

The Church of Scotland  
**PRESBYTERY OF EDINBURGH**

Granton Parish Church

LOCAL  
CHURCH  
REVIEW

**OUR  
CHURCH  
TODAY**

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## Introduction

The Local Church Review (LCR) report that follows is your report; a report on your congregation and parish written by you – office bearers, members and minister. Some things have already been completed; for instance, much of the statistical information has been completed from Presbytery records. But what we want to see most are your opinions, thoughts, concerns, hopes and aspirations.

Every parish church is unique; every story is different; you know your own story better than anyone else. That is why you are asked to write your story, tell us of church life in your parish, tell us of your worship, evangelism, service, discipleship, fellowship and so much more. Your story is vital in understanding the life of your congregation.

Before visiting your congregation the team from Presbytery will have read your report with great care and will use it as a basis for their meetings with you and for the questions they ask. The written word conveys only part of a picture and visits and dialogue add so much more. These visits are a sign that we are in partnership – local church and Presbytery and we hope that all that follows reflects togetherness. Whilst some of what is asked is factual, such as numbers and compliance with legal requirements, the overall context is mission.

We hope that the questions asked are clear and that the processes to be followed are understood. However, the leader of the visiting team and/or the Convener of Superintendence is happy to be contacted for discussion or clarification.

The leader of the visiting team is Rev James Dewar; Tel - 0131 453 3494; email [jim.dewar@blueyonder.co.uk](mailto:jim.dewar@blueyonder.co.uk). My own contact details are; Tel 0131 336 2036; email - [rev.r.barr@blueyonder.co.uk](mailto:rev.r.barr@blueyonder.co.uk). The Presbytery Clerk, Rev George Whyte is also available to you; Tel 0131 225 9137; email - [edinburgh@cofscotland.org.uk](mailto:edinburgh@cofscotland.org.uk).

The pack has been produced using MS Word and you are asked to complete and respond electronically. Do not feel constrained by the size of the response boxes. As you type the boxes will expand to accommodate your text. Responses do not need to be wordy as the visiting team for the Superintendence Committee will discuss responses with you and will ask for more information if required.

LCR is now new – under ACT 1 of the General Assembly of 2012 LCR replaces the former Quinquennial Superintendence system. What we are doing in Edinburgh builds on the previous Superintendence scheme, the Unless the Lord..... visits and reports, and links in with the Plan for Presbytery.

We look forward to receiving this completed report by ????????. ????????

**Russell Barr**  
**Convener of Superintendence**

# 1. The story of your church

## 1.1 Suggested content:

Please tell us something of your church's history. Think back over the last ten years. Share the recent story of your congregation – the celebrations, the struggles, the dreams. Where have you seen God at work? How did you get where you are in church life? Where do you think you are?

The report that follows asks many questions and the answers given will tell much. Therefore, your story below need not be more than a very few paragraphs.

## 1.2 Your Church's Story:

Granton has experienced many changes over the last ten years corresponding to those changes which our community/society has also experienced.

In response to a more visual culture we have migrated our worship to include heavy use of audio/visual. In response to growing alienation we have instituted house groups/befriending rather than quarterly visits typical of most elders districts systems. Recognising each person who is part of our church community is made uniquely we have embraced gift based ministry where we try to find where each person fits.

This has meant moving from model to unitary constitution a few years back with a complete revamp of the way we did our business and organised ourselves. Alongside this we have fostered a culture of review where everything we do is constantly being looked at and changed/developed if needed. That includes our people where recently we have placed an increasing emphasis on training and equipping.

As we have engaged our community the demographic make-up of the church has changed to more reflect the community surrounding it. This has meant a wider demographic spread with an increasing number in the 40's and 50's. Coupled to this is a widening of the socio-economic range of the congregation.

All of this has been intentional development where we are trying to live out our values as a church. These are:

- Equality is based on who you are not on what you have
- Everyone is valued and everyone had gifts that can be offered to God
- True community brings with it respect across the generations and cultures
- Everything we do is rooted in Jesus Christ

We recognise that much more change remains for us but we are confident that the gospel remains relevant to all ages in all cultures.

