

the **EDGE**

People, Places, Theology
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The quarterly magazine of the Diocese of Edinburgh in the Scottish Episcopal Church



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The Edge

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Rejecting stigma



We reject all forms of discrimination and stigma,
Because we believe in God,
Who created the world in all its diversity and colour,
HIV-positive and negative alike.

We honour the dignity of all people,
Because we believe in Jesus Christ,
Who took upon himself the pain and suffering of the world,
Carers and people living with HIV alike.

We speak and act with one prophetic voice,
Because we believe in the Holy Spirit,
Who summons us out of our complacency,
Voiceless and influential alike.

And we call upon governments to honour their commitments
of funds and services in the response to HIV,
as we stand as one with those who live with HIV,
for the eyes of the Lord are on us all.

*Diakonia Council of Churches, South Africa (slightly adapted)
via Christian Aid*

World AIDS Day is held on the 1st December each year and is an opportunity for people worldwide to unite in the fight against HIV, show their support for people living with HIV and to commemorate people who have died. World AIDS Day was the first ever global health day, held for the first time in 1988.

www.worldaidsday.org

ROMAN HOLIDAY

Rt Rev John Armes, Bishop of Edinburgh

What have the Romans ever done for us? In Monty Python's Life of Brian, the Judean People's Front (or was it the People's Front of Judea?) concluded that 'apart from better sanitation and medicine and education and irrigation and public health and roads and a freshwater system and baths and public order and peace', the Romans had done nothing at all.

It was a scene that kept playing in my head as, during a recent holiday, I wandered through the elegant rubble of ancient Rome. I visited the Circus Maximus, now a green field, where chariot races once drew thousands of spectators, the Coliseum where it is reckoned that a million people were killed over the space of 500 years, and I gazed at the ruins of the Forum, the seat of power from which a vast empire was ruled. The temptation is to wax lyrical about the transience of power. Certainly, the long perspective of history offers a humbling lesson to today's self-confident empires, power-brokers and dictators. One day, far from now, others will wander through the ruins of our civilization and view them with curiosity, bemusement or even derision. As the Psalms put it, our days are like grass, we 'flourish like a flower of the field,' when the wind passes over us we are gone.

On the other hand, Monty Python is probably right to imply that the Roman Empire leaves a rich legacy – even if that legacy might not be what the builders of the triumphal arches and majestic columns had in mind. It is astonishing, for example, to discover that clean water still flows along aqueducts originally built to supply the city of the Caesars and it is possible for us to discern a similar flow of Roman heritage through our styles of government and civil service, art and architecture, language and philosophy, sport and culture.

The Roman Empire was also, of course, the unwitting context in which our faith came to birth, and ultimately, it provided the route by which Christianity spread and became the dominant religion of Europe and beyond. It is not merely the Vatican and St Peter's Basilica – every street in Rome reminds us that this city is the ancient capital of our faith.

Yet there is an irony here too. Jesus was no Roman; his life was of no significance for the Roman Senate. He lived in an obscure, if troublesome, corner of the empire and was executed by a Roman official when he became an obstacle to smooth government. The greatest thing Rome gave us, therefore, was unintended and uncelebrated. I kept reminding myself of this as I wandered through the city. For the might and glory of imperial Rome all too quickly became the might and glory of the medieval church, and the disciples of a man from Galilee, who claimed no kingdom of his own in this world, all too easily adopted the trappings and style of empire.

I have returned from my Roman holiday intrigued by the sights I have seen, delighted by the opportunity to dip into the rich and colourful heritage of the Christian faith. But above all, I have been gently reminded that God works through the hidden, unnoticed and apparently irrelevant aspects of human existence and pays scant respect to the principalities and powers that, we like to imagine, shape our history and establish our legacy. My visit has also made me wonder what, two thousand years from now, our descendants will make of us. Might we be surprised by the things they choose to celebrate? Generations will have lived and died, civilizations will have come and gone, Brexit referendums and American elections will be mere ripples in the flow of history, and yet through all this, we believe, God will still be God and the story of the wandering Galilean will still be told.

And the church? The church will persist in 4016 not because she sought empire or built great monuments and temples but because she continues to be the channel through which the living water of God flows, cleansing, quenching thirst and nourishing life and hope.



+John

A SCHOOL IN NAZARETH

by Kate Reynolds

I knew when I moved to Israel-Palestine that it was a hilly country, but I wasn't prepared for the vertiginous, narrow, windy roads of some of its towns and villages. The neighbourhoods of Nazareth require nerves of steel to navigate the two-way streets barely able to accommodate one car, much less two. A gentle climb up a steady incline will end with a sharp bend and a drop so steep I often find myself praying not only that my brakes will work but that the tyres won't skid as I make my way down the hill.

Equally terrifying to me as driving the streets of Nazareth was hearing the shouts and laughter of confident teenagers rising from the hillside as I approached Christ Episcopal School, knowing I would soon have to make my way through the boisterous students to meet the President and Director General, Archdeacon Samuel Barhoum. The reality, of course, was less intimidating than my expectations, as I was welcomed brightly with enthusiastic greetings in English and Arabic.

Christ Episcopal School began in the 1850s as a school in the heart of the market in Nazareth. Founded by the Church Missionary Society, it provided education for the children of the community. In the 1960s, it moved to a building adjacent to Christ Church, the Episcopal Church which sits near the Basilica of the Annunciation. Then in 1996, it moved to its current site, on a hillside overlooking the city. Today 1200 students fill its primary and secondary school classrooms.

The school has always been a community school, open for students of all religions, and the current student body consists of approximately 80% Muslims and 20% Christians. This roughly reflects the wider demographic of Nazareth, where Christians make up one-third of the population.

Shortly after the 2016/17 school year began, I visited Christ Episcopal School to learn more about its experience as an Arab Christian School within Israel, the challenges it



faces and its hopes for the future.

