

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

## MISSION TO BANGLADESH ON THE *PHOENIX*

### FOOD FOR THE SOUL

### BEASTLY BIBLE STORIES!



# The Edge

Vol 22: 3

Editor: Gillian McKinnon

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# Love Thy Neighbour

Rt Rev John Armes, Bishop of Edinburgh

In the Fringe Festival a couple of years ago I found myself chairing a discussion on Universal Basic Income. The idea behind this is that every citizen would receive from the government a non-conditional flat rate payment regardless of the level of their earned income or benefits entitlement. Recently I learned that Edinburgh is amongst four Scottish cities chosen to be part of a feasibility study into just such a scheme – and that this study will be rolled out this year.

At our Fringe discussion we saw huge potential in universal income although we also recognised some dangers. Positively, it would remove some of the stigma currently attached to benefits – means testing is often experienced as intrusive and our welfare services as punitive. It could also encourage more flexible working, offer support to those in education, and give dignity to those caring for children or elderly relatives. It would also provide security to those in the early stages of setting up a new enterprise. As we become more aware of the likely impact of robots and automated processes on our lives and our economy, we must face up to the need to make provision for the well-being of those who, in strictly economic terms, may be marginalised.

Whilst this idea commands interest and support from across the political spectrum, objections too come from both right and left. Would this, some wonder, become a ‘layabout’s charter’ – rewarding people for doing nothing? Would it remove the incentive to get off the sofa and look for work? On the other hand, might a guaranteed state safety-net encourage employers to pay less to fewer workers?

As with all proposed changes to our welfare system we have to ask, ‘Whose interests will it serve?’ Will it really benefit the poorest or will it simply make the rich richer? Will a basic income liberate people to develop their creative and spiritual capabilities – to enjoy not being a machine? Or is this naïve utopianism that is always going to be thwarted by the human capacity to mess up and fail? Hopefully the pilot project will begin to answer these questions and clarify the level as which the flat rate payment might be set. Small case studies can only give a partial picture, of course, but they may help us to identify the unintended consequences of an otherwise worthy plan.

This debate raises important questions for Christians, not least how we are to understand work. For we know that meaningful work gives people self-respect and helps them to feel valued. This suggests that we should not surrender passively to a vision of the future that assumes a level of automation that may leave some human beings feeling worthless and irrelevant. But it is also important to note the context in which this debate is occurring. As Christians we cannot be blind to the way in which our welfare provisions are fracturing and people are left without shelter or sufficient means to feed their families. In short, the present system is failing us and we should be eager to find new ways of caring for our neighbours, each of whom is a child of God and, therefore, our sister or brother. As followers of Christ we have both a personal and a political duty to serve others, not in a churlish or patronising way but because this is how we find Christ and acknowledge the image of God in one another.

As we travel through Lent, and reflect on the things that truly matter, the treasures that endure, I want to applaud the courage of our politicians for being willing to trial something new. Brexit or no Brexit, our world requires new solutions to old problems, solutions which will help to make our country a place where each person is given status and in which each citizen is proud to have a place.



+John

# SEA MISSION TO BANGLADESH

by Tim Tunley

'Three things stay with me about today: how friendly the crew are; how hard it is to keep track of the time zone; and what a wonderful opportunity it is to be here.'

In 2016, the Mission to Seafarers chaplains were asked if any of us would be prepared to work with MOAS (Migrant Offshore Aid Station), an international humanitarian organisation that provides aid and emergency medical relief to refugees and migrants around the world, and which had been rescuing refugees in the Mediterranean. Concern had been expressed about the crew, and MOAS asked for chaplaincy support.

I volunteered and, after some training (and many injections), I was ready to go. However, at the last moment, the mission location was changed to the Indian Ocean. Our mission was now to deliver food supplies for Rohingya refugees fleeing Myanmar who were now at Cox's Bazaar in Bangladesh.

What follows is from some of the notes from the nine weeks I served on the vessel, MV Phoenix.

After a long flight, I was met by the agent at Colombo airport. After much paper work ashore, we went to the dock in Galle and I tried to explain what I was going to be doing on board to a man in brown uniform who had what looked like a Victorian hunting gun over one shoulder. I finally got to the vessel and was met by the Captain, a really nice guy, and was shown over the ship and then got to my room and had a shower.

Never has a shower been so nice.

The 40 tonnes of supplies arrived - mostly fat, sugar and flour. Fresh ship's supplies arrived as well and we loaded those. One thing you can say about Sri Lanka is that it is a hot place to load supplies! We had lunch together which was great, one

of the best lentil soups I have ever had. I then went to sleep for a bit as I was completely disorientated by jet lag and lack of sleep. I was woken by the Master banging on my door needing my passport for immigration, and, not long after that, we went to sea.

I then discovered lunch was so good, I got to see it again, as the cook and I were both very seasick. Luckily, the ship had some very effective seasickness pills. We were now ploughing the ocean and on our way to Bangladesh.

Three things stay with me about that day: how friendly the crew was; how hard it was to keep track of the time zone; and what a wonderful opportunity it was to be there.

The sea days that followed were spent pretty much helping wherever possible and keeping out of the way of anything dangerous. It is a slow work getting to know a well-organised group who have been together for a long time and I did not push. I was not actually seasick again over this period but felt very ill at times.

By the end of my first full week, I was getting to know the crew a lot better and, in many ways, the day that followed was a bit of a breakthrough. We went into Chittagong to unload our relief supplies. I was given one job to do which was to guard the main door into the vessel. The Second Officer's security briefing was to the point: his instructions were "Do not let any of the \*\*\*\*\*s in, only military and Navy get by this door". This was good advice as many people did try and gain entry on to the vessel.