## 2. Life of the congregation

Tell us about congregational life and its worship, fellowship, service, discipleship and evangelism. Please type responses in relevant box and it will expand to fit your text.

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### 2.1 **Worship – *The shared experience of meeting God; we gather to express our need for God and to express our gratitude for all that God has done for us.***

- **Style(s) of worship – describe a typical service format;**
- **Number of weekly services; patterns of worship;**
- **Musical range; praise band; organ; soloists; etc;**
- **Use of audio visual equipment;**
- **Congregational member involvement in leading worship;**
- **Anything else you would like to tell us?**

Responses:

A typical service in Granton starts as people approach the church. We have external greeters on the door and the internal greeters once inside. Our aim is to offer an informal welcome from first approach to departure.

The formal start of the service has people being encouraged to wonder around and welcome someone they have yet to meet. Usually this part of the welcome takes 5 minutes. After this the person who is offering the formal welcome points out various items from the weekly bulletin before asking the Beadle to bring in God's word. We do this to set the context of our worship around the word.

We have 5 hymns drawn from a range of sources including contemporary worship cd's. Having the screen frees us from being tied to any particular book.

Like many congregations the children are in for the first part of the service before going off to their different groups. On communion Sundays they sometimes rejoin us depending on what they do. Youth Leaders make the decision on a per occasion basis.

For the sermon we split it into 2 parts with a hymn in the middle. This hymn is what we call our 'hymn of the month' where each month we learn a new hymn and sing it every week of that month to really learn it well. The reason we split the sermon is to help keep attentive. A typical sermon lasts approx. 25-30 mins.

Immediately after the sermon the person preaching offers a question to the congregation related to the sermon topic and invites discussion in small groups for 5 minutes. This is something we started in the summer of 2015 and are not sure whether we will keep it long term or not yet.

We have 2 prayers where the first is very much geared to the children and should relate to the kids talk but finish with the communal saying of the Lord's prayer. The second is our prayer of intercession which invited people to shout out names of those they want the church to pray for.

A typical service last 1 hour and 5 mins after which we go to the back of the church for tea/coffee and biscuits. We consider this a part of our worship but on a more informal basis.

There is one service a week at 11am with other occasional services at such time as deemed necessary; such as Christmas.

We did trial an evening service based around 'station's but there was not the need at that time.

Musical range is varied from traditional organ to piano to guitar and even the 'saw'. We have a budding praise band and singing group who lead the hymn of the month and make other contributions to worship as they wish.

Services make heavy use of AV but we also make large print available. Our context is visual and we try to reflect that with use of videos, music and image. Hymns are projected each week. There is an introductory loop that plays every week before the service.

Anyone who wishes may have a role in worship. Typically the minister or parish assistant preach (though there are now a number of preachers in the church) and lead the children's talk as well as the set prayers. Complimenting this congregational members lead the welcome, the reading, the offering and anything else they wish to have a go at!

Worship at Granton is an ever evolving thing. Our pattern is not what it was 10 years ago nor do we anticipate this is what it will be in another 10 years. During the summer we take the chance to experiment and some things we keep from that and some things we don't.

Our aims in worship are to draw near to God but also to equip his people for life outside church.

Always we seek to have Jesus at the centre of our worship.

## **2.2 Evangelism** - *The calling of every Christian to be a witness to the gospel of Jesus Christ. It is all the ways in which we share our Good News and bring others to the point of beginning their own journey of faith.*

- **How do you help people begin their journey of faith?**
- **Communication;**
- **Anything else you would like to say?**

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Responses:

We have twice yearly bring a friend to church days. We also have a range of social events which are intended to foster fellowship but also to show that church people are quite normal.

We aim to make services very accessible and welcoming. We aim for a progression from responding to evangelism, to coming to the church service where people are encouraged to belong and become part of the people followed by Alpha which gives the basis of Christian faith.