Archdeacon Samuel Barhoum has been President and Director General since August 2015. His tenure got off to a rocky start when the Christian schools in Israel went on strike to protest a cut in funding which resulted in Christian schools receiving less than one-third the subsidy granted to Jewish schools. 33,000 students across Israel were affected by the month-long strike, which ended when the government promised to pay 50 million shekels (approximately £10 million) as retroactive compensation for previous years to the Christian schools by March 2016. That deadline has come and gone and the money has not yet been received. Financial pressures are one of the main challenges the school continues to face.

But the month of strikes gave Archdeacon Samuel the opportunity to review the state of the school and begin developing a vision for the future. He is full of ideas. When I asked him about the school's aims, he replied that it seeks to provide a safe space of dialogue and living together for Christian and Muslim Arab children living in Israel. The students are taught how to live as a minority in Israel (Arab Palestinians

make up about 20% of the population of Israel; the Christian population is less than 2%). They learn about human and civil rights and are empowered to stand up for their rights and the rights of others in a respectful way. Students of all ages are encouraged to dream and to work towards their dreams.

"What are *your* dreams for this school?" I asked Archdeacon Samuel.

"The school closes at 3pm each day and doesn't open again until 7.30 the next morning," he says. "I want to have it open in the afternoon, like a community centre, a cultural centre. We are working to have a music and arts school in the afternoon which will be accredited by the Ministry of Education. I want this school to be different; I don't want us to only teach the traditional subjects. Not all students want to be doctors and lawyers, and we need to open new horizons for them."

I could hear the excitement and passion in his voice as he described photography and graphic design courses, a new lab for media studies, a dance studio and even an icon drawing class. In a brief pause in our conversation, church bells rang in the distance.

"Congregations in Scotland will be reading this as they're preparing for Christmas. Nazareth will very much be on their minds. What would you like to say to them about living here today as a Palestinian Christian?"

"I would like to tell all the West ... to keep us in their prayers. Know that those tiny little communities, the indigenous Christians, here since Jesus' time, still ring the bell of the church every day, still worship. We are Jesus' cousins! We are their brothers and sisters in Christ. We are here keeping Christianity alive. I don't want their grandchildren to come here after 50 years and visit holy shrines as stones, as museums, and with no witness, with no worshippers.

"At the same time, we are not icons in the church. We are human beings. We have our dreams, our thoughts and our goals. We have our lives. We want to fulfil our dreams. And with their help, we feel we are not a minority. Because Jesus is the one who bonds us together, all the baptised people together in one body."

Archdeacon Samuel took me on a tour of the primary school, along the way sharing more of his dreams for the work of the school and the children it educates. Earnest silence filled the halls of the older students, while laughter and song rang out from the classes of the youngest ones.

As I made my way back down to Tiberias, I reflected that the challenges the school faces are as steep as the hills in which it is set. As a Christian school in a majority Muslim city and Jewish state, and an Arab school in Israel, pressures come from all sides. But the vision of coexistence, respect, and determination articulated by Archdeacon Samuel is working.

I have no doubt this remarkable school is up to the challenges it faces, but perhaps the prayers and companionship of other Christians would make the steep climb a little less lonely.

Rev Kate Reynolds was ordained in the Scottish Episcopal Church and now works as a Mission Partner for the Church of Scotland in Tiberias. Learn more about her work on her blog revisedontology.com.



Ideas for congregational response:

- In Advent, remember in your intercessions the Christian communities worshipping today in the land of the Holy One.
- Invite children in your Sunday school classes to send Christmas greetings to their peers at Christ Episcopal School.
- Consider paying for a child to go to school. It costs parents \$1,000 =- \$1,150 a year to send their child to Christ Episcopal School. 60% of Arab Israeli children live below the poverty line, so even this small amount is a struggle for many parents.
- The school would like to create a soft play area for its youngest children. Take up a retiring collection to help the school buy equipment. For example; A rubber slide, with steps and cube platform costs 1200 shekels (approx £250).
- Help the school expand its curriculum for its older students by contributing towards the purchase of photography equipment, a media lab, or computer hardware and software for graphic design.
- Go and see for yourselves. Organise a pilgrimage to meet with local Christians throughout Israel-Palestine. Spend some time volunteering at the school. Hear the stories first hand. Return to Scotland and share what you saw and experienced.

If your congregation would be interested in supporting Christ Episcopal School in any way, please contact Kate by email at kreynolds@churchofscotland.org.uk.



by Helen Wareing

"The first time, you're really on your own." The desperate plea of a mother whose grown-up son was appearing in court for the first time ever. Not only was she trying to make sense of life when her whole world had fallen apart, but she was trying to navigate the norms of an unfamiliar environment.

"Where can you go?"
 "What is likely to happen?"
 "Why can't I see my son?"

So many questions and so little emotional energy.

This real experience was the inspiration for the development of a chaplaincy based, 'Listening Service' at Edinburgh Sheriff Court. For defendants and witnesses the journey through Court might not be pleasant but it is signposted. For families and friends it can be very daunting. Edinburgh Sheriff Court staff work hard to help but resources are limited

The new service which will be launched formally on 1 December 2016 will complement what already happens. Offering a listening ear and some knowledge of the system, chaplains will provide some hope when people are feeling helpless.

In January 2016, the Edinburgh

Interfaith Association (EIFA) formally proposed the setting up of a MultiFaith Chaplaincy Project. Its purpose is to promote mental and spiritual wellbeing by the provision of advice and support of all users of the Scottish Courts and Tribunals Service in the Edinburgh Sheriff and Justice of the Peace Court, regardless of their gender, sexual orientation, religious beliefs and or race.

Planning the establishment of a full-time team of paid and volunteer multi-faith chaplains at the Edinburgh Sheriff and Justice of the Peace Court seemed like a big aspiration and there were many hurdles along the way.

But now the proposal has been approved by the Sheriff Principal and, as I write, training of chaplains is underway, ahead of the launch.

