



St Martin of Tours

Diocese of Edinburgh

Scottish Charity No: 011137

Living our faith in our community
through prayer, reflection and action



September - October 2019

St Martin of Tours Episcopal Church

is part of the Worldwide Anglican Communion

www.stmartinsedinburgh.org.uk

Who are we?

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Friends

I have recently been studying some of the practices presented by Eckhart Tolle, author of the 'The Power of Now'. Tolle is an expert in the art of not being encumbered with past, or anxious with the future, enough to be present now in this very moment. By this practice we are brought to an appreciation of living in the present, thereby being freed by the constant thinking that goes on which dominates. He is very good at distinguishing between common concepts to make his point for example, he distinguishes between, 'life' and our 'life situation'. Our life situation brings with it concerns about past and future, but our life is what's happening now. He writes: "forget about your life situation for a while and pay attention to your life. Your life situation exists in time and your life is now. Your life situation is mind stuff and your life is real. Find the narrow gate that leads to life. It is called the now. This reference may be to what Jesus called a narrow gate 'the way that leads to life'. Jesus also spoke of the lilies of the field, and anxiety not adding any hours onto your lifespan. He accepts the expensive oil for his feet as he teaches his disciples. Put together these passages seem to point a spirituality that dwells from time to time in the present moment. Tolle continues; 'Narrow your life down to this moment. Your life situation may be full of problems -most life situations are -but find out if you have any problems at this moment. Not tomorrow or in ten minutes, but now. Do you have a problem now?' It's true from my own practice that when our minds are so busy with problems, there seems to be no room for anything new to enter. So the idea of making some room when we can, creating some space, to find what Jesus calls 'abundant life, is appealing. In each Sunday in September we will be celebrating God's creation through our liturgy and prayers at church, moving beyond to Harvest. I wish you all a peaceful creation tide, as we move into harvest and beyond.

Love and peace.

Rev. Y Gooljary



This a sermon I delivered on Sunday 28th July. Based on a line from the Lord's prayer. Rector Rev Y Gooljary

Forgiveness Luke 11:4

I'd like to look at today at the passage in our Gospel reading where Jesus teaches us about forgiveness. The line we know so well on the Lord's Prayer, 'forgive us our sins as we forgive those who sin against us' but what does it actually mean?

I know that it's difficult for myself to forgive situations such as acts of terrorism or acts of violence by governments against others or atrocities where perpetrators act in an inhumane way to others. I find it difficult to forgive in situations of gross injustice. But here in this passage Jesus is dealing with another level of forgiveness, about the day-to-day practice of forgiveness in our relationships with family, friends, neighbours, church members, strangers and with God. When we pray the Lord's prayer we ask God amongst other things to forgive us in the same way that we forgive others. There are about 125 direct references to forgiveness in the Bible. Some refer to the way in which something needs to be eradicated or removed in order for right relationship to be achieved. Others refer to the disrupted relationships between people and between us and God and the need for this to be restored. So we could say that forgiveness in the Bible is something to do with either the removal of something or for the healing of something in order to bring about reconciliation with someone else or God. Most of the images in the Bible that are to do with forgiveness, are about the way in which God forgives us. But there are a few about how we forgive others. Take the story of Joseph who forgives his brothers for nearly killing him and selling him into slavery. Also Jesus tells Peter he is to forgive someone else an infinite number of times namely 70×7 . Forgiveness and reconciliation are closely related, and find their fulfilment in Christ on the cross reconciling us to God. The story of the Prodigal Son speaks of God's forgiveness to us which is abundant and overflowing. God's forgiveness knows no bounds, the father in the Prodigal Son story doesn't just accept his son, he runs to embrace him. Jesus shows his acts of forgiveness as he sits with tax collectors and other outcast to eat in table fellowship. So God's forgiveness is lavish and decisive but our hearts need to desire it with a driving need. We acquire that driving need in our day-to-day Christian life as we forgive others, in our day-to-day relationships with family, church members, neighbour, stranger and God. Here in the Lord's prayer however Jesus makes a direct link between God's forgiveness of us and our forgiveness of others. When we pray the Lord's prayer we ask God amongst other things

