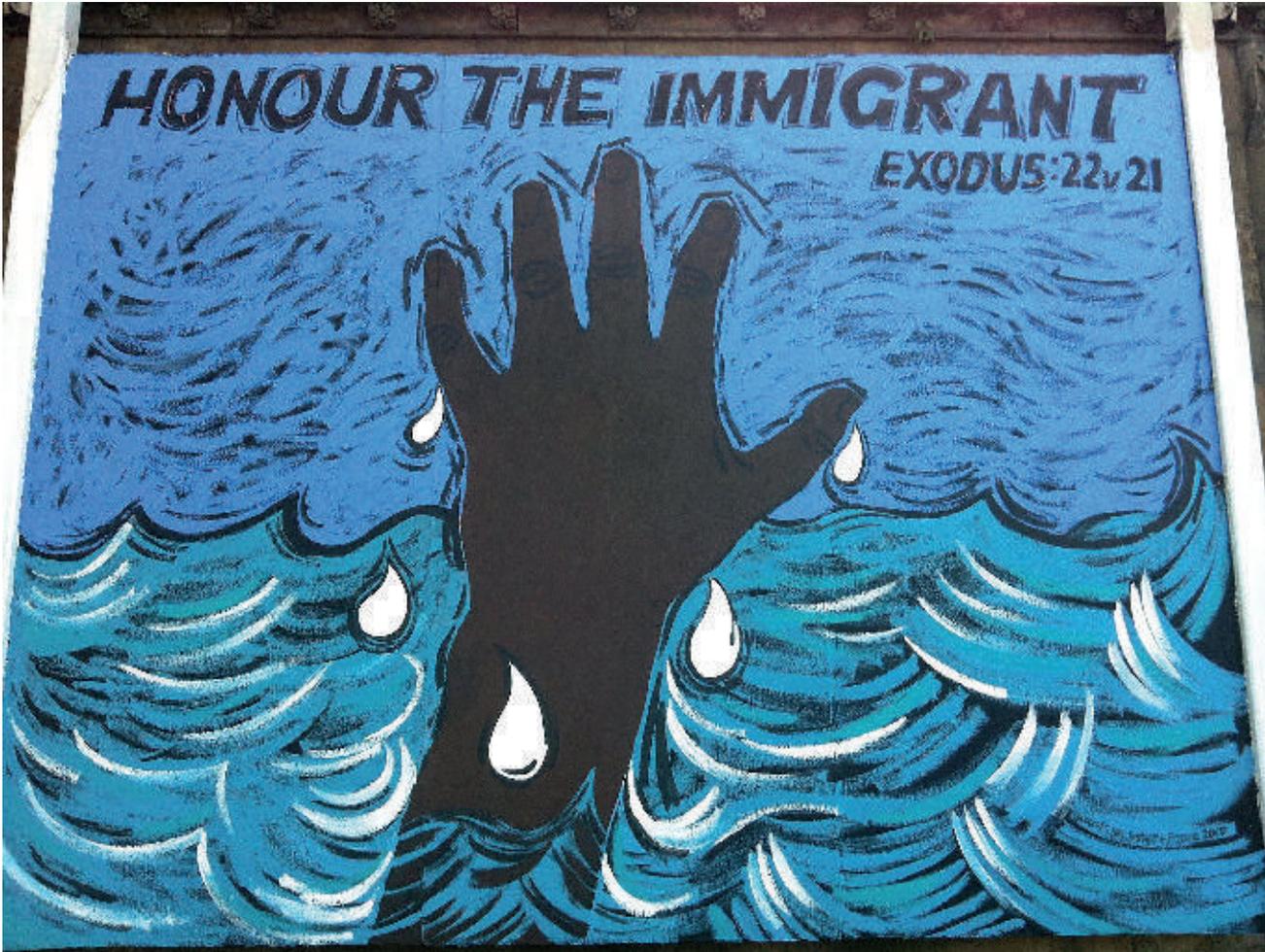


The quarterly magazine of the Diocese of Edinburgh in the Scottish Episcopal Church



20 YEARS OF ST JOHN'S MURALS

OUR NEW MISSION ENABLER

MEET THE... *Artists & Craftspeople*

POSTCARDS FROM GLEN16

GOOD COMMUNICATIONS

JOHN ARMES:  
'Getting Britain Back'



# The Edge

Vol 21: 1

Editor: Gillian McKinnon

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The Scottish  
Episcopal Church  
Youth Week took  
place in Glenalmond,  
Perthshire in July.  
Read a full report  
on page 10!



# GETTING BRITAIN BACK

Rt Rev John Armes, Bishop of Edinburgh

The EU referendum campaign and its aftermath were hardly Britain's finest hour. 'We want Britain back!' cried the Brexiteers. But the Britain we have got back, if the tabloids are to be believed, is one obsessed with immigration and narrow economics. It is as if someone has held a mirror up to us and, as can happen, the image we see is not flattering.

Only four short years ago we were celebrating the London Olympics. But apparently, we are now a nation living in fear and resentment of anyone categorised as 'not-British', and it has become acceptable to mouth racist views on mainstream TV. Even in Scotland this has spilled over into verbal abuse and physical threat. Equally serious is the realisation that, for all the wealth that pours into the UK, many people have missed out on the money. Pushed to the margins and made to bear the brunt of austerity, it is not surprising that, for many, an exit from the EU holds out the tantalising possibility that they really might be better off or, at least, no worse off.