Once up-and-running, the court chaplains will provide: an independent, confidential listening and support service to court users of all faiths and none; and additional expertise in equality issues and meeting the needs of people particularly in the area of race, religion and belief. The chaplains will be a highly visible sign of the way the Scottish Courts and Tribunals Service already is tackling prejudice

and promoting the needs of those with protected characteristics, regarding race, religion and belief.

Chaplains will offer additional information about court services and be a confidential listening support to all court users who request it, with the benefit that Scottish Courts and Tribunals Service staff can continue with the regular work of the service.

The new initiative also hopes to enhance the wellbeing of staff and the continued development of a positive organisational culture through the provision of a confidential listening and support service available to all court and tribunal staff.

This court chaplaincy service will be the first of its type in Scotland but is based on a successful model running in Bradford. This offers us confidence that the model is tried and tested and a safe and effective way supporting staff and enhancing the wellbeing of court users. The Bradford Courts Chaplaincy Service is an independent charitable company set up to provide a multifaith chaplaincy service to all court users in Bradford. Founded in 2009, the project has a team of skilled paid and volunteer chaplains (three part-time paid chaplains from different faith groups and about 20 trained volunteers) provide a listening and support service every day of the week in both the Magistrates' and the Crown Court.

Since the service began in Bradford, chaplains have helped over 6000 people and now work with over 2,500 people every year. Referrals come from the judiciary, ushers, solicitors, security staff, reception staff, social workers and clients themselves. The chaplaincy team has built up links with the wide range of voluntary organisations in Bradford and is able to signpost clients to other services and to refer them where permission is given.

In Edinburgh, court staff and staff from other agencies at the court (e.g. Social Work, Victim Support) will be able refer court users to the chaplains. Court users may also approach the chaplains independently to seek advice or support. The chaplaincy team will build up links with the organisations in the Edinburgh Sheriff and Justice

of the Peace Court and a wide range of voluntary organisations in Edinburgh and be able to signpost clients to other services and refer them if permission is given. This will be a free, private and confidential service to all. Chaplaincy is about caring for people, offering a listening ear and providing support when it is most needed.

Four key values which will underpin the chaplains' role:

- **Acceptance:** accepting people as they are. The chaplain must be available to all faiths and none, not discriminating in any way because of perceived difference.
- **Compassion:** offering hope to people who may feel they are in a hopeless situation. 'Being alongside' people in their need.
- **Respect:** in a multi-faith environment, chaplaincy is not about evangelising or proselytising but honouring diversity and respecting all faiths and traditions.
- **Independence:** the service will maintain its independence of management structures and the Judiciary. Anything that staff or the public share with chaplains is always in strictest confidence, other than issues relating to child protection or anti-terrorist legislation.

Operational procedures and lines of accountability to the Scottish Courts and Tribunals Service have been developed in conjunction with the Sheriff Principal and Sheriff Clerk. The Project will be managed by the Edinburgh Multi-Faith Chaplaincy Group management committee which reports to the Trustees of Edinburgh Interfaith Association. The Project Leaders are Andrew Letby and Hilda Warwick of the Methodist Church. Supporting policies have also been developed including a Code of Good Practice, volunteer policy, and a complaints procedure.

I was attracted to the project initially because it was a multi-faith service and I am passionate about the potential of working and learning together with Edinburgh people from many different walks of life. I think it was also because it is about people offering support in a really challenging environment – and involving many people who would not normally attend the Mosque,



or Church or Gurdwara. I hope that those who meet the chaplains will feel more supported and valued and that chaplains will be transformed by their experience and meeting people in many different situations. The multi-faith team will also help the Court staff live out their commitment to respecting and valuing diversity.

The Sheriff Principal and staff from the Sheriff Court and Tribunal Service have been incredibly supportive during the development phase. As I write, we are in the process of recruiting and training our first 25 volunteers for the launch of the service in December 2016.

If readers of The Edge are interested in volunteering, there will be another round of recruitment in the New

Year. Don't be afraid to put yourself forward, we are looking people with all sorts of skills. Of course face to face chaplaincy might not be for you, but we also help with administration and finance, so there might be something you can offer!

We would also need money. The Project runs on a shoe-string! The Methodist Church has donated staff time and local fundraising has given us enough to equip the chaplains with a visible 'uniform' and pay for safeguarding disclosures. But that will all soon run out.

More information at: www.facebook.com/EdinburghCourtChaplaincy or email courtchaplaincy@gmail.com.

MEET THE... Music Makers

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 making music.

When we think of “movers and shakers” it is tycoons and politicians who spring to mind, but the phrase comes originally from a poem by Alfred O’Shaughnessy, set to music by Elgar, Kodaly and the Scottish composer David Johnson, which begins: “We are the music makers, and we are the dreamers of dreams.” The power of music to move, to shake, and to draw people together is as old as the human voice, but homo sapiens has been making instruments for at least 43,000 years.



Anthony Edge (St James the Less, Penicuik) continues this ancient tradition by lovingly crafting viols. Apprenticed as a printer in Bristol, he moved to Edinburgh to work for Bartholomew’s before studying music as a mature student and qualifying as an instrumental teacher. After many years teaching the guitar, he retired at the age of 58 and spent three years at West Dean College in Sussex, learning to make bowed instruments and studying viol playing with Alison Crum. Returning to Penicuik, he



began making viols for fun and then started making them on commission. His work draws on plans of period instruments in museums, including the Ashmolean. A single bass viol can take many months to complete, though the use of an ultra-violet cupboard to dry the numerous coats of varnish significantly speeds the process. He uses traditional tools and a variety of woods, including close-grained softwoods such as pine and Sitka spruce for the fronts of instruments, and maple, walnut, yew or service wood for the ribs and backs. He prefers to use gut strings, and makes all parts of each instrument apart from the pegs and the bow. Anthony’s enthusiasm for viols and for early music is infectious. In recent years he has formed a consort, the Fledgelings, all of whose members worship at St James the Less.

