same journey of faith as me, who, although normally dispersed throughout Scotland, could come together, have fun, grow together, and forge friendships to last a lifetime.

I remember during my first Glenalmond youth week came a revelation of sorts - Christians my age who showed compassion, forgiveness; it was a real turning point for me. The people are undoubtedly what makes Glen so brilliant - the conversations I had that year, and in subsequent years, really shaped my values, how I thought about belief, and ultimately were a guiding light in my life. If not inspiration, companionship and free food, what is family for?

This, of course, does not happen of its own accord. The leaders of the Glenalmond youth week volunteer considerable time and skills to make this happen, and I am truly grateful for their seemingly limitless patience, kindness and wisdom.

I have the privilege, this year, of joining that team of leaders, and look forward to being able to give something back to the Provincial Youth Network, and make the experience as special for the next generation as it was for me.

One of the things I took away from the leaders' weekend, where

preparation and training takes place in advance of the week in July, is that the boundaries within our community, just as the age gap between family members, seem less important with time.

Although it is humbling to stand alongside the people who have been such an inspiration to me, I feel really welcomed and ready to contribute to the work of the leadership team, and I am more excited than ever for GLEN!

Claire Benton-Evans, Diocesan Youth and Children Officer adds:

'In recent years at the Provincial Youth Week at Glenalmond, half of the delegates and around a third of the leaders have come from Edinburgh Diocese. This year, our returning leaders were Rev Tembu Rongong, Helen Rongong, Taylor Kai Wölfe, Rev Jim Benton-Evans and Claire Benton-Evans; our new leaders were Rev Oliver Brewer-Lennon and three former delegates: Alexander MacLaren, Sholto Hunter and Matt Fischbacher.'



100 YEARS AND MORE

by Anthea McAlpin and Jim Adamson

One hundred years ago, as the First World War took its terrible toll of life on the battle fields of Europe, a small Scottish Episcopal Church in West Lothian was endowed with a new building for worship.

Prior to 1916 the Scottish Episcopal Church in Bathgate met in the Masonic Hall in Jarvey Street. The nearest dedicated church was St Paul's Episcopal church in Armadale to which the Bathgate community was linked. However, in 1915 Bathgate got its own Episcopal Church building, in a Gothic style, on Glasgow Road at a cost of £1,400. It was dedicated to St Columba on May 17th 1916. A church hall and tennis court were added in the 1930's. Then in the early 1940's St Paul's in Armadale closed, leaving St. Columba's as an independent church.

In the early 1970's St Columba's once again became a joint charge, this time with St Mildred's, now St Peter's in Linlithgow. The 1990s brought more change. With the church hall in danger of collapse, the decision was taken to sell some of the land surrounding the church and change the church itself into a multipurpose building. During 1998/99 the work was undertaken at a cost of £70,000 and in August 1999 the new building was rededicated. Now the church is multipurpose with church groups, as well as community groups, using it.

Under the inspirational leadership of our rector Christine Barclay, we seek to reach out to those around us whenever possible. And so it was with great enthusiasm that we planned for our Centenary year. We nominated Bathgate Memory Café and the Bathgate Street Pastors as our charities for this special year, and proceeds from many of our events were shared with them.

One hundred years ago, in the middle of the First World War, I don't expect that anybody in their wildest dreams could have imagined how far the influence of a small Scottish Episcopal Church in Bathgate would



St Columba's, Bathgate organised a huge array of events of celebration and renewal during its centenary year.

stretch – almost certainly not as far as Germany and Poland, where we now have strong twinning links.

God promised that if we sowed the seeds of the Good News of the Gospel, the Holy Spirit would multiply their growth and use them to bless others. As we now plant our own seeds of outreach to our local community and beyond, I wonder what the congregation will be able to look back on in another 100 years.

With the growth of social media, the influx of people from many other nations and the shrinking of all our communities into a 'global village', the future is even more unknowable. Let's try to remain faithful, broadcast the good news of God's love, and water the tender young plants of faith and growth in prayer - and the next 100 years of growth could be exponential.