While this was going on, the ship was being unloaded - lots of local guys carrying sacks on their heads. It was very hot and we had one case of heat stroke which was dealt with by the doctors who had arrived that morning. Constantly walking up and down outside were two guards with AK47s. I took them some water but not coffee. This was on the principle that if some one has the gun which



is more likely to kill you than any other weapon in the world, they should not (in case of crankiness) be over-caffeinated or dehydrated. They were not there for the sake of form or ceremony: they had the magazines in and they were slowly caressing the single shot and auto function on their assault rifles as we spoke. It was reassuring to know that if any of the porters went berserk with a bag of rice we were all safe.

One of the doctors was a Belgian army field medic. She had that robust go anywhere and get on with it quality that has made Belgian medics famous. The other doctor was one of the leading surgeons in the world, so I was told. She often goes to London to assess and train other surgeons. I was impressed.

Several times during the day I was left wondering what the strange smell was ... I realised it was a combination of sun block, hot bodies and insect repellent.

So everyone could get some rest, I took the 8pm till midnight deck watch. Not a lot was going on. All the hoopla of the day was over: the sailors with machine guns had gone and I was left talking to a couple of Navy ratings who needed to practise their English. I was relieved



at midnight, had the longest shower and went to bed. We were due to go onto the anchorage in the morning.

We had spent all of the last week at sea and I had made good use of the time. I had been working with the 'motor man' and an able seaman to try and get them a career development grant. A motor man is the last rating post before a crew man becomes an engineer. It holds some responsibility for general engine work, but a motor man will always work to the instruction of an engineer. The A/B is a deck post working under the officers. The key to getting a career development grant is to make sure that all of information about the seafarer's family is as appealing as possible. So who are his family? How many people does the seafarer's wage support? What will the grant mean to the seafarer's family in the future? The CV, although important, is secondary to the whole narrative story itself.

On the final evening of the second week, I celebrated a Eucharist for the crew. All of the crew attended and the only one missing was one on bridge watch. We then had supper together, a great end to the second week. We are at anchorage awaiting instruction. My seasickness had come and gone but I was basically ok.

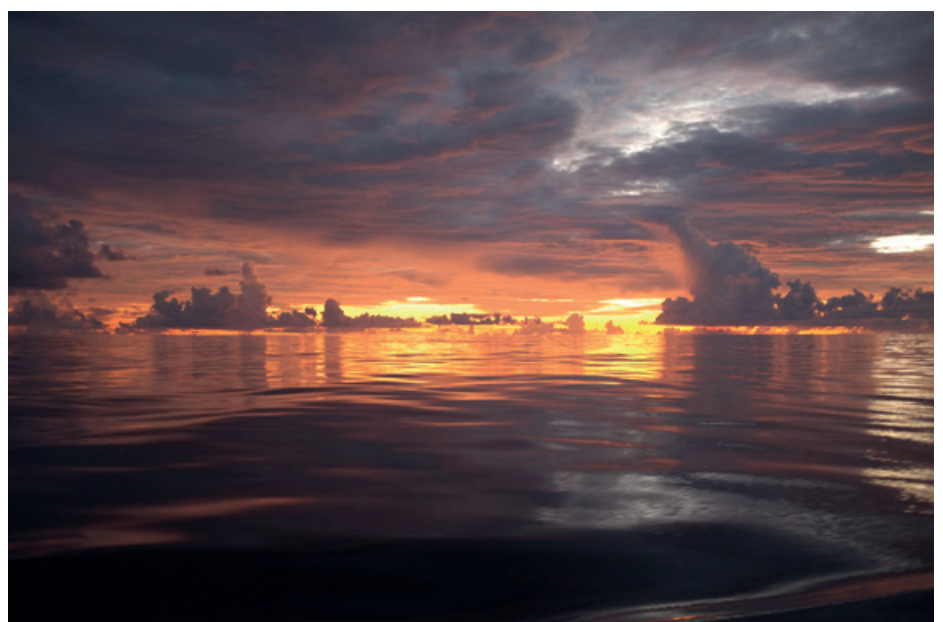
We went on to Langkawi in Malaysia for our next cargo and, while there, I got to know the crew very well. One evening over some beers I asked "what was it like when you were rescuing refugees in the Med"? One of the crew said "I do not want to talk about it". He then spent an hour telling many stories about their time there together.

After delivering this next cargo, I left the ship via Bangladesh. I met with several different officials, all of whom seemed to want to hold me in the country. Eventually I got my visa and left. I was rerouted back through Langkowi and flew home from there.

Would I do it again? Just tell me when.

*MOAS (Migrant Offshore Aid Station)*  
[www.moas.eu](http://www.moas.eu)

*Mission to Seafarers Scotland*  
[www.mtss.scot](http://www.mtss.scot)



Photos above: loading relief supplies at Galle; On the Phoenix - the ship's Master (left) and Tim Tunley (right); and sunset off Bangladesh.

# TIME FOR SOMETHING NEW

by Richard Tiplady

When I left Scottish School of Christian Mission a few months ago, I described myself as being at a fork in the road. I knew that God was asking me to trust him with my future, and that the autumn was to be about my doctoral research, but I truly had no idea as to what I might do next.

God has a way of surprising us. Somewhat unexpectedly, the opportunity came up to apply for a newly-created post to set up and lead a new ordination training pathway for the Scottish Episcopal Institute. Some will know that I have trodden the fringes of Anglicanism ever since I studied for my first MA at St John's College, Nottingham in the early 1990s. But I had not until this time felt called to ministry within it.

What surprised me about this opportunity and confirmed my wish to pursue it is the way that it builds on, draws together and allows me to express the concerns, passions, gifts, skills and experience that God has developed in me through my life and ministry. It is often as we look back that we see the hand of God, drawing together the threads of our (sometimes random and messy) lives into a single whole.

And this new post does just that. The new Mixed Mode pathway (sometimes called Context-Based training) allows people to train for Christian mission and ministry while serving in a local context. Students will spend up to 4 days a week in ministry, and 2 days a week in the classroom, library and their study.

My job will be to set up and develop this new pathway in the coming years.

I am deeply convinced of the need for and importance of this approach to training for mission and ministry. International Christian College and SSCM have taken this approach to youth and community work training for years. SSCM's CertHE in Theology (Pioneer Ministry) does the same. At ICC, we had a new BA(Hons) in Theology and Ministry in development prior to the decision to close the college, one which would have also taken this approach. So this stuff matters to me.

