

# **THE SIGN**

**DECEMBER 2020 & JANUARY 2021**

**St Cuthbert's  
Scottish Episcopal Church  
Westgarth Avenue  
Colinton  
EDINBURGH  
EH13 0BD**

St Cuthbert's endeavours to be a community in which all are encouraged to participate in worshipping God and serving the wider community. It welcomes those who are doubters and sceptics as well as those who are committed in faith, and has a concern for those who have been hurt by their experiences of life.

*O come, O come, Emmanuel,  
And ransom captive Israel,  
That mourns in lonely exile here  
Until the Son of God appears.  
Rejoice! Rejoice!  
Emmanuel shall come to thee,  
O Israel.*



While Israel would have sung the song in expectation of Christ's first coming, the church now sings the song in commemoration of that first coming and in expectation of the second coming in the future.

This year, however, we will not be singing it in church, only listening and reflecting on the words. We have been unsure how we are going to mark the seasons of Advent and Christmas, with our lives being very different. So how will we mark it?

With some of the money won in the Parish Pixels competition, we will have extra lighting in the church front garden to, hopefully, bring some light to what has been a dark year. Pentland Men's Shed are making a life size nativity scene to put in the garden and we have had a tree donated, onto which baubles will be placed to raise money for Make 2nds Count, giving hope to those affected by secondary breast cancer.

You are invited to paint a stone with a picture or message of hope, to line the edge of our paths and at the end they will be made into a cairn of hope.

We cannot arrange any events around this due to the covid-19 restrictions but you are welcome to come and enjoy it, or place your stone of hope, at any time between 9<sup>th</sup> December and 6<sup>th</sup> January.

We have received some donations to help us with this but all money received and not needed will be split between Make 2nds Count and Oxfams Community Church, as they reach out to the community there with food and fellowship.

Other events happening include Caroline arranging a Zoom Christmas party for the Sunday School and a social gathering on Zoom where we can share our favourite carols and enjoy a wee tittle at home. So, if you would like to join Margaret Holmes, People's Warden and me on Sunday December 20<sup>th</sup> at 6pm, let me know your favourite carol and we'll get it organised. It is hoped you will share with others why it is your favourite. I imagine this will last one hour at the most.

You will find a schedule of services later on in the magazine. Christmas will be celebrated over three days to give everyone who wishes to attend the opportunity to do so, with the Family Service being on Christmas Eve. Bookings for these services will be taken early.

I wish you all a peaceful Advent and Christmas and every blessing for 2021.

*Nicki*

## News from the NSM

As I sit down to gather my thoughts before composing this newsletter I realise we're nearly half way through November. Despite all the restrictions on our movements the time seems to be disappearing faster than snow off a dyke!

I'm now totally familiar with our 'new norm' for worship, sometimes wondering how confused I may get when eventually we're able to return to our previously normal way of worship, especially since the organisation of the Eucharist had been unfamiliar to me. It's wonderful to see a good number of you at church, though it is of course disappointing that numbers are so limited and booking is required – and, of course, no singing. I'm only too grateful, though, to be able to hear Philip's magnificent organ playing live! Taking the two Remembrance services was very special for me and felt an enormous privilege. Thanks to a wee chat with Philip before the Sunday service, he was able to play reflective music long enough after my sermon for the 2 minute silence to actually occur at 11am.

Nicki will be 'spilling the beans' about Christmas plans, which in every respect are as fulfilling and celebratory as they can be, both for ourselves and for all those who pass our doors. For me, it reinforces my sense of hope for the future, a hope that is important for us all, as disciples of our Lord, to spread to each other and to those around us, despite the fact that we're often so sorely tried. In the meantime, I continue making pastoral calls, to keep in touch with some of our most vulnerable members, and I pray for all who are too frail or feel too anxious to attend services.

My family and social life seem to have been put on hold to some extent, phone calls replacing personal visits, and trips out to East Lothian for refreshing walks now sadly off the agenda. Anticipating the situation Ian and I made a visit to Yellowcraigs the week before restrictions were imposed and I made some video clips of the sea washing in and out: beautifully calming.