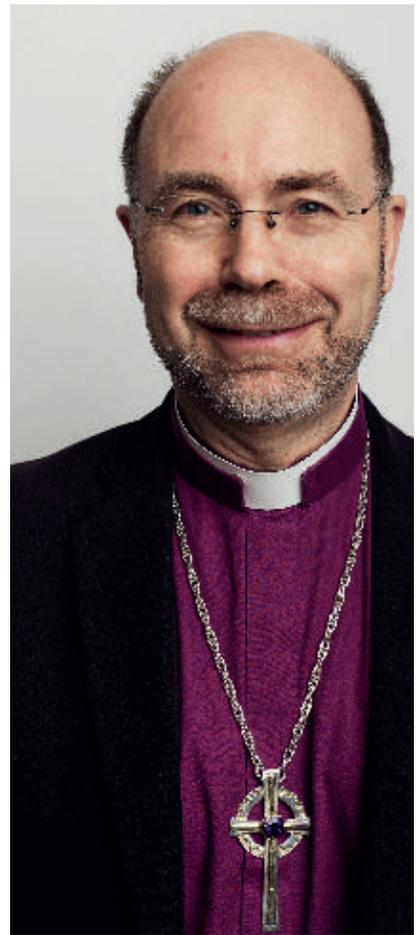
It was good to hear the new Prime Minister acknowledge that our political leaders have a hill to climb. The issue is not merely negotiating our way out of the EU: far more important is the challenge of rediscovering our self-respect. Much as I largely admire our politicians, they have to do better than the name-calling and in-fighting we have witnessed. But this is not just about politicians. Whether we are delighted to be taking our leave of the EU, or dismayed and angry, all of us have to ensure that the Britain that emerges from this will be a kinder, more welcoming and more equal place than it seems to have become.

Our faith offers us perspectives on all this. Firstly, it suggests that we should be neither exultant nor despondent about the result of the referendum. The EU is not the Kingdom of God; neither is the UK. Christians have always been encouraged to pray for political leaders and to work for our nations' well-being, but we are warned against making an idol of political authority. Some constitutional arrangements may be better than others, some may hold government to account more effectively, but none are perfect. And they are imperfect because the people who make them and the people who work them are imperfect too. Self-interest and moral inertia, as well as limitations of intelligence and competence, all make this so.

Secondly, we should be good but not uncritical citizens. God's Kingdom values of goodness and joy, justice and peace, always stand in judgement over us and over our institutions of government. Christians are called to be prophetic - to speak the truth to power; to remember that the earth is the Lord's and that all human beings are fallible, frail and transient. And to speak up for the forgotten. As we approach a time of massive change, who are those who will bear the brunt of this change and how can we ensure they are cherished and given dignity? This is not the time for Christians to be silent.

Thirdly, Christians cross boundaries. The church of God is, by definition, a cosmopolitan institution made up of many races, languages, cultures. For me, Edinburgh during Festival time is a colourful metaphor of this diversity. Our brothers and sisters in Christ are not just Scottish or British or European, they are to be found amongst the ruins of Syria too, in the refugee boats on the Mediterranean, in hostels awaiting deportation. This must make us wary of investing too much confidence in the nation-state (whether it be the UK or Scotland) which is always part of and interdependent on the rest of humanity.

Whilst we long for 'a better country', a country designed by God, for the time being we have to make do with the one we have got. It is here, and only here, that we can work out our vocation as servants of the one who brought good news to the poor. As someone once said, 'Christ never promised us a throne, only a cross', yet we believe that the cross enables us to see God most powerfully present in human affairs. This invites us to recognise and proclaim this same God, equally present to us now in the hard challenges we face, and to find in these challenges a reason to hope for, and the energy to work for, the peace of our nations and the well-being of the world.



+John

# OUR MURALS

by Markus Dünzkofer

It will not surprise the wonderful people at St John's, Princes Street in Edinburgh, where I am rector, that I am starting this article by talking about Dietrich Bonhoeffer. Born in 1906, Bonhoeffer was a Lutheran pastor, an academic theologian, and a prophetic voice. He also died a martyr: he was murdered by the Nazis after living a life that proclaimed the unequalled Lordship of Jesus Christ and that stood up to injustice, war-mongering, and the evil that had taken hold of his country.

He also challenged the church and the church's role in society at the time. In a presentation to colleagues in April 1933, Bonhoeffer spoke very clearly of the church's responsibility in the pursuit of justice and peace. He outlined three different courses of action:

1. The church's job is to remind all those in position of public trust and authority of their obligation to work for justice and peace.
2. The church's job is to stand with the victims of injustice and strife, to become their mouthpiece, and to bind up their wounds in body, mind, and soul.
3. If necessary, the church's job is "not to simply bandage the wounds of victims beneath the wheels of injustice, [but] to drive a spoke into the wheel itself."

It will not really be a surprise that many of Bonhoeffer's colleagues walked out enraged during and after his talk. It was just too 'political', unusual for a church that firmly believed in the separation of God's earthly dominion into two governments, both equally relevant to one's life and, yet, separate from one another: the church and the state.

The church's business was to govern the church and those in the church in spiritual matters. The state's business was to govern the whole of the state and its citizens. Both church



and state were seen as tools in God's hand and instruments of the divine revelation.

The theological origins for the 'two-regiments-theology' were seen to lie with Mark 12:13-17, Matthew 22:15-22, and Luke 20:20-26 ("Render unto Caesar, what is Caesar's") and, following from there, with Augustine of Hippo's *De Civitate Dei*. It was Martin Luther, who developed this more pointedly and firmly planted it within the churches following his reforms, and, more specifically, within German Protestantism - with rather disastrous consequences.

When Bonhoeffer started attacking

the new government policies, which saw massive infringement on civil rights, just within the first three months of Hitler's ascendancy to power, it was not only considered a blasphemy and an outrage towards the new government (which many believed to be set in place by God), it was also an attack on the theological status quo of the Lutheran 'two-regiments-theology.'

Of course, Bonhoeffer, was rediscovering and reclaiming the prophetic tradition, very much rooted in God's biblical self-revelation. In the Hebrew Scriptures, prophetic speech very often has

nothing to do with fortune telling or auguring about the future. Biblical prophecy is mostly about speaking truth into a particular situation. It warns God's people, because they do not live up to God's standard. Nathan, for example, rebukes King David for the adulterous murder and exploitation of somebody weaker and less privileged. The Book of Amos focuses very much on the plight of the oppressed and chastises God's people for overlooking those marginalised.

There are other examples that very much make it clear that the objective of biblical prophecy is to refocus the people and their rulers on God's majesty as much as on justice and peace-making. Often, this is achieved in radical ways as these prophets do not hold back: they upset, anger, and rile. One of them (Hosea) even fulfils God's will by marrying a prostitute to make a point! The shock value is off the scale.

