

# Path of Renewal

Reflections on Discipleship  
in the Charge of Gladsmuir linked with Longniddry

---

## Introduction

Over the last two years the Path of Renewal group has gone on a journey of faith together, thinking about what faith and church mean to us and considering how we can change. As a guide on this journey we have used Diana Butler-Bass's excellent book *Christianity for the Rest of Us*. In this book Dr Butler-Bass draws lessons from successful mainline "neighbourhood" churches (often very similar to our parish churches) which she has studied across North America. She has identified ten qualities that these vibrant churches all share:

1. Hospitality;
2. Discernment;
3. Healing;
4. Contemplation;
5. Testimony;
6. Diversity;
7. Justice;
8. Worship;
9. Reflection; and
10. Beauty.

The Path of Renewal Group considered six questions about each of these qualities:

1. What is this quality all about?
2. How does this quality tie in with our being disciples of Christ?
3. What measures could Gladsmuir and /or Longniddry take to live out this quality?
4. What resources (human, monetary) will be needed to make this happen?
5. What outcomes would we look to identify three years from now?
6. What are the most likely age-groups that would engage with this?

Each of the qualities being considered will have an impact on the discipleship of our whole worshipping community from babies through to the very elderly. Crucially, however, our congregations will need to adapt each quality to make it applicable to different people in different situations. If we can achieve this, we will be able to prepare our congregations to reach out towards and to engage with our communities as a whole.

This report does not offer any blueprint for the future shape or operation of our charge's mission. Rather, it seeks very simply to present ten areas of activity which – if embraced by our kirk sessions and members – would set our congregations on the path of discipleship in Christ, so equipping those disciples to transcend the comfortable but outdated notion of "Church of Scotland membership". In turn, this would open up to our churches fresh approaches to outreach, enabling our communities to be welcomed into lively and attractive outward-looking congregations. We hope that the kirk sessions of both Gladsmuir and Longniddry will find much food for thought in our work and many good ideas to take forward (and to spark other good ideas in the congregations and parishes). We hope and pray that this will help both congregations move forward in faith to an ever more vibrant and relevant future as communities of faith at the heart of our neighbourhoods.

*Rev Dr Robin Hill  
August 2018*

# 1. Hospitality ... *servicing from the heart, not the rota.*

## What is this quality all about?

Hospitality is the friendly and generous reception and entertainment of guests, visitors, or strangers.

The church should be a place of worship where everyone, regardless of background, colour or sexual orientation, feels welcomed and where strangers become friends. We should welcome many non-church groups to use our building as well as families looking to baptise their children, get married or have funerals.

## How does this quality tie in with our being disciples of Christ?

Jesus always welcomed people, including those considered "beyond the pale", by providing hospitality (as in the parable of the loaves and fishes). By providing a friendly face and a cup of tea, we are acting like disciples and – even if in a small way – sharing in the mission of God.

We are already a hospitable church: cake shared with and appreciated by baptismal families and their guests; our singing and sporting memories groups for those who may have a memory problem and the Wednesday Club for our older villagers, also testify to the power of hospitality. All these groups are run by willing volunteers who present a friendly face each week.

## What measures could Gladsmuir and/or Longniddry take to live out this quality?

Longniddry also provides the use of our halls for organisations not involved with the church e.g. pilates, bridge club, playgroup, dancing. What more could we do to welcome these groups, rather than just let them use our premises? For example we could: invite the Playgroup to have their Nativity activity in the Church, hold a Hall Users evening to find out what more we could do for them, install TV screens in the corridors to show "adverts" for all the other things happening in the Church.

What could we offer other village organisations? We should seek the community's ideas for how to use our space. We should ensure we are represented on the Community Council.

Hospitality can extend outwards from "offering" to "inviting and encouraging", with office bearers well placed to engage others in the churches' work. People are more likely to help if they are asked personally and meaningfully, rather than just being expected to volunteer. Also on the theme of encouragement, we could appoint an elder with specific responsibility to go out and welcome people in for services, events, concerts etc. (for example, encouraging pipe band members' parents into church for the Remembrance service).