At the end of each course the minister invites anyone interested in membership to a further meeting where he outlines what membership means. This covers areas such as:

- What can you expect of the church
- What can the church expect of you
- What does it mean to be a Church member
- What it means to be Presbyterian

At the end of this meeting no one is asked for a decision but are instead asked to pray through this over the next two weeks. If they come back and say yes they are then asked for a further two visits; one with either the minister or parish assistant to talk about their gifts and their active involvement. Another with a member of the finance group to talk about their monetary commitment.

Following on from this we then try and place them with a housegroup where they will have ongoing support both pastoral and prayerful.

Our communications is handled by a communications group that runs the website, the facegroup group, the twitter account and any paper medium. Recently we revamped our website to be more end user friendly and less like a corporate website as we recognise this is now the number one way people outside the congregation encounter it

In 2014 we recognised many of the evangelism events we were putting on were not working. Our community consumed open days, fetes, etc, etc, and always came back looking for more. We are in a consumer culture where people expect to be entertained yet do not grow closer to the church.

Our response is to move to a two yearly rhythm where one year we concentrate on courses to equip our people for evangelism and the next we run events. 2014/15 was an equipping year where we offered breakfast courses on sharing faith. 2015/16 is an event year where we are planning a variety of events.

Such as : Act of Random Kindness program, community making and swapping, community organisation hub days, etc ,etc.

In conjunction we run Messy Church in the lead up to Christmas and Easter

which is an alternative way for families to encounter the faith.

Recognising that the first step of our process is building relationships we run a weekly parent and toddler group called Magic Carpet and a Sunday group called Patch.

Alongside these we have instituted a community act of remembrance where all there is extensive community participation including the local TA Unit.

We take our call to evangelism seriously. However we recognise that for many that call will be lived out in their place of work or leisure which will not be in the geographical parish. It is our job to give people the tools so they are confident in sharing their faith.

**2.3 Service** - *The living out of our faith in practical ways. Jesus called us to be servants of all and this is shown to others as we care for our neighbours.*

- **What systems of Pastoral Care (elder districts, etc.) do you have?**
- **How do you respond to the needs of others in the parish and beyond?**
- **How are you involved with school or other chaplaincies?**
- **In what ways are you involved with social issues?**
- **In what ways do you work in partnership with community groups or agencies and/or mission partnerships at home or abroad?**
- **Anything else you would like to say?**

Responses:

After reviewing our Elders districts we recognised they were not working. Some did visit but many did not. Rather than rejig the districts we went right back to first principles and spent some time exploring what it actually means to care for people. Subsequent to surveying our membership we gave people the option of how the church should maintain its relationship with them which reduced our direct visiting to 1/10<sup>th</sup> of what it was.

Since doing this we have formed a pastoral care group made up of those who have a visiting gift. As part of our church life we encourage people to care for each other informally such as in prayer triplets and housegroups.

All this means there is no one way of doing pastoral care here. As a person's circumstances change so does the way they relate to the church.

Responding to others reflects the ways we touch our community our community as a church. This can be through rites of passage or by them coming along to the church or by contact through email. We have had people get in touch through both these means. Our website is a very important vehicle for responding to community need for us. This has increased over succeeding years.

We do much of our pastoral care through informal contacts through our weekly activities.

We run a weekly lunch club on Wednesdays open to everyone. We run a weekly Coffee morning on Thursdays also open to everyone. On Fridays we run an accompanied play group called The Magic Carpet Club. Coupled to this is heavy involvement with the BB/Scouts. The church continues to supply a number of the leaders to both as well as chaplains.

There is a very close relationship with the local Territorial Army and a close relationship to the ACF/MCF and SC detachments. The ministry team have functioned as unofficial chaplains to those groups for a number of years.

With respect to the local school we have a good relationship. Some of our people are involved in a paired reading scheme. We host end of term assemblies. Both minister and parish assistant function as chaplains to the school. We do not do assemblies in the traditional style as that is not one of the schools needs. We are more than happy to respond to need as it arises and have done so in the past.

Reflecting our parish as we do, there are a whole range of people in the church family, many with particular social needs. They have found in the church an open and accepting home where they can have a valued place. In our experience this is far more important than giving out benevolent funds, though we do this as well if needed.

Being accessible to our community means we often act as sign poster matching people's needs with community groups as required.