The previous week we'd been to one of my favourite inland villages, Gifford. I truly believe that God has given us an unanticipated blessing in this difficult and unsettling time by helping us to appreciate His wonderful creation. We can learn so much from the life of creatures and plants. In the last couple of months I've been delighted to receive fortnightly a series of wonderful spiritual offerings in words and pictures from The Bield Retreat Centre. If anyone else would be interested to receive these please get in touch with me. The Bield is an inspirational place and needs our prayers at this time, as it has been forced to close its doors now until 12<sup>th</sup> January due to increased restrictions on movement.

So, as I pray that Christmas will bring some joy and hope to us all, I offer every one of you my love and an imaginary warm hug. Stay safe.

Blessings, Margaret.

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**Thank you so much for all the people who have been knitting angels. I am so excited that we have so many! I am so impressed by the number and speed of all you knitters.**

**We are going to be putting them out and about in Colinton and have some in the Church Garden as part of the Advent and Christmas celebrations this year.**

**They will come with a QR code which will direct you the Church website where there will be some links to colouring in and activity sheets, angel map and a Nativity.**

**I am hoping that this way we will be able to reach lots of the families that might have come along to some of our Christmas services and celebrations.**

**Happy Angel spotting and hunting!**

*Caroline Daye*

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# VESTRY REPORT

## Vestry September 2020

- Canon35 approval for the moving of the notice board by the bus stop has been given.
- Vestry noted that the 'Brew and Blether' team had no plans to resume this in the future. Vestry expressed their gratitude and thanks for their past service and ministry.
- We will not be able to hold an AGM in the hall as in past years and it seems likely that it will be held in the church with a maximum of around 20 attendees and the rest of the attendees on Zoom.
- Wendy proposed that we could consider employing a temporary technical assistant say for 6 months to help to get more people onto Zoom. Wendy agreed to check with Age Concern about how and what sort of support people need to be able to be on line and attend Zoom meetings.
- Martin had distributed a summary of the accounts by email. The budget for next year is partly based on guesswork, the expenditure being fairly fixed but income from hall rental and giving unknown. It could show a deficit of up to £50,000 if we do all of the works and repairs allocated for the year.
- Iain provided Vestry with a spreadsheet summarising work completed, required, planned and in progress with cost estimates.
- The company advising on a new lighting system has had difficulty in obtaining the new brackets needed and will revise their report when they have done this.
- Plans of a revised proposal for developing the church and hall and cost estimates had been sent to Vestry by email. The general comments were positive with approval for first going ahead with developing the church as a discrete package. Nicki thanked Martin for his work on both finance and the redevelopment project.

### **Nicki reviewed the past months:**

- She had edited and uploaded the weekly service, which was time consuming. The numbers viewing the service had been dropping and she will monitor the numbers viewing the filmed Wednesday services, broadcast on Sundays
- Nicki finished shielding on July 31<sup>st</sup> but remained cautious. She resumed visiting on August 26<sup>th</sup>.
- Margaret Dineley has been visiting and doing garden services. She will wear a mask when 2m distancing cannot be maintained.
- Philip has kindly delivered pew sheets and magazines to those with no email. Some are posted.
- The church opened for private prayer twice weekly. It was not well attended. Nicki thanked the volunteers involved.
- Archie emailed suggesting the use of the hall on Sundays would double the number able to attend. We have offered Angela Watson the sole use

of the hall at present, as restrictions were likely to prevent other groups from wanting to use it. Additional welcomers and cleaning would be needed but at present there are not enough wanting to attend church for this to be considered. The first service went smoothly but Iain's old Mac computer is not up to the task and so uploading is time consuming and a struggle and a new one is to be purchased.

- Youth Church: Caroline has been putting videos for the youngsters and teenagers onto You Tube and has organised an online escape room experience. It has not been easy for her getting to know them using Zoom.
- The first Sunday of the month will continue to be the family service with as much young participation as possible. Caroline will give the address. (This is the only week when the Wednesday and Sunday services will not be the same).
- There will be a Sunday school once a month (probably the third Sunday). She cannot be alone with them and so parents will go on a Rota to join the children. On other Sundays Caroline will continue to upload resources onto You Tube and deliver a 'pack' of ideas for craft, cookery etc. for the missing Sundays.
- Choir: With singing currently not allowed, Archie has asked Philip about the possibility of individually recording choir members and playing the CD at the services. Technically this is difficult and we are concentrating on opening safely at the moment but will see what happens as time progresses.
- Cleaning: Throughout lockdown Iain has been employed as the cleaner and did a deep clean of the church and the hall, and including washing the hall curtains. This had the advantage of limiting to one the person accessing the building (the last company sent a different person every time) but Nicki is concerned about when they go away as he doesn't have a stand in.
- Angela is due to restart dance classes in September and is using the hall Monday-Saturday. She is paying for Iain to clean 1.5 hours each day Monday-Thursday and she will clean on Friday and Saturday.