The charge could buy a large marquee to be used in both of our congregations and in the surrounding area for outreach activities and services. We could have services on the beach, pet dedication services, afternoon teas, etc. This could also be lent or hired out to other churches.

A lack of halls at Gladsmuir makes it difficult to host certain events there, but the congregation could perhaps use the Miners' Club and the Village Hall in Macmerry for concerts or other events, or invest in facilities which might be useful in engaging the wider community in church life. Having a stake in any future Macmerry Community Centre could transform mission and outreach in Gladsmuir.

## What resources (human, monetary) will be needed to make this happen?

The new rooms at Longniddry will provide flexibility for organisations and groups but we need people from the whole village to assist us in making it a welcoming place to come. Equally, if Gladsmuir wishes to use this new facility "down the road", they should know that they are more than welcome to make use of it.

## What outcomes would we look to identify three years from now?

Longniddry Church could increasingly become the hub of the village, a place that everyone knows about and wants to be involved with, whether it is by supporting vulnerable members of our community or organising events. Through active outreach, these "hall users" could feel welcomed into our worshipping community.

## What are the most likely age-groups that would engage with this?

All age-groups, in different ways.

## 2. Discernment ... *walking with God to find wise ways forward*

### What is this quality all about?

Discernment is the capacity to hear, see, touch and feel God. Essentially, it is listening for God's call to us: God calls us each by name then gives us something to do. It is listening for truth. It is a practice that can be developed through participation in reflection, questions, prayer and community.

### How does this quality tie in with our being disciples of Christ?

Discernment asks us to ask questions of God then listen carefully for his inner wisdom for us, and our community. It is a practice that can be described as asking "God-questions" instead of "I-questions". It challenges us to move from what individuals want to what God wants of Gladsmuir and Longniddry and our people.

### What measures could Gladsmuir and/or Longniddry take to live out this quality?

We could do more to find ways to pay attention to God, to listen out for his call to us, and his charging us with what to do. Ideas include:

- Encourage the Kirk Session and congregation to reflect on where God is leading us on a particular issue;
- Reflection-oriented Bible studies;
- Individual and group spiritual direction groups;
- Different prayer models;
- Ask ourselves "where is God in the life of our parishes and our congregations?";
- Ask "God-questions" rather than "I-questions" in our kirk session meetings; and
- Facilitated church or session away-days to discern God's will together.

Asking "God-questions" means taking time to reflect on issues, to pray about them so when a group meets to discuss the issue again they can better discern what God calls us to do. It is about approaching issues from the spiritual level.

### What resources (human, monetary) will be needed to make this happen?

- Time and human resources to run any groups; and
- Money for facilitators and away-day facilities plus finance for leading or guiding activities.

### What outcomes would we look to identify three years from now?

Outcomes might be:

- More people being clear about what God is calling them to do;
- Greater engagement of more people in the work of the church – even in small ways;
- A greater presence in the community; and
- Increased enthusiasm and positivity in our churches.

### What are the most likely age-groups that would engage with this?

All age-groups, in different ways.

### 3. Healing ... *finding wholeness, holiness and harmony*

#### What is this quality all about?

A way of thinking about healing is to consider harmony: the overcoming of division, hatred and discord; the mending of what is displaced or broken up. So healing (or harmony) can be thought of as making whole, the creation of what is disordered into what is ordered. It involves both personal and communal healing.

#### How does this quality tie in with our being disciples of Christ?

The word salvation comes from the root *salvus*, meaning “to heal”. Salvation is a process of being changed or transformed by God’s grace. For the Church of the future to live out its calling, it will be vital for it to see the pastoral role of congregations as a living part of Christian commitment, not merely an activity of “professional” ministers and paid parish visitors. Effective congregations will be those which feature a committed team of worshippers who see themselves as operating within the Body of Christ to take God’s love in action to all who need healing and hope.