What makes this new post even more exciting is its emphasis on mission. As well as setting up and leading this pathway, my new post includes responsibilities for

helping with training for pioneer ministry, Fresh Expressions, and entrepreneurial leadership across the Scottish Episcopal Church. So the new pathway will have a strong focus on mission. This isn't just about a different approach to training people for the same old kinds of ministry. We're in a different day. We're all trying to work out what Christian leadership looks like in a context of mission in Scotland, and what it means for church leaders to be leaders of their congregations in mission. I'm grateful to have been given the opportunity to do this along with others, and looking forward to getting my teeth into it.

I started my new job on 1st February (part-time, three days a week), and will be full-time from 1st May. I still have a doctorate (on entrepreneurial leadership development in the church in Scotland) to finish, and the next few months will give me time to get that closer to completion.

I have learned throughout my life that when Jesus asks us to get out of the boat (Matt 14:22-31), it's OK to do that. It doesn't mean it's not scary, but he is faithful. He will reach out and take us by the hand. Which is nice.



*Richard Tiplady is Director of Mixed Mode Training at the Scottish Episcopal Institute. The original version of this article first appeared on Richard's blog here: [www.justaboutleading.wordpress.com](http://www.justaboutleading.wordpress.com)*



# FOOD FOR THE SOUL

by Rich Cornfield

Almost exactly four years ago, St Paul's and St George's, Edinburgh, commenced a new event called Soul Food. They had found out that the hardest time for anyone to be a homeless person was at tea time on a Saturday. Inspired by Jesus' story of the Wedding Banquet in Matthew 22, they decided to put on a weekly banquet at that time to walk alongside those who had found themselves homeless. Soul Food was soon established and now regularly 100 guests and 40 volunteers turn out for what is a very special event. An event that changed many people's lives – mainly the volunteers'.

This then became the inspiration for Mustard Seed Edinburgh. Last May the Bishop of Edinburgh commissioned 40 people from St Paul's and St George's to plant a new Community of Mission, and then, just two weeks later, Mustard Seed Edinburgh came into being. Thanks to the generosity of St Margaret's, Eater Road, we had a location to meet together in order to try and establish a community that had homeless people and their needs at the heart of it.

So, every Sunday we meet at 4pm at St Margaret's. We start off by sharing food together. Then we move into a time of worship. Also, as we're in this formation period, we have decided to meet every Tuesday evening to

pray together. Initially too, Soul Food has remained very important to us and so every Saturday we're still working alongside St Paul's and St George's helping to make Soul Food happen. We have been delighted that many of the Soul Food guests join us on Sundays.

Eight months in we are beginning to get much clearer as to what we're about. We describe ourselves as a community of Good News that is rooted in prayer. We value kindness, hospitality, creativity, justice and joy, and these are shaping our culture. We are very keen to join in with other churches, charities and organisations who are looking to walk alongside those who are homeless and help deal with the symptoms that cause people to become homeless.

We are especially excited to be partnering with Christians Against Poverty (CAP). We are now the only licensed CAP Life Skills centre in Edinburgh. At the end of February, we'll be starting a new eight week Life Skills course designed to help people who have low incomes to make their budget go further, amongst other things. We are also partnering with Edinburgh City Mission with some new initiatives in the coming months.

We also dream of developing Soul Food so that every night of the week a free healthy meal and a supportive



community is found in Edinburgh. We are excited that several churches have shown an interest in hosting these new events. We are very pleased that Mustard Seed will be starting its own Soul Food off in the next few months at St Margaret's.

Despite all this hope which is being created, it must be said that commencing this new community has been a complex and difficult thing to do. Bringing people together, working out the vision and imagining a future can sometimes feel quite 'clunky.' Some things fail or don't go quite right. It can be exhausting and isolating. We have found establishing a children's work very hard to do. Prayers needed there please.

However, we are encouraged by how far we've got. The good will and kindness shown to Mustard Seed Edinburgh have been very humbling to receive. We are pleased that the vision is developing. Somehow, we've even managed to get the resources together to put a new kitchen in at St Margaret's. (A miracle!) There is too a deep sense of love and care in the members of Mustard Seed. But most of all there is a deep sense that God is somehow ahead of us, gently leading us and helping us to work it out. And that has led to quite an exhilarating eight months!





# GORY, GORY, HALLELUJAH!

by Claire Benton-Evans, Youth and Children Officer for the Diocese of Edinburgh

"I liked the hot cross buns and making the Easter cards," said the mum of two young children, "but I don't think you should have told the children about Jesus on the cross. It might have scared them." She had been in the room when we told the Good Friday story, so she knew that we hadn't gone for a Game of Thrones level of gore. We had told the story simply and sadly: this is what happened to Jesus. Her children didn't look particularly scared, but she was worried about possible nightmares.

It got me thinking: should we have handled our Bible storytelling differently? The short answer in this case was no, because without the crucifixion there could be no resurrection: Jesus died so that we

might live, and Good Friday sadness leads to Easter joy. The longer answer led me to write the Beastly Bible Stories series, published by Kevin Mayhew: eight books which take children right through the Bible from Genesis to Revelation.