Sue Owen, who recently retired after a career as a research scientist, is a Fledgeling. She had piano lessons as a child and, with her husband, is a folk music enthusiast. She was drawn to St James’ by the opportunity to sing in the choir. “I absolutely love it,” she says, adding that it was through music that her faith was rediscovered. Given a second-hand violin as a birthday present, she asked if Anthony could teach her to play. Not being a violinist, he offered her bass viol lessons instead.

“When I drew the first note out of the instrument, I thought ‘I just love this!’” she explains. After a while she commissioned Anthony to make an instrument for her, a process which took nine months. Though Sue had not been interested in early music until she began playing the bass viol, she now edits and writes the quarterly newsletter of the Early Music Forum of Scotland, as well as editing St James’ newsletter Outreach. Together with Anthony, his wife Jennifer, Gill and Caitlin Amos, and Alison Cole (vocalist) she gets great enjoyment from performing music by composers such as Dowland, Gibbons, Tallis and Palestrina.





The Anglican tradition of choral music is splendidly served by the choirs of St John's, Princes Street and St Mary's Cathedral. **Carole Clarke**, who began attending St John's in 2008 and was a member of the vestry there, has been an alto lay clerk at St Mary's Cathedral since 2015, one of the very few female lay clerks in Britain. After a year at the Royal Conservatoire of Scotland, she took a Religious Studies degree at New College, Edinburgh University, keeping going as a professional singer then and while working as an auxiliary nurse, a fundraiser for Music in Hospitals and as a music therapist.

Carole is a mezzo soprano, and a recent highlight of her musical career was singing Dido in a Fringe performance of Purcell's Dido and Aeneas. She was drawn to audition for the lay clerkship because she wanted to be a member of a team and, as she puts it: "You can't get more team-like than being in a choir." She speaks warmly of the camaraderie among choir members, and of the guidance of Duncan Ferguson, Organist and Master of the Music. The time commitment is significant, but Carole loves every minute of it. "There's something about the cathedral that gets under your skin and becomes very formative," she says. "Singing is mindfulness in action and the choir provides a service that brings people closer to God."

Other styles of music also play their part in drawing people into worship. **Andrew Hunter** is a member of the Praise Band at St Andrew's, Kelso, and chairman of that church's finance committee. He studied Classics with Greek Archaeology at Bedford College,

London and then auditing ("financial archaeology") before working in merchant banking and latterly for a business rescue company. "I've been a pianist since the age of three," he says. At first he played by ear, discovering that he has a ready memory for music. Piano lessons followed, with an inspirational teacher, Miss Maldwyn Davis, whose maxim was "get the children to play something interesting as soon as possible." It was only when he took up the trumpet at Fettes that he learned to sight read. The high point of his career as a brass player was performing at the Usher Hall as a member of the Scottish Youth Orchestra but, as he puts it, "the piano is my complete love." His musical taste is catholic, encompassing jazz and folk music, and he enjoys playing in the weekly sessions at the Kelso Folk and Live Music Club.



The Praise Band accompanies evening worship at St Andrew's once a month, drawing its repertoire from Mission Praise, and its other members are Grace Redpath, Peter Tucker and Andrew's son Sholto, when home from university.

Without composers, there would be no music. **Alan Murray** (St James the Less, Penicuik) wrote the words and music of Call it Alba, a song known and loved by children all over Scotland and beyond. He is Professor of Neural Electronics at Edinburgh University and composes in his spare time. He took up the acoustic guitar at the age of 14, and was soon writing songs. Some formal musical education followed and he now composes either with a

guitar in hand or using the computer programme Sibelius. In his thirties he got involved in Penicuik Folk Club and a Christian band, Rock the Boat. "Writing songs is one of my ways of working through the doubts and uncertainties regarding my faith" he says. In the 1990s he composed The Man, a set of songs in folk music style telling the story of Jesus. The work was performed on the Edinburgh Fringe and he, with family and friends and the choir of St James the Less, of which he is a member, recorded it on CD in 2006. "St James' has had a succession of fine organists and choirmasters" he says. "Their key strength has been flexibility between musical styles and David McGavin is the current, shining example of that." One of Alan's three settings of the 1982 liturgy is regularly used in worship there. As his latest composition Without Love... shows, Alan has a great gift for marrying words, in this case St Paul's, and music. Gerald Finzi, a master of that art, is one of his heroes. As Finzi put it: "...so long as words exist and man is capable of feeling, there will be song."



Links:

www.emfscotland.org.uk
The Early Music Forum of Scotland
www.stjohns-edinburgh.org.uk/worship/music.html
St John's, Princes Street
www.cathedral.net/music/
St Mary's Cathedral, Edinburgh
www.kelsofolk.co.uk
Kelso Folk and Live Music Club
www.alanmurray.org.uk/musical/songwriting-work-progress/secular-songs/call-alba/ Call it Alba)
<http://www.alanmurray.org.uk/penicuikfolk/> Penicuik Folk Club



Songs of journey

During his sabbatical this year, Jim Benton-Evans used his experiences for a collection of songs entitled, 'What Is It That We Are Part Of, What Is It That We Are'. Jim is now crowdfunding to enable an album to be professionally recorded. He plays a variety of ukuleles and sings on all the tracks and is offering to play for churches, individuals or groups anywhere in the diocese for a £50 contribution to the project. The songs offer a very personal response to Jim's travels and spiritual and emotional journey, and were given their debut performance in St Peter's Church in Peebles on 1 October. More details at gofundme.com/revjimsalbum or on Facebook: [therealrevjim](https://www.facebook.com/therealrevjim). Anyone interested in having Jim to come and play, contact jimbentonevans@gmail.com.

Thanks!

Faith in Older People would like to thank all those who contributed so generously to the recent Bishop's Lent Appeal. The support is so important to our continued work. We will continue to stress the importance of the spiritual dimension in the care of older people and to emphasise the key role played by congregations in supporting older people who experience dementia or other care needs. We welcome the opportunity to meet with congregations to discuss our work and the potential to work together. Contact Maureen O'Neill at director@fiop.org.uk or 0131 346 7981.

