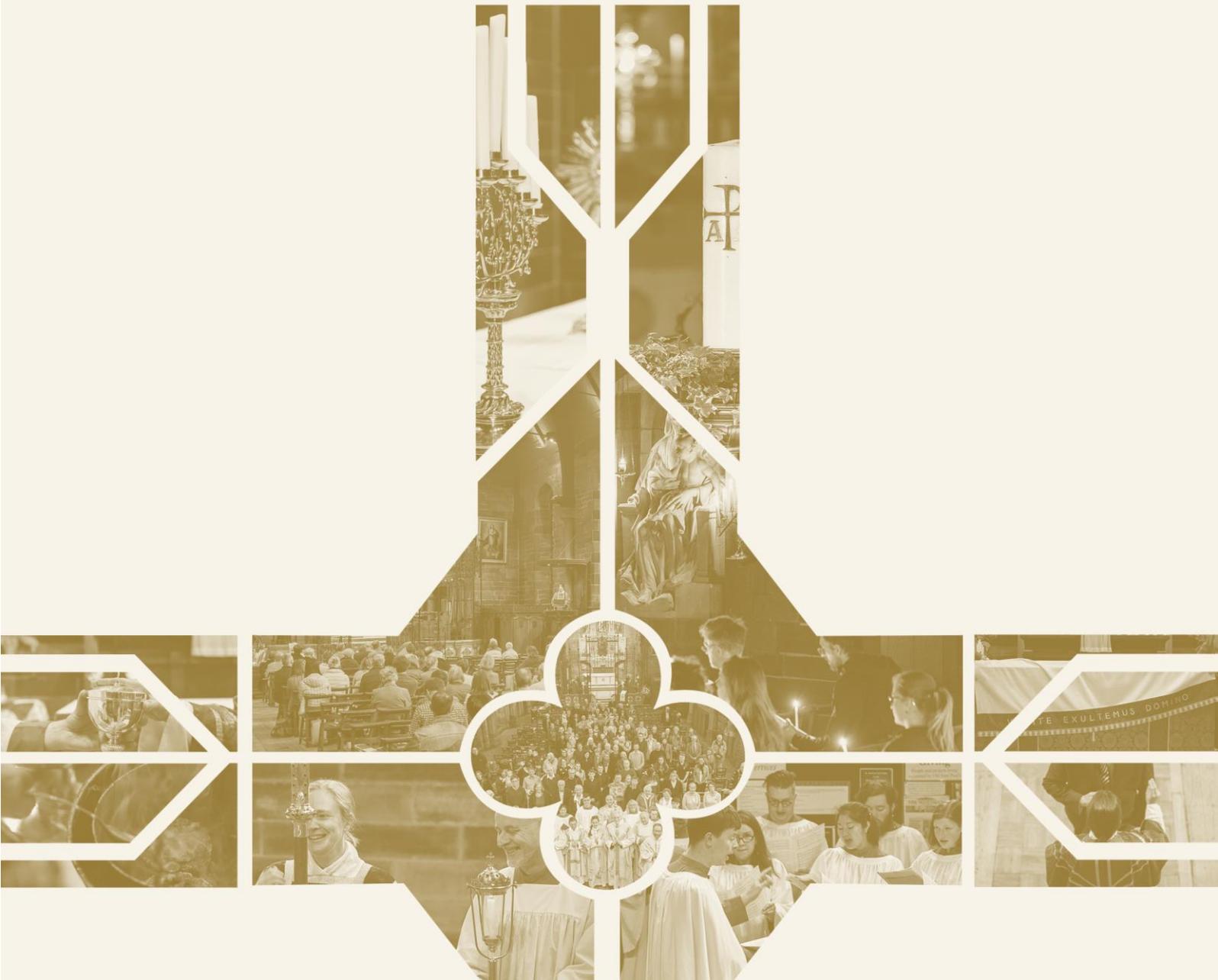




Parish Profile





The Diocese of Edinburgh

Growing Congregations across South East Scotland, living our faith and revealing God's love. Rooted in a common heritage we belong to each other, enjoying our diversity, growing in unity and working for the transformation of individuals and society.

We seek to sow seeds of new life under five priorities:

- ✚ Serving Our Communities
- ✚ Engaging All Generations
- ✚ Enabling Ministry
- ✚ Developing Disciples
- ✚ Sharing Faith



Our Diocese is one of the seven dioceses of the Scottish Episcopal Church. It covers the eastern side of southern Scotland and stretches from the Firth of Forth to the English border. It includes more than 50 churches with a total membership of 8,500 and a communicant role of 6,000. The Standing Committee of Diocesan Synod has two main sub-committees, Mission & Ministry and Finance & Management, both of which seek to further God's mission as set out above. Advice and support are available to charges in all aspects of their developing life. This includes work with young people and children, pastoral care and spiritual direction as well as more practical concerns for buildings and financial management. In 2016 we appointed our first full-time Mission Enabler who helps us to focus on how we share in God's mission to the world.

Bishop's Introduction

Old Saint Paul's is one of the best known churches in the Scottish Episcopal Church and it also occupies a cherished place within Edinburgh's historic Old Town. You will read here of a lively, thoughtful, generous and devout Christian community, committed to excellence in worship and to serving God in the local community. Edinburgh is a dynamic capital city, full of creative energy but with its fair share of social challenges and political opportunities. The congregation well-recognizes the call to worship God in both word and deed.

We are seeking a Rector, therefore, whose ministry will sustain and develop the impact of Old Saint Paul's within the diocese and the city, someone with the dedication and imagination to enable the congregation to grow and to flourish.



We are seeking someone who knows from experience how the Good News of Jesus, made known through the sacraments, through preaching and through human relationships, can transform the lives of individuals and communities. They must be able to demonstrate that they are at home in the catholic tradition of the Scottish Episcopal Church and at ease with the full sacramental ministry of women. They must be secure in their leadership role and able to nurture and develop the leadership of others. To be Rector of Old Saint Paul's is highly demanding but, for the right priest, enormously rewarding too.

I hold in my prayers all who are exploring the possibility that God may be calling them to this exciting new ministry.

+ John
Bishop of Edinburgh

Vestry's Introduction

Welcome to the people and church of Old Saint Paul's, Edinburgh.