### **Forthcoming:**

- The Wednesday service will be filmed for You Tube on Sunday. Margaret Dineley will take two services (a Wednesday and Sunday) a month. Bishop Bob will preach sporadically when Nicki celebrates.
- Christmas: it is assumed that we will not be able to have the usual Advent and Christmas services and so will start planning for alternatives.
- Nicki would like to involve the local community in some way and suggested a Christmas Tree Festival in the church gardens. Events could be held around and amongst the trees. 'Light in a year of darkness' (Marie's comment). The possibility of an outdoor nativity scene will be investigated.

- The idea would be that local businesses/hall users/ families might like to decorate a tree (originally the idea was potted trees but consultation with Colinton Community Council led to the suggestion of using the existing trees in the garden).
- Joan asked about the Christian Aid fundraising. Patricia said around £1100 had been raised so far from coffee mornings and donations.
- During the continuing Covid -19 pandemic: *the full minutes are available as an electronic version and can be requested by email, contact: [julia.roberts01@btinternet.com](mailto:julia.roberts01@btinternet.com)*

Since our services resumed at the start of September, we have grown accustomed to hearing hymns played by the organ, but with no singing, and with the instruction to follow the words in the printed order of service. However, I am certain that many of our congregation will be missing having the opportunity to sing, and will be looking forward to the day when this aspect of worship can be restored.

As a church musician, the lack of singing will seem especially strange during the Christmas season: carols will be played on the organ, but the singing of the familiar words, which is central to our observance of the festival, will be missing. It is for this reason that we decided not to offer a Zoom Nine Lessons & Carols Service this year. Hopefully, many will take the opportunity to watch on television or listen on the radio to the Christmas Eve broadcast service from King's College, Cambridge, although even that, I am certain, will seem very different this year. Reminders of this will appear in our printed service sheets, along with the link to a diocesan Carol Service.

To make our Christmas services in St Cuthbert's a little more festive, instead of having organ voluntaries played before the service, a CD of familiar Christmas carols will be playing. As we will not be able to sing the familiar words, it is hoped that members of the congregation will enjoy hearing them being sung by others.

We all hope that by Christmas 2021, we will be able to sing in St Cuthbert's once again.

Philip Rossiter



## Edinburgh South Area Council 22<sup>nd</sup> October 2020

In the absence of an October Synod, clergy, lay representatives, and treasurers met in Area Council groupings to discuss plans for Diocesan activities, their related costs, and the impact on 2021 quota. Edinburgh South Area Council held a zoom meeting on 22<sup>nd</sup> October 2020. Although arranged at short notice the meeting was well attended. The meeting opened with prayer followed by a video message from Bishop John at the end of which he offered the following questions for discussion:

What has gone badly during this time?

What had gone well, and perhaps helped you to glimpse the way forward?

What are your expectations – rather than just your optimistic hopes – for your congregation in the short and longer term?

What missional outreach has been continuing during the pandemic?

What missional outreach will be required post-Covid?

The content of the Bishop's message had been circulated prior to the meeting along with two Synod papers: Ian Lawson, Diocesan Treasurer's Finance Report to members of the Diocesan Synod meeting in Area Councils; and a paper on Ministry Co-ordinator post submitted by Rev Sophia Marriage, Convenor of the Diocesan Mission and Ministry Committee. These and responses to the Bishop's questions were discussed at the meeting.

**The Diocesan Treasurer's Finance Report:** The Diocese had incurred deficits in recent years and had been seeking a higher than usual rise in quota in 2021. Instead, because of the financial pressures facing congregations, the Diocesan Standing Committee decided that by cutting costs they could hold quota at the same level as 2020. Further to this the Provincial Standing Committee decided to make a substantial cut in Provincial Quota (subject to approval by General Synod in December) with the proposal that this is fully passed on to congregations in the form of a 10% reduction in quota. In his Finance Report the Diocesan Treasurer reported that 'Not all congregations have been affected equally by coronavirus. Some have seen donations drop and have lost significant rental income and are now struggling to continue to serve their communities. For them, even a reduced level of quota may not be enough to avoid them having to curtail charitable and mission activities. Any congregation that feels able to contribute an additional voluntary amount of quota to help support other, less fortunate, congregations is warmly invited to do so'.