Clergy Conference 2016

by Grace Redpath



Imagine, if you can, over forty-five clergy gathered in one room together! That's how it was in the Atholl Palace Hotel in Pitlochry for three days in October.

We arrived on a beautiful autumn day. The most glorious colours - russets, coppers and golds - breathtaking to witness, left us awed by God's creation. Psalm 8:1 sprang to mind "O Lord, our God, how your majestic name fills the earth! Your glory is higher than the heavens."

This stunning backdrop was instrumental in introducing something of what we explored and reflected upon as priests together, inspiring led by Professor Graham Ward, Regius Professor of Divinity at Oxford University, the speaker at our conference.

The creation that left us speechless, opened a window on God. It pointed to the Creator, made the invisible visible. Exactly what we are called to do and be as priests.

Graham talked about how the invisible can be made visible through the power of the imagination using creative liturgy and dramatized reading of the Bible, and through inviting people to engage their senses when they cross the threshold of our churches and cathedrals. Living in a culture that seeks, yearns for something better, deeper, evidenced through the hopes and dreams we have and the goals we aspire to, we have the opportunity to enable people to enter into the mystery that is God.

In addition to having our minds stretched and our hearts nourished, time was spent eating and drinking together. Feasting on the tasty food provided and enjoying a liberal flow of wine generated lively conversation, the sharing of stories, and some healthy laughter.

It was a valuable few days, giving us the chance to develop our relationships with one another, to participate in worship, to join together in our collective desire to discover ways of making God's love real and tangible in the communities we have the privilege of serving.



Lottery funds for St Anne's

St Anne's congregation in Dunbar recently received confirmation of an award of £201,000 from Heritage Lottery Fund and Historic Environment Scotland. Andrew Bain, the Rector, says, "This award will make an enormous difference in enabling the full programme of proposed work on the St Anne's building to go ahead. Thanks to this funding we will be able to carry out vital external fabric repairs, enhance access throughout the building and create new space for a variety of community uses. In addition we'll be able to provide historical information boards within our High Street garden as well as new educational resources for visitors and particularly for young people. The plan is to have the Church open daily with guided tours led by trained volunteers".

St Anne's has a prominent position on Dunbar's High Street, now a shared worship space with Dunbar Methodist Church, and the congregation intends these renovations to enable increasing use of the Church and its garden ground. A growing number of community requests for access to the building for concerts, educational visits, and as a venue for local festival events, has encouraged St Anne's congregation to seek the necessary funding to be able to offer the best possible facilities for the people of Dunbar for the future. Andrew adds: "Local people in Dunbar will have noticed the work now begun on our building. We look forward to welcoming everyone to visit once work is completed, and we're very grateful to Heritage Lottery and Historic Environment Scotland for making this possible."

A volunteer in Peru

In June, Alex Benton-Evans volunteered with Peebles High School and the Vine Trust in Peru, where he worked with street children (mostly boys) who now live in the Trust's purpose-built children's homes. Along with his fellow students, Alex had to raise £2500 to participate: his efforts included baking eight different kinds of cake for a fundraising coffee morning in the Diocesan Office!

He writes: "It was really shocking to see where the boys came from in the shanty town. We delivered water there, and everyone was really poor, but I was surprised at how happy people seemed to be, even though they had nothing. The boys' stories were not pleasant: some of their parents didn't want them, and some knew they couldn't look after them; some parents were on drugs. Some of the boys lived on the streets before being picked up by the government and sent to the children's homes; others were taken there by their parents.

"We went to three different children's homes in Peru. We hung out with the boys, played games (they love football!) and did art with them. We did some ceilidh dancing, too, and they showed us Peruvian dancing. It was about being company for the boys. We also helped out with whatever jobs needed doing in the homes. One home was planning to expand into a new building: we levelled the ground using pick axes and spades, and I helped to make mud bricks. Some of us helped to paint walls, too.

"What I loved most about Peru was spending time with the boys: they were lots of fun and they laughed a lot. It was an unforgettable experience, and I'm really grateful to everyone who helped me raise the money to go."



Dean steps down



The Very Rev Susan Macdonald has announced that she is stepping down as Dean of Edinburgh. In speaking to the Diocesan Synod, Susan said "Over the past 18 months I have been experiencing increasingly persistent balance problems with a number of associated issues, significantly among those being much reduced energy levels. I have undergone, and continue to undergo various medical investigations, but it has become clear that it is now time to take heed of strong medical advice to reduce my working hours. My time as Dean of the Diocese of Edinburgh has been a hugely rewarding and inspiring time. Of course not without its frustrations and challenges, but they were only a small part of it, for throughout it has been a great privilege to have been appointed by Bishop John to be his first Dean, and to serve alongside him throughout this time." The Rt Rev Dr John Armes, Bishop of Edinburgh says "Susan Macdonald has been a brilliant Dean. She has been a vast source of wisdom and encouragement to me over nearly five years and I know many clergy and congregations will echo this tribute. I have been enormously fortunate to have as a close colleague someone who knows the diocese so well and who offers such a wealth of experience. I know that this has not been an easy decision for Susan to make but I am sure she is right to follow the advice of her doctors. We hold her very much in our prayers at the moment and wish her well for her continuing and flourishing ministry at Christ Church, Morningside."

Bright and Beautiful

Special Report by Lynsay Downs, Jill Drought, Sue and Dave Owen, Georgina and Richard Phillips

"That's a good idea, somebody should do it ... maybe not right now, too busy ... never done this before ..." That's much how we had felt for a while about our church taking part in Penicuik's annual arts festival, Penfest.

We were already aware of several talented artists at St James, but wished now to include as many of our church family as possible. Our church is beautiful, but this was to celebrate the people of St James the Less. We felt strongly that any venture done in the name of our church should be considered an act of worship. It was committed to prayer at our planning and progress meetings, and was very much an act of faith. St James is isolated at the edge of the town and not accustomed to casual passers-by dropping in.