Our congregation is vibrant and interesting; distinctively offbeat. Over more than 300 years, worshippers at Old Saint Paul's have included people of all walks of life in Scottish history, from the wealthy to the poor, from the conventional to the eccentric.

This profile tells you about our historical context and who we are today. We want to explain to you what draws people to this church and give you a sense of how we organise this community of faith.

Our previous Rector, who was with us for 21 years, was elected Bishop of St. Andrew's, Dunkeld and Dunblane and moved to his new ministry last September. He brought a richness and depth to worship and an understanding of the journey of faith, and we want to build on all that has flourished in his ministry.

Christ's presence in the sacrament of his body and blood is the centre of our life together. The efforts and skills used in integrating liturgy and music are dedicated to God as our worship. We believe that the Spirit of God comforts and confronts us through preaching and in our relating to one another.

Our desire to discern what social outreach means for us over the next few years is driven by our sacramental tradition and by the challenge of the gospel. Who is our neighbour? What are their needs? What is the best service we can offer?

The attributes and skills we deem essential for our new rector reflect this understanding of who we are in a modern and challenging world.



Our historical context

David I founded the royal burgh of Edinburgh, in which Old Saint Paul's is situated, in the year 1130, though the site was inhabited long before this. In 1140, he also gave leave to the canons of Holyrood to found their own burgh, now called the Canongate. Over the following two centuries, plots of land, known as 'tofts' were built on to create 'lands' (buildings) and by 1500 the High Street was continuously built up.

Up until the Reformation, Saint Giles, founded around 1130, was the only parish church of the burgh. The century after the Reformation saw an explosion of church building: Greyfriars (1603-20), Christ's Church at the Tron (1636-47), and Canongate Kirk (1687-91). Our congregation traces its origins to the creation of the Scottish Episcopal Church in 1689, in the midst of the political and religious turmoil of the 'Glorious Revolution' which saw the Roman Catholic King James replaced by the Protestants monarchs William and Mary.

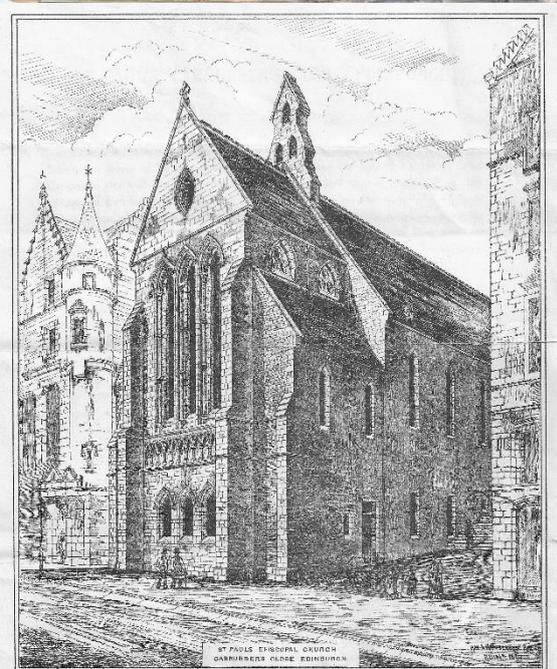
Following the abolition of the rule of bishops, Alexander Rose, the former Bishop of Edinburgh, walked out of Saint Giles, which had become a cathedral in 1635, with many of his congregation. They worshipped in a wool store in Carrubber's Close, and this was the beginning of the Scottish Episcopal Church. The wool store formed the site of Old Saint Paul's, the oldest Episcopal congregation in Scotland.

During the 19th century the fortunes of the church fluctuated dramatically. The fabric of the building was deteriorating, and Carrubber's Close had become a squalid slum. In 1791 part of the congregation moved to the newly opened Saint Peter's Episcopal Chapel, Roxburgh Place. Further splinter churches also appeared in the New Town, which drained life from Old Saint Paul's. In 1850 the vestry felt obliged to close the Church since no services had taken place in over a year. Then, in 1851, a new vestry applied to reopen the Church.

- 1689
Bishop Rose establishes a new place of worship in an old wool store in Carrubber's Close
- 1715/1745
Members of Old Saint Paul's are involved in the Jacobite struggle
- 1752
Samuel Seabury, first Bishop of the American Episcopal Church at Old Saint Paul's
- 1883
Opening of the new building
- 1898
Appointment as Rector of Albert Ernest Laurie who served for 39 years
- 1906
Founding of Saint Saviour's Child-Garden
- 1926
Completion of the Calvary Stair and War Memorial Chapel
- 2018
Resoration and Renewal



Structural problems also took their toll and in 1873 the dilapidated Saint Paul's was closed. However, by 1883, the first phase of a new Church had been built, with extensions following in 1890 and 1905-6. Meanwhile in 1884, to avoid confusion with Saint Paul's Episcopal Church in York Place, the Carrubber's Close church was renamed Old Saint Paul's. At this time the Anglo-Catholic movement began to have a more lasting influence on worship in this church.



In the late 19th and early 20th centuries, Old Saint Paul's with over 1000 members was a major influence in the Canongate and surrounding areas. It was a pioneer in nursery school education, establishing Saint Saviour's Child Garden; it operated a Dispensary distributing medicines and advice and it provided support for the low paid and destitute in the overcrowded tenements.

In the changed circumstances of more recent decades, the church has continued to play a significant role, working with homeless people through the Ark, for example, and in the church itself promoting the ministry of women and equal rights and equal marriage for LGBTI people.

Today, Old Saint Paul's is also an active member of Edinburgh's creative community. Each year, the church hall becomes a busy Fringe venue hosting a wide range of shows while in the main Church, festival concerts have become an established tradition for high-quality, late-night music. Festival High Masses on three Sundays in August have also become an important part of many people's Edinburgh Festival experience. The Church contains a wide array of high-quality visual art, including 'Still' by Alison Watt in the Memorial Chapel, which was installed as part of the 2007 Art Festival.



Who we are

Who comes to Old Saint Paul's?

Old Saint Paul's is an historic faith community in the heart of Edinburgh. Today, we are a thriving, gathered congregation of around 300 members on the congregational roll. Our typical Sunday morning attendance is 150; mostly adults and distributed well across the age range. We are remarkably gender-balanced as a church.