Growing Together Roadshows

by Annie Naish, Bishop's Enabler of Mission

What a delight the Growing Together Roadshows have been these past few months. The first three gatherings were a wonderful mix of people from across our Diocese, with about 150 folk attending from 30 different churches. That's 58% of our charges represented so far, and as I write we are busy preparing for the final roadshow in Edinburgh on 2nd September, where we also expect a good crowd. Although each event has had a unique flavour, four highlights stand out that seem common to all.

Many people have commented on how much they have been inspired by Bishop John's presentation, as evidenced by the deep engagement in the ensuing discussions around the suggested vision and priorities. Another highlight has been hearing personal stories of individuals and congregations, and celebrating together the good news of God at work, even in small ways and single lives.

The Roadshows have been organised and led by a wide variety of folk, involving different people at each venue. The host congregations have gone the extra mile in offering outstanding hospitality, and those leading worship and discussions have been brilliant. I love that these gatherings have modelled collaborative ministry and demonstrated what working and growing together as a diocese means, even when the teamwork has not been easy.

Probably the biggest highlight has been the positive, vibrant atmosphere at each Roadshow, partly created by the loud buzz of conversation as people have shared faith, food and fun. It is a joy to hear of greater hope and confidence thus experienced, a testimony to God's presence amongst us and a witness to the power of our fellowship in the Diocese of Edinburgh.

With the Roadshows finished, we continue on the journey as the vision and priorities are refined and implemented, and appropriate resources developed. Look out for updates, get involved and PRAY for us all to Grow Together.



New Award for St Martin's



On Sunday 18 June 2017, at St Martin of Tours on Dalry Road, local councillor Gavin Corbett unveiled a second Eco-Congregation Award plaque for the work of the church. This plaque is given by Eco-Congregation Scotland in recognition of St Martin's continuing commitment to combating climate change through a range of activities in the church and the local community. St Martin's campaigns for the reduction of carbon emissions, recycles waste, uses Fair Trade products, encourages use of public transport for church activities, brightens the inner city area with containers of plants, and co-operates with the local eco-school, Dalry Primary.

George South, convener of the eco-congregation group at St Martin's, said, "This award celebrates our conviction that we are all stewards of God's creation. Climate change is one of the major issues affecting our world today, and here at St Martin's, we are convinced that we can all do our bit to reduce emissions and to make the world a cleaner and safer place for all. This celebration and care of God's creation is reflected not only in church activities, but also in our worship and in the daily lives of individual members of the congregation."

Eco-Congregation Scotland resources congregations and churches to reflect the care of the environment in the running of their church buildings, in the life of the congregation and in the worship of the church.

Four Generations in Grangemouth



A Christening service at St Mary's, Grangemouth this April starred baby Eilidh Begg, who was born on 19 November 2016. Eilidh's Christening gown can be traced back over 100 years to five generations on the fathers side of the family, Jamie Begg. This photo from the Christening service shows an amazing four generations of family connection to St Mary's.

The MacCulluch family have been involved with St Mary's since the 1920s. Great Grandmother, Irene came to Grangemouth following her marriage into the family in 1955. Grandmother, Lyndsay Urbanczyk has been active in the church as a Sunday school teacher, vestry

member and at present is the church's treasurer. Mother, Claire Begg has also served on vestry, and has been the alt lay rep and is presently one of the church's Sunday school teachers. God-parents were Craig Urbanczyk, Suzanne Begg and Mandy Begg. Rev Willie Shaw conducted the Christening service on Sunday 23 April 2017 when baby Eilidh was officially welcomed into the church family.



Hiroshima Day vigil in Dunbar

A vigil on 6 August marked 72 years ago since the first atom bomb was dropped on Hiroshima. The service held at the Peace Pole in the grounds of St. Anne's Episcopal/Methodist Church in Dunbar, commemorated those who died and witnessed to the continuing need for peace, disarmament and reconciliation. It was supported by members of other churches in Dunbar and Rev Diana Hall, the new Rector of St. Anne's, welcomed those who came. The words of Pope Francis were read, calling on humanity to reject war for ever and to ban nuclear weapons. Thanks were given for the recent United Nations Treaty approved by 122 countries outlawing nuclear weapons. The vigil ended with prayers for peace between countries, with North Korea and the USA being named, for peace between people and for inner peace.