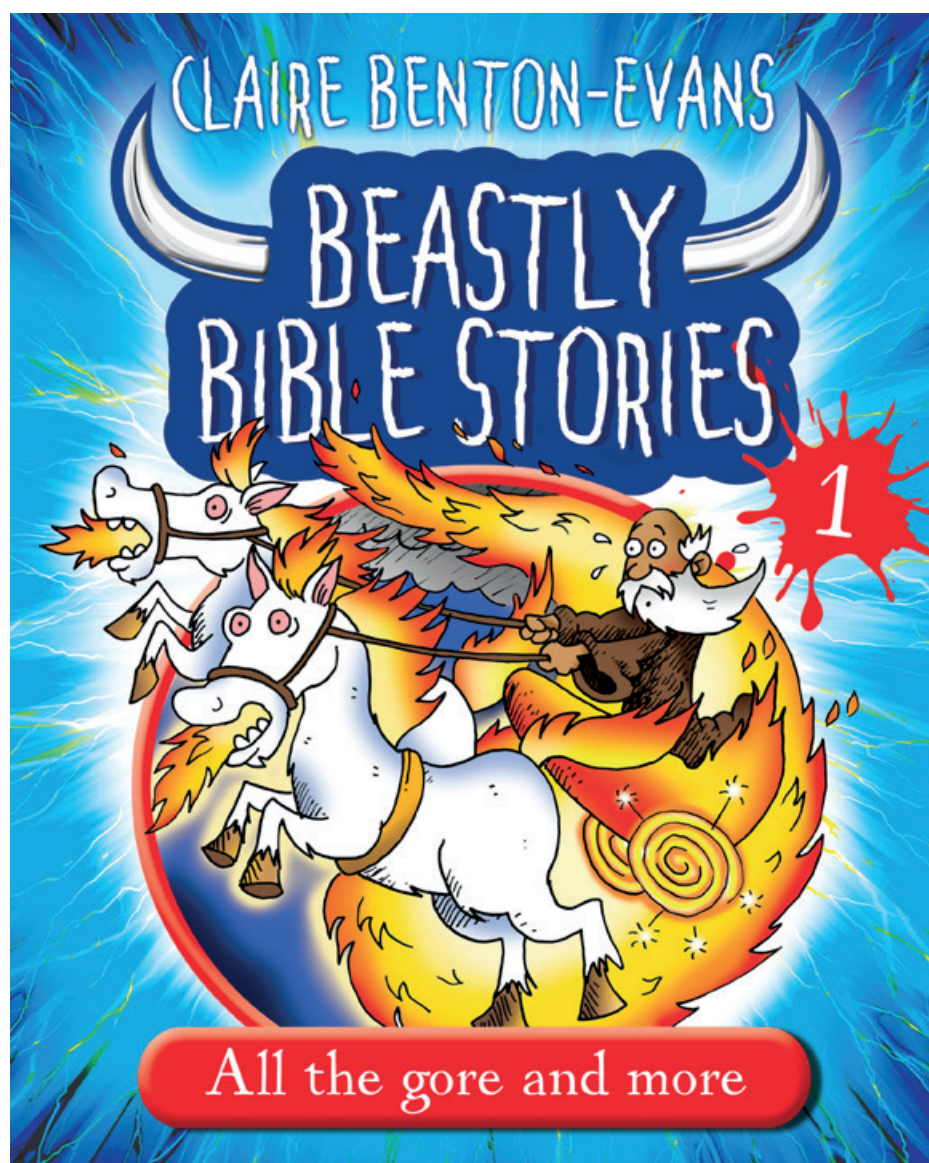
My work as the Diocese of Edinburgh's Youth and Children Officer gave me the opportunity to think more deeply about how we communicate Bible stories to children, and how we decide what is appropriate for them. I was intrigued when I first saw the hugely popular Brick Testament - the Bible illustrated with Lego. The book is unflinching: for example, the picture of Noah and the animals, stepping onto dry land after the flood waters have receded, features more than

smiles and rainbows: they crunch on a carpet of bones, left behind by all the people and animals who have drowned. I was moved and inspired by Bring It All To Me, Fischy Music's album based on the Psalms: in keeping with Fischy Music's concern for children's emotional and spiritual health, the songs cover the full range of emotions expressed by the Psalmist, including rage, despair and angry questioning, as well as joy, celebration and faithful love. These songs reminded me that there are verses in the Psalms which even the Lectionary balks at. For example, churches regularly omit verses 19-22 from the much-loved Psalm 139: "If only you would slay the wicked, O God! ... I have nothing but hatred for them; I count them my enemies." Yet I've heard things very like this from young children talking about bullies who persecute them at school.

I have been troubled to meet teenagers struggling with bullying, mental health problems or family breakdown who are furious with God, and who want to walk away from the Church because they feel it has nothing to say to them.

Experiences like these convinced me that we owe it to our children to teach them that the Bible is not a Big Book of Niceness about happy, well-behaved people, but a whole library of extraordinary texts that speak to every aspect of human experience and our relationship with God.

"Sanitising horrific biblical stories ... won't make real-life violence disappear" say Katie Edwards and M J C Warren in a recent article in The Conversation. They cite sexual abuse scandals and the prevalence of bullying in schools as evidence that children are very much aware of both physical violence and difficult emotions. "Ignoring that the Bible records horrible, terrifying human events makes it easier to gloss over the fact that these same things occur regularly today. Sexual assault, genocide and slavery, all described in the Bible, are still rife. If we want to confront today's horrors, it helps







wedding at Cana filling a tower of glasses, like a champagne fountain: Tim drew him pouring water out of a jug which miraculously became red wine by the time it flowed out of the first glass.

I asked for a picture of the feeding of the five thousand that emphasised the abundance of the feast: Tim drew a panoramic double-page spread full of belching followers with bulging cheeks, crumbs in their beards and fishbones in their fingers. Tim's cartoonist hero is Leo Baxendale, who created *The Bash Street Kids* for *The Beano*, and his style echoes the riotous exuberance of *Bash Street*. I love the way it matches the breathless pace of Jesus' ministry, particularly in Mark's gospel, in which miracle and mayhem tumble over each other as crowds press in on every side.

The *Beastly Bible Stories* themselves may be complete, but they continue to grow in exciting new directions. They have received good reviews and spawned a set of colouring books in response to public demand, as well as a complete RE programme for teaching Christianity in Primary Schools. Schools have enjoyed *Beastly Bible Stories* Events, which involve imaginative literacy, art, drama and RME activities, as well as a fun assembly and an opportunity to meet the author.