In the course of the discussion, one preferred solution was that suggested in the Treasurer's Report, namely that some churches that felt able to contribute to lessen the quota load for other churches did so at their own discretion. This might lead to development of a shared vision and purpose and might lead to a sharing of assets. It might also be more effective than centrally imposing higher/lower quota payments based on a measure of means. There was a concern that centralising criteria for Quota would over-simplify the problem with the risk of criteria becoming a set of implicit guidelines for how church finances are managed; whereas each church necessarily manages its own finances to suit its own individual circumstances. Another suggestion for those struggling with finances was to explore the possibility of short term loans from within their congregation or, if they had SEC units, to sell a portion to provide additional liquidity as the units have performed very well in the last year.

Other comments included concern that, although their church had good assets due to wise investments in the past, their current account had a hefty deficit and their assets could diminish in the current financial crisis and possibly put them in a precarious situation in the future. There was a real sense of stress from some congregations that had previously been flourishing financially.

It was added that it was important for us all to be clear with regards to what we are voting for at Synod and to make sure that what we agree is what is actually enacted by the Diocese, and to hold them to account in how they implement Synod decisions. There was a comment that the Diocese is not 'selling itself'; it does not explain itself very well. Another concern was that there was duplication between the Province and the Diocese and it was suggested that the current structure was

for the 1900s and not the 2000s and would benefit from restructuring, or at the very least a strengthening of its identity. Financial difficulties, however, do sometimes generate a positivity, for example one church has engaged in vigorous stewardship to lessen the decrease in income, although there is still the need for constant cuts in expenditure. Overall, it was felt that an overview of the whole Diocese was necessary with regards to Quota.

### **Thoughts on the Ministry Co-ordinator's post**

Interviewing for the post was imminent and it seems that initially it will be for one-year with the primary task being to carry out a scoping exercise. It was observed that recently the Diocese' apparent preferred option for addressing particular needs is to create a position and pay a person fulltime to do it; a course which does not necessarily succeed on a number of levels. It was suggested that this professionalises the problem and the solution and out-sources it, leading to a marginalisation of people, especially lay people within the Diocese. This person felt that focus on the clergy was 'intuitively' wrong and that concentrating more on enabling lay people to be purposeful and strong would allow the clergy to focus on core tasks and all would gain a greater sense of satisfaction. It was also suggested that 'professionalising' things within the Diocese was expensive when resources are dwindling.

### **Responses to the Bishop's questions and reporting back on morale**

The challenge of 'doing' church differently was a recurring theme

A shift in those attending church: some not returning, especially older members of the congregation, although this might be linked to the availability of viewing their own church service or that of other churches from home, or fear of going out at all. One city centre church had experienced new people attending and another city centre church had to turn people away because of limit on numbers. There was another report of services settling into the 'old faithful' attendees, with a concern that there was a lack of contact with peripheral and not so firmly connected people. This has been recognised as a challenge to home visitors and those making contact by telephone. A related challenge arose from short-term loss of income from hall rental and also from congregational giving.

Zoom was seen as a valuable asset during the restrictions imposed due to Covid 19. One congregation valued greater ease in accessing service provision, for example morning and evening services. There were other reports of telephone, doorstep ministry and group discussions going well and evidence that people from outwith the congregation were joining in services via Zoom. 'Thinking out of the box' has been challenging and productive. It was also noted that as we are being asked to give feedback, reciprocal feedback from the Diocese would be welcome.

Not so positive has been the impact on personal mental health and spiritual wellbeing and in some ways, this might be because of the lack of time for these elements because of all the new things arising from the current situation. More than one of the rectors present spoke about Zoom assemblies for schools; recording, film editing, and YouTube uploads all a good learning curve but very time consuming and leaving little space for reflection.