The minister has served as a member of the community council in the past. Current church commitment do not allow for this at the moment. We have a good relationship with the community council which reflects a positive standing in the community.

We have worked with the school in a joint sponsorship program through Compassion Uk. This came to an end when the children grew up.

We have been instrumental in starting the Granton and District annual Gala which we then handed over to community groups to run.

We partnered with Tearfund in their Malawi Eagles initiative.

We have been a regular contributor to Bethany as a night shelter venue where we offered both venue and cook teams.

We continue to be open to any opportunities of living out the gospel to the people of Granton and beyond.

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**2.4** **Discipleship** - *The act of following Christ. It is about learning what it means to be a Christian as we experience life and question what we believe. The church*

*should equip its members with "practical guidance for expressing their faith in the world during the week."*

- **How do you help people of all ages grow in their faith?**

**Children, Young People, new members and adults**

- **In what ways do you promote personal devotions, private prayer and opportunities to reflect on life experiences?**
- **Which resources do you use?**
- **Anything else you would like to say?**

Responses:

The primary teaching vehicle is the Sunday service. As mentioned already we incorporate discussion into our services which is aimed at helping people talk about their faith.

As part of our Sunday provision we have Kirk4Kids (Sunday School), Patch which provide age appropriate ways of nurturing faith.

In addition there are the faith sharing courses already mentioned, the house groups and alpha. The ministry team also meet with new members every few months after joining to talk about how they are growing in their faith and how they are settling in.

About 4 years ago we wrote to every member outlining their vows and what that meant. We followed this up by an Elder visiting every member to talk about the vows. This resulted in a 20% drop in paper membership but an increase in attendance of 10% and an increase in giving of 5%.

We continue to do two yearly stewardship visits where some aspect of faith is covered.

Each week in our bulletin we have a prayer plan to help people pray for all the different aspects of church/community here in Granton.

Two years ago we stopped our Bible Study and our prayer meeting because they were not connecting with people. Instead we pushed housegroups and now have three successful groups with a potential other in the offing.

Alongside that we developed prayer triplets and currently have 4 running with another potential 3-4. This has worked very well in encouraging people to pray.

Coupled with this is encouraging people to contribute to the corporate prayers on a Sunday.

Recognising everyone is different we point people towards UCB to find the resource that works for them.

We recognise growing our people is an area we were not good at. Our move to a gift based approach has meant we have looked seriously at what it means to nurture people in faith.

This can take many forms whether its recommending joining a group, using an app, starting a new group, etc, etc.

We recognise equipping people for the practice of faith outside the four walls is one of our primary tasks as a church.

**2.5 Fellowship** - *The opportunity of experiencing God's grace and love in and through God's people; this is about people really getting to know each other.*

- **How do you build relationships within the church?**
- **How do you encourage people to meet outwith worship?**
- **Anything else you would like to say?**

Responses:

Recognising that many of our people did not have much chance to really sit down and chat to each other we decided to convert the back of the main sanctuary to a café style space. Previous to this people were invited to go out to the halls but moving from one space to the other did not work.

There was initial scepticism whether this would work or not but it has proved to be a great success. We have had to get more tables. It is now one of the primary ways people have of meeting each other. It has meant church has gone from an 11-12 time scale to 11-1. There is periodic training given to welcome team members so they know to spot people standing on their own or new people who are looking a bit lost. Our aim is that no one stands alone during coffee.

We have encouraged people to meet where there is a shared interest.

This can be anything from men's breakfast, indoor bowling during the winter to banner making to a knitting circle house group. The weekly coffee mornings and lunch clubs are an important catch up space. One of the most significant catch up spaces is the Ladies Fellowship which acts as an informal pastoral care network.

We recognise that for people to stay in Granton they need to make friends. This means in the first 6 months making significant relationships other than with the Ministry Team. The discussion time at the service and the extended welcome have really helped with this.

We don't always get it right but we do have a fairly high retention ratio of people coming then coming back.

One of the groups we set up in our reorganisation was a Social Group who are tasked with managing events to foster social cohesion. Given the increasingly diverse social demographic and taking into account our values of everyone is

welcome we understand how important it is that as a family we live a shared life together.