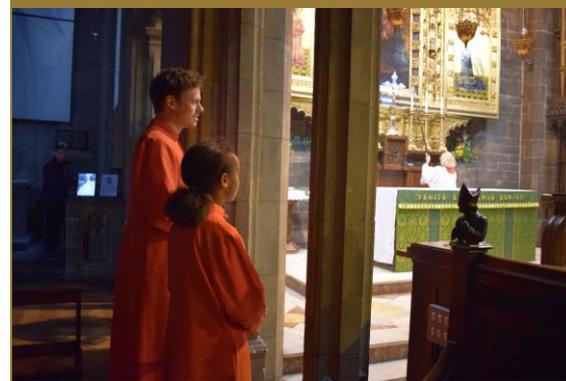
The size of the congregation has been reasonably stable over recent years. Some of our members are lifelong adherents of the Scottish Episcopal Church, some have come to us from other denominations, and some from no previous faith background. Some were introduced to Old Saint Paul's by a friend, some were drawn by reading about us and some have come across us by accident whilst exploring the Royal Mile. We have been referred to as a 'hidden gem' in the heart of Edinburgh's Old Town.

As a community we are strong, resilient and resourceful. Our people come from a wide variety of personal and professional backgrounds and these skills and experiences contribute greatly to the community life and practical running of Old Saint Paul's.

We are a congregation where diversity is valued and equality is sought. We are an inclusive congregation where people are accepted, welcomed and loved for who they are.

What draws people to Old Saint Paul's?

It is a characteristic of our congregation that whilst some have been here for a long time, others have been with us for a period then returned later. Some come to Edinburgh and Old Saint Paul's as students, or for work and move on, but many come back to sing, worship or visit - drawn by our liturgy, music and community. Many quite simply find Old Saint Paul's to be their spiritual home. Some remain forever by choosing to have their ashes scattered or buried in the memorial garden to the rear of the Church.



The church

“The chances are that when they go through that little door the lights will be off in the church, so it will take them a while to get accustomed to the tenebrous atmosphere, as a weak light filters through the high windows. They will probably sit at the back to let the space introduce itself to them in its own way. What overwhelms me about the building is the sense of watching and remembering it conveys. The eye is drawn to a high stone arch and the iron tracery of an Art Nouveau rood screen beneath it, and then to seven points of light burning in the shade of the distant sanctuary, and to smaller arches and a glimpse of white in the corner, and to the little chapel with the gold reredos over there, like a place ready made for the troubled to creep in and hide in. But there is more happening here than a contrivance of stone and wood and oil and a trace of sweet incense in the air. This is a building that has brooded on its past and distilled it into a palpable sorrow.”

+ Richard Holloway on
Old Saint Paul's in
Leaving Alexandria



Our place

Many people comment on the beauty of the Church, the intensely spiritual atmosphere and the prayerfulness of the space. As far as possible, the building is open to the public (unattended) from 8am until 4pm during each weekday and Sunday. Comments in the visitors' book frequently include words such as 'peaceful', 'still', 'calm', 'beautiful' and 'holy' accompanying expressions of thanks for the open door and for a moment of silence and quiet reflection amidst the noise and business of city centre life.

At both entrances there is a small sign which greets visitors beginning, *When you come into this Church, remember that the Lord Jesus Christ is here.* At Old Saint Paul's this seems to truly reflect a tangible sense of the presence of Christ which many comment on when entering the building. Others have remarked on a sense of deep sadness, or even an absence, especially in the Memorial Chapel where Alison Watt's painting 'Still' captures a sense of loss and grief. Whether of faith or not, the building does seem to have the capacity to affect people deeply.

Our worship and liturgy

The liturgy, music and preaching at Old Saint Paul's are deeply cherished by the congregation. The liturgy is in the High Church, Anglo-Catholic style, marked by austere beauty and rich symbolism. The liturgy is participatory. While the congregation is represented symbolically by the choir in the chancel and the servers round the altar, worshippers also share in reading from the scriptures, and at High Mass on Sunday mornings, leading the intercessory prayers, and taking the bread and wine to the altar. On Sunday evenings we hold Evensong and Solemn Benediction. During the winter months this service begins with Lucernarium.

Space is provided at several points during the liturgies for personal devotion and reflection. Worship incorporates the incense, bells and vestments adjusted to the seasons of the church year.





Daily Morning Prayer and mid-week Masses, celebrated in one of the small chapels, are quiet and reflective. Until the limitations of the vacancy a low Mass has been celebrated at 8am on Sunday mornings. On Monday and Friday 8:00am Morning Prayer has been followed by Mass at 12:20pm with Tuesday, Wednesday and Thursday Morning Prayer followed immediately by Mass.

Observing and participating in the liturgical seasons is very important to us and something we try to do well. As well as the intense focus of Holy Week and Easter, we observe the feasts of Candlemas, Epiphany, the Transfiguration, the Ascension, Corpus Christi and our patronal feast, that of Saints Peter and Paul.

These features of our worship draw people to us and encourage them to stay. In the offering of this traditional liturgy the clergy are strongly supported by a large, dedicated and committed team. The servers, choristers, sacristans, wardens and welcomers understand and are engaged with the acts of worship and provide a great deal of voluntary commitment to the church.

Our music

The standard of music at Old Saint Paul's is high because of the inspiration and dedication of our Director of Music, Dr John Kitchen, the Assistant Director, Calum Robertson and our choir. The choir comprises a mixture of professional and semi-professional musicians from many backgrounds, including up to four choral scholars. The choir is well-established, stable and committed to the life of the church. The music is delivered with an attuned respect and deep understanding of the liturgy.

The repertoire encompasses all periods and styles of religious music, from the Renaissance polyphony of Byrd and Palestrina, the baroque compositions of Purcell and Handel, Classical and Romantic works by Haydn, Mozart, Stanford, and Mendelssohn, to contemporary composers such as Macmillan and music commissioned for the choir from Clare McCue.