#### What measures could Gladsmuir and/or Longniddry take to live out this quality?

We open ourselves to healing through prayer. Ideas that the vibrant churches examined by Diana Butler-Bass used included:

- Prayer ministers visiting and anointing the sick with oil;
- Prayer groups meeting regularly for intercessory prayer;
- Healing prayers offered during or after a service;
- A space where candles can be lit for those who are sick;
- A labyrinth to walk to find harmony through meditation;
- Knitting prayer shawls, praying for those who will receive the shawls as you knit;
- Offering massage, reflexology and other therapies that involve finding balance and the healing power of touch (we could do this by asking existing providers of such things to run sessions at the church);
- Offering other “health and wellness” practices to help people cope with stress and achieve balance in their lives;
- Offering hospitality, which leads to healing for oneself and others;
- Church members tending to their communities’ needs through acts of kindness and care;
- Offering opportunities for friendship to heal isolation and loneliness; and
- Offering a quiet space to experience a few moments of calm to those who use our Halls – mothers dropping children off at Playgroup, for example.

Much of this is not new to our churches but maybe considering our work through the lens of healing might generate new ideas for how to heal in our communities.

#### What resources (human, monetary) will be needed to make this happen?

We would need people with time, enthusiasm and skills to think of ways to offer healing and to set up and arrange any special groups or activities. We may possibly need some small scale finance for labyrinths, candles or other equipment.

#### What outcomes would we look to identify three years from now?

- More people coming to the church or halls to join in healing activities; and
- A greater sense of the church as a place of inclusive harmony and healing.

#### What are the most likely age-groups that would engage with this?

All age-groups, in different ways.

## 4. Contemplation ... *seeking God through peace*

### What is this quality all about?

Contemplation is about engaging a “heart and mind” approach within a Christian as he or she seeks to draw near to the divine. It combines prayer with reflection, offering a patient meditation on heavenly and earthly issues. Contemplation calls for both a generosity of time and the finding of a suitable space, whether indoors or outdoors.

### How does this quality tie in with our being disciples of Christ?

Contemplation could nurture faith through an intentional approach to spiritual activity going beyond the structured setting of Sunday services. In this, we may have a lot to learn from traditions which have embraced contemplation, from Roman Catholic orders to the Religious Society of Friends (Quakers). Much useful literature exists on the theme which could helpfully be tapped into and learned from together, as a way of encouraging congregational development.

### What measures could Gladsmuir and/or Longniddry take to live out this quality?

Contemplation may well require a variety of environments to meet a variety of needs:

**Sundays:** Contemplative elements such as silence, “music in worship”, meditative reading, etc. within Sunday services so that it naturally becomes a more “intentional” aspect of worship.

**Other times:** each congregation could arrange for their building to be open for quiet contemplation at advertised points in the week. Longniddry might do this in conjunction with its Second Saturday Coffee Morning each month. In a more structured way, a midweek small-group contemplative service could be considered, whether in church or home, drawing on contemplative resources.

### Special events, groups, etc.:

- The use of labyrinths (possibly in conjunction with local schools);
- Beautiful artwork (paintings, photographs, ceramics and much more) available for people to enjoy in different situations;
- Twice-yearly retreats to The Bield or similar centres;
- Pilgrimages to holy places in Scotland and the north of England;
- Contemplative walks in our beautiful local setting, with reflection points along the way.
- A more contemplative approach to key seasons, with times for reflection spread through Advent (eg. tying in with nativity sets), Lent, Holy Week (eg. crosses), etc.;
- Quaker-style worship group;
- Spirituality book group; and
- Arts and crafts groups (eg. communal quilting; banner group; “cake, coffee and colouring”).

### What resources (human, monetary, etc.) will be needed to make this happen?

- Dedicated teams of worship leaders and other volunteers committed to exploring new contemplative avenues; and
- Publicity as fresh opportunities emerge and become active.

### What outcomes would we look to identify three years from now?

We would be looking to identify a more spiritually engaged charge in which members would understand their faith as a reflective experience of the divine, and in which those outside the church would know they could feel welcome to explore their own spirituality with us in a non-threatening environment.

### What are the most likely age-groups that would engage with this?

All age-groups, in different ways.

## 5. Testimony ... *telling others what God is doing*

### What is this quality all about?

Testimony in its general sense relates to ordinary church members speaking in services about their own experience of God in everyday living. It might be an account of a happy event where God's joy was overflowing in the hearts of everyone present. It might be a story about a sad loss, where the divine presence somehow transformed grief into hope, in some totally unexpected way. It might be a few words of profound wisdom spoken by a child and overheard by a grandparent. It might be to do with a book recently read, a film that was seen, a play enjoyed or an art exhibition visited.