to forgive us because we forgive others. The implication is that if we choose not to forgive others, we are in effect asking God not to forgive our own shortcomings. If we were to take a hardened attitude of non-forgiveness, then we would in effect not be reflecting a God of Trinity but of God of our own making. To choose this path would be missing the fundamental point that the foundation we stand on is Christ. Jesus teaches us that we are to ask our heavenly Father for forgiveness, on the assumption that we are in the practice of forgiving others, an assumption that may or may not be true for us. As we experience God's gracious forgiveness, we are called and empowered to forgive those who have wronged us. If we hoard the forgiveness granted to us by failing to forgive others, not only do we disobey the Lord's teaching, but also miss the full benefit of forgiveness. We may of course struggle with this, we may find it difficult, but the alternative is to be mired in the quicksand of resentment, and be left with bitterness, anger, which eventually can destroy relationships marriages families business relationships, friendships, and even churches. So the question is how can we become more forgiving people? The good news is that the Triune God loves us, offers us forgiveness, and seeks reconciliation. This is the truth despite our limited actions against creation and God. Our Christian communities train and support us to offer human forgiveness. In the words of the apostle Paul we begin to see with 'eyes of the heart'. The church for all its faults and foibles, teaches us to see with those eyes of the heart. Worship, far from transporting us away from our lives may draw us together before God with people whom we find difficult to forgive. So congregational life practised in the way Jesus teaches us, provides us with the practice and conditioning for the hard work of forgiveness and reconciliation. "Just as athletes train and practice some sport, so we live within the Church that trains us for

the moments when we will need words, strength, and the Holy Spirit wisdom. The vision of the Divine Shepherd who can't abide the loss of a single sheep inspires us as Christians not to leave anyone outside. Worship, hymn singing and our prayers, give us the words and the attitude when otherwise our tongues might be tightly tied. The Eucharist transforms all the other tables at which we sit, day in and day out, and at church we are given the opportunity to be with people who need to be loved and spoken to no matter what has passed between us since we were last here." (1) At church we grow into the understanding that neither the church nor its members live for themselves. We live instead as God's servants on behalf of a world that lives in alienation, bitterness, and various states of conflict. At our best we can make up Christ's body in this world and offer to this world a new model of handling the wrongs that grow profusely around us. And as we offer our energies and ourselves to that effort, we find that we grow daily into the new selves that have been given us all in baptism. "When we do this, we embody the very gifts we practise receiving and sharing, every time we worship the God who is our source. We no longer regard each other as we once did, or from a worldly point of view. As we pray no matter what happens amongst us, we see in each other not only a fellow wrongdoer, but also one of the body for whom Christ died. Within the fellowship of the church, we see each other every Sunday in baptismal garments, the working clothes of the

new creation. In our Eucharist as well as around our tables at home, we break bread that comes not only from our own labours, but also from Christ who is our true host."

"The courage to forgive one another comes in the humility engendered by the realization that we have been forgiven. Forgiveness is a gift, a gift that is first offered to us, before we can offer it to others, so every Sunday the Church reminds us that we gather as those who have been forgiven. In our forgiving, and being forgiven we are made part of God's new age, through which we learn the purpose of our creation. We are swept up into God's adventure called the kingdom, we become part of the Christ's defeat of the powers that would otherwise dominate our lives, If we have ever been forgiven by someone we know the freedom that releases us which is close to the divine. And when we forgive someone else who has trespassed against us, we are able to participate in that divine energy released when God in Christ forgave us for what we did to God's Son." (2)

Let us pray that we may emerge from behind the walls we build between ourselves and others, that we may be helped to choose to forgive even when it's hard or even when you really don't want to. We pray in the name of Jesus who calls us to forgive, who shows us how to forgive, and whose life and resurrection enables us both to be forgiven and to forgive others. Lord forgive us our sins as we forgive those who sin against us. Amen.