Holy Week and Easter Day

“Following Christ’s journey through the liturgies of Holy Week is a highlight of the Old Saint Paul’s calendar, through the stark beauty of Tenebrae, Washing of Feet on Maundy Thursday, a watch through the night leading to the service of Contemplation on Good Friday, and culminating in the joyful celebrations of Easter Day itself.

Whether it’s the sacristans, flower team, and ‘holy dusters’ making the church look her best, the children’s worker organising the Easter Garden, a team preparing breakfast for the whole congregation, the wardens and welcomers arriving in the early hours of the morning to prepare for the Easter Vigil, or the extra hours put in by the clergy, choir and servers for the services, the celebrations would not be possible without the community of the church coming together.”

Eleanor Smith

A diary of holy week services, beginning on Palm Sunday and written from the perspective of a member of the Choir, is included in Appendix II.





“We have a history of challenging and engaging preaching which nourishes us in our exploration of the Christian faith”

Edinburgh is famous for its annual festivals in which Old Saint Paul's plays a part. During the Edinburgh Festivals, we provide a series of late-night Fringe concerts, both to raise funds for the church and to engage with the wider Edinburgh community and its visitors. These are now well-known and are an established part of the Fringe programme.

Our preaching

We have a history of challenging and engaged preaching which nourishes us in our exploration of the Christian faith, provides space for thought and reflection and values our doubts. We see ourselves, with all our doubts, as followers of Christ and explorers of the faith.

We care about contemporary, political and world issues including care for social justice and the natural environment. Sermons are vital supports to us in discerning how we might engage with and respond to important public concerns.

Congregational activities

Our current congregational activities are centred around participation in Sunday services, reflecting the reality of the church as a gathered congregation from Edinburgh and beyond.

Children and young people's ministry

We have a small but important number of children and young families served by a Sunday School and a crèche. Our older children are given the opportunity to participate in our services as members of the serving team. We employ a part-time children's and young people's worker who is line-managed by the Rector.

One of the challenges facing Old Saint Paul's is how best to ensure that the contemplative nature of our worship is inclusive to our younger members. We seek to raise the profile of our children and young people and to find new ways of retaining their interest and sense of belonging at all ages and stages.



Voluntary groups

In addition to the Vestry and formal Committees we have a range of active voluntary groups making an important contribution to the running of the church. These include, sacristans, servers, readers and intercessors, welcomers, parish lunch and coffee teams, the flower team, sound team, and the 'holy dusters' (our cleaning team). We also have members working committedly in the Festival Fringe concert group, the Sunday School team, and in a group focused on giving and stewardship.

A group develops and maintains our website and social media communications, producing our monthly e-newsletter which is distributed within, and well beyond, the congregation. Another team holds a monthly FairTrade stall in the hall after high Mass.

Social events

Every year we have breakfast together after the 5.00am Easter Vigil. We organise a lunch to mark our patronal feast (in January) and Christ the King (at the end of the liturgical year). Various other events organised by young adults, but open to all, include day trips within Scotland, train excursions, distillery tours and a Shrove Tuesday pancake evening.

The Vestry and Committees

The Vestry is the elected body of trustees accountable for the running of the church in accordance with their legal responsibilities under the Charities and Trustee Investment (Scotland) Act 2005. The Vestry comprises the Rector, two Wardens, Clerk, Treasurer, Lay Representative to the Diocesan Synod, Alternate Lay Representative and six elected members.

“In addition to the Vestry and formal Committees we have a range of voluntary groups making an important contribution to the running of the church”



The Vestry delegates some of its responsibilities to a number of Committees for which the Vestry remains accountable. The Committees at Old Saint Paul's are well supported by the congregation many of whom bring a range of their professional and personal experience to the work of the Committees. Currently we have three Committees dealing, respectively, with finance, property and our Restoration and Renewal project.

The Clergy Team

Old Saint Paul's has been fortunate to have the support of an experienced clergy team. We have a strong record of employing and supporting the development of curates to work with the Rector and contribute to the life of the church during their time with us while developing their ministry and calling. Similarly, we regularly welcome ordinands for shorter placements and are privileged to share our community and worship with them during their training.

We have a number of retired clergy in the congregation as well as a Lay Reader and members of the congregation who may serve as sub-deacons at High Mass. From time to time, we host visiting preachers from across and beyond the Anglican Communion. All have provided strong support for our Interim Pastor during the current vacancy and are likely to remain a feature of the capacity and resilience of Old Saint Paul's. The Rector, clergy team and congregation are supported by a part-time administrator who also handles hall bookings. The Rector is line-manager of the administrator.

Old Saint Paul's has developed close ecumenical links with nearby Saint Patrick's (Roman Catholic Church) and Canongate Kirk (Church of Scotland). This ecumenical fellowship in Edinburgh's Old Town includes regular meetings between clergy and joint provision of services during Holy Week. Our church office is (temporarily) located on the Saint Patrick's premises.

“Old Saint Paul's has been fortunate to have the support of an experienced clergy team. We have a strong record of employing and supporting the development of curates to work with the Rector and contribute to the life of the church”



Our financial situation

In 2017-2018 the Church's total net assets were £855,639. The general fund (which meets all normal operating expenses) resulted in a net surplus for the year, before gains on investment assets and transfers between funds, of £13,664, compared with a surplus of £21,983 in the preceding year. Unrestricted purpose giving by the congregation, including tax claims, remained steady at £139,118. In addition, Old Saint Paul's owns the Church buildings, the Rectory and a curate's flat.

We actively support the concept of ethical banking and investment. Our most recent [annual financial report](#) is available on our website.

Charitable giving and supporting the local community

Old Saint Paul's has supported financially a number of local and overseas projects over recent years. These include: the Jenin Creative Cultural Centre (West Bank-Palestine), Child of Hope (Uganda), SkatePal (Palestine), the Refugee Survival Trust, the Hospitalito Divina Providencia (El Salvador), Orissa Christian Theological College (India), Scottish Churches Housing Action, and Souper Saturday (a local homeless project). These grants are reviewed and approved by the Vestry annually. We currently allocate 2.5% of our annual income to charitable giving.

The church and the hall are used by many groups for community activities, musical rehearsals, concerts and art projects. Old Saint Paul's is well-used and contributes positively to the social and cultural life of the local area. We are interested in how this might be further developed, including in areas of environmental concern. As a gathered congregation from the city and beyond we are particularly aware of the implications of the environmental impact of travel and car use on the centre of the Old Town.