Our Rector, Lynsay Downs, agreed access-all-areas, which opened parts of the church to visitors who might have been wary of approaching the sanctuary or side chapels, and greatly increased scope for display. Planning began in May for the event in early September. We planned an evening 'Preview' with refreshments and live homegrown music, and then to be open throughout every day for the week of Penfest. Advertising was essential; we benefited from being part of a larger event. Our wide remit meant not only compiling lists of our known artists and craftsmen, but also winking out from members of the congregation any hidden talent and the interesting stories that often accompanied their work. Pulling teeth would have been easier!

Then the floodgates opened! Offers of paintings, exquisite marquetry boxes and strikingly worked walking sticks, cross-stitch and upholstery, a magnificent blanket knitted from Iona wool and delicate items for premature babies, creative writing from past and present church members, music and wonderful photos ... with so much more, not to mention artefacts the church already used made by generations long gone. We celebrated the creative talents of our gardeners and flower arrangers – even the food at the Preview was classed as an exhibit!

We needed to attract folk to the Preview, so gave personalised invitations to each contributor, put invitations through neighbours' doors and over several weeks ensured all members of St James were not allowed to overlook this upcoming event. Panic set in at times – would everything be gathered in on time, would all the paperwork be ready, and above all, would anyone turn up?

We had a layout plan, but needed to adapt as we went along so that everything was shown to best advantage. A side chapel became a quiet area in which to sit and read. The sanctuary housed music – such an integral part of our worship – and the on-screen slide show drew visitors down the length of the church. The wow factor was provided by church member Jill Drought's realisation of Lynsay's vision of doves swirling aloft; this was the first thing to catch the eye on entering the church, and nearly every member of our small congregation had made a dove.

On Preview night, Lynsay was ready to greet visitors with a glass of wine at the outer door, guide them into church to view the exhibits, listen to the music and then back to the hall to demolish the edible exhibit! Did they come? We were overwhelmed to discover that over a hundred folk, from St James, from Penicuik, from wider afield streamed through that door. So perhaps we might have one or two visitors during the week? About 160 came during the week, some for a return visit.

What was achieved? The collected and extensive creativity of the members of our church family was certainly discovered and celebrated. We have the confidence to hold another event, of a different nature, next year. We involved most of the congregation, despite being mainly a small church family with many older members. We hope to develop a contemplative reading and creative writing area in the side chapel. We now have a complete archive of the output of our very own composer/songwriter, Alan Murray. We were delighted, on behalf of our exhibitors, to hear many encouraging and complimentary comments. Will we have more people coming to our services? Probably not yet, but so many more are now aware that we do still exist, even though we are tucked away 'up the lane', and we trust that they see St James the Less as a place of welcome and very much part of the wider community.



BREXIT & EVOLUTION

by Jamie Collin

Here is a troubling thought. The average mammal species lasts for about a million years. Humans have been around for 200,000 years, and human culture may have been around for about 50,000 years. If human beings survive as long as the average mammal, we are only about 6% of the way into our cultural evolution. The trouble begins when we start reflecting, as the philosopher John Schellenberg has, on what the consequences of this might be. When we take this 'deep time' perspective, says Schellenberg, we see that, for all we know, we are in a state of intellectual immaturity. Our biological and cultural evolution has only come so far and may have a long way yet to go.

Now think about how much our understanding of just about everything has changed over what will (hopefully) be a tiny fraction of total human development. Around 2400 years ago Aristotle held that some people were 'natural' slaves – a view that most of us would consider an abomination today – and this was Aristotle: a towering intellect. Modern democracy too is, from a deep time perspective, a very recent cultural achievement. Even some progressive Enlightenment figures like Voltaire still envisaged the perfect society as being a dictatorship.

Despite our tendency to think we're almost there, reflecting on how much our understanding has changed in the past should prompt us to reflect on how

much it may change in the future, particularly when we realise we have much further to go (temporally speaking) than we have yet come. Schellenberg uses thoughts like these to probe our thinking about religion. Might there be a whole gamut of religious possibilities as yet unexplored?

The problem is that we often see ourselves as being at the top of the intellectual pile. We can compare ourselves to our evolutionary cousins, chimps. But what if we didn't compare ourselves to chimps, but to aliens or angels with IQs of 250, 500, 10,000 ...? Just entertaining the spectre of beings far more intelligent than ourselves makes us aware of how profound our own cognitive limitations are. As the chimp is to the human, so the human is to the alien, and so that alien is to a yet more intelligent alien, and so on.

But what does all this have to do with Brexit? Well, the surprising-to-pundits vote to leave the EU means that we're going through some pretty serious political upheavals. And this has caused us all to think a little harder about political questions. But here's the thing: political thought is plausibly in the same boat as philosophical thought. Chimps are terrible at it (yes, they live in structured societies of sorts, but ask them to theorise about it...) and we take ourselves to be pretty good at it. At least, we do as individuals: one tends to take oneself to have correct

political beliefs, even if we think other people are catastrophically wrong. In other words, it's a subject where we take ourselves to be fortuitously located at the precise point at which creatures become cognitively capable of arriving at the answers. Not only that, political questions are infused with philosophical ones. They are not merely straightforwardly descriptive questions about how things are, but normative questions about how things ought to be.

So answers to political questions depend on answers to philosophical ones about what we ought to value or hope for, and how to weigh one valuable thing against another. They depend on answers to questions about what sorts of relationships we ought to have with whom; what coöperative bonds and duties we have to one another, and what rights we can claim for ourselves.

These are all the sort of questions regarding which a 'deep time' perspective will provide pause for thought. Maybe we haven't arrived at intellectual maturity; maybe thousands of years of intellectual progress or thousands of additional IQ points would reveal our beliefs to be immature, as Aristotelian natural slavery seems immature to us today.