Sources and references: Bob Roberts, in *Forgiveness as a Character Trait* (p. 56),

See *How They Love One Another* (p. 9), Dorothy Bass and Fred Niedne

Dorothy Jean Weaver, in *The Purpose of God and the Politics of Salvation* (p. 22),

(1) (L. Gregory Jones, *Embodying Forgiveness: A Theological Analysis* (Grand Rapids, MI: William B. Eerdmans, 1995), chapter 1.)

(2) Christian Reflection: See *How They Love One Another* 9 Dorothy C. Bass and Frederick A. Niedner, Jr: 2001 The Center for Christian Ethics at Baylor University

Poem

The price of oil and wine

You journey along a stony road
between the mountains and the sun
where armed men hide.

An eagle circles overhead:
beak and claw and piercing eye.

The sun is red.

Beneath a torrid sky
a wounded man lies like to die
while the busy world walks by.

You tear your clothes to bind his wounds,
pour out your oil and wine,
walk that he might ride.

But when they stretch you on the rack
beneath a blackened sky
and the world goes heedless by,

You say: "This is the price of oil and wine

I walked that you might ride
between the mountains and the sun
where armed men hide.

Jenny Robertson

What happens to your unwanted spectacles?

St Martins sent 40 spectacles to be recycled by the Lions Club of Chichester.

All the specs you send us are sorted by a team of Lions and other volunteers in a small workshop at the Apuldram Centre. Sorted spectacles are graded by Medico France in Le Havre, and then shipped to known contacts undertaking eye clinics in Papua New Guinea, Sri Lanka, Ghana, Nigeria and Nepal.

The Lions Club have been collecting and sorting used spectacles for almost 35 years. Collecting spectacles for recycling was a club activity as far back as 1967, however it became a major project for the club in 1980 with a delivery of 700 sorted specs to the Missionary Optical Society in Devon for use in their clinics in Kenya and India.

So please continue to give your old glasses for recycling.

Tom Jamieson

St Salvador's Food Bank

Many thanks to those of you who keep donating to the food bank. St Salvador's are always very grateful for what we contribute. Dorothy, who co-ordinates the collection from us, has given an up to date list of the things they would find most useful:

Coffee seems to be the main hot drink

Breakfast cereals for example variety packs which we can split are very popular
- Cornflakes , Rice Crispies, Coco pops .

(Porridge is not popular during the summer months)

Strawberry jam, Chocolate Spread

Crisps, Savoury and Chocolate biscuits. (Individually packed ones can be split
e.g. Penguins, Kit-at)

Dried Spaghetti, Tins of Spaghetti and Sausages. Tuna seems to be the favourite fish.

Tins of fruit, Custard & Dessert Rice

and finally we always need Toilet rolls.

Tins of Tomatoes are no longer required but any of the above would be specially helpful.

Quiet Space

Quiet Space Prayers date to be advised starting at 09:45 in the lower hall, downstairs in St Martin's. We gather together to share 30 – 40 minutes of silent prayer. Afterwards, tea and coffee are available.

Quiet Space Prayer - dates for your diary:

Saturday September 7th

Saturday October 12th

Saturday November 9th

Saturday December 14th

All are welcome.

Liz Moir (Ms.)

[illegible]

St Martin's Strollers

The September walk will take place on 14th September East Linton walk to Hailes Castle.



The October walk will take place on 4th October and is to Ratho.

More details nearer the time.

Peter Moir



Kate enjoying the trail.

The Oor Wullie Trail

On Saturday 14th July the St Martins Strollers went on an Oor Wullie Trail starting at Haymarket and saw 27 Oor Wullie statues all decorated with various themes. Peter led the way going down George Street and having lunch in Princes Street Gardens then on up Cockburn Street to make our way to Surgeon's Hall to see a skeletal Oor Wullie and to Edinburgh University where Sherlock Holmes Oor Wullie had pride of place. We ended up at the Usher Hall a good place to catch a bus home. The tour was greatly enjoyed by all on a sunny dry day.