“Old Saint Paul's is well-used and contributes positively to the social and cultural life of the local area”



Our future hopes and challenges

Restoration and Renewal Project

In 2017, phase four of Old Saint Paul's Restoration and Renewal project was launched under the theme of 'serving the local community and meeting the world'. The project has four main components.

We plan to make a series of improvements to the basic fabric and services of the building, all of which are needed to make its facilities more sustainable in the long term. These will include improving disabled access, moving the location of the parish office into the church building and improving the visual profile of the building, especially more 'openness' from the Jeffrey Street entrance. The plans require us to upgrade and increase our toilet facilities and replace the heating system.

Secondly, a key objective of the Restoration and Renewal project is to transform our ability to deliver effective social outreach and support to the local community. The church already plays host to a well-established and successful Saturday drop-in and free meal resource for local people who may be experiencing homelessness or hard times and has a long tradition of social outreach. However, our facilities are very basic, and require upgrading to meet the significant demand we see within the local community. Our vision is to assist particularly vulnerable, sometimes neglected smaller groups who reside within the Old Town, based on research and consultation across the city. One issue which our church feels drawn towards is addressing the epidemic of loneliness in the City Centre among both young and old.

Delivering an upgrade to the facilities available in the building for arts and performance is the third element of the plan. This will allow us to participate more fully in the Fringe Festival and Art Festival.

“Phase four of Old Saint Paul's Restoration and Renewal project was launched under the theme of 'serving the local community and meeting the world'”



The church hall is already used as a theatre venue for the Edinburgh Fringe, and our plan is to improve these facilities for performance through improved division of the space, soundproofing, lighting and staging. As well as providing an important facility for the local community, this performance space will also help generate revenue and potentially assist in the raising of capital for the overall Restoration and Renewal project.

The fourth component focuses on creating a dedicated exhibition space within the building for interpreting the history of Old Saint Paul's and the Scottish Episcopal Church. The audience for this little-known part of Edinburgh's story is both residents and visitors. It is an important strand of Scottish history of which people, especially the young, may be unaware. It is also likely to be of interest to visitors from other countries, particularly those with cultural ties to Scotland, the Scottish Episcopal Church and the Episcopal Church in the United States.

Social outreach

Old Saint Paul's has a tradition of local social outreach which requires reappraisal in light of changing local circumstances. This is why our Restoration and Renewal project is a major focus at this time. In planning the development of our hall and other facilities we are asking how we can better respond to the needs of the local community. At the same time, we need to balance these aspirations against the interests, capacity and resources of the congregation. Effective leadership during this period of transition will be important.

“In planning the development of our hall and other facilities we are asking how we can better respond to the needs of the local community. At the same time, we need to balance these aspirations against the interests, capacity and resources of the congregation.”



Pastoral care and building community within our congregation

We believe it is important not to lose sight of the needs of our own community and congregation. How can we better support each other as a community with our own needs and vulnerabilities? We need to think about the physical access to the church as well as travel to and from services. Pastoral home visits are ways of support during times of physical or psychological difficulty, and aging and bereavement. However, forming and maintaining stronger social networks and relationships can be equally important.

Children and young people

It became clear in the recent congregational consultation which informed this Profile that we need to consider how we can better welcome and provide for children and young people in our congregation. At present we offer and are committed to Godly Play. We also want to remain relevant and attractive to young people up to early adulthood. How, then, can we support young families to ensure that they choose to remain members of Old Saint Paul's?

Giving

Old Saint Paul's offers an unconditional welcome to all. However, the long-term financial sustainability of the church relies on congregational giving and a modest increase would do much to sustain and develop the life and outreach of the Church. One of the challenges facing us is how we can further encourage regular financial giving from the congregation while being sensitive to individual circumstances. We also need to find ways of increasing the income from collections at the seasonal services which attract a larger number of visitors. Giving is a sensitive but important issue and wise guidance in this regard may be needed in the years ahead.

“We need to consider how we can better welcome and provide for children and young people in our congregation”



Edinburgh

Today

Edinburgh is a successful city, with a growing population and a strong economy. The excellent quality of life, which often ranks the city in the top ten of cities worldwide, is reflective of its compact nature, ample green space, near-full employment, excellent public transport, education and health care and outstanding reputation for culture and heritage. The Old and New Towns were designated a UNESCO World Heritage Site in 1995.

Prosperity and inequality

The city centre is also home to many of Scotland's most important and renowned institutions: Edinburgh University (founded in 1582 and comprising 33,600 students and 2,500 teaching staff), the Scottish Parliament, Edinburgh City Council and NHS Headquarters, as well as major cultural institutions such as the National Museum of Scotland, the National Gallery and National Portrait Gallery, the Palace of Holyrood House, and Edinburgh Castle.

Yet, Edinburgh's successful profile conceals some significant features of inequality and demographic disparities which provide a challenge to Christian ministry. The radius of a ten minute walk from Old Saint Paul's encompasses Waverley Station and the east end of Princes Street, takes in the Royal Mile, Holyrood, Restalrig and includes the former local authority estate of Dumbiedykes.

The area surrounding Old Saint Paul's consequently exhibit great socio-economic diversity and comprises areas classified as both the least deprived and most deprived in the Scottish Index of Multiple Deprivation (SIMD). While the local economy has seen a boom in recent years due to growth in the tourist economy, as well as investment in employment and infrastructure, homelessness remains a persistent visible issue.

“The excellent quality of life, which often ranks the city in the top ten of cities worldwide, is reflective of its compact nature, ample green space, near-full employment, excellent public transport, education and health care and outstanding reputation for culture and heritage.”



“Some current reports claim that we are in the midst of an epidemic of loneliness as we see an exponential growth in single-person households”

Demographics

While large numbers of people work in the city centre, the majority live outside: the resident population of the city centre comprises only 6% of the city’s total population of 513,000 (2017). This number includes relatively few children under 15 and also fewer retired people than in the City as a whole. At the same time, there are high numbers of people of working age (16-74, 96%), although those who are economically active account for 64%. There is low unemployment (< 3%), with jobs being mainly in accommodation and food services, health and social care, retail, education, and financial and insurance services.