Bonhoeffer had broken with the contemporary expression of the 'Two-Regiments-Theology' and he upset more than the apple cart, but he very much continued what God had revealed for millennia. It was 'political' work, which made him unpopular, branded him as an enemy of the state, and yet was fully consistent with biblical witness.

To this day, numerous Christians struggle with the idea that the church can and must be political. Even within our own Scottish Episcopal tradition, a tradition that has experienced being outside the mainstream of politics, as we were subjected to penal codes, and that has produced many a prophetic voice, there are voices who assert that church's job is do deal with matters spiritual exclusively. Yet, Bonhoeffer's three points are relevant for today's church of whatever denominational affiliation.

Of course, our society is not at all comparable with Germany some eighty years ago. We live in a democracy and, thank God, our freedoms and liberties are protected and safeguarded. This is something we must celebrate - particularly in the church. Bonhoeffer's third point, that is, a proactive resistance to the affairs of the state, could not be justified within our own setting.



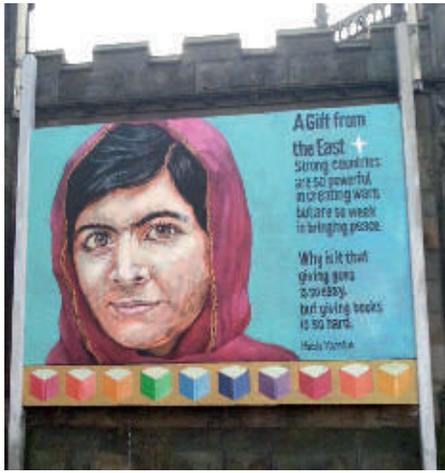
But this does not excuse us from seeking to exercise our prophetic role.

There are ills in modern day Britain and Scotland, and the governments at Westminster and Holyrood, as much as our society, do not stop to listen to biblical revelation. They often overlook the marginalised and ongoing exploitation of creation. Equally, within our global identity we are tangled up in wars and injustices, whose victims demand our attention, our effort to bind up their wounds,

and our ability to become voices for the voiceless.

One of the ways for us at St John's to do this is through our mural.

The first mural was created some 34 years ago, when Neville Chamberlain was Rector of St John's. They have since become an integral part of our identity and even of our mission. Many people around Edinburgh know us as the "Church with the mural."



One of the artists, Greg Mitchell, pictured just after he finished this mural at St Johns. Photo Credit: Michael Tomkinson @auldreekiepics

And the murals are, indeed, very political.

In the past there have been murals about the horrors of Apartheid, the marginalisation of women, the oppression of LGBTQI folk, the unlawful occupation of Tibet, human rights violations against the Palestinian people, the social and economic wastefulness of the Trident nuclear programme, the violation of creation, the injustices of the bedroom tax, society's stigmatisation of people living with mental health problems, and, and, and... And murals do not just criticise, they often celebrate too: Nelson Mandela's, Malala Yousafzai's, and the Just-Festival's contributions to the common good are just a few recent examples.

One of the most memorable murals in my time at the church has been the one for April 2015, months before the horrors of the war in Syria resulted in a heart-breaking exodus of millions of refugees. "Honour the Immigrant". Was it prophetic?

I'll let you decide.

Since then, St John's member Alistair Dinnie, who in his professional life coordinates the city's outreach to refugees, connected us with Nihad

al Turk, an artist who fled Aleppo and now lives as a refugee in Edinburgh. We were very privileged to display on the mural one of his artworks during Scottish Refugee Week. His and many other murals can be viewed on our church website, where you can find a link to our Murals' Facebook page too.

There is a process for how the murals come about. A small group within St John's meets with representatives of Artists for Justice and Peace. We come to the meeting with ideas about what to address and how to do it. But as we come together, often the finished product is quite different from where we have started. After all, there is a lot going on in our society and this is a creative process! The artists then paint the murals directly onto the stationary canvas on the northeast corner of the church.

The murals stay up for a fortnight at a time, only to then be blackened out. They are statements in time at a particular time. For a moment they seek to hold up a mirror revealing the truth so often obscured.

We do not claim to always get it right and to speak authoritatively on God's behalf.

However, we do come to this as people trying to listen to the movement of God's Spirit and seeking to respond in ways we deem faithful to our faith. We furthermore hope that we can make people think and start a conversation - either with people around us, or within people as they zoom by on city buses.

Somebody wise once said that the church's job is to comfort the afflicted and to afflict the comfortable. The murals mostly fall within the latter category.

All three rectors, who have been in post since 1982, have been part of a media storm about a particular mural. It is not easy to experience this kind of scrutiny as we do not go about this thinking how to best attack or upset people. But if we continue to claim Amos and Dietrich Bonhoeffer as our ancestors of the faith, it is a price we will have to pay - until God's kingdom of justice and peace is fully established and God is all in all.

[facebook.com/Murals-at-St-Johns-Edinburgh-192612720787609/](https://www.facebook.com/Murals-at-St-Johns-Edinburgh-192612720787609/)

[www.stjohns-edinburgh.org.uk](http://www.stjohns-edinburgh.org.uk)

# WHAT SHALL I WEAR TODAY, WETSUIT OR CASSOCK?

by Annie Naish

Summer 2016 was for me a hectic time of moving to Edinburgh to start my role as the Bishop's Enabler of Mission; a whirlwind of saying goodbyes, packing boxes and getting quotes from removal companies. As one representative inspected my flat, a passing comment caught my attention. "That's a strange combination," he remarked on noticing my scuba diving gear and church vestments hanging up together. Whilst skin-tight neoprene and embroidered silk stoles might look totally different, to me they are united in their symbolism.