Much of the new work being done is, in itself missional, for example an invite to one rector to join a community resilience, a forum for community-wide discussion which led to a further invite to join a Sustainable Group. Another church posted out Easter and Pentecost cards, prayer cards have been delivered and weekly 'craft' bags for children have been prepared for children at home along with YouTube children's activities, Zoom Sunday School and Youth Group. Thinking about mission in the longer term had led three members of one church to take part in Richard Tiplady's Pioneering Course and they have now gathered a group to look at the book he recommended to see how we can move forward in a different world.

Eighteen Area Council members had logged onto the meeting and there was a high level of energy in the discussions which I found encouraging. The meeting closed with the Grace.

**Margaret Temple, Lay Representative.**

**CALENDAR FOR DECEMBER 2020  
and JANUARY 2021  
YEAR B**

**Services are in Church  
(and continue on-line on our YouTube channel)**

**Please remember to book your attendance  
at one of the services in Church –  
by email: [stcuthbertscomms@gmail.com](mailto:stcuthbertscomms@gmail.com)  
or telephone 07305 911986**

2	December	Wednesday	10.30am	Service in Church
6	December	Sunday	10.30am	Family Service in Church
9	December	Wednesday	10.30am	Service in Church
13	December	Sunday	10.30am	Service in Church/ Sunday School
16	December	Wednesday	10.30am	Service in Church
20	December	Sunday	10.30am	Service in Church
23	December	Wednesday	10.30am	Service in Church
24	December	Thursday (Christmas Eve)	10.30am	Family Service in Church
			<b>Midnight Mass – NO service in Church - this service will be on our YouTube Channel</b>	
25	December	Friday (Christmas Day)	10.30am	Service in Church
27	December	Sunday	<b>No Service in Church – this service will be on our YouTube Channel</b>	
30	December	Wednesday	10.30am	Service in Church

<b>2021</b>				
3	January	Sunday	10.30am	Service in Church
5	January	Tuesday	7pm	Vestry Meeting – on 'ZOOM'
6	January	Wednesday	10.30am	Service in Church
10	January	Sunday	10.30am	Family Service in Church
13	January	Wednesday	10.30am	Service in Church
17	January	Sunday	10.30am	Service in Church
20	January	Wednesday	10.30am	Service in Church
24	January	Sunday	10.30am	Service in Church/ Sunday School
27	January	Wednesday	10.30am	Service in Church
31	January	Sunday	10.30am	Service in Church
3	February	Wednesday	10.30am	Service in Church
7	February	Sunday	10.30am	Family Service in Church

**READINGS FOR DECEMBER 2020  
AND JANUARY 2021**

**Year B**

**29 November – First Sunday of Advent**

Isaiah 64.1-9  
1 Corinthians 1.3-9  
Mark 13.24-37

**6 December – Second Sunday of Advent**

Isaiah 40.1-11  
Mark 1.1-8

**13 December – Third Sunday of Advent**

Isaiah 61.1-4, 8-11

1 Thessalonians 5.16-24

**20 December- Fourth Sunday of Advent**

2 Samuel 7.1-11, 16

Romans 16.25-27

Luke 1.26-38

**23, 24, 25 December**

Isaiah 62.6-12

Luke 2.8-20

**24 December (Midnight Mass On YouTube)**

Isaiah 52.7-10

Hebrews 1.1-4

John 1.1-14

**27 December (YouTube) – First Sunday after Christmas**

Galatians 4.4-7

Luke 2.22-40

**3 January – The Epiphany**

Isaiah 60.1-6

Matthew 2.1-12

**10 January – Family –  
First Sunday after Epiphany**

Genesis 1.1-5

Acts 19.1-7

Mark 1.4-11

**17 January- Second Sunday after Epiphany**

1 Samuel 3.1-10

1 Corinthians 6.12-20

John 1.43-51

**24 January – Third Sunday after Epiphany**

Jonah 3.1-5,10

1 Corinthians 7.29-31

Mark 1.14-20

**31 January – Fourth Sunday after Epiphany**

Deuteronomy 18.15-20

1 Corinthians 8.1-13

Mark 1.21-28

**7 February – Presentation of the Lord**

Malachi 3.1-4

Luke 2.22-40

# Phase 3 Worship 'at-a-glance' for the SEC: August 2020

## General Instructions



Numbers are limited based on distancing.



Keep 2m physical distancing at all times in church: follow signs and markers.



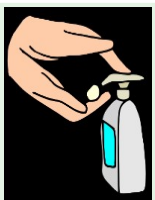
Welcomers wearing face coverings will greet and direct you.