Housing in Edinburgh city centre features a high proportion of flats (93% of housing stock), including a mix of older tenement buildings and modern developments. Much of the housing stock comprises private and housing association properties, while owner occupation is lower than in the city as a whole. A high number of households are single-person households (47%). Some current reports claim that we are in the midst of an epidemic of loneliness as we see an exponential growth in single-person households.

Large numbers of letting properties are now available to tourists through Airbnb, with the number increasing despite local concerns. Of the 6,000-plus such properties in Edinburgh, the highest number of these are concentrated in the Old and New Town areas. The growth of short-term holiday lets is widely seen as a threat to the integrity of the local community.

Education and income

Edinburgh is a well-educated city and the city centre is home to a large proportion of people with higher educational qualifications (around 50%), being within the top 10% of areas populated by those holding a university degree across the UK. At the same time, English is the second language for many city-centre workers. 31% of the population work in professional occupations, while only 7% of the area’s population hold no academic qualifications. 10% of the population are full-time students.



Our context

We may conclude therefore that while Old Saint Paul's Church is located in the centre of a city where heritage, culture, affluence and progress feature, the area also conceals socio-demographic paradoxes which Christian ministry must address: pockets of real deprivation made worse by the surrounding wealth; homelessness and drugs; a high degree of transience in its working, student, tourist and incoming populations; solo living and potential isolation and loneliness.

Edinburgh's future

The city is forecast to continue to enjoy robust growth over the next 5 years as a result of population growth, high levels of external investment, for example as a result of the Edinburgh and Lothians City Deal, and the continued strength of the visitor economy.

The city is in the midst of a major public consultation about its long-term future – entitled City Vision 2050. Based on feedback from residents over 2018, a number of themes have emerged including a desire for the city to be greener and more inclusive, with higher levels of affordable housing and better-quality jobs. People also want to see a wider network of connections to the rest of the world in terms of travel, export and technology.

Two other mid-term projects are City Centre Transformation, which is evaluating a series of radical proposals to transport infrastructure and public realm, and Tourism Strategy 2020 – 30, which aims to balance the needs of residents, visitors and local businesses.

“While Old Saint Paul's Church is located in the centre of a city where heritage, culture, affluence and progress feature, the area also conceals socio-demographic paradoxes which Christian ministry must address”



Person specification

We are looking for a Rector who will help us to do better what we already do well. She or he will have the wisdom to help us identify and address our challenges.

It is essential that our Rector:

- ✚ believes in the inclusion of all God's people in the church, without regard for ethnicity, gender, sexuality, or other characteristics;
- ✚ is able to articulate his/her own developing spirituality and preaches in ways that engage thoughtfully with the bible, theological traditions and the contemporary world;
- ✚ values the integration of liturgy and music which characterises our Anglo-Catholic style of worship and has competence in singing the liturgy;
- ✚ is approachable, has a sense of humour, and knows how to care for her/himself as well as others;
- ✚ is open to appreciating the distinctiveness of Scotland's people and especially that of the Scottish Episcopal Church.

Our Rector must have experience of:

- ✚ around seven years in pastoral charge of a congregation;
- ✚ ministry in an inclusive context;
- ✚ assisting with the development of a ministry to a specific group e.g. children, young people;
- ✚ leading change in a congregation.

Our Rector will have skills as a reflective practitioner in:

- ✚ communicating beyond the church;
- ✚ motivating and enabling a ministry team, vestry and congregation;
- ✚ facilitating consensual-decision making and delegation;
- ✚ pastoral support of vulnerable and troubled people.

It is desirable that our Rector has:

- ✚ mentored one or more curates;
- ✚ supported lay leadership in a project, e.g. to develop church premises;
- ✚ cooperated with ecumenical partners, charitable bodies, or local council;
- ✚ undertaken some professional development in counselling skills and/or spiritual direction;
- ✚ interests outwith the church.



Conditions of engagement

The Rector will be required to:

- ✚ subscribe to the Scottish Book of Common Prayer and other liturgical formularies of the Scottish Episcopal Church (Code of Canons, Appendix 11);
- ✚ sign a promise of obedience to the Code of Canons of the Scottish Episcopal Church and to the Bishop of the Diocese (Code of Canons, Appendix 12);
- ✚ complete a Disclosure Scotland background check (cf. also Important Notes at the end of the application form).
- ✚ reside in the Rectory provided by Old Saint Paul's Church at 39 Jeffrey Street, Edinburgh. A description of the Rectory is in Appendix III.



Appendix I

Weekly pattern of services

Sunday	8:00am Mass 10.30am High Mass 6.30pm Evensong and Benediction
Monday	8:00am Morning Prayer 12.20pm Mass
Tuesday	8:00am Morning Prayer, followed by Mass
Wednesday	8:00am Morning Prayer, followed by Mass
Thursday	8:00am Morning Prayer, followed by Mass
Friday	8:00am Morning Prayer 12.20pm Mass

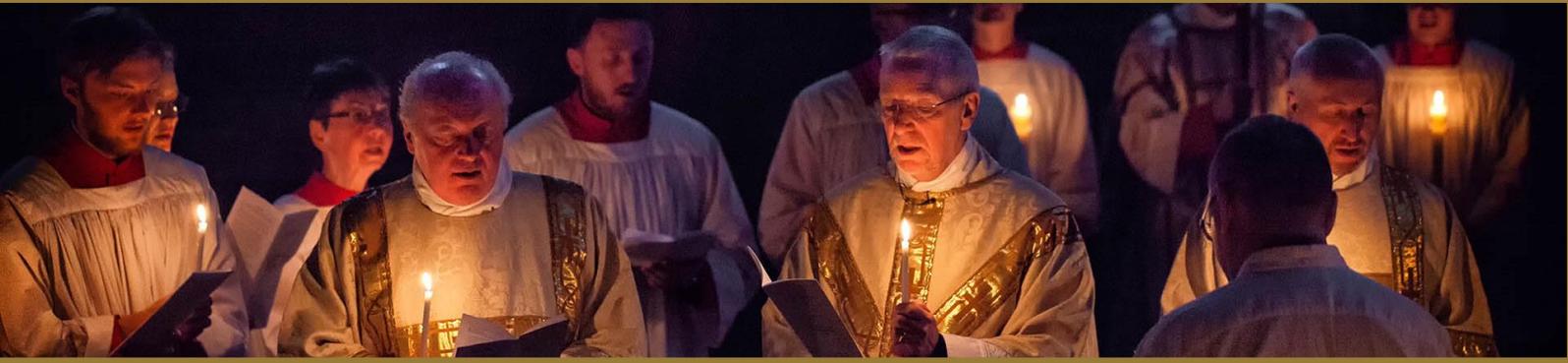
On the first Sunday in every month we have the opportunity for members of the congregation to receive the ministry of healing before High Mass.