Deaf ministry pioneer retires

Rev Sarah Kilbey is retiring after 21 years working as Chaplain to Deafened and Hard of Hearing people in the diocese. Bishop John Armes says, "Sarah has been a pioneer and an agitator for churches to respond better to the needs of people disabled in this way. It has been a wonderful achievement."

Sarah is herself profoundly deaf and a lip reader. She became a Deacon in 1992 at St Columba-by-the-Castle, and then a Priest in 1995 at St Martin of Tours. She joined the Ministry team at St John's in 2011. She spent 25 years initiating and developing a lipreading service for Lothian Region for which she was awarded an MBE. Sarah says, "I also started a very informal church service for deafened and hard of hearing people. This was originally as St Martin's in Gorgie/ Dalry where I served as Team Priest, and then at St John's Princes St after I moved there five years ago. The city centre location has been good because people came from the Lothians, Borders and Fife."

Chapel visit for Canadian PM

Canadian Prime Minister, Justin Trudeau, paid a visit to Rosslyn Chapel on 5 July, whilst spending a day undertaking official and unofficial engagements in Edinburgh. The Prime Minister and his wife Sophie visited Rosslyn Chapel, where they stayed for around 40 minutes, touring the outside and inside of the Chapel accompanied by Ian Gardner, Director of Rosslyn Chapel Trust. The couple met some visitors, members of the Chapel's staff - and William the Chapel Cat - then were shown round the Visitor Centre and enjoyed the views across Roslin Glen from the coffee shop terrace.

The Prime Minister's grandfather and great-grandfather were both called Sinclair and so Mr Trudeau had a personal interest in visiting the Chapel, which was founded by Sir William St Clair in 1446.



A CREATIVE PLACE OF MEETING

by John Conway

I have found being called to be the Provost of St Mary's Cathedral both a humbling privilege and an exciting challenge. The Cathedral's open doors and discipline of worship and prayer point to its core vocation as a place of meeting between us and God, between the church and the city, and for the Diocese as a whole.

The Cathedral is home to a committed, diverse and able congregation, familiar with the need to encompass both the anonymity that some seek whilst also drawing many in to the intimacy with God and others that we need. The range of worship offered in the Cathedral, and the wonders of its architectural space, offer the potential to build on that: both in worship for the grand occasion, but also in the stillness and prayer that can minister and heal too.

At a time when an appreciation and understanding of Christian language and symbolism in those who cross the threshold cannot be taken for granted, it is vital to think about how the architectural space, the music, and the liturgy of the Cathedral can speak to and be heard by those who are unfamiliar with it, and so be drawn into its congregational life. That is done with a clarity about why we do what we do, embodying a confidence in the faith that the Cathedral exists to express and deepen.

That faith is humble (not self-righteous), expressed in service (not displays of power), and places the cross and resurrection at the heart of Christian community. To be faithful to God and to our tradition is to be creative, both in our worship and in the relationships we develop with ecumenical colleagues and our diverse city. The Cathedral's reputation as a place of excellence is important – creativity is not an excuse for compromise, or not thinking things through, but our worship must retain its ability to renew, to open eyes to the truths of our tradition and human living. It must challenge as well as comfort,

and display that to be part of a tradition is not to be ossified, but to draw from a well that renews us. The Cathedral must be a place of theological exploration: understanding why we believe what we believe, what difference that makes, and how we might better respond to the questions and issues we are living with as a wider society.

The Cathedral is where the Diocese gathers, and is re-formed in its worship together. The Cathedral needs to develop that vital relationship, so that all in the Diocese feel that the resources of the Cathedral are being used to build them up and feel part of the larger whole of which each are a vital aspect. Diocesan services must give voice to the diversity of our diocesan life, so that as we develop our collegiality we celebrate the fragile and the life-giving, as well as the differing church traditions we encompass.