There is even an all-new *Beastly Bible Stories* website, featuring a competition for kids and an opportunity to win a complete set of *Beastly Bible Stories* books. Tell your Sunday School all about it! You can also read and download a couple of stories for free from the website.

All the *Beastly Bible Stories* books and resources are available from Kevin Mayhew. If you have any questions about these books or events, please contact me via the *Beastly Bible Stories* website or my author website. You can also get the latest news by liking the *Beastly Bible Stories* Facebook page.

to also confront biblical accounts that terrify us."

So *Beastly Bible Stories* doesn't pull its punches. If it's in the Bible, it's in these stories – killer bears, tent pegs through the skull, murdered toddlers and all, placed in the context of God's amazing power and his love for humanity. Crucially, the stories invite children to challenge and question the bloodthirstiness: for example, Samson's story reflects the frantic, tit-for-tat violence in an ongoing score ("Philistines 2 – Samson 3"). At the end, children are asked to add up how many people and animals were killed or injured in this story (the body count includes 300 foxes and however many bees Samson ate by accident). They are invited to wonder what they think of Samson's behaviour, and why he was a hero for God's people at that time. Questioning like this is vital to children's growing faith, as they start to question the world around them and wonder about the things they see on the news.

I found myself looking forward to finishing the Old Testament stories, where more often than not a happy ending means a hero of God's people standing atop a pile of enemy corpses. I was spurred

on by a desire to get to the New Testament and show children just how radically different Jesus the surprising Saviour is: the Son of God who declares Love to be the greatest commandment and tells his people to love their enemies. I also wanted the *Beastly Bible Stories* Jesus to be more than just nice: I can't stand the wet, Victorian image of a blue-eyed Jesus who is a nice chap, or the Christmas cuteness which sets baby Jesus apart from normal children: "The little Lord Jesus, no crying he makes". This image of "gentle Jesus, meek and mild" is particularly unhelpful for children, who know their own capacity to be cross, violent and disobedient.

So the Jesus who stars in these stories laughs, cries, shouts, argues, stands his ground, challenges people, makes miracles happen and smiles "a real, crinkly-around-the-eyes smile". I want children to love Jesus and be inspired by his radically inclusive, rule-breaking, trouble-making love for us.

The illustrations for *Beastly Bible Stories* are a vital part of the story. For each one, I outlined exactly what I wanted, and the illustrator, Tim Benton, wonderfully exceeded my expectations. I asked for Jesus at the

## What would we do without Nigel? Anne Dyer installed in Aberdeen

by Victoria Stock

"What would we do without Nigel?" is a phrase that has been repeated many times over the years at Old Saint Paul's. Recently, we learnt that Nigel passed away, suddenly and without warning. And since then, we really have been fully living out the reality of what we would do without Nigel. The question has ceased to be rhetorical, and has now been replaced with the reality that we are very much without him.

We feel this in so many ways. He did so much for the church. He was reliable. You could depend on him to do anything he said he was going to do. He always responded promptly to emails. He had a strong eye for detail, whilst at the same time, was able to do so much, apparently with little effort. He was competent and knew so much more than I ever will.

If I ever had a question about liturgical or church history – or even which platform my train was going to arrive on, he would reply straightaway with an answer. He would often proofread for me and would find something I had missed. He was usually correct about most things – but not necessarily always.

We would be in touch during the week. It was usually fairly light-hearted conversation, ranging in topics from what was going on in the Anglican Communion, discussion of Church Times articles or announcements, to what was happening in politics. With a wry smile, he would tell me on a fairly regular basis, that I both look like, and fancy, Ruth Davidson. He knew of my admiration for Sue Perkins, but this did not dissuade him. I would tell him about train programmes I had found and thought he would enjoy. I would also see him often at various church meetings – whether at vestry, Diocesan Synod or our communications group. I would have lunch with him and others on Sunday and join the odd train trip out, and he was a reliable companion at Studio XIII. We would sometimes meet up for a coffee or drink.

It is only with his death, that I realised how he has been such a major part of my life. And how much depth of love I had for him. Despite the odd falling out – there was that steadfast bond. And I know that he had many of these loyal but understated close bonds with those around him.

When we lost Nigel, we lost someone who did so much and was always around. Except one day, we became without him. More than losing someone who was just highly reliable and efficient at everything he did, we have lost a dear, dear friend. Someone who was always, and would always, be here. We can do without what he did, but we cannot replace who he was, here on this earth.

Nigel – in case you're reading this, I'm sure you've got everything sorted and organised up there. And you may see us doing without you – possibly not how you'd go about it – but we do very much miss you and love you.

Rest in peace, and rise in glory, our dear friend.

*First published on Victoria's blog at [www.digitidei.com](http://www.digitidei.com). Nigel Cook died on 10 November, aged 67. Nigel was appointed treasurer for Old St Paul's in 2008, and, since 2013, was also treasurer for the Diocese, a member of its Standing Committee and a trustee of its General Synod.*



The Scottish Episcopal Church celebrated a significant and historic event as it consecrated its first female Bishop. The Rev Canon Anne Dyer was consecrated Bishop of Aberdeen & Orkney at a special service in St Andrew's Cathedral, Aberdeen on Thursday 1 March. Anne had been rector of Holy Trinity Church in Haddington since 2011. She chaired the review of ministerial training in the Scottish Episcopal Church which led to the establishment of the Scottish Episcopal Institute. She served as a member of General Synod and was chairwoman of the East Lothian Foodbank.

At the consecration in Aberdeen, Most Rev Mark Strange, Primus of the Scottish Episcopal Church said "I am delighted that despite the weather conditions and travel difficulties, the Cathedral was full of people who simply rejoiced in response to the words 'greet your new bishop' with thunderous applause. It was for many of us a moment of spirited joy."



The role of a Diocesan Bishop is to oversee the spiritual and practical concerns of clergy and lay people within the diocese and to provide leadership in mission and ministry, as well as representing the church in wider civic, business and other areas across the Diocese.