You should wear face coverings at all times.



Your attendance details will be maintained for 21 days for "Test and Protect".



Use the hand sanitiser as you enter and leave the church buildings.

## During the Service



Avoid physical contact with fellow worshippers. Greet with smiles and waves only.



A welcomer will guide you to your seat. Households may sit together.



Use the printed orders of service and take them home afterwards.



No: Congregational singing: Yes: Organ, recorded music or a soloist.



No collection plate will be passed: place offerings in the plate left out.



At the end of the service leave carefully as directed by a welcomer.

## Safe Holy Communion



Remain in your seat to receive Communion



Only bread will be distributed: no common cup to be shared.



The priest will wear a face mask to distribute.



Receive Communion into an open hand.



Keep your own mask on until the priest has moved away, then eat the wafer.



Request a non-contact blessing if you do not wish to receive Communion.

If you have any symptoms of Coronavirus DO NOT come to church: Self isolate, book a test and follow the “Test and Protect” instructions

# Services in Church:

As numbers are very limited, booking is required to attend.

## How to book:

By Email: [stcuthbertscomms@gmail.com](mailto:stcuthbertscomms@gmail.com)

By Telephone: 07305 911986

## When to book:

Monday, Tuesday, Wednesday 10am - 1pm

If there is a place available at the service requested, you will receive confirmation by email, or telephone.

If you are not booked in, you will be unable to attend.

If you would like any further details, please contact [stcuthbertscomms@gmail.com](mailto:stcuthbertscomms@gmail.com).

We look forward to welcoming you to a service in church.



# *Zoom Carol Service*

*Sunday 20<sup>th</sup> December 2020 at 6pm*

*Margaret, People's Warden, Philip, Organist, and I, invite you to join a singalong-at-home carol service (with a week drink if you would like).*

*If you would like to join us, let me know so that I can send you the Zoom invite. If you would like to share your favourite carol, that would be wonderful. (I hope you will be willing to share the reason on screen too).*

*There will be opportunity to chat, sing and toast a very different Advent and Christmas season with your St. Cuthbert's family.*

*If, like me, you are not a natural singer, don't worry, everyone will be muted during the hymns, so only those sat with you will hear.*

*(My apologies to those unable to use Zoom.)*

*Looking forward to hearing from you.*

*(If you are submitting a hymn, by December 13<sup>th</sup> please).*

*Nicki*

## **CONTINUED FROM THE ARCHIVIST:**

Christianity comes to Scotland (This is the final part of a series of articles which tell us about the growth of Christianity in Scotland) Christianity in Early Britain:

### **Chapter 6: Monasteries in Scotland**

The first recorded monasteries in Scotland were set up by the Celtic Church. These were very different from great medieval buildings whose ruins we see today. The monks lived in small primitive huts and worshipped in a small chapel. As wealthy patrons gave their support, the buildings grew in importance.

The British Church too had a monastic side, although, unlike its Celtic neighbour, it also possessed bishops. The arrival of St Augustine and the Roman Church began to open up Scotland to continental influences. In the 10<sup>th</sup> century the Abbey of Cluny, in eastern France, began a monastic revival which spread across Western Europe. This had little affected in Scotland until the arrival of St Margaret and her marriage to King Malcolm.

Her youngest son, David I, spent much of his early life in England where his sister, Mary, had married King Henry I. The future King of Scots was a major landlord in the south. Upon his return to Scotland, David set about founding abbeys. The Augustine Canons received a charter giving them land and other rights when David founded Holyrood. They had their own burgh and rights over a number of local churches. Eventually they owned much of North Edinburgh.

The canons were monks and priests and so they could say mass in the Church of St Mary in the Castle (one of the churches given to them). No doubt they also drew up charters for the king when he came to the town. Local churches in Scotland fell into the hands of the monasteries. All the money given for the upkeep of the local church slipped into the treasury of the monastery who appointed the priest. Often the living was so poor that it attracted only the least well-educated incumbent. By the time of the Reformation, most of the churches in Scotland were owned by monastic houses who took advantage of their position. Poorly educated priests were in no position to resist the reformers.

The 12<sup>th</sup> century was the high point of monasticism in Scotland. Most of the great abbeys, particularly in the Borders, were built during that century. There followed a slow decline, with, it is alleged, a serious drop in standards. Each order possessed their own set of rules which laid out the time each monk had to spend on matters such as worship, work and study.