Felicity Murdanaigum

EDINBURGH CLIMATE FESTIVAL

Thousands of Edinburgh citizens gathered on a sunny Saturday in July for the Edinburgh Climate Festival at the Meadows.

The event – all day on 6 July - was an opportunity for sustainable and community groups to promote their initiatives and get more people involved in them.

It was hosted by the Climate Challenge fund, managed by Keep Scotland Beautiful, which provides funding and support for community groups tackling climate change through local community-led projects.

Activities on the day included eco-workshops teaching skills like personal item repair, up-cycling old belongings and food growing and foraging.

There were also swap-shops for clothing and household items, organic and sustainable food stalls, led cycle rides, bike repairs (very popular, long queues!) and electric bike trials. The e-bike trials were very popular, especially the cargo bikes adapted to carry children.

There were a couple of stalls using natural ingredients for household cleaning products, packaging them in recyclable materials.; also several stalls demonstrating how to make your own skincare products.

Eco-Congregation Scotland had a stall, with Rev David Coleman setting an example on his e-bike. He was an early adopter of e-bikes, he's been riding one for 14 years!

Later in the day there were film screenings, theatre workshops, live bands and guest speakers on the stage, outdoor yoga and much more.

A few of us from St Martins went along and enjoyed the relaxed atmosphere and variety of stalls. The crowd was very diverse and good-humoured. There were lots of children and lots of bikes!

When so much of our news reporting is about violence, greed, ugliness and cruel behaviour, it was uplifting to be around so many people concerned for ecology and the environment, finding imaginative and practical ways to live life more harmoniously.

Elizabeth South

Remode Collective

This organisation has the objective to re-purpose textiles locally and build new skills, while celebrating multicultural diversity. It meets at Out of the Blue Drill Hall in Dalmany Street, Edinburgh. It offers a range of creative workshops, classes, community projects and events, as well as collect leftover and unwanted textiles to produce handmade and unique items.

Their aim is to establish a multicultural community of crafters, designers, seamstress and tailors that come together to learn from each other, while promoting a sustainable and ethical use of skills and resources.

They had a stall at the Edinburgh Climate Festival.

Felicity Murdanaigum

CARE FOR CREATION

Churches Together

Ecumenical Journeying

October 2019



*GDS Parish Church,
St Cuthbert's RC Church
St Martin of Tour, SEC
St Michael's Parish Church
Polwarth Parish Church*

**Five Evenings of reflection, study and worship on the theme of God's
Creation
and how we care for it**

Wednesday, 2 October Polwarth Parish Church
7.30pm in the sanctuary

Are Christians Required to Care for Creation? *Using video clips, reflection on biblical passages and*

discussions, those attending will be invited to consider the place of the Church in the present international concern over the environmental issues.

Wednesday 9 October St Martin of Tour
6.30pm – 7.30 pm

Eco Workshop Love Food – Hate Waste

Week beginning 14th October St Cuthbert's Church

Week beginning 21st October date to be confirmed **GDS Church**

Tuesday 29 October St Michael's Parish Church
7pm – 8pm

An interactive service using songs, readings and conversations to reflect on our lives in God's creation with a speaker from Eco
Congregation Scotland (tbc)

Everyone is warmly welcome.

Creation Time

Prayer of Approach

Creating God,
source and spirit of our being, we gather in worship.
We join our voices in praise,
for You have wonderfully made us in all our diversity,
the shades of our skin and textures of our hair,
the loops, whorls and arches of our finger prints and the coils of our DNA. Yet each one of us is known and
cherished by You,
who loves us with a fiercely protective love
and wills us each to flourish in life.

We praise You,
for there is nowhere we can go where we are outwith the limits of Your love.

We praise You,
for there is nothing we can discover that is beyond the limits of Your knowledge.

We praise You,
for humankind is just one strand in the web of creation.
When we look at the planet which we call home,
we see Your creating power and intricacy in complex eco-systems that are adaptive to every climate and
habitat upon our earth.