I have always loved the sea and in childhood my goal in life was a career in sailing. However, after becoming a Christian, I came to realise that God was calling me to ministry and so began a struggle over the direction my life should take. Eventually, like Jonah, I ran away, became a skipper in Greece and for five years tried to escape God. Thank goodness I was spared the whale treatment; instead I came to my senses and discovered again the outrageous grace of the Father. After various jobs in youth work, my journey led to ordination and a curacy in a deprived urban parish, followed by a season as Associate Missioner in Bath and Wells Diocese. Now I can celebrate that both my wetsuit and cassock are important symbols of my vocation to be me, a reminder of the words of St Catherine, 'Be who God meant you to be and you will set the world on fire.'

People have asked why I am moving so far and joining the Scottish Episcopal Church. One answer is that I am part Scottish, was born in Edinburgh and have often wondered about returning. A more profound reason is that I believe God led me to this role, and on reading the application the language of adventure resonated deeply. When I was ten, Jesus called me to



adventurous, risky living, and forty years later he still challenges me to step out in faith and discover that God works through our weakness. Putting on vestments often feels like a risky activity; who knows what God will do through me? Scuba diving is tame in comparison! I know this role of Bishop's Enabler of Mission is beyond me, but I trust a God who can do immeasurably more than all I imagine. When we join in the big adventure of His Mission, God never fails us however scared we feel.

One of the things I am looking forward to is the variety of worship and tradition across churches in the Diocese, each uniquely shaped by history, theology and context. I believe God delights in difference and is not threatened by diversity. Jesus Christ came that ALL humanity could know the Father's saving love, and so as we reach out in mission we rely on the creative Holy Spirit to lead us along new paths. I love the wonderful riches of Christian tradition in worship, but also rejoice in sensitive innovation which brings fresh perspectives. Creation too declares the glory of God, and diving reveals new choirs of octopus and starfish. When underwater I

often find myself 'lost in wonder, love and praise', encountering God's presence in the beauty of His world as well as in the beauty of His Church.

For the past five years I have lived in a Christian community as Missioner to Lee Abbey, enabling our four different communities to inspire and resource churches in mission. The challenges of international community life have been tough but also transformative, and I hope to use this experience to help church communities in the Diocese to flourish. When I learnt to dive I discovered that diving too is about people, bonded together by the trust we need to rely on each other 35 metres down, especially if something goes wrong.

For me, being a priest is a calling to help people connect with God, and I long to do in doing that in any and every context.

As I begin as Bishop's Enabler of Mission I look forward to meeting you, more likely in robes than a wetsuit, but either way both are symbols of who I am, of the call to adventure, meeting God and enabling others to encounter His love.

# MEET THE... Artists and Craftspeople

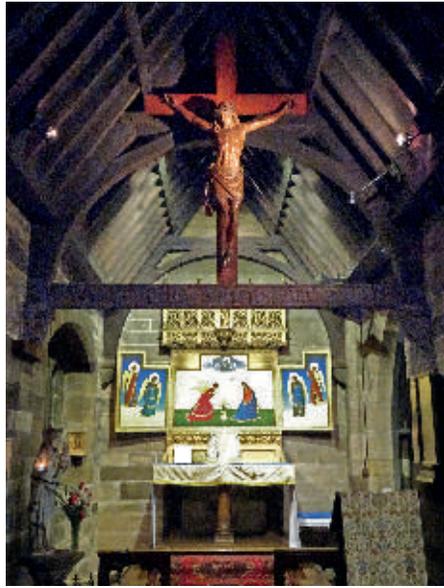
by David Warnes

*Our series of articles that highlight the work, paid and unpaid, and the skills, talents and creativity of people across our diocese. This issue we meet some of the talented people in the diocese involved in art and craft.*

One of the things that the four people featured in this article have in common is a delight in the materials that they use, informed by a detailed knowledge of their properties. **Arthur Williams** (St Mark's, Portobello) delights in wood. Olive wood, he explains, is acidic and it is therefore important to clean the lathe thoroughly after turning it. Beech is a wonderful timber for woodturning which cuts well and finishes well. Oak attacks screws and rusts them.



Brought up in Leith during the Second World War, Arthur was apprenticed at Henry Robb Ltd, the well-known shipyard in that burgh. This led to a long and varied career in the fields of marine, electronic, motor and manufacturing engineering. He also taught the subject at Napier University. "Engineering is about problem solving" he says. These problem solving skills have been applied in the restoration work that he has undertaken at Old St Paul's, Edinburgh. A badly-split altar table was mended by tying the



two halves of the panel together with pieces of ash cut in the shape of one of the trade-mark bow ties that Arthur himself wears. He has done extensive restoration of the woodcarving above the choir stalls, and also on the Oberammergau Cross which hangs in the Lady Chapel. He carved and fitted lime wood replacements for Christ's fingers and for sections of the crown of thorns which had been damaged.

His last piece of work in the church was the repairing of a wooden lectern. "Everything was glued and dowelled," he told me. "Not a single screw was used."

**Susan Clark** (St Cuthbert's, Colinton) works with more delicate materials. Her interest in bobbin lace making was aroused by a work colleague, Kitty Mason, who taught her the craft during lunch breaks. Kitty and Susan went on to found the Edinburgh Lace Course in 1980 and are still



running this Summer School thirty-six years later. Susan also taught a night class at Currie High School for twenty-five years.

The bobbins in the photo were hand-turned for Susan by Canon John Hampton and are themselves objects of beauty. When she took up the craft, Susan made her own pillows, stuffing them with sawdust or straw. She now uses pillows made of polystyrene, with removable sections which makes it easier to craft lengthy pieces. She works rapidly and confidently, but the work is very fine and progress is quite slow. "I can make an inch of lace in about an hour, provided the piece is not too wide," she told me.

The photograph shows some work in progress. The piece of lace on the pillow is being worked in linen, and Susan explained that this is a relatively coarse fibre and that she most often works in cotton, but also in silk, synthetic threads and even thin wire. The smaller items in the photograph show some of the





knitted in cotton, a fibre which is more difficult to work with because it has less give than wool. She is also an accomplished embroiderer and often worked to designs by her late husband, the artist Graham (Gré) Mann. Together they produced stoles and an altar frontal for St Luke's, Wester Hailes and also a set of stoles which that charge presented to former Bishop of Edinburgh Richard Holloway.