### How does this quality tie in with our being disciples of Christ?

It can be a mark of deep Christian maturity for a church member to identify a moment worth relaying and then to convey the significance of that moment to his or congregation. That said, not everyone will be prepared to take the stand and tell others about an incident of very personal encounter with God – and that needs to be respected by all concerned. More broadly, when a church member comes forward to say a few words about some part of their life which has been touched by the divine or which has made them consider their faith in a new light, it can have real significance to others who might readily identify with the story being told – not by a theologically trained minister but by an elder or member, adult or child.

### What measures could Gladsmuir and/or Longniddry take to live out this quality?

Testimony could be built into morning services in each church perhaps once a month, most likely in the slot immediately prior to the offering being taken up. For those who might be unhappy about speaking in public, an interview format might be used with the person simply answering pre-planned questions put to him or her by another. Alternatively, with the aid of the roving microphone, they could tell their story from the 'safety' of their seat in the pews. Or their story could be read out by someone else.

Also, the "thought for the week" website [www.weethought.com](http://www.weethought.com) (set up in February 2018 by Robin Hill) would offer a written, rather than oral, avenue for stories of faith from members and elders. Maybe we could put some stories out on Twitter.

### What resources (human, monetary) will be needed to make this happen?

Planning would be needed to ensure that momentum could be maintained over time to avoid the testimony slot slipping off the worship agenda. Perhaps the best way forward would be to encourage one testimony each month for a year, thus requiring no more than 12 volunteers to tell their story of faith annually.

### What outcomes would we look to identify three years from now?

Once testimony had bedded down in our congregations, it could be envisaged that many people in church would feel more at home with "talking spiritually" about God's presence in their lives. This could offer benefits both to speakers (framing their thoughts for others) and listeners (becoming increasingly aware of the spiritual dimension of life which can be attested to in church services). In such a way, it is hoped that church members could become more "spiritually articulate", in turn making them active contributors to – rather than passive receptors of – the worship experience. Once again, it is not anticipated that everyone would feel content to think and act in such a way, but this would not necessarily be a problem; a team of a dozen people could make monthly testimony a viable option all year round.

### What are the most likely age-groups that would engage with this?

Teenagers, families, young adults, adults, senior citizens, elderly people.

## 6. Diversity ... *growing together in variety*

### What is this quality all about?

Diversity is all about embracing and experiencing difference, whether in the broad cultural sense or through more personal diversity. This goes beyond mere acceptance or tolerance and extends to actively welcoming different influences into our church community. In this sense, diversity is a very wide category for any congregation to consider, taking in issues of gender, sexuality, disability and more. Respecting the views of one another is at the very heart of a truly diverse congregation.

### How does this quality tie in with our being disciples of Christ?

We are all part of God's family. We must strive to grow and evolve together, living in harmony with one another. God loves everyone and we must reflect that divine Love.

### What measures could Gladsmuir and/or Longniddry take to live out this quality?

- 'Diverse Church' is an organisation of online Christian communities of LGBT+ people of all ages, across the UK and Ireland. (See [www.diversechurch.website](http://www.diversechurch.website).) We could display one of their posters on our noticeboards and/or put some of their flyers on our leaflet rack;
- Intentionally present diversity as a value within in our church magazine;
- Add links to organisations like Diverse Church on our website;
- Attend different religious services locally, e.g. Roman Catholic mass, Episcopal evensong, Quaker meeting, Salvation Army worship;
- Build diversity into the conduct of worship with some sermons focusing on the topic, encouraging people to get out of their comfort zones and approach things differently from what they may have done in the past;
- Worship in diverse ways;
- Ensure that all areas of the church are easily accessible to those with disabilities;
- Look for ways to connect the church to the ethnicity of the world around us; and
- Have a welcome sign with a warm, simple message, such as: "Welcome to our Church. We're So Glad You're Here". (There is a sign online which reads: "Imperfect People Welcome. You'll Be In Good Company".)

