

Saint Barnabas' Scottish Episcopal Church

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Magazine Spring 2024

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The Summer 2024 edition of the St Barnabas' magazine will be issued at the beginning of June. Contributions should be given or sent by the middle of May to the editor, Philip Sawyer (philipsawyer@cantab.net).

Rector's letter

Emotions.

During Lent we are again following the studies prepared by the Diocese of Edinburgh. This year they reflect on "The Emotions of Jesus," and cover gratitude, joy, anger, compassion and weariness. I am sure that we can relate to all of these in our own circumstances at different times in our lives; they show us that Jesus was truly human and yet divine.

At St. Barnabas' we still keep the old tradition of reading through one of the narratives of the Passion of Jesus on the fifth Sunday of Lent (this year on 17th March). We do this on a four-yearly cycle of the Gospels. When we talk about the "Passion" of Jesus or the "Passion of the Christ" we think of his terrible physical suffering. But I think that Jesus also had to overcome a lot of mental suffering, and so this would include the emotions of sadness and frustration. How did so many people not understand what He was saying, and recognise Him as the long-awaited Messiah? Why was Judas not content to be part of this most amazing of all ventures, but rather be willing to betray Jesus for personal gain? Why were the people so easily swayed to ask for the release of a violent murderer (Barabbas) and be willing to put the Messiah to death?

Some of us who have been let down by friends and companions, and have tried to make people understand something that to us is quite simple, straightforward and beneficial – but that they have rejected – can relate to such emotions of sadness and frustration. In doing so let us not sink down into bitterness, because Jesus never did; instead He accepted His Passion as the will of God His Father, and I pray that in all our trials we can know

that God is still with us in the darkness, so that our cry to him echoes that of His only Son – “Father, into your hands I place my spirit” – and in so doing we will find peace and salvation.

Signs and miracles.

We have been aware of a number of healing miracles in the last few years among our congregation, miracles brought about by prayer and anointing with healing oil; yet people do not seem to realise that this is an awesome sign of God’s presence with us, nor do they tell others of such miracles.

The early Christians were amazed by the miracles that they saw and performed in the Name of Jesus, and were joyfully emboldened in proclaiming the Resurrection of Jesus. The Holy Spirit guided their daily lives and gave them great power and re-assurance when they faced persecution.

Let us at this time, when we celebrate the Resurrection gained by Jesus through His sacrifice on the Cross, be strengthened to proclaim His wondrous works in our own lives and in the lives of those around us, and all to His honour and glory.

Your friend and Priest,

David



Special dates and times for your diary
(in St. Barnabas' unless otherwise stated)

N.B. On Wednesdays from 21st February to 20th March the Lent group meets after the 12.30 Communion service to reflect on "The Emotions of Jesus."

March	
Sunday 10 th Mothering Sunday	10.30am: Holy Communion.
Sunday 17 th Passion Sunday	10.30am: Holy Communion with the reading of the Passion according to St. Luke.
Sunday 24 th Palm Sunday	10.30am: Holy Communion.
Monday 25 th	7.00pm: Passover meal at the Tron Kirk (ticket required).
Wednesday 27 th	7.30pm: Stations of the Cross at St. Catherine's .
Thursday 28 th Maundy Thursday	7.30pm: Joint Holy Communion service at the Tron Kirk .
Friday 29 th Good Friday	10.00am: Walk of Witness to Morrison's for 11.00 service. 3.00pm: service at the Cross, Gracemount High School .
Sunday 31 st Easter Day	10.30am: Holy Communion N.B. British Summer Time begins
April	
Wednesday 3 rd	12.30: Holy Communion, followed by a shared lunch and quizzes organised by the