Appendix II

Diary of Holy Week and Easter Day

Palm Sunday – We start Holy Week off with a service combining the Palm Sunday liturgy with its outdoor procession - a good chance for tourists to take photos as we process gloriously down the High Street, before rousing the sluggish as we read, pray, and sing outside the Jurys Inn Hotel. The second half of the service puts the Palm Branches aside for High Mass with sung Passion, with its Gospel set to music by Victoria. Evening on Palm Sunday is the second instance of Stations of the Cross taking the place of Evensong, another chance to follow in Christ's footsteps for the week. An afternoon service, 'Jesus on the Royal Mile', gathers together members of Old Saint Paul's, Saint Patrick's and Canongate Kirk.

Tuesday evening is the night when the clergy, servers, and others get together to rehearse for the week's services: the MCs put us all through our paces and make sure we know where we have to be and when.



Wednesday is Tenebrae, an entirely-sung liturgy, with plainsong readings and chorale-like litanies accompanied by the gradual extinguishing of lights. This service has always been a favourite of both the choir and our ecumenical neighbours for its stark beauty.

For Maundy Thursday a full high Mass is celebrated complete with the washing of congregational feet – but also the last chance to hear the bells and the organ ringing joyfully before they fall silent for the remainder of the week. At the end of the service the altars are stripped, and the sacrament reserved in the memorial chapel in preparation for Good Friday.

Between the Maundy Thursday Mass and the Good Friday service we keep watch, throughout the night and until noon the following day. Sometimes, the middle of the night with just a few hardy souls keeping watch with each other is when one feels most connected with the week's events. The Good Friday service begins, led by the Rector, or a guest preacher, while in their Vestry the choir has its last chance to rehearse for Easter Day (particularly the Vigil) and tries to sing Alleluia as little as possible! The Service continues with the Veneration of the Cross and communion from reserved sacrament.

Saturday may be a day with no services, but it is one of the busiest days of Holy Week! The Holy Dusters and the Flower Team spend hours making the church look at its very best – and as well as running rehearsals for the Easter Vigil, the servers and sacristans spend most of the day (and into the evening) cleaning every single item of brassware, returning the Oberammergau Crucifix to its rightful place, and making sure that all is well and in order for the following day.

The most special service on Easter Day itself is the 5am Vigil Mass, beginning in darkness with the lighting of the fire and of the Easter Candle, the beautiful plainsong of the Exsultet, and the return of the Organ and Bells in joyous clamour before finally being allowed to sing Alleluia again! Parish Breakfast is followed by a brisk walk up to the monument on Calton Hill to sing the Halleluiah Chorus (using specially laminated copies) and another short trek to a well-deserved second breakfast for singers, servers, clergy and friends. Although a Priest and a Server are still required for the 8am Mass after all the excitement of the Vigil – they at least get to breakfast number two before the hungry hoards.

Lunch follows High Mass at 10:30am – by which time everyone has definitely recovered from both their walk and their breakfasts and are ready to tuck into the provender provided by their generous hosts (and take the opportunity for a quiet nap on a sofa). Evensong and Benediction is another joyous affair, allowing the musicians a chance to enjoy some of the music which has been abstained from during Lent. Finally, the survivors reward themselves with a well-earned beverage, and (for the hardy) the ritual of Survivors' Curry.



Appendix III

The Rectory

Location

The Old Saint Paul's Rectory is Lauder House, 39 Jeffrey Street, Edinburgh, EH1 1DH. It is a handsome Victorian town house with spacious and flexible accommodation set in the heart of the Edinburgh World Heritage site.

The Rectory is a few doors along from the church, it has always been – and will continue to be – important to the congregation to have the Rector living so nearby.

Description

Built in 1886, Lauder House was designed by the architect James Lessels (who also designed numbers 3-37 Jeffrey Street) in the Scots Baronial style, complete with crowstep gable and turret. The building was paid for and given to the congregation by the Revd Reginald Mitchell-Innes (rector from 1884-1897) and his aunt Cornelia Dick Lauder, both of whom were independently wealthy and who spared no expense on the building. The house is B-listed.

In 1972, Lauder House was divided in two to provide a separate curate's flat in the upper part of the house. The flat (41 Jeffrey Street) has its own separate entrance.

The house is substantially built and retains many original features including a magnificent staircase, doors, windows, working shutters, skirtings, cornices and two fireplaces. A special feature of the house is the large and gracious drawing room which enjoys views across the valley to St Andrews House and Calton Hill. Several of the bedrooms, including the master bedroom, benefit from a similar view.

“The thing I loved most about Lauder House was its situation on the edge of the Royal Mile, looking north across Waverley Station to St Andrew's House and historic Calton Hill beyond. And if you looked east from the windows of the sitting room on the first floor you could catch a glimpse of the Firth of Forth glimmering its way into the North Sea. Mind you, that was also the funnel that poured the famous Edinburgh haar into the city, dropping the temperature in Jeffrey Street well below the rest of city. But for me that only added to the special atmosphere of the place.

I also liked the inside of the house. Big, solid, confident rooms in a building that had a sense of its own worth and style and knew where it belonged, right in the heart of Scotland's ancient capital city.”

+ Richard Holloway





“I moved into Lauder House sight unseen, very unsure of what awaited us with our two small daughters. The space the house afforded us was most welcome! Our first four years there we had 20 rooms which we filled with people and second-hand furniture. To have our own driveway, walled garden, so many rooms, a large dining kitchen, spectacular views and such an amazing location were features I never failed to enjoy and be grateful for.