### What resources (human, monetary, etc.) will be needed to make this happen?

- Flyers and posters can be obtained free of charge from Diverse Church;
- Download and read "Disability Information Scotland's "Accessible Environments Guide" and ensure that both congregations comply with their guidance ([www.disabilityscot.org.uk/info-guides/accessible-environments/](http://www.disabilityscot.org.uk/info-guides/accessible-environments/));
- Organise a visit to another religious service locally and advertise it in the church magazine, organising transport as needed;
- Appoint a representative from Longniddry Parish Church to serve on Longniddry Community Council;
- Appoint an Equality & Diversity Officer from within the church; and
- Commission and design welcome signs for both churches. Include the congregations and allow them to vote on the design.

### What outcomes would we look to identify three years from now?

We have to be patient and should not expect to see instant results. We must keep working at it and hopefully in time we will see people's perspectives change, which would then change their actions. We must work with (not against) one another in order to be a truly diverse church which reflects God's dream of a church full of love for all people.

### What are the most likely age-groups that would engage with this?

All age-groups.

## 7. Justice ... *living out our faith in an unfair world*

### What is this quality all about?

Justice is part of the faithful life of being a Christian. It goes beyond backing a secular political agenda but is a spiritual struggle, being actively engaged in addressing worldly wrongs. Doing justice means changing the very systems that allow injustice to prevail, altering the “inner spirit” of all those worldly systems that allow injustice to continue. (This, of course, includes the Church!)

### How does this quality tie in with our being disciples of Christ?

As Christians we are “the hands and feet of Christ”, focusing on servanthood as a means of tackling injustice – certainly through our mercy, compassion and charity towards others, but also through our passion to see wrong overturned and right prevail, both within our community and beyond. Being a Christian means being “in the world” – and working within it for justice-based radical change.

### What measures could Gladsmuir and/or Longniddry take to live out this quality?

We do much already in the community and wider world to support others – often through very generous financial giving – but we can do much more that is non-monetary, through education, awareness-raising and campaigning for change. We can build on our relationships with local and national partners, e.g. Christian Aid. Active engagement with the wider community, elected representatives and others will help break down barriers and initiate new opportunities.

### What resources (human, monetary, etc.) will be needed to make this happen?

To tackle the causes (rather than merely the symptoms) of injustice requires people with a resourceful spirit and courage to reach out beyond where we are comfortable. Money will be important but understanding where and how we can engage comes first. With education comes the awareness of responsibility, and we can achieve this through forging more active relationships with our partners.

### What outcomes would we look to identify three years from now?

We will be a church:

- that can demonstrate an even wider involvement in our community than we have now;
- that is recognised as a focal point for tackling injustice in our community and beyond; and
- where people from all walks of life feel as comfortable reaching out to us as we do reaching out to them.

### What are the most likely age-groups that would engage with this?

Children, teenagers, families, young adults, adults, senior citizens.

## 8. Worship ... *embracing the Holy together*

### What is this quality all about?

Worship is about connecting with God. It can be kept to a Sunday morning service or extended far beyond it. The discussion of worship can have many different outcomes as everyone worships in their own way. This is extremely important when reflecting on how to reach out to people when planning worship.

### How does this quality tie in with our being disciples of Christ?

Some people worship in very active and emotionally engaged ways as, for example, by dancing and singing with vigour in church. To support these people a lively environment is necessary to help them flourish in faith. This can be contrasted with more quiet and contemplative people who might prefer worship that offers a more rarefied, thoughtful approach. Serious preaching, Bible reading and reflective group discussion can drive these people. A major challenge to the church of today is recognising the needs of not only both of these groups but also everyone in between.

### What measures could Gladsmuir and/or Longniddry take to live out this quality?

Attempting to please a congregation with members from various walks of life and preferred methods of worship is near impossible. Planning a Sunday service with preaching, prayers and hymns which are engaging will likely inspire many of those present, however other activities should be made known for other times during the week. Dance classes or church-led community choirs might attract more exuberant people. Book clubs and biblical/theological reflection meetings could interest those who seek to be engaged by more than sermons alone. Younger people might be engaged through Christian rock music with guest speakers: topics would be raised and aired by the young members, discussing their questions while at the same time generating interest in spiritual matters. As the younger people worked together they would naturally generate interest and understanding through music, word, dance, games, art, etc.