Alongside such Diocesan occasions, I hope, as Provost, to develop ways in which each charge can find ways to be celebrated within the life of its Diocesan Cathedral. The church never exists for itself, just as its stipendiary clergy are not paid simply to minister to a congregation, but to lead that congregation in mission. Looking outwards. The Cathedral has a particular vocation to display the truth of that focus on what is beyond: through its facilitation of Diocesan life, and in developing its connections to the city and civic institutions.

There is exciting potential to develop our cathedral in Edinburgh as a generous home for music-making, for conversation about things that matter, and public engagement. I bring to my new role long experience and enthusiasm for developing interfaith relationships and community building.

In years to come, I look forward to St Mary's being a generous, hospitable home to many – whether passing



through, or committing time, energy and money to the Cathedral as it continues to develop. I hope the Cathedral congregation will feel emboldened, through life-giving worship, to be loving, forgiving presences to the familiar and to the stranger, so that pastoral care and companionship is shared by all. I hope it is a place where the Diocese celebrates its sometimes risky, exciting, diverse adventure of faith, and deepens its understanding of what that demands.

I hope it is a place that helps the city to mark moments of civic importance, change or mourning; a place that engages with political power, through hosting hustings and engaging in participative political processes that give people a voice and a stake in the society we build. And through it all, in both the familiar and the surprising, to be a place of ongoing encounter in heart and mind with the mystery and grace of God. The potential for our Cathedral to grow, and the resources available to enable that, are exciting – I look forward to joining you all in developing that potential.

Rev John Conway will be installed as Provost of St Mary's Cathedral on 17 September 2017 (installation service at 3.30pm).

REVIEWS

Luther and his World

by Graham Tomlin

Lion Hudson, 2012 £6.99

Reviewed by Bob Gould



One of the differences in British Christianity that strikes a North American immigrant like myself is the almost total absence of Lutheran Churches. The similarities with Anglicans are marked, not only in our remarkably similar liturgical traditions and our sharp divisions between conservative evangelicals and liberals, but also in our now rather embarrassing Erastian heritage. As we begin to work more closely with continental Lutherans in the Porvoo Accord, and particularly in this quincentenary year, it is good to learn more about the inspirer of these Christians, who still bear his name.

Graham Tomlin's short but very effective biography is an exceedingly good start. The basic narrative is clearly written, and focuses on the development of Luther's thoughts and practice, and that is an exciting story in itself. Luther was anything but a bore, and his remarkable combination of self-doubt and certainty, of affection and anger, of eloquence and crudity all come across. His life was one of development, and the ninety-five theses of 1517 do not show his later theology; in fact, justification by faith plays no evident part. The entire thrust is the condemnation of the technique of selling of indulgences – assurances that sins were forgiven. This was being done as a sort of stewardship campaign to finance the building of St Peter's in Rome. At this time Luther defends the pope, or at least the position that he charitably assumes the pope must be taking.

As Luther's thoughts develop, character is given to his adversaries and supporters, above all the ever-hopeful ecumenist, Philip Melancthon. It was he who managed, by remaining loyal to Luther and trusted by him, to produce the amazingly eirenic Augsburg Confession, still the basic confessional document of Lutherans, and very different in tone from most documents of the period.

By no means all of Luther's ideas and actions appeal to us today. Most serious is his support for the suppression of the Peasants' Revolt in 1525 after having appeared to support many of the peasants' demands. Tomlin explains this in terms of Luther's desire for peace – so strong as to overrule a corresponding desire for justice. His fulmination against the Jews is partly explained as the anger of an old man, and it is reasonable to suppose that he would never have thought that it could be used as it was by the Nazis. In any case, Luther's ideas of peace did not extend to a dislike of fierce debate.

Throughout, the text is interspersed with boxes giving explanations and relevant quotations. These serve the place of illustrations, and, perhaps surprisingly, add both to the sense and to the liveliness of the text.