After four years, the house was divided, making a separate flat on the upper floors, but we still had plenty of room for our expanded family, and our visitors took advantage of the proximity of the Castle, Palace, Princes Street Gardens and Holyrood Park. We benefitted from good local shops and schools, the nearby Waverley Station, and the short walk to Princes Street. There was a good neighbourhood feel in spite of the house being in the city centre. No wonder our three children have such wonderful memories of living in Jeffrey Street, as do Richard and I.”

Jean Holloway

Some of the windows have secondary glazing and there are gas-fired central heating radiators throughout the house.

Though the main rooms of the house face north, their large windows mean the rooms are full of light. On the other hand, though the back rooms face south, they are fairly dark as the house stands at the bottom of a valley and the bulk of the Old Town rises sharply above it. For the same reason, the garden – which is terraced and mainly laid to grass – is not as bright as most south-facing gardens.

The house is in the process of a major internal upgrade which will be complete before the new incumbent moves in. External refurbishments are planned for 2020.

Accommodation

Ground Floor

Entrance Vestibule: with half-glazed door to main hall.

Main Hall and Staircase: original red herringbone-tiled floor, cornicing and corbels, handsome staircase with large under-stair cupboards. The stair and landings are flooded with natural light by a large rectangular attic cupola.

Reception Room 1: 5.8m x 4.2m, double aspect to the front of the building, cornicing and ceiling rose, book shelves.

Study: 6.2m x 3.6m, bay window to the front of the property, ‘press’ bookshelves.

The hall opens into a lobby with two capacious cupboards, which gives access to...

Lavatory: with handbasin.

Reception Room 2: 3.9m x 3.0m, window to garden, ideal as a playroom.

Kitchen/Dining Room: 4.6m x 4.3m, double aspect, extensive fitted cupboards and units, sink, cooker, refrigerator and dishwasher.

Utility Room/Scullery: 3.7m x 3.0m, door to back garden, Belfast sink, lagged hot water cylinder.



A door from the kitchen leads to a lobby with access to a boiler room (the boiler servicing the ground floor) and a lumber room. The lobby also has an exit to the side of the rectory, which has a car parking area.

First Floor

Landing: with large storage/hanging cupboard, with the heights of several previous rectors' children recorded in pencil and preserved on the inner side of the door frame. A second 'press' cupboard also opens off the landing.

Drawing Room: 7.0m x 6.8m (maximum), double aspect, two large bay windows with views across the city; timber panelled architraves and wainscot; ornate shell-moulded cornice; pale grey marble chimneypiece with bay leaf, berry and ribbon carving, blue-and-white 'Delft' tiled slip and gas fire.

Bedroom 4: 4.9m x 3.0m, with balcony and city views.

Bedroom 3: 3.5m x 3.1m, to the rear of the property, with two windows overlooking the garden and a 'press' cupboard with shelves.

Shower Room: entered via a lobby containing plumbing for a washing machine and drier and a large linen cupboard. The shower room has a cupboard housing a boiler that services the first and second floors.

Kitchen 2: 5.3m x 3.3m, with a good range of fitted cupboards, sink, dishwasher, cooker and big fridge-freezer.

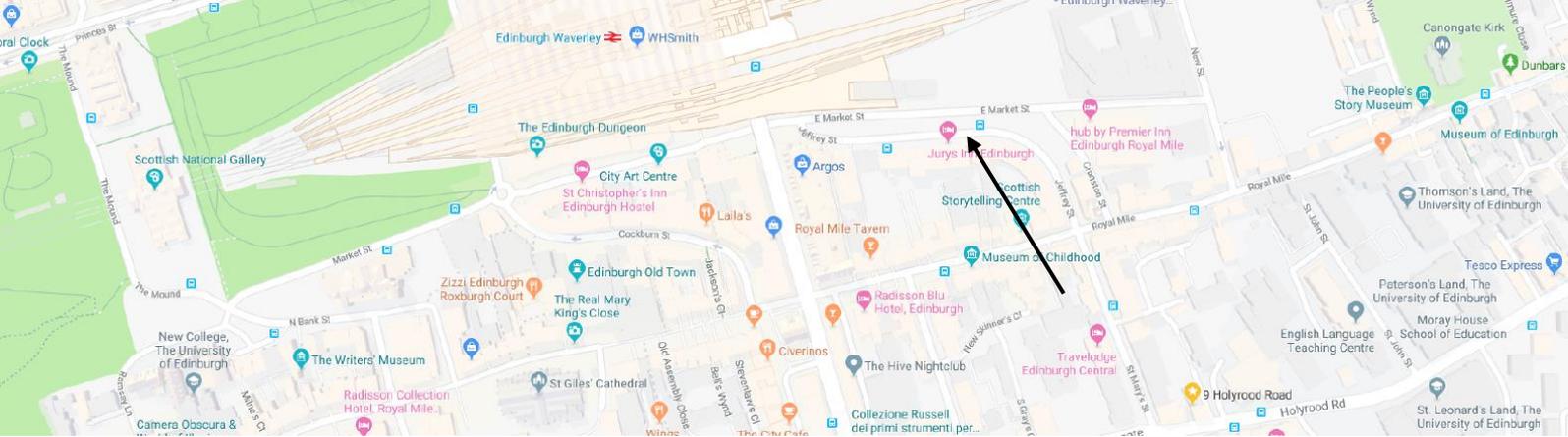
Second floor

Master bedroom: 6.0m x 4.3m, dual aspect, city views, corncicing, plain pale grey chimneypiece with cast-iron grate and glazed tile hearth.

Bath/Shower room: with a large cupboard containing an immersion heater.

Bedroom 2: 4.8m x 3.3m, city views and shelved recess.





External

To the front, the house is set back from the street behind a low, iron-railed wall. To the side there is off-street parking for one car. There is a garden to the rear, bounded on one side by a wall believed to be medieval.

All measurements approximate.

Appendix IV

Map of location

Old Saint Paul's and Lauder House are both on Jeffrey Street. The Rectory stands next to the Jurys Inn Hotel and the Church is a few minutes' walk to the west.