We praise You,
for the gift of Your only Son, through whom the world is reconciled to You

and who calls us to carry our cross,
so the work of reconciliation may continue. Amen

The Joy in Enough confession

is a call to the church in Britain to acknowledge our complicity in consumerism and climate change, and to use the season of Creation Time to talk about these topics as a community. It is a call to repent, and to seek contentment, justice and a life in balance with the natural world. It is a call to freedom from the endless want-creation of consumerism, and to find joy in enough.

Our climate is changing, and we are changing it. We confess our carbon footprints, our refusal to consider the consequences of our actions, our slowness to react. We are sorry for all the times we knew the right thing to do, but chose convenience.

Your earth is exploited, and we are complicit in its exploitation. Species are lost, soil erodes, fish stocks decline, and resources dwindle. We confess that many of us have taken too much, and not considered the needs of future generations.

We have become consumers. We have turned a blind eye to greed. We confess our hunger for more, and our refusal to appreciate what we already have. We live in a time of unparalleled luxury, and we are sorry that we have not been more grateful.

The poor are left behind, even in this age of plenty. Human rights are pushed aside for profit.

Wealth accumulates for the rich while the poorest still do not have what they need. We confess our apathy to injustice, and our haste in judging others.

This is not who You made us to be. We have not been good caretakers of Your garden Earth. We have not loved our neighbours. Forgive us, creator God.

Forgive us. Renew us. Inspire us. And in Your strength, God, we declare:

Enough climate change: Help us to take responsibility. Give us the wisdom to live appropriately, the urgency to act, and the courage to make changes. Give us the voice to call for change from our leaders, and the perseverance to keep asking.

Enough consumerism: Give us what we need, God our provider. Then help us to find satisfaction and contentment. Help us to be grateful and generous.

Enough inequality: Nobody should be left behind. You care for the poor, and we want to follow Your example. Make Your church a living example of equity and inclusion, and a powerful advocate for justice and sharing.

We thank You for Your kindness and Your mercy. We look to Your promise of restoration, and we move forward. Give us the strength to speak and to act – not out of guilt or duty, for we are forgiven and we are loved. Instead, we speak and act out of joy:

Joy in the living hope of knowing You. Joy in serving each other. Joy in the beauty and diversity of creation,
Your gift to us. Joy in Your provision and Your care – joy in enough.

A prayer:

God who makes and welcomes all living things;

Show us the joy of finding our place

in the party of Your Creation:

birds and bees and bugs and more.

Help us to live thankfully:

giving and getting

resting and working.

And when we're together, safe as a church family,

treating the visitors

like angels –

just in case.

Amen

Taken from Eco-Congregation Scotland website

Church to be cleaned ready for Sunday	Cleaners
01/09/2019	Frank
08/09/2019	Roderick
15/09/2019	Monika and Sonia
22/09/2019	Stuart & Kate
29/09/2019	Frank
06/10/2019	Penny and Bob
13/10/2019	Roderick
20/10/2019	Monika and Sonia
27/10/2019	Stuart & Kate

Calendar: September- October 2019

September

Sun 1	10.30am	Celebrating Communion – Proper 22 Preacher: Stuart Robertson
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Sun 8	10.30am	Celebrating Communion – Proper 23 Preacher: Yousouf Gooljary
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Sun 15	10.30am	Celebrating Communion – Proper 24 Preacher: Yousouf Gooljary
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Sun 22	10.30am	Celebrating Communion – Proper 25 Preacher: Yousouf Gooljary
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Sun 29	10.30am	Celebrating Communion – Proper 26 Preacher: Sarah Kilbey
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October

Sun 6	10.30am	Celebrating Communion – Proper 27 Preacher: Stuart Robertson
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Sun 13	10.30am	Celebrating Communion – Proper 28
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Preacher: Yousouf Gooljary

Sun 20	10.30am	Celebrating Communion Proper 29 Preacher: Sarah Kilbey
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Sun 27	10.30am	Celebrating Communion – Proper 30 Preacher: Yousouf Gooljary
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