Summer in the Forest directed by Randall Wright

Reviewed by Darren McKinnon

Summer in the Forest is a documentary film about Jean Vanier and the pioneering work of the L'Arche communities he founded in the 1960s. In these communities, people with learning difficulties live side by side with other community members as they live and learn from each other. The film focuses on the original community in northern France as well as a newer community in Bethlehem, within the occupied territories.

This is a very moving documentary which is not afraid to take its time, with moments of stillness and great beauty as we begin to learn to see the wonder of creation through the compassionate gaze of Vanier.

The film is unusual in allowing those with learning difficulties to tell their own stories in their own words. It's hard not to be affected when you discover some of the ways in which they were mistreated by supposedly 'normal' people in the past. The dignity afforded to all who live in the L'Arche communities shines through, and you will feel the benefit from spending time with this gentle, thoughtful documentary.

On limited general release in cinemas from July 2017 and online from www.summerintheforest.com



George Mackay Brown - No Separation

by Alison Gray

Gracewing Publishing, 2016 £14.99

One of the fascinating areas of interest for any lover of the poetry and prose of George Mackay Brown is the story of his faith and how this shaped and fed into his writing. Born in the Orkney town of Stromness, Mackay Brown grew up in a Presbyterian household yet always leaned towards Catholicism and employed a contemplative attitude. His work is imbued with spiritual integrity and is rooted in an almost mystical sense of place. In her book, Gray (who knew George), explores this facet of his life writing along with the dualities - "natural and supernatural, cosmic and human, past and present, local and universal" - present in his work, doing so in the light of his communion, not just with Orkney, but with God, for of both he was in awe.

Black Sheep and Prodigals

by Dave Tomlinson

Hodder & Stoughton, 2017 £14.99

"The church has always produced its 'prodigals' - people who have swum against the tide, thought outside the box or disobeyed the rules in their pursuit of greater understanding." This book celebrates their approach and is a manifesto for what Tomlinson terms 'Black Sheep' spirituality - where doubts and questions are an essential part of faith and difference of opinion a sign of a secure community.

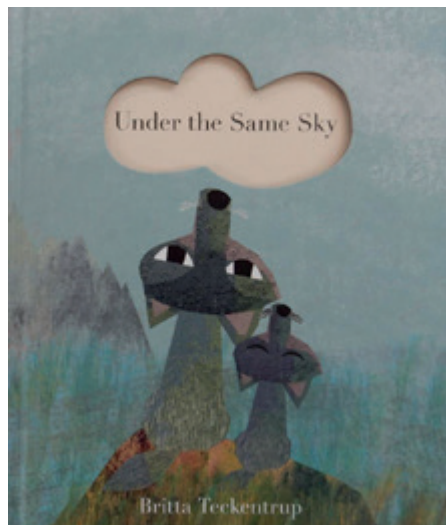
This book offers its readers (particularly those who find themselves on the edge or who question the received wisdom of tradition) welcome on their journey of exploration into a life where God is present in everyday things. It is thoughtful and highly readable, and would be an ideal conversation starter for a book group.

Under the Same Sky

by Britta Teckentrup

Little Tiger Press, 2017 £10.99

"We sing the same songs, caught on the breeze... We sing the same songs, across the same seas." In this beautifully illustrated, 'peek-through', picture book, Britta Teckentrup's typically lyrical yet simple writing is a timely celebration of the closeness of the world's communities. Dedicated 'For a united world', each page depicts animals from different countries who, no matter where they come from, share hopes, dreams and emotions: "We feel the same love... in the cold ice and snow. We feel the same love... where soft meadows grow."



Appointments

Installation of Rev John Conway as Provost of St Mary's Cathedral on 17 September 2017.

Rev Linda Harknett warranted as a Priest at St Vincent



Rev Nicki McNelly (above) instituted as Rector at St Cuthbert's, Colinton from 6 July 2017.

Rev Sarah Shaw instituted as Rector at Christ Church, Falkirk from 1 August 2017.