## Stone crosses blessed at St Vincent's

Two new, beautifully carved, stone crosses were placed and blessed in January at St Vincent's Chapel in Stockbridge. They were first delivered to the undercroft, from Forth Stone Limited in Edinburgh, and then erected by R & S Maintenance to replace two damaged by storm and age. In fact, one of the previous crosses shattered when it fell on to the church's vestry roof on Christmas Day in 2016.

The new crosses were blessed with holy water on Thursday 18th January 2018 by the Rector, Canon Allan Maclean from atop a cherry picker. Allan then went on to bless the crowd that had formed on St Vincent Street to watch the proceedings.

The stone for these new crosses comes from Witton Fell Quarry near Jervaulx Abbey in North Yorkshire, the quarry that historically provided stone for Jervaulx Abbey (built in 1156) and where Wensleydale cheese originated! In the photo far right, Raymond Ewing of R&S Maintenance lifts one of the crosses ready to place on the roof.



## St John's on Princes St 'open all hours' in cold snap



Many churches, charities, businesses organisations, as well as many individual people, moved swiftly to help those in need during the severe weather at the end of February and beginning of March. Markus Dünzkofer, Rector of St John's Episcopal Church in Edinburgh, took the decision to open the city centre church's doors to stranded and homeless people on 28 February during the Met Office 'Red' warning.

One volunteer who helped hand out food at the church that day said: "There were about ten people who came in to stay overnight and we had more drifting in and out during the day. As word has gone out there have been others coming in and

local businesses have donated food to help us keep going."

Social media became a key method for churches and organisations to get information out regarding the help that was available. Aled Edwards tweeted on 1 March, "Today I roamed a city closed down because of the cold weather. On #StDavidsDay I found this Edinburgh church open for 24 hours to welcome those who needed a warm place to stay. I've not felt the presence of our patron saint this much in a long time."



## Bishop's Lent Appeal 2018



Bishop John says, "This year we support two charities which, in their contrasting ways, offer healing and wholeness. EMMS International is well known for its outstanding work in bringing hope and love to people who cannot afford medical care. For all the stresses and strains on our own NHS we know we are immensely privileged in comparison to many millions who live in the world's poorest countries. Through

supporting EMMS we can, in our small way, help to redress this balance.

In recent months it has become clear that too many, in all parts of our society, live with the consequences of sexual violence. Edinburgh Rape Crisis Centre aims to 'be there' both in the immediate aftermath of rape or abuse and, longer-term, to help victims and their families rebuild their lives. By supporting this cause we place ourselves alongside the victims - which is where the church should be (but sadly has sometimes failed to be). I invite your prayers for these two causes and your generous support."

Established in 1978, Edinburgh Rape Crisis Centre (ERCC) is a specialist support, advocacy and information service for women, non-binary people and members of the trans community and young people aged 12 and over in Edinburgh, East and Midlothian who have experienced sexual violence both recently and in the past, including rape, sexual assault and childhood sexual abuse. Our specialist, trauma-informed support and information services are free.

Unfortunately the need for our service is greater than ever. Over the past year our waiting list for long-term support and counselling has doubled. Rape and sexual abuse changes lives - and so do we. As a small charity we're very grateful to receive your support, which helps us to continue to provide our life-changing work.

EMMS International is a Christian overseas healthcare charity founded in 1841. Dr David Livingstone was among our earliest members. Following the example of Jesus Christ, EMMS International works with partners in India, Malawi and Nepal to transform lives through compassionate, effective and sustainable healthcare.

We live in an unjust world that tells those who are sick and poor that their lives don't matter. Nobody should be left sick and alone. Home visits by committed Christian healthcare workers are a lifeline to people in rural Malawi. Without them they couldn't get the care, pain relief and support they need. A gift of £32 can help people stay comfortable during their illness. You can show that every life matters.

Donations should be made payable to your local church. If you are eligible for Gift Aid, contact your treasurer, to maximise your contribution.

For any further information please contact the Diocesan Office on 0131 538 7044 or email: [bpsec@dioceseofedinburgh.org](mailto:bpsec@dioceseofedinburgh.org)



**edinburgh rape crisis centre**  
supporting survivors of sexual violence

## Play Church on the Move ...



The diocesan play church is continuing its pilgrimage around the diocese. The play church project is designed to help children explore worship, and wonder about God and God's amazing family, the Church. It's about engaging children's interest and encouraging them to learn through play. The diocesan play church is portable and has a travel schedule of visiting six churches in the diocese each year.

Play Church has recently visited St James the Less in Penicuik & St Mungo's in West Linton for Advent, Christmas and Epiphany; and has been at Christ Church Morningside for Lent and Easter.

Please contact the Diocesan youth and Children's Officer, Claire Benton-Evans if you would like to host Play Church in 2019!

In other Youth and Children news ... 2018 has been designated the 'Year of Young People'. We will be compiling and showcasing the great things that young people are doing in our churches in the diocese. Contact Claire for more details or if you want to get involved during the year.



# A STRAIGHT FLUSH

by David Warnes

What do Aldea San Juan Moca in Guatemala, Jari Badal in Afghanistan, Bechani in Malawi and Kalengera Sud in the Democratic Republic of Congo have in common? The answer is that there you will find toilets and toilet blocks that are twinned with loos in the Diocese of Edinburgh.