### What resources (human, monetary) will be needed to make this happen?

Crucially, the preparation and delivery of worship can involve highly labour-intensive processes. Each new form of service will require a dedicated and keen team of leaders to develop the new opportunities, probably on an inter-church basis. Presbytery training could be sought for volunteer leaders. Book groups and biblical reflection will also require organisation in acquiring books and running well-prepared sessions. Having halls and rooms with screens, speakers, music facilities etc., will help run new mid-week worship opportunities.

### What outcomes would we look to identify three years from now?

We might hope for a steady attendance at different groups with many regulars coming to their preferred form of worship throughout the week. The conventional service on Sunday may become less well frequented but if all versions of worship have their regular participants then a worthwhile goal will have been attained, every member of the church hopefully finding the forms of worship that best connects them with God.

### What are the most likely age-groups that would engage with this?

All age-groups, in different ways.

## 9. Reflection ... *combining head, heart and hands*

### What is this quality all about?

Reflection is about thinking theologically so that we can learn more about God. Theological reflection is a way of seeing the world, of being able to imagine life in relationship to God's story and of linking intellectual faith to its everyday practice. It allows us to immerse ourselves in biblical stories to help us connect our lives with their wisdom. It comes from the tradition of enquiry in liberal Protestantism. It suggests openness, tolerance and generosity regarding Christian theology.

### How does this quality tie in with our being disciples of Christ?

Discipleship is all about learning about God through Christ and following in Christ's footsteps. Reflecting on the Bible – considering what it is telling us in today's world, expanding our understanding of it, broadening our view of its horizons – helps us see Christ's footsteps. We cannot easily follow in his way if we do not really know what his footsteps look like.

### What measures could Gladsmuir and /or Longniddry take to live out this quality?

We should continue with existing courses (e.g. Lent discussion groups and seasonal theology groups in Longniddry). We could expand these – perhaps by running actual Bible study groups. We could have regular opportunities to discuss the Sunday sermon over coffee after the service in Longniddry. We could explore how to offer discussion groups to those who are unsure of their faith but want to explore their spirituality. The Presbytery of Lothian have made a couple of courses available in recent years, prepared by our minister. Another option would be to sign up to Christian Aid's "contextual Bible study" plans, in which the development agency matches Scottish congregations with others in the economically developing nations. The two churches then work on the same Bible passages and share their insights from different viewpoints. Other models of Bible study could also be explored, using different providers at different times. One idea would be to run a theological book group. In addition, repeating our Path of Renewal discussion programme (possibly over ten monthly meetings in the space of a year) would enable elders and members to reflect on discipleship together, just as our initial group has enjoyed doing.

### What resources (human, monetary) will be needed to make this happen?

The main resource need would be time from committed individuals – time to research existing opportunities for study and to prepare and run study sessions in our own churches. A small amount of finance might be needed to purchase study materials. Physical space to run any study groups would also be needed, whether in churches, community venues or homes.

### What outcomes would we look to identify three years from now?

If church members were to commit themselves in reasonable numbers to serious and sustained Bible study and/or theological reflection (perhaps individually, though ideally communally) it seems at least likely that we would grow in depth as congregations of committed disciples. Additionally, such group work might well encourage Christians of other traditions who live within the bounds of the charge to come along and share their insights with us (as regularly happens with our theological discussion groups). Perhaps above all, whatever practices we might embrace, there would be a real hope of such reflection informing and nurturing our future action, so promising exciting developments for our congregations and parishes as we explore God's Kingdom values together.

### What are the most likely age-groups that would engage with this?

Teenagers, young adults, adults, senior citizens, elderly people.

## 10. Beauty ... *bringing "specialness" into church*

### What is this quality all about?

Beauty in this setting concerns the way the church interacts with our senses. Some people look for a traditional service whereas others go to an empty church building on their own, out of normal hours, for a contemplative moment in a calming environment. Whatever is being sought, the best churches succeed in providing the beauty that conveys a sense of the divine.