Some of the events are daffodil teas, Burns Nights, ceilidhs, quiz nights, murder mystery nights, etc, etc.

### 3. Congregation and Wider Church

#### 3.1 Wider church – *Your relationships and involvement with Presbytery, central church structures and other denominations.*

- **How would you describe your involvement with Presbytery?**
- **Tell us about any relationships with Councils (and/or their committees) of the General Assembly.**
- **Tell us about any ecumenical relationships.**
- **Anything else you would like to say?**
- **Tell us about any partnerships you have with the World Church**
- **Tell us about your involvement with organisations like Christian Aid.**

Responses:

Norman has had a heavy involvement with Presbytery over the years he has been here. Sandra as Presbytery elder takes her committee responsibilities seriously as did Ian before her. The congregation itself has also hosted the Mission Shaped Ministry Course on behalf of Presbytery.

There is a positive view of Presbytery within Granton.

Norman has also served on the Council of Ministries and is currently a Vice Convenor of Mission and Discipleship. His name is going forward to be the next Convenor.

Ecumenically we were a member of Granton Churches Together and North West Churches Together; both of which have folded. The former because many of the clergy in the area moved on and the latter because we were not a good fit.

We do enjoy good informal relationships where we support other churches events and vice versa.

In terms of the World Church we have not had a missionary partner for some years. However we have as mentioned before had good links with Compassion

Uk and Tearfund.

The Sunday School have regularly committed to supporting Mary's Meals with their backpack initiative.

Given our community we have tended to focus more on alleviating needs directly relatable to our community. Hence our involvement with Bethany.

## 4. Resources – people, buildings, money

### 4.1 Human Resources – *People helping to make your mission statement a reality.*

- **Who are your ministry team members?**
- **What support is there for your minister/ministry team including admin support?**
- **How is training and development (in-service training, study leave, staff appraisals, etc.) supported?**
- **With your present staffing and volunteers are you resourced to achieve the developments highlighted in this report?**
- **Anything else you would like to say?**

Responses:

The paid Ministry Team consists of Norman Smith as minister and Kirsty Harper as Parish Assistant. However the functional team is wider than that as each group convenor has authority to develop their own area of work without coming back to Session for endorsement all the time. With music the musical director and organist have autonomy to work with the worship group in developing that side of congregational life.

As long as the groups work within their remit they do not require session approval to conduct their business. This makes the functional team about 8-10 people.

At the moment there is no additional support. It is anticipated that if Norman does become convenor then additional support will be provided by using the grant from MandD to do this.

When we took on Kirsty we recognised she had a lot of potential so took seriously her training. This meant half funding a recognised counselling course. Every quarter Norman and Kirsty do a mini appraisal and have an annual appraisal process. In addition there are weekly team meetings.

We review everything we do and look to learn from it. This means every activity and every season of the church is looked at shortly afterwards. It does mean there is pretty constant change/flux which not everyone find an easy place to live in.

Session have supported the minister in a number of study leave opportunities using the ministers study leave scheme. There is also recognition the national aspects of his work feed back into the local congregation.

We would like to go on record with our appreciation for allowing a Parish Assistant at Granton. The work that Kirsty has contributed has been invaluable in continuing to grow and develop the congregation.

We recognise the national situation is difficult and that there may be more deserving or needy places. However we could not do what we do do without someone like her.

There are more opportunities here than resources to meet them. It has always been that way in Granton which forces us to respond creatively and use the gifts of the people.

It is our intention to continue approaching our work from the point of the gifting of the people. That means there will be things we stop and things we start because we will have particular gifts for particular situation.

#### **4.2 Buildings – Sanctuary, halls, manse, church officer's house, etc.**

- **Describe your church buildings**
- **What is their state of repair?**
- **Describe their suitability for purpose?**
- **Do you have a five year Property maintenance plan?**
- **Anything else you would like to say?**

Responses:

Our buildings serve our life and witness. Granton was the 5<sup>th</sup> Church extension building built; opened in 1936. This means there are parts of the building now feeling a bit tired and which we would like to renovate.

