I joined the choir in 1967 in the days of the remarkable Edwin Leighton. As it so often is for young children - and for me as an averagely difficult teenager - music kept faith flickering. The choir were very down to earth, very kind and very funny. And they were remarkable musicians - from the sublime tenor of Harry who sat just behind me to Norman of Fogbank Films and John Cavan and the others

I remember of course the late and lamented Edgar - of whom they used to say that you should never ask a question unless you had time to listen to the answer. My fondest memory is of his inquisition during my Priest's exam in 1977. The thread of Edgar's questions led me to realise that I had no idea what the subject of the examination was. Gradually I realised that it was the Preamble and Declaration to the Book of Common Prayer - a subject about which I knew virtually nothing. It was a meeting of mutual incomprehension straight out of the Athanasian Creed.

I was here in the days when members of the congregation swept up the glass yet again and with the people of Belfast did 'business as usual'. Others postured, shouted, stirred and strutted. The people of St George's did quiet resilience in the most difficult times, offered worship of delicate beauty, were open, thoughtful, prayerful and ecumenical.

I think of course of Darcy, my late father - Secretary of the Vestry for many years. His thread of memory ran through his years as Secretary of the Vestry, the revival of the boy's choir under Jonathan Gregory, the renovation of the organ, the establishment of the St George's Singers and the appointment of Brian. He loved this place and its people.

'Let all mortal flesh keep silence

And with fear and trembling stand'

When I think of the experience of worship here, it is those words which come back. They are echoed in today's readings. Solomon dedicates the temple - 'you may think this is about a building but it is about the majesty of the God who transcends buildings and heaven itself.' The writer of Hebrews speaks of the awesome holiness of God - faith is about our experience of the divine; it's about the new covenant of sprinkled blood. Within the mystery of that covenant are resolved all the challenges of sin, loss, fear and death itself. And they want to know who Jesus is. They want flat footed answers to flat footed questions. And Jesus talks about those whom God has given to him, who are within his flock, whose lives have been touched by the grace of God.

If you think that St George's is just a bit high church, you miss some of the point. This is about a way of faith which explores majesty, holiness and catholicity. As your website says, you were caught up in the movement in Anglicanism in the mid-19th century which rediscovered the catholicity of the church. The Scottish Episcopal Church was of course part of the same Oxford Movement because - although we are known as the second Kirk of the Scottish Reformation - we faced the might of Scottish Presbyterianism. So the only way to go was up the candle. What is interesting about this church is that it is uncharacteristic of the Church of Ireland - which has tended to express low church evangelicalism because it faced the might of Irish Catholicism.

And of course I can't help wondering what it was in the providence of God which led me to pass through this church because I liked the music and ended up in a leadership role in a church which, while we have strong and growing evangelical congregations, is mainly catholic in its culture. And the key question is whether this is a sort of liturgical theme park or whether it is a way of faith which draws people to God.

Scotland is extraordinarily and deeply secular - more like France than Ireland. The roots of that are in the Scottish Enlightenment which implanted in the Scottish DNA values of individualism and rationalism - which finds its echo in the dominant Scottish tradition of faith which tends to be individualistic and rationalistic but sadly is having great difficulty in today's society

What we are exploring and what you also are testing is whether the unexpected might be true - that in a very secular and post-modern society people are drawn into a search for holiness, for silence, for contemplation and meditation, for a church which engages openly and radically with the issues of the day as you have in Giles Fraser's lecture, which believes that faith must be reasonable but does not see it primarily as an intellectual pursuit or one which is intended always to lead towards a specific type of personal conviction, which takes seriously the reality of the Holy Spirit and what it means to have our lives touched and shaped by the grace of God.

Our experience in Scotland - and I think particularly of Edinburgh city centre churches which you may know - like St Johns in Princes Street and Old St Pauls - is that churches like this can and do thrive. It's about niche markets. It's about pursuing excellence - better to be distinctive and to do it well than to just be the same

So I wish you well in the next two hundred years. You too are a niche market. You offer things which are special, precious and holy in the hope that people's lives may be touched by the grace and the love of God