### How does this quality tie in with our being disciples of Christ?

If we can use beautiful places, objects, sound, silence and art to convey beauty, this can help meet the spiritual needs of our community. Beauty connects the individual to God, and always has done. Visiting a range of church buildings spanning a variety of traditions reveals that beauty is to be found in a wide range of ways, from the sparse Welsh chapel to the ornate French cathedral. Valuing beauty in church helps a congregation to set its building apart from all others to make it a place of real specialness for congregation and parish alike.

### What measures could Gladsmuir and/or Longniddry take to live out this quality?

Our congregations already have the huge advantage of enjoying beautiful buildings and surroundings. They also use these facilities to organise concerts and other events to bring our communities together. To appeal further to church members and the wider community, we could try different approaches to beauty, which might change the way we think about our worshipping environment and what it means to be the church. We could, for example:

- Organize more special events centred around arts and crafts (following on from the success of the Nativity Set Festival of 2017 and the Longniddry poppy-knitting activity for Remembrance) using our facilities as a way of showing our faith through beauty;
- Use different elements in worship which have a clear emphasis on beauty, such as Taize chants, poetry and drama; and
- Ensure that anything we do takes into account the value of beauty (eg. if we need to buy a new item for our building, we could look for beauty as well as functionality in what we purchase).

### What resources (human, monetary, etc.) will be needed to make this happen?

The greatest resource is the time of volunteers dedicated to generating new and creative ideas and then taking them forward.

### What outcomes would we look to identify three years from now?

To have churches which engage the senses in many different ways and attract new people to new events and services.

### What are the most likely age-groups that would engage with this?

All age-groups in different ways.

## Conclusion

By way of turning this report over to its readers, we close with some verses taken from the Church Hymnary (4<sup>th</sup> edition), the words of which have been chosen from across the globe to reflect the ten qualities discussed above. Please use these as a resource for continued prayer and consideration.

### Hospitality

Words from Marty Haugen:

*Let us build a house where all are named,  
their songs and visions heard  
and loved and treasured, taught and claimed  
as words within the Word.  
Built of tears and cries and laughter,  
prayers of faith and songs of grace,  
let this house proclaim from floor to rafter:  
All are welcome,  
all are welcome,  
all are welcome in this place.*

### Discernment

Words from the Scottish Psalter:

*O send thy light forth and thy truth;  
let them be guides to me,  
and bring me to thine holy hill,  
even where thy dwellings be.*

### Healing

Words from Alison M. Robertson:

*Love is the lilt in a lingering voice;  
love is the hope that can make us rejoice;  
love is the cure for the frightened and flawed:  
God is where love is, for love is of God.*

### Contemplation

Words from Brian Wren:

*Great God, your love has called us here,  
as we, by love for love were made.  
Your loving likeness still we bear,  
though marred, dishonoured, disobeyed.  
We come, with all our heart and mind  
your call to hear, your love to find.*

### Testimony

Words from the Scottish Paraphrases:

*I'm not ashamed to own my Lord,  
or to defend his cause,  
maintain the glory of his cross,  
and honour all his laws.*

### Diversity

Words from Shirley Erena Murray:

*For young and for old, a place at the table,  
a voice to be heard, a part in the song,  
the hands of a child in hands kind and wrinkled,  
for young and for old, the right to belong.*

### Justice

Words from John L. Bell and Graham Maule:

*Jesus Christ is dancing, dancing in the streets,  
where each sign of hatred he, with love, defeats.  
Listen, Lord Jesus, I should triumph too:  
where good conquers evil let me dance with you.*

### Worship

Words from Alexander Gondo:

*Come all you people,  
come and praise your Maker,  
come all you people,  
come and praise your Maker,  
come all you people,  
come and praise your Maker,  
come now and worship the Lord.*

### Reflection

Words from Richard G. Jones:

*Come all who look to God today,  
stretch out your hands, enlarge your mind,  
together share his living way  
where all who humbly seek will find.*

### Beauty

Words from J.S.B. Monsell:

*Worship the Lord in the beauty of holiness;  
bow down before him, his glory proclaim;  
gold of obedience and incense of lowliness  
bring, and adore him; the Lord is his Name!*