We have accumulated approx. £46k which we intend to use as a seed fund for the upgrading of kitchen/meeting room/office facilities in the church. It is probable our heating system will also need to be looked at.

Due to the age of the buildings and the halls in particular not having a modern day emergency lighting system we are no longer classed as suitable for overnight accommodation by the fire department. As of Sept 2015 we can no

longer host the Bethany night shelter.

This is a blow to our outreach work but we will use it to spur on the proposed renovation. Our intention is to return to this outreach work once our building has been upgraded.

We differentiate in our buildings work between maintenance and development. There is a schedule for ongoing works and there are plans for renovation.

Other than that both church and manse are in a good state of repair. There is an annual property inspection and one room a year is decorated at the manse.

We are proud of our building and consider it a beautiful and functional place to worship. Our plans are to add capacity to what we can do so that we remain a relevant worshipping community.

#### **4.3 Money – Income, reserves, stewardship, etc.**

- **Comment on your ability to finance all you are currently doing.**
- **How is the work of your church financed – is it mainly from givings or is it dependent on income from hall lettings, legacy interest, etc?**
- **Are you over-dependent on givings from any particular age group or individuals?**
- **When did you last address stewardship, what stewardship programme are you using and when will stewardship next be addressed?**
- **Anything else you would like to say?**

Responses:

We wash our face. About 6 years ago we came within 2 months of running out of money because we lost a number of substantial financial contributors. Since then we have intentionally gone to the membership on a regular basis where we talk about time/talents money.

We have deliberately moved as many people from FWO envelope to standing order which has helped to regularise our monthly income.

Whilst hall lets play a part in our income the majority comes from regular giving. We aim to have our core costs covered by regular giving which will free up the rest of the income for other uses.

Church organisations such as the weekly lunch clubs and coffee mornings are good supporters of the church and who make valuable contributions.

Money has always been a struggle in Granton. There is not the ability within the community to generate large amounts of money. Again this forces us to be

creative with how we do things.

Thankfully God has been good and money has not been an issue for the past 5 ½ years.

## 5. Presbytery Plan

### 5.1 Presbytery Plan – *A Plan for Presbytery 2012-2022.*

- **The Plan for Presbytery interim steps for your congregation and forward conclusions are as follows:**
- **The mission priorities and suggested partnerships are:**

#### *Granton*

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### **History**

The congregation was originally a daughter church of Cramond established in 1877. The parish was formed in 1927, the sanctuary dates from 1934 and the Halls from 1957.

### **The Parish**



The parish of Granton lies on the shores of the Firth of Forth between the parishes of Old Kirk and Leith Wardie. While the Harbour and Granton Square date from the 1830's the larger residential part of the parish was built in an almost garden suburb form as social housing in the 1920's and 30's by the Council and by Mactaggart and Mickel. The vast majority are low rise, two, three and four storey flats (94%) with some terraced and semi-detached villas. Although built as social housing many of the properties have since been purchased and now more than half the houses are owner occupied.

South of Pilton Avenue on Crewe Road North Miller Homes is currently constructing 329 flats and a further 650 flats and houses are being constructed off Pilton Drive at East Pilton Farm.

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North of West Granton Road was mainly industrial and commercial development but this is now part of the larger area, incorporating land in the neighbouring Old Kirk parish, being developed as Edinburgh Waterfront. Some work has already been completed including the infilling of Western Harbour, new roadworks of Waterfront Avenue and new housing at Saltire Street, Kingsburgh Crescent and Lochinvar Drive. While work may be delayed with the economic depression, mission planning for Granton and Old Kirk should be aware of all the current development proposals.

Education in the parish is provided mainly by Granton Primary and Broughton High School but parts of the west are served by Forthview Primary and Craigroyston Community High School and parts of the east are served by Wardie Primary and Trinity Academy schools.

In 2008 the resident population was estimated to be more than 8,500 people living in 4,100 houses. The population structure was very similar to that of the city but with slightly more children balanced by slightly fewer in the student and young adult age groups (16 to 44 years).