And if philosophical questions are in this boat, and political questions depend on philosophical ones, then political questions are stuck there too. And if all that's the case, it's a chastening thought, because it means that my efforts to think seriously about politics might be much like chimp's efforts to think seriously about modal logic.

Jamie Collin is Lecturer in Philosophy, Science and Religion at the School of Divinity, University of Edinburgh.

*You can read the full version of this article here:
www.blogs.hss.ed.ac.uk/science-and-religion/2016/07/28/brexit-and-evolution/*



BOOK REVIEWS

A Little History of Religion

by Richard Holloway

Yale University Press, 2016 £14.99

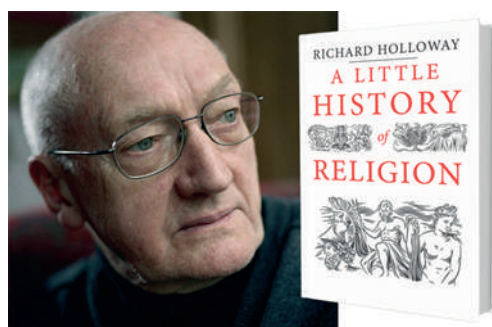
Reviewed by Damian Sefton

It has been a long time since I have been an active member of a faith group - and even longer since I've written a book review - but my atheism has not precluded my interest in religion. I'm quite happy spending hours on Wikipedia exploring the different histories of the churches in the Anglican communion or the plethora of religions and sects of Syria (now a much sadder task). So this book is exactly in my interests.

Holloway tackles the subject in a light and inviting manner. Areas I know well were handled deftly and those I do not were clear and illuminative. For example, I have found it hard to see how the religions of South Asia tie together until now. Holloway's inclusion of the ecumenical movement was surprising but gave me new insight into the religious world in which I grew up.

One aspect of the book I was unsure of is whether this was a Little History of Religion or a Little History of Religions. A seemingly narrow distinction but I think an important one. The first would look at the religiosity of humans, why we keep creating religions, what purpose they serve and how they are in practice. The second would tell the story of individual religions, their stories and messages. From the introduction, I understood Holloway to be tackling the first, but reading through it, it became clear he was telling one through the other. Each chapter takes a major religion, or in the later chapters religious movements, and uses the narrative to progress through time, weaving in the wider themes of religion.

The histories Holloway presents are broad and disparate, yet dealt with succinctly. I would like to have read more of the general themes of religion but do not think it could be done in such a concise way and it certainly would not be as engaging. Although this is a book I would highly recommend, it niggles me that Africa's story is missing, both the continual story and its influence on the religions of the Americas and the rest of the world. Certainly compromises need to be made in any short history but, the more I think about it, that history needs to be told and it is one I want to read.



Bach's Major Vocal Works - music, drama, liturgy

by Markus Rahey

9780300217209 £25.00

Children of Stone - the power of music in a hard land

by Sandy Tolan

9781632863416 £12.99

Here are two books that allow us to contemplate the importance of music in our lives. In his concise and very readable introduction to six of Bach's greatest sacred works, Markus Rahey not only places the music in its cultural context but considers, also, how understanding the rich traditions of theology and liturgy from which the pieces grew can enrich and deepen our appreciation of their meditative qualities. Exploring the many references to love, he also contends the music is far more sensual and emotional than many may hitherto have believed. While based on thorough scholarship, Rahey's style is very accessible, making this an ideal read for casual concert-goers and any who love listening to Bach.

Children of Stone chronicles the inspirational story of Ramzi Hussein Aburedwan, a child from a Palestinian refugee camp who, having confronted an occupying army, got an education, mastered an instrument and, by determined hard work, realised his almost impossible dream - to form a school which would transform the lives of thousands more children, as his life had been transformed, through music. Sandy Tolan's narrative of events, written in the style of investigative journalism, is a riveting symphony of international locations, big ideas and human drama which explores peace-seeking and reconciliation and the vital part which music (and the arts more generally) has to play. With the many timely issues and questions it raises, this would make an ideal book for reading groups.

These two reviews from the Cornerstone Bookshop, with thanks to St John's Cornerstone magazine.

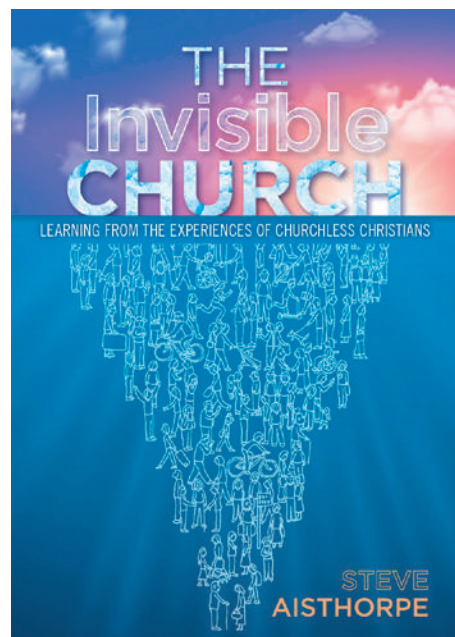


The Invisible Church - Learning from the Experiences of Churchless Christians

by Steve Aisthorpe

St Andrew Press, 2016 £14.99

Reviewed by Bob Gould



In 1960, John Highet wrote *The Scottish Churches: A Review of their State 400 years after the Reformation*.

At that time, The Church of Scotland had 1,300,000 communicants and the Episcopal Church 56,000 – current figures are 380,000 and 23,000.

It was then estimated that many regarded themselves as Christians, but had reasons for not being part of a congregation.

A considerable part of the book was devoted to interviews with such people and with those in churches who were trying to approach them in what they felt was a very serious state of affairs.

This is the subject of Steve Aisthorpe's new book in the very different world we inhabit today, where over half the population is estimated to have no religious belief. The book is definitely upbeat, with excellent cartoons by Dave Walker, taking a very insightful look at that group who do regard themselves as Christians, but who are not affiliated to a recognised congregation.