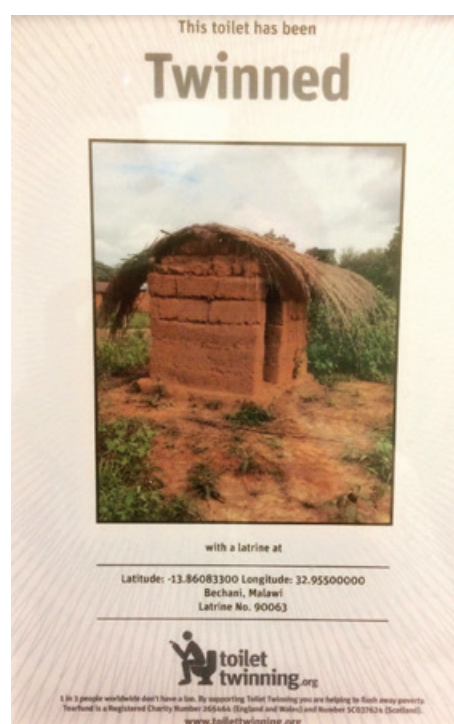
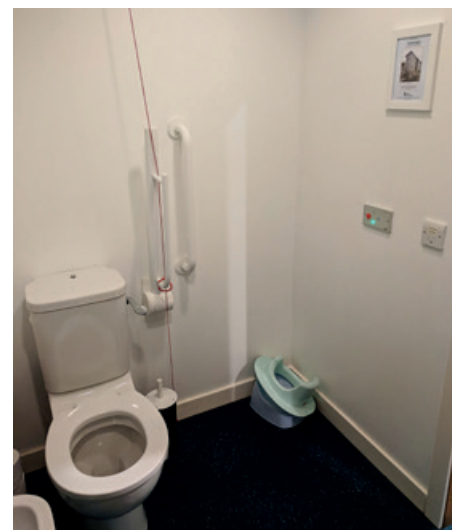
Each year the Social Responsibility Group at St Columba's by the Castle church in Edinburgh invites members of the congregation to nominate small charities at home and abroad where they have some personal connection and the group distributes about £1600 between the nominated charities. In 2016 one of the nominated charities involved twinning the church toilets with toilets in parts of Africa. In the 2017 distribution of grants they completed the process by twinning their third toilet.

Staff at the Diocesan Office hold open house afternoons each year in which everyone is invited to share teas, coffees and homebakes. The money raised from donations at these events goes to a different charity each time, and in 2017 it went to Toilet Twinning. As a result, both the toilets in the office are now twinned, one with a loo in Guatemala and another with a loo in Afghanistan.

At the suggestion of the Eco-Congregation Group, St Martin of Tours held a Christmas appeal in support of Toilet Twinning. The hope was to twin the accessible toilet on the church level, but the sum that was raised (£540) made it possible not only to do this, but to twin the new toilets which are soon to be installed on the lower level, completing the transformation of the building into St Martin's Community Resource Centre.

If you are interested in twinning your toilet, go to [www.toilettwinning.org](http://www.toilettwinning.org) for further details. The charity's strapline, *Flushing away Poverty*, reflects the fact that lack of sanitation exposes people to disease and the possibility of violence if they venture out into the bush at night time. Sixty pounds could twin your loo, whether at church or at home, with a loo in the developing world and £240 could twin your facilities with a whole toilet block.

Around the Diocese, the accessible loo at St Martin of Tours (pictured below) is twinned with a toilet in the Democratic Republic of Congo. One of the loos at St Columba's with the Castle is twinned with a toilet in Malawi. The plaque which marks the twinning (pictured bottom left) includes a photograph and the precise co-ordinates of the twinned toilet. Bishop's PA Samantha Campbell and Diocesan Administrator Simon Filsell are pictured below in one of the twinned toilets at the Diocesan Office at Grosvenor Crescent.



# REVIEWS

## Blade Runner 2049

Warner Brothers, now available on Blu-ray & DVD

Reviewed by Malcolm Round

As a massive fan of the original film I really loved this incredibly and beautifully produced masterpiece, of a dystopian future. In bleak overcrowded mega cities humans live alongside replicants - real looking artificial flesh and blood androids, bred as slaves.

Time doesn't permit me to give a synopsis of the story, you can find that elsewhere, but science fiction as a genre has always been able to ask the existential questions, and deal with big issues, and this long film certainly does that. While I am not saying that Blade Runner in any way is a Christian film or even contains deliberate Christian allegory, if you want to look for spiritual imagery, it is there in abundance

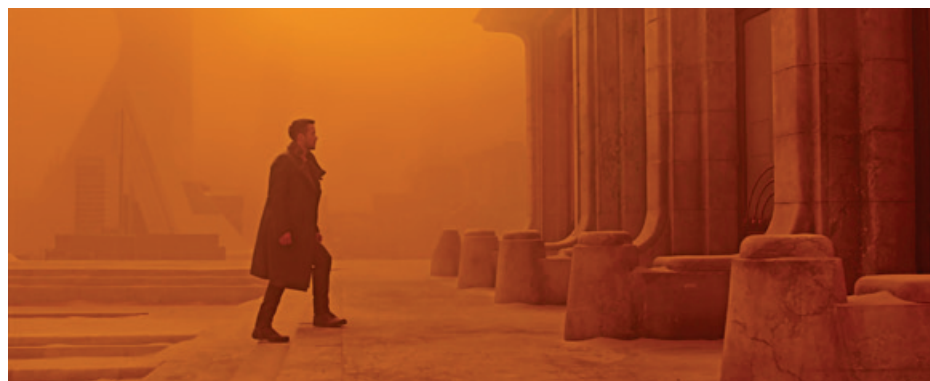
For instance, the characters wrestle with what it mean to be human, have a soul, to have free will, to choose to love.

The whole story arc can be seen as a Messianic story of a miracle child born to bring freedom from slavery, save a people.

Also it has a central motif expressed by the oft-repeated phrase 'born, not made', almost certainly lifted from the Nicene Creed, of Jesus 'begotten, not made' gives us a strong spiritual undergirding.

Then there is an opaque reference to something called the 'Galatians syndrome' which may point towards the 'fruit if the Spirit' imagery in Galatians 5:22, with 'soulless' replicants unexpectedly expressing the fruits 'love, joy, peace, forbearance, kindness, goodness, faithfulness' and (verse 23) 'gentleness and self-control', and with female characters called Luv and Joi. Or perhaps the Galatian reference links to the messiah image and the possible birth of a saviour child (Galatians 4:4-5): 'But when the set time had fully come, God sent his Son, born of a woman, born under the law to redeem those under the law, that we might receive adoption to sonship.'