The beach scene illustrated above, with waves lapping against sand and a rock, used a variety of techniques, including embroidery and appliqué, and different materials, including fine gauzes, to give a three dimensional effect.

Arthur, Susan, Tom and Rosie are all people who find a quiet absorption and enjoyment in the work of hand and eye. As Susan put it, "The joy is in making something unique, making something from start to finish." For Rosie, knitting and embroidery are "a form of praise". The Victorian pioneers of the Arts and Crafts Movement saw handiwork as the antidote to a culture that was increasingly mechanized. In the twenty-first century, when reality is becoming virtualized, it is no less vital as a channel of grace.

[www.edinburghlacecourse.co.uk](http://www.edinburghlacecourse.co.uk)  
[mission-international.org](http://mission-international.org)

decorative purposes to which lace can be put, including the creation of three-dimensional forms using wire stiffening. Lace makers work in different colours, and there are many regional styles and techniques, including Torchon, Honiton and the black Russian lace which decorates the collar of the blouse that Susan was wearing on the day I interviewed her.

**Tom Robertson** (St Mary's, Grangemouth) served his time at Rosyth dockyard, qualifying as an engine fitter. The time he spent converting wartime destroyers into anti-submarine ships was a prelude to a few years at sea with the New Zealand Federal Steam Navigation company, followed by thirty years as a workshop manager with ICI.

His love of ships and the sea informs his work as a marine painter and the extensive library of specialist books in his studio is evidence of the meticulous research that underpins every painting. His picture of S.Y. Scotia, the vessel which carried the Scottish National Antarctic Expedition of 1902-1904, was published as a print by the Royal Scottish Geographical Society.

Tom works mainly in oils and occasionally in water colours. "I like ships with a story", he told me. Some of the stories are well-known.

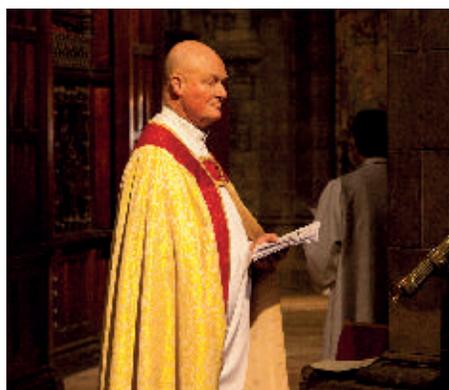
He is currently working on a painting of H.M.S. Beagle which took Charles Darwin to the Galapagos Islands. A picture of the Great Michael, James IV's mighty warship, hangs in

his living room. "It was the atomic submarine of its day" he explains. Another painting (above) shows Sirius, the Leith-built paddle steamer which was the first ship to cross the Atlantic under power, beating the Great Western by a few hours.



When I visited her, **Rosie Mann** (St Mary's, Dalmahoy) was busy knitting. She is one of a group of women in that congregation, led by Ella Henderson, who knit clothes and hats to be distributed in Africa to "chip shop babies", infants whose mothers, too poor to buy baby clothes, were resorting to wrapping them in newspaper. Rosie told me that it is possible to knit two sets a week.

She learned knitting at the Rudolf Steiner School in Edinburgh, and explained that one of the most challenging projects she has ever tackled was a complex sweater



## Cathedral Provost to retire

The Very Rev Graeme Forbes will be retiring as Provost of St Mary's Cathedral next year on 10 June - the date chosen to match that of his ordination as a priest 40 years ago.

Graeme has been Provost of the Cathedral since 1990. After degrees in Russian and Theology he was ordained in 1976 and served as a curate in Old St Paul's, Edinburgh. Outwith the church, he chairs the Mental Welfare Commission for Scotland, The Office of the Scottish Charity Regulator (OSCR) and the Court of Edinburgh Napier University. Graeme was awarded the CBE in 2004 for public service in Scotland.

Writing in the Cathedral's magazine, he said, "The decision to step down was not easy. I can look back to 1990 when we needed 24 buckets in the Cathedral whenever it rained; when we had to double our income to break even; when only some of our choristers had the benefit of attending St Mary's Music School; when the Cathedral Workshop was based in what the press called 'Fort Apache'... Today it seems quite different... What has not changed are the faithfulness and commitment of all who kneel at our altar, the sense of belonging to a large group of pilgrims."

The Provost is responsible for all aspects of the Cathedral's life and worship. St Mary's Cathedral is the Mother Church of the Diocese of Edinburgh, and is the largest Cathedral in Scotland.

## Glen 2016: Was it fun?

by Tembu Rongong

"Ah, so you're back from Glenalmond. Was it fun?" Yes. I know what they mean. Somewhat akin to "Did you enjoy your holiday?" I want to say more, though, to try and express to each person that asks, what Glen means to me. A whole week of hope. A time I can say I am a Christian, and express it freely. A time I can dream, and feel and think and see the spark in others eyes that says 'Yes! I know what you mean'.

Glen starts like any other camp, any other gathering. With people bringing in suitcases, working out what they have forgotten, what they can live without, and what they have to send long-suffering parents back to bring. Some have looked forward to this moment for weeks (months), others come in nervous, shy, their first camp. There is a time of coming together, for the opening Eucharist, the first housegroup, the first evening activity - including life size hungry hippos this year (below).



As the week unfolds you see friendships form, nervousness give way to belonging, faith shared and worship celebrated, planned, and delighted in.

Of course there is a huge amount of fun. Each leader offers their own skills, so activities can be widely disparate: sports, poetry, dancing, music, nail painting, hillwalking, baking, laughter, rockets, creative prayer, Winnie the Pooh boot camp to name but a few. Mealtimes are key, too. With extra helpings of delicious hot food the Glen catering staff are loved by all.

But with the fun, and the food, is also a real sense of belonging, a sense from the delegates that "this is our space". Leaders are here for them. And that is what lasts. The 'Glen family' is not just a nice concept, but a reality that endures throughout the year and onwards. The idea that you are not alone, as a young person and a Christian, in our church and there are people from all over Scotland that care for you and want to keep meeting with you is not just attractive, but life-giving and nourishing. As one delegate said, "It's like a big family that's incredibly loving and welcoming. You know that, wherever you are in your life or in the world, they will always be there for you."