### **Mission**

The parish of Granton is very diverse and the congregation may need to choose to prioritise its work. Focal points for mission may include:

- outreach in the Waterfront Developments – this should be a shared enterprise with Newhaven, Old Kirk, and Leith North and South
- welcoming the new immigrant population in the parish, and
- developing links with the groups with use the church premises.

Insights and best practice could be shared with places such as St Nicholas' Sighthill and Kaimes Lockhart Memorial, as well as those affected by the Waterfront Developments.

### **Presbytery Plan**

Given the lack of clarity over the development of the Waterfront, Granton should be led by one Minister of Word and Sacrament inducted on a Basis of Reviewable Tenure and a Presbytery/Parish Worker.

### **Links**

Amongst the benefits to result from the *Unless the Lord* review process was the identification of congregations where expertise and best practice could be shared within our Presbytery. Neighbouring parishes often have areas with similar missional needs, and certain areas within this Plan for Presbytery, such as the inner city and Leith churches share a similar population profile. We would encourage such places to share expertise and best practice amongst themselves and are delighted to see examples

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of this already beginning to take place.

Other connections that may prove helpful are listed in the vocation statements and are summarised here for ease of reference:

### **Waterfront**

These are parishes which may grow considerably with the property development at the Waterfront. This group includes Granton, Leith North, Leith South and Newhaven.

- **How do you see the above being worked out?**
- **Anything else you would like to say?**

Responses:

Our view of our mission has grown since the plan was written. The Waterfront Project was shut down due to lack of demand. People sleep in the Waterfront but they don't really live in the Waterfront. It is essentially a dormitory for Edinburgh City centre.

Primarily amongst the immigrant groups are Eastern Europeans who mostly adhere to Roman Catholicism. They are catered for by St Margaret Mary's where they have formed a distinct cultural identity.

We have noticed a decrease in groups using our church premises because of an increase in regulations. People do not want to be leaders with the attendant responsibility.

Our priority at the moment is to equip our people for living out their faith wherever they are which means both inside and outside the parish. For when they are in church and for when they are at work.

We have restructured ourselves to better fit contemporary patterns of living where people need to feel invested and involved and may not have a lot of time to give.

We are concentrating on what it means to be the people of God in a post Christian society.

Above all else we approach these tasks with hope because we believe in the relevance of the Gospel today. It just takes a bit of work trying to figure out where the contact points with society/community are.

## 6. Communication

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### 6.1 Communication Strategy – *Tell us about your communication strategy/plan including website use:*

- **How do you promote your vision and mission?**
- **How do you keep in touch with members?**
- **How do you encourage members to keep in touch with one another?**
- **How do you advertise your church and its activities?**
- **Anything else you would like to tell say?**

Responses:

We use online media a lot. The Bulletin is sent out as a weekly email, complemented by additional rich content -drawing people back to the website. This goes out to all members and others for whom we have email addresses An invitation to subscribe to the eBulletin has a prominent place on the landing page of the website, aiming to encourage visitors to 'Get Connected'. There are print editions of The Bulletin available on Sundays, along with large print editions for those with visual difficulties.

Our website is regularly updated and kept fresh. The website is based on an industry standard content management system, making technical support readily available. Its technical design allows the display to adapt according to the type of device being used – recognising that over half of website activity is now via mobile devices.

Our Facebook groups is increasingly used as a contact and discussion medium, and Facebook Groups and Events are used as a collaborative tool for some Groups and events. We have communication guidelines given to each group so they know how to get the word out for events/occasions.

We have recently placed a pull-up banner for display at the back of the church promoting our Vision & Values.

We make extensive use of the noticeboard which is deliberately placed beside the main bus stop. We use banners on the railings. We send info to places like the Community Council who advertise for us. We are currently in the process of arranging for a prominent identity board to be erected in the south east corner or the grounds – an area with high footfall being adjacent to the shops.

We stopped the paper magazine because most information was being given out in the weekly bulletin.

We encourage informal networks between members where they meet up for coffee etc. We work hard with our social events. Summer BBQ's, picnic's all the things mentioned previously. These are all designed for the formation of

friendships.

We view ourselves as a family. The primary meeting place is at church on a Sunday but that is not the sole meeting place.