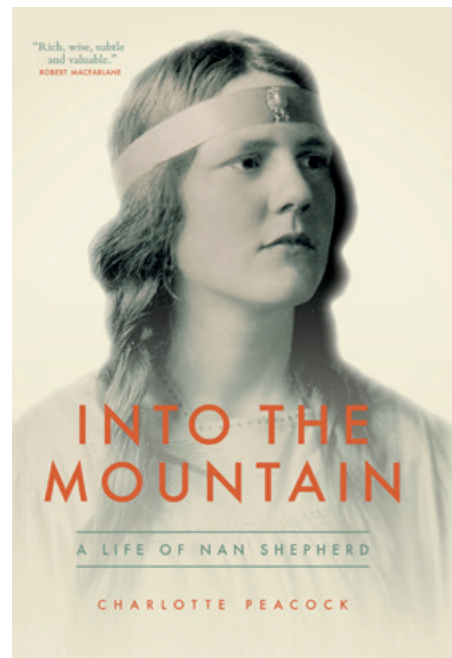
Of course I might be reading too much into the film - it might just be a reimagining of Pinocchio!



## Into the Mountain - the Life of Nan Shepherd

by Charlotte Peacock

Galileo Publishers, £20



The Scottish author, Nan Shepherd, was immersed in the natural world around her. The book she is best known for, 'The Living Mountain', was first published in 1977, some 30 years after it was written; a powerful description of her experiences walking in the Cairngorms. However, it was not until it was republished, years after her death, that people took note of it and of her.

This biography by Charlotte Peacock is the first written about a woman who was intensely private, also billed as "a fascinating exploration of her life but also a superbly-crafted social portrait of North East Scotland in the early 20th Century and a first-rate account of the Scottish Literary scene and its key figures during those years."

*This review from Edinburgh's Cornerstone Bookshop first appeared in St John's Cornerstone magazine. Visit [www.cornerstonebooks.org.uk](http://www.cornerstonebooks.org.uk)*



# NEW DIRECTION

by Elizabeth White

In the Summer of 2017 a new project was launched to explore the potential for a national accreditation pathway for spiritual directors across Scotland, England, and Wales. It is seen, potentially, as a development towards a new organisation to support best practice in this growing ministry, as well as being of interest and value to those seeking to find a good spiritual director in their area. Whether you either offer or receive spiritual direction, or are just interested to learn more, we would like to hear from you!

As a spiritual director, supervisor and trainer in Edinburgh, I have had a growing interest in areas related to accountability, how a director's practice develops following initial training, the ways people find a suitable director, and generally stewarding the gifts of the Spirit well. Along with a Buckinghamshire-based colleague Lynette Harborne and her doctoral research into spiritual direction, supervision and best practice, we are inviting views, comments and suggestions over the coming months.

Valuable codes of practice and local groups have developed in many regional areas of the UK in recent years, but around which there is not yet a pathway for public accountability. We are considering the possibility of setting up some form of voluntary accreditation organisation for spiritual directors which would help to indicate levels of training and experience, give more information about individual's styles and approaches and offer an additional benchmark for continuity and accountability of practice beyond training. We are aware there are very varied viewpoints on this 'question of accreditation' and we wish to listen to what interest there may be, as well as areas of concern. All contributions are very welcome!

In December 2017 we launched an online survey and we are delighted by the response. It has brought greater and more varied engagement than we had ever anticipated. Views expressed so far range from those that are clearly positive about the possibility of an accreditation pathway to those who are strongly against it. There are also those who have named their uncertainty or indicate reservations.

Many people (whatever their overall feeling) highlight the need for further information about what accreditation may involve practically, and also how this might sit alongside soulful ministry and charism. We are taking time to reflect on this and will disseminate more substantive information in due course.

Meanwhile our online survey will remain open - via our webpage - until 31 March 2018. The survey is for directors, also people who are receiving spiritual direction, or anyone else who is interested in this consultation in some other way. It will take around 10 minutes to complete and the input is anonymous.

If you would like to hear more news in the coming months do sign up to our mailing list via the webpage.

Please pray with us in our work on this project that we may listen well to the Spirit as we continue to reflect on and discern the way forward.

*Website: [www.reflectivespaces.org.uk/consultation](http://www.reflectivespaces.org.uk/consultation)*

*Email [reflectivespaces@yahoo.co.uk](mailto:reflectivespaces@yahoo.co.uk)*

# GAZETTE

## Resignation

Rev Canon Anne Dyer as Rector of Holy Trinity, Haddington as of 28 February 2018.

## Death

Rev John Grover, Hon Associate Priest at st John's, Jedburgh on February 6 2018.

## Saturday 17th March

Diocesan Synod at St Paul's & St George's, 46 York Place, Edinburgh EH1 3JW, starting at 9.45am (8.30am Eucharist)

## Saturday 28 April 2018

THE BIG DAY : Celebrating Together at St Mary's Cathedral, 10:30am – 2:30pm. All Age Worship, Church Stalls, Workshops, Resources Exhibition

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, please send it to [editor@edinburghdiocese.org.uk](mailto:editor@edinburghdiocese.org.uk)

The deadline for the next issue is 25 April 2018.



# THE Big DAY

## CELEBRATING TOGETHER

Join all the churches of Edinburgh Diocese for a great celebration of our life together.

- Creative worship
- Fischy Music
- Inspiring prayer zone
- Interactive workshops
- All-Age activities
- Stalls showcasing the life and work of our churches
- A marketplace of resources
- Food to share



Learn from each other and celebrate the next stage of *Growing Together* at this joyful occasion for all ages.

**Where:** St Mary's Cathedral, Palmerston Place

**When:** Tea and coffee served from 10:00 for a 10:30 start, finishing at 14:30 after a closing act of worship. **Lunch provided.**

For more information, visit [bit.ly/DoETheBigDay](http://bit.ly/DoETheBigDay) or contact the Revd Annie Naish [mission@dioceseofedinburgh.org](mailto:mission@dioceseofedinburgh.org)  
0131 538 7033



SATURDAY

28

April

10:00 – 14:30