Amen to that.

*The Scottish Episcopal Church Provincial Youth Week takes place annually at Glenalmond College, Perthshire in July. The title of this year's event was 'Out of this World' - Living the Christian Life.*

# Play Church progress

by Claire Benton-Evans, Diocesan Youth and Children Officer

Work has begun on our Diocesan Play Church! It is in the talented hands of Grassmarket Furniture, which is one of the social enterprises in the Grassmarket Community Project.

Trained carpenters work with volunteers to create beautiful, bespoke pieces out of unwanted church pews, and they have been wonderfully enthusiastic about the details of this project.

Our Play Church will feature quarter sawn oak, the grain of which is alive with the patterns left by the tree's veins. Many altars have carvings, but ours will be decorated using pyrography - intricate designs are burnt into the wood using a hot wire.

The Diocesan crest will feature at the foot of the cross behind the altar. Across the top of the altar will run Christ's instruction from Mark 10:14: "Let the little children come to me". The cross on the front of the altar should reflect the whole diocese, so I am delighted that we have permission to use the design for Bishop John's pectoral cross, created by the Edinburgh silversmith, Sheana Stephen. It features the city's distinctive skyline, as well as the hills of the Scottish Borders, suggesting the breadth of our Diocese.

While Play Church is being built, we need to prepare it for its travels around the diocese. If you would like to host Play Church, please let me know by emailing [youthandchildren@dioceseofedinburgh.org](mailto:youthandchildren@dioceseofedinburgh.org). It is envisaged that Play Church will spend 1-3 months in each host church.

As a Vestry, a congregation or an individual, consider gifting an item for Play Church, such as a children's Bible or an altar cloth. There is a list on the Diocesan Website in the Youth and Children section.

## Save the date: Saturday 12 November at 11am

Dedication of Play Church by Bishop John in a special all-age service with Fischy Music at St Mary's Cathedral, Edinburgh. Everyone is welcome to attend, especially children and their families.

# Bishop's Lent Appeal

The total sum donated to this year's appeal was £13,650 and payments have just been made to the beneficiaries, Faith in Older People (FiOP) and the Ecumenical Accompaniment Programme in Palestine and Israel (EAPPI).

Maureen O'Neill, FiOP's Director, says: "We are incredibly grateful for the very generous donation. The support is so important to us, and I can assure you that the monies will be put to good use in extending and developing our work, a lot of which is currently around developing dementia-friendly faith communities".

Teresa Parker from EAPPI says: "The generous contribution will help us to take forward our work, carried out on behalf of Churches Together in Britain and Ireland, other Christian agencies and Quakers in Britain. It is thanks to the ongoing contributions and support of many people including Scottish Episcopal Church that we are able to undertake this work. The long-term support from churches in Scotland is valuable on many levels and we truly value our ongoing relationship with you all."



# Linlithgow looks ahead

by Jane Ramsay

The prospect of achieving our goal and having a bright and welcoming extension to the rear of our St Peter's in Linlithgow is edging ever closer. The Linlithgow community has given us their support and approval by walking in through our red doors to inspect the plans, as have the various groups who have used, and still use, the beautiful, warm space inside St Peter's. Local councillors, our MSP, our neighbours and friends share in our quest to offer our congregation and our community a bigger, better and accessible area, which will reach not only into our beautiful back garden but also into the minds and hearts of our town.



Financial and emotional support has been given by our sister churches, a staggering amount of money being collected by just one church alone and promises of more from the others. One young man is taking part in the gruelling Three Peaks Challenge to help swell our extension coffers, a member of the congregation is planning something similar and a local man has offered to hold a Quiz Night to help funding.

£240,000 is a large amount of money to raise from a congregation of 100, but the funding team is working constantly to find the necessary funds, the Land Trust proving to be yet another good friend to our small church. There are so many people who are helping and supporting our efforts in different ways - we want to strengthen and extend the love and fellowship from inside our red doors ever further, not only for the present, but far into the future.

Photo by Bruce Jamieson

## St Scruffs!



The St Scruffs Dog Show at St Mary's Dalmahoy on 25 June was well attended with many familiar faces, and of course, tails! Quite a few new dogs brought their humans along and all were well behaved during their classes. There was tireless work at the raffle table too and about £100 was raised for the Dogs Trust.

## Marriage reading at synod

The General Synod of the Scottish Episcopal Church passed a first reading of a change to its Canon on marriage (Canon 31) at its General Synod in June. The change is to remove from the Canon the doctrinal statement regarding marriage and to include a conscience clause ensuring that no clergy person may be required to officiate at the marriage of a same-sex couple should they not wish to do so.

A first reading of the change is the first step in a process and does not represent a final decision. The proposed change has now passed from the General Synod to the Church's seven dioceses for discussion and comment in their Diocesan Synods in the coming year. There will be discussion on the agenda at the March 2017 Synod for the Edinburgh Diocese. The opinions from the dioceses will be relayed back to the General Synod which will be invited to give a second reading of the Canon in June 2017.

Same sex marriage has been legal in Scotland since the end of 2014 but most churches in Scotland will not conduct the ceremonies. There are differing views within the Anglican Communion on the issue of same-sex marriage, but churches within the Communion, as is the Scottish Episcopal Church, are autonomous and able to make their own decisions about structures, policy and practice.

## 'Twiddlemuffs' for care homes

by Vicki Clark and Fiona Harris

Knitted muffs may be seen as a thing of the past but many of our older generation remember them as effective hand warmers for snowy days. A Twiddlemuff (or 'footermuff' as our Rector Peter Harris of St Mary's Dalkeith and St Leonard's, Lasswade, calls them, to give them a Scottish twiddle) is a simple muff but with various bits and bobs added e.g. buttons, bells, wool, lace, even nuts and bolts, zips, ribbons, beads etc.