Patron paid heavily in grants of land and rights to establish a monastery where their souls, and those of their family, would daily be prayed for by the monks. It was an expensive investment. The 15<sup>th</sup> century saw the growth of the Collegiate Churches.

### **Chapter 7: The Collegiate Church**

Larger churches were able to set up a number of altars where the priest could say masses for the benefactors of the altar. Since the work was too much for a single priest, a number of priest came together to form a college. In Scotland, the head of the college was called the provost. Lord Darnley, the husband of Mary Queen of Scots, was staying in the ‘old provost’s house’ at Kirk O’ Fields. (Technically St Mary’s Church in the fields and not St Mary’s Church in the castle.) The provost, John Pennycuke, probably still occupied the new provost’s house. He in fact claimed ownership of the church and its properties and was in negotiations with the Town Council of Edinburgh who hoped to set up a College (University) on the lands of the old church. A few years later they received the grant of the land.

After the destruction of Edinburgh in 1385 by the soldiers of Richard II, a large rebuilding effort was begun. St Giles was completely rebuilt over the next century and a large number of altars were set up. One group of patrons who were able to exploit the situation for their own benefit were the craft guilds of Edinburgh. The guilds, controlled by the leading members of the trade, fixed prices and controlled standards. The crown, in the person of James I, was suspicious of their activities and so banned the meeting of such groups. Towards the end of the century with the weakening of royal power under James III, the members of the guilds came together to raise money for prayers to be said for their patron saint. Since these meetings were primary for a religious function, the authorities (the Town Council of Edinburgh and the king) could not object.

The Reformation brought an end to this form of worship and the altars were taken down. The city of Edinburgh was short of churches. All citizens were expected to attend the morning and afternoon services. St Giles was divided into three churches. The city was divided into four parishes with the Church of the Holy Trinity forming the four church. It was situated on the land now occupied by Waverley Station.

*John Peacock*

*Our Thanks to John Peacock for these articles.*



## **Leprosy Mission**

**Dear Friends,**

**Many thanks to everyone who has given in Blue Tubs in the last few weeks. I shall be sending a cheque to TLMS for the total amount received from your donations at the beginning of December. At the time of writing it is nearly £200.**

**It is uplifting to read stories of people who have been helped and are being helped by our donations. In the Autumn/Winter edition of TLMS's magazine "DOCHAS" [Dochas is the Gaelic word for hope] there are 3 such stories. One is about a young girl called Aruna whose hand had been badly burned in a fire. As she had no feeling in her hand, she didn't realise it was being burned. She is now in Anandaban Hospital [a treatment centre for Leprosy] receiving the treatment she needs to help her recovery. Hopefully she won't lose the use of her hand and the leprosy won't spread to other parts of her body.**

**It has been a strange year for everyone of us but we will get through it. I thank you all for your support of the work of TLMS.**

**Sending greetings for Christmas and the New Year. I pray that we'll all be back to seeing each other in 2021.**

**Thank you, Barbara Tatlock.**

**'CONGRATULATIONS NICKI' –**  
ON BEING AWARDED AN  
ACFA Scotland Colonel Cadets Coin.

This coin is in recognition of the work Nicki has done for  
the Cadets during lockdown 2020

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**St Cuthbert's Scottish Episcopal Church**  
Westgarth Avenue, Colinton, Edinburgh EH13 0BD  
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Email: [stcuthbertsrector@gmail.com](mailto:stcuthbertsrector@gmail.com)

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

***Services as of 2 September 2020:***

**Wednesday:**  
10.30am Eucharist

**Sunday:**  
10.30am Eucharist

**BOTH SERVICES WILL BE THE SAME.  
THE WEDNESDAY SERVICE WILL BE RECORDED FOR  
YOUTUBE.**

**PLEASE NOTE: IN ACCORDANCE WITH CURRENT  
GUIDELINES, AND AS NUMBERS ARE LIMITED,  
PLEASE BOOK YOUR ATTENDANCE AT ONE OF OUR  
SERVICES –**

**email: [stcuthbertscomms@gmail.com](mailto:stcuthbertscomms@gmail.com) or  
telephone: 07305 911986  
(Monday – Wednesday between 10am and 1pm)**

Scottish Charity Number: SC007578