Retirement

Rev Sheila Cox on 31 August 2017.

Death

Rev David Smout on 26 May 2017.

The Autumn Diocesan Synod, will be on Thursday 26 October (evening) at St Michael's Parish Church, Linlithgow.

These reviews from the Cornerstone Bookshop are reprinted with kind permission; they first appeared in Cornerstone, the magazine of St John's, Edinburgh. The Bookshop is now happily back in place as part of the Cornerstone Hub at St John's (see p. 4 for more information about the Hub).

CREATION TIME 2017

Sept 1 - Oct 4



Scottish Resources for Churches from Eco-Congregation Scotland

*"God of justice, of peace, of love,
help us to know that you forgive us,
setting us free from our past failings,
making us new, and inviting us on a new stage
in our journey with you."*

Worship material for Creation Time 2017 comes from an ecumenical writing group, with contributors from the Church of Scotland, the Roman Catholic Church, The Salvation Army and Scottish Episcopal Church. It follows the theme of 'Journeying with God', linking to the UN international year of sustainable tourism for development. It explores God's invitation to join us in the journey of faith leading us into care for all creation.

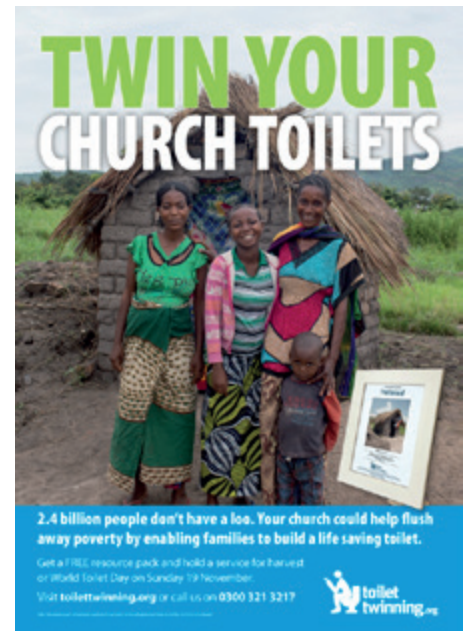
More information and resource materials are available on the Eco Congregation Scotland website: www.ecocongregationscotland.org

10th ANNIVERSARY MALCOLM GOLDSMITH LECTURE 2017

This lecture will be given by Angela Constance MSP, Cabinet Secretary for Communities, Social Security and Equalities on 'The role of the faith communities in supporting the well-being of older people and those with dementia'. Wednesday 8 November 2017 at 10.00am, at the City of Edinburgh Methodist Church, 25 Nicolson Square, Edinburgh, EH8 9BX. Further information from Faith in Older People at 0131 346 7981.

ST ANDREW'S FUND

When St Andrew's church in Prestonpans closed, the proceeds of the sale of the building were invested, and the income has been set aside for the award of grants to congregations in the diocese, towards urgent building works and repairs. The monies are intended to help those charges with small congregations which struggle to find the funds for expenditure on emergency or unexpected buildings works. £3,500 is available annually for the committee to award, and an application form can be downloaded from: www.edinburgh.anglican.org/resources/diocesan-vestry-resources/ or contact the Diocesan Office (see p.2 for contact details).



2.4 billion people worldwide don't have somewhere safe and hygienic to go to the loo. Toilet Twinning is a charity campaign to raise awareness of the sanitation crisis facing the world's poor, and to do something about it. Find out more and download resources for your church at: www.toilettwinning.org

GUILD FESTIVAL

The Annual Festival and AGM of the Scottish Guild of Servers is on Saturday 9 September at 12 noon to 4.15pm at All Saints Church, North Castle Street, St Andrews, KY16 9BG. Festival Mass is at 1pm, lunch and fellowship. The Guild Festival is open to all, both members and non-members.

Many thanks to everyone who has contributed words or pictures to this edition of The Edge.

If you have an item of news for our Diocesan News pages or for this agenda page, please send it to editor@edinburghdiocese.org.uk

The deadline for the next issue is 25 October 2017.