But what is it for? It has been found that many people, especially those living with dementia, like to twiddle or footer with their hands, often touching and stroking material, fastening and unfastening zips and buttons. At times this can lead to inappropriate actions of dementia patients stroking hair and touching other people or pulling on curtains. Having a Footermuff provides individuals with a safer option. The muff can help calm an agitated person and keep them occupied for a while. Muffs are colourful and people like the feel and sight of them. Within our local nursing homes there is a growing acknowledgement of their usefulness.

We have started a footermuff-making group and a group of about 12 of us met and enjoyed tea, cake and a blether while knitting and talking about how and where we would distribute the muffs. There is now a footermuff box in each church with spare wool and odds along with a simple muff pattern so anyone can give it a go.

We have gone on to meet in one of our local nursing homes which allows a member of our church there who wouldn't easily manage to the group to be a part of it. At that meeting there were three additional residents the oldest of whom was 100 and another well into her 90's. The first completed muffs are going to residents of Newbyres, as well as the Erskine Home in Gilmerton where there is also a need and as well as being the home of one of our members. A suggestion is there may also be a use for them in Saltersgate Midlothian's Special Needs School as the muffs could be used as a calming influence for some of the pupils and even stress relief for the staff.





## 'We've many opportunities'

by Christine Barclay

I am delighted to have been invited to be the Diocese of Edinburgh's Mothers Union Chaplain and I look forward to getting into the role in the coming months and to meeting members from the different branches.

As I write, I will be enrolled as a member and commissioned into my new role at a special service on 9 August. I am very much the 'new kid on the block' as none of the churches I have been a member of or been involved in ministry with has had a Mothers Union and I realise that I have much to learn

But then learning is what I have been engaged in for much of my adult life. Before coming to the diocese of Edinburgh to take up my post as Rector of St Columba's in Bathgate and St Peter's in Linlithgow I had been involved in library and learning resources at Elmwood College in Cupar, Fife for nearly 24 years.

I often say to people that ordination was my midlife crisis, at a time when many people were planning for retirement I felt drawn to a very different lifestyle after my two children, Fiona and Peter, had 'flown the nest'.

As I find my feet I have been doing my homework and I am beginning to realise just how important the Christian mission of the Mothers Union is in our world today.

No shortage of opportunities for us!

## For All the Saints ....



On Saturday 3 September, St Mark's, Portobello was joined by Bishop John at our Celebration of Restoration and Peace. The celebration was partly to give thanks for the completion of the boundary wall and the consequential opening of all the graveyard.

We also pray for peace as we bless our new peace pole and join the commemoration of those who died in the atomic bombs in World War II.

The celebration is coinciding with Art Walk Party, where installation art is placed around Portobello, including at St Mark's. As part of this, and as a commemoration of the old pipe organ which was decommissioned eight years ago, congregation member and professional artist, Barbara Hilliam, has painted 12 of the old wooden pipes to represent saints.

The saints portrayed represent a very varied 'saintly' career and the six women and six men, span the centuries from Peter to Oscar Romero. The memorial will be used for meditation as we remember our place in the great communion of Saints. St Mark is not represented on this memorial, but is an 'extra' who greets all those who come to the church building!



*Siân Harris (below) has recently started as the new Communications Coordinator for the Diocese. We asked her for her thoughts about the role for readers of The Edge.*



First of all, I'd like to say thank you for all the good wishes I've received and to everyone at the Diocesan Office for helping me feel so welcome as I settle into my new role. I'm really looking forward to getting stuck into things - and there's a lot to do!

The last year with Gillian McKinnon in this role has seen the organisation of communications move forward tremendously within the Diocese. A lot of it was 'behind the scenes' work, like rebuilding the Diocesan website, so you may not have noticed the changes yet, but you'll start to as we move on from here. We still have a lot to work through but we're now in a great position to start thinking about how we use our website and how we can proactively help our congregations with their own sites.

I'm delighted that Gillian is staying on as editor of The Edge. It's a

valuable tool within the Diocese and a genuinely good read. I'm looking forward to working with her and hoping I'll be able to help uncover some great features for the magazine. We know there are a lot of inspiring projects and events happening throughout the Diocese, and we want to help you share that good news with your wider community, whether that be the Diocese, your local area, or even the nation! One thing we're very keen to build over the coming year is our presence in the media, particularly the print press. So we're looking at developing a tool kit of sorts, with template press releases, event posters and flyers, for example, to help you spend more of your time focussing on what you're doing - not how you're publicising it.

Communications runs internally as well as externally. We're all connected, all 'doing' the Diocese. The question is, how well are we doing it? How connected to each other do we feel? It's the role of communications to help build those relationships and levels of awareness of what's going on around the Diocese, so that we all feel like we're part of the same family of Christ's church.

To that end, we'll be focussing much more on ways to help congregations connect with each other, and sharing what's working well across the Diocese, so you're not always having to reinvent the wheel. We're going to start to offer training events to enable those who are interested to learn more about different aspects of communications. We're hoping to run the first one,

on editing newsletters, sometime this autumn. In time, I'd like to build a strong programme of events so individuals can learn new skills and congregations can start to support each other. With effective use of technology, geography is no barrier to teamwork. Maybe we could even start teaming up with congregations in our link Dioceses of Espoo and Cape Coast!

Good communications is naturally integral to effective mission, so it's exciting to have Annie Naish starting as Mission Enabler this month. I'm looking forward to working with her and exploring different ways we can support congregations and individuals live our own mission in meaningful and inspiring ways. Working together, we can all share the Good News, counter the narrative of the inevitability of secularisation that prevails in our popular culture, and demonstrate the many ways in which the church is relevant in today's society.

Of course, I only have eight hours a week to get all of this done - so it's going to take some time. If you're waiting for a reply to an email or a call back, please bear with me - you're on my list and I will get to you eventually! In the meantime, we're actively looking for people of all ages to join the Information and Communications Committee, so if you're curious to know how we work, or think you might like to join, please email me via [communications@edinburghdiocese.org](mailto:communications@edinburghdiocese.org).

And if you're ever in the neighbourhood, I'm always up for a coffee and a chat.