One caveat must be that the interviews largely relate to the north of Scotland, a part of the country in which decline in church membership is more recent than elsewhere, so "folk-memories" will likely be stronger.

The reasons that people have left congregations contain many that were common in 1960: "The church just talks and never does anything" and "Look at what churchpeople are like", but others are seen to be more to do with the fact that it is Christendom rather than Christianity that is in decline.

Doctrinal orthodoxy is surprisingly hardly an issue. While disunity in the church was once seen as a major reason for decline, the greater acceptance of diversity means that the outward and visible signs of the church are more significant, and the growth of independent congregations is welcomed.

Nonetheless, it has to be admitted that many 'churchless Christians' see being outside a recognised body as a part of their 'spiritual quest'. Similarly, our Churches should accept this but above all seek to keep up loving relationships. The cry of the reformers *Ecclesia reformata semper reformanda* is translated (p. 116) as 'The church reformed and always reforming', but is better translated 'The church reformed and always needing to be reformed'. And that is in fact what this book stresses and outlines. It is a well worthwhile read.

Steve Aisthorpe is a Mission Development Worker for the Church of Scotland. He has written a number of texts for Bible Reading Fellowship and was previously Executive Director of the International Nepal Fellowship.

GAZETTE

Licencing

Rosemary Wilson to be licenced as Lay Reader at St Cuthbert's, Hawick on 18 December 2016.

Rev Mariusz Wojciechowski licensed as Assistant Priest at St Salvador's, Stenhouse on 19 November 2016.

Retirement

Rev Deryck Collingwood from St Mary's Dalmahoy on 30 September 2016.

Special Music for Advent and Christmas at St Mary's Cathedral

Palmerston Place,
Edinburgh, EH12 5AW
office@cathedral.net
0131 225 6293

Tuesday 13 December 7.30pm

Carol Service in Aid of Mercy Ships With the Cathedral Choir

Thursday 22 December 7.30pm

Festival of Nine Lessons and Carols

Friday 23 December 7.30pm

Silent Night, Holy Night
Words, music and silence for Christmas

Sunday 24 December,
Christmas Eve

4.00pm Crib Service: A short telling of the Christmas story with carols and mince pies.

7.30pm Festival of Nine Lessons and Carols

11.30pm Midnight Mass

Sunday 25 December,
Christmas Day

8.00am Holy Communion

10.30am Christmas Eucharist

Spring 2017 Synod

Saturday 11th March 2017 at St Paul's & St George's Church, Edinburgh

COMMUNICATIONS DAY

Saturday 21 January 10 - 3pm
(venue to be confirmed.)
A training day for all in the Diocese of Edinburgh involved in the production of magazines, websites and posters for their churches. A day for meeting others, forming support networks, sharing tips and learning new skills. The day is free with final details to be confirmed. Please register your interest with Sian Harris, Communications Co-ordinator 0131 538 7033 communications@dioceseofedinburgh.org

PILGRIM COURSE

Sharing Good Practice

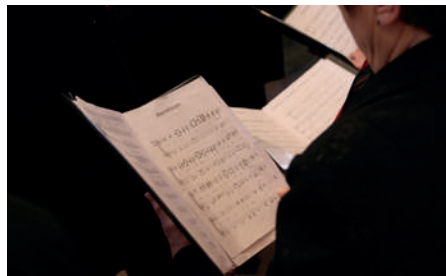
with Stephen Holmes and Ruth Innes



A COURSE FOR THE CHRISTIAN JOURNEY

Thursday 26 January 7.30 - 9pm
at the Diocesan Office, 21A
Grosvenor Crescent Edinburgh
EH12 5EL

Pilgrim is a major teaching and discipleship resource from the Church of England. It aims to help local churches create a place for people to explore the Christian faith together and how it can be lived out each day. Pilgrim approaches the issues of faith not through persuasion, but through participation in contemplation and discussion with a group of fellow travellers. Come to this evening to hear from those who have offered the Pilgrim course in their own setting. Come along if you have experiences to share. Come along if you are interested to learn how you might run a course. For general information about the Pilgrim Course visit www.pilgrimcourse.org This is an *Adventures in Faith* event; there is no charge but please book as seating is limited: www.pilgrim26january.brownpapertickets.com.



WAVERLEY CARE FUNDRAISING EVENT

Come and Sing Workshop with Bob Chilcott and accompanist Morley Whitehead

Saturday 11 February 2017 at St Cuthbert's Church, Lothian Road, Edinburgh, EH1 2EP

Rehearsal 10am - 4.15pm, including an informal performance at 3.15pm.

An exciting opportunity to experience a day's singing with choral composer and conductor, Bob Chilcott. Bob, who is a patron of Waverley Care, brings his infectious enthusiasm to Edinburgh as he runs another of his popular workshop days. Described by the Observer as 'a contemporary hero of British choral music', this is a fantastic opportunity to sing under his baton. This workshop session will give you the opportunity to learn a number of his works, and will close with an informal performance, to which you can invite friends and family for free. This event is part of the Edinburgh Student Arts Festival, and we are delighted to welcome the Edinburgh University Singers, conducted by John Kitchen, to perform a small number of songs during the informal performance.

Tickets: Singers (full) suggested donation - £18; Singers (conc) suggested donation - £16; Audience - free

Visit www.waverleycare.org for more information or call 0131 556 9710.



Waverley Care
making a positive difference

MEET THE ...



Are you a scientist?

John Starr (above, Reader at St Columba's, Bathgate and St Peter's, Linlithgow) is Director of the Alzheimer Scotland Dementia Research Centre and Professor of Health & Ageing at the University of Edinburgh.

The next article in the 'Meet the...' series will feature John and other people in our diocese engaged in scientific or medical research.

Please contact David Warnes on warnesdavid@googlemail.com if you yourself or anyone in your congregation might feature in the article.

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 19 January 2017.