## REVIEW

### Mytical Hope: Trusting in the Mercy of God

by Cynthia Bourgeault

Reviewed by Andrew Vass

When we surrender to God we put ourselves into the hands of the timeless – and the sacred words we use are representatives of the timeless ‘peace of the Lord’. Mystics are following the path described by T. S. Eliot who wrote about walking the road which has the ‘intersection of the timeless with time’. Cynthia Bourgeault is an Episcopalian preacher who has for years taught ‘centring prayer’ as a route into mysticism. This book deals with both concepts very effectively.

Centring prayer is a way to escape from the ‘Mr Fix It’ mentality of Ego. To engage in this type of prayer one just has to meditate and have a time of surrender (or availability) to God. So sit quietly to wait upon the Lord. Whenever you notice that you are thinking during this meditative time, just try to let it go, because the goal is to maintain a space of deep availability to God. One important thought from scripture or one key sacred phrase is all you need to have at this time of meditation. The words, ‘My Father’s house has many mansions’ or ‘Holy Lord grant us peace’ are examples of a key phrase. While meditating you say your phrase occasionally and then wait in silence, as you gently empty your mind. Thoughts and feelings which relate to your brief time of being in this place of closeness to God should not be dismissed impatiently – because some of these thoughts may be related to purpose. But once they have come up, just return to the silence which is only disturbed by occasional use of your key phrase. Gentle, patient and uncritical attitudes help one get the balance right between sensing what concerns want to come up, and just returning to silence and stillness. Yes, the book and the key ideas therein were interesting and seemed useful.

I have also spent some time studying Cynthia Bourgeault’s *Singing the Psalms - How to Chant in the Christian Contemplative Tradition*. I still feel at times that I get a greater sense of meaning from Gospel songs, so I suppose one can use them contemplatively too. For example, the country song, Life is like a Mountain Railroad, feels quite inspirational, and the gentler ballad, Be Not Afraid, feels very good for taking one to T.S. Eliot’s intersection of that timeless moment.



#### Ordinations

Rev Grace Redpath as Priest and Curate on 3 September 2016, at St Andrew’s Kelso;

Rev Dr Kenneth Fleming as Priest and Chaplain at St Mary’s Cathedral on 18 September 2016;

Rev Dr Jenny Wright on 21 September 2016, as Priest at Old Saint Paul’s;

Oliver Brewer-Lennon as Deacon and Assistant Curate on 25 September 2016 at St Mary’s Cathedral; and,

Jane Green as Deacon and Assistant Curate, St Ninian’s, Comely Bank on 25 September 2016.

#### Licensed as Lay Reader

Paul Stollard at St Philip’s and St James’, Goldenacre on 17 August 2016;

Liz Gordon at St Anne’s, Dunbar on 8 October 2016; and,

Dr John Starr at St Columba’s, Bathgate on 1 November 2016.

#### Institutions

Rev Willie Shaw on 30 August 2016 at St Mary’s, Grangemouth and St Catharine’s, Bo’ness;

Rev Yousouf Gooljary as Associate Rector at Christ Church, Morningside on 15 September 2016; and,

Rev Simon Metzner as Rector at St Baldred’s North Berwick and St Adrian’s, Gullane on 6 October 2016.

#### Commissioning

Rev Annie Naish as Bishop’s Enabler of Mission will most likely be at or around Diocesan Synod (tbc).

#### Deaths

The Very Rev Norman MacCallum died at the end of July. Norman was a Team Priest in Livingston from 1972 to 1982, and then moved to be Priest in Charge of Grangemouth & Bo’ness, until 2000. From 1996 he was also a Canon of St Mary’s Cathedral, and our Synod Clerk, until 2000. His funeral took place 5th August at St John’s Cathedral, Oban.

## PLAY CHURCH DEDICATION SERVICE

A special all-age service featuring Fischy Music

On Saturday 12 November at 11am, our Diocesan Play Church will be dedicated by Bishop John in a special all-age service at St Mary's Cathedral, Edinburgh. As an extra treat, Fischy Music will be leading us in singing some of their best loved songs!

Everyone is invited, especially children (who will be able to sit at the front with their families to get a good view). The service promises to be dramatic and interactive, with opportunities for children to get involved in liturgy, music and dressing up. It will last for one hour and will be followed by free refreshments.

Sunday Schools - why not come as a group? Families - why not come and join us as part of a day out in Edinburgh? Rectors - please encourage your congregations to come along. Everyone is welcome!



## MEET THE ...



### Are you a music maker?

Carole Clarke (above) is a Lay Clerk at St Mary's Cathedral, Edinburgh and a well-known soloist. The next article in our 'Meet the...' series will feature Carole and other people in the diocese who make music.

David Warnes hopes to interview amateurs and professionals and people who play and sing in different styles and contexts. If you yourself or anyone in your congregation might feature in the article, please contact him on [warnesdavid@gmail.com](mailto:warnesdavid@gmail.com).

## FAITH IN OLDER PEOPLE AND METHODIST HOMES JOINT CONFERENCE: Cultural Diversity, Faith & Dementia

Wednesday 23 November 2016 1pm - 4pm, Roxburghe Hotel, Charlotte Square, Edinburgh. A critical examination of the place of religious faith in supporting the well-being of people with dementia. Keynote speaker: Professor Elizabeth Mackinlay, Australia. This UK-wide conference provides the opportunity to consider the issues around ageing, cultures and faith from different religious and non-faith based perspectives. We want to consider how our faith communities adapt to an ageing society and focus on the inclusion of older people.

Visit [www.faithinolderpeople.org.uk](http://www.faithinolderpeople.org.uk) or Tel 0131 346 7981 for more information and to book.

**Sci-Fi Sleepover**  
**29-30 October 2016**  
**Church of the Good Shepherd,**  
**Murrayfield, Edinburgh**

**Calling all Glen delegates and friends**  
 Join us for an out of this world event to celebrate All Saints  
 Cosplay as your favourite character or come in alien disguise

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](mailto:editor@edinburghdiocese.org.uk)

The deadline for the next issue is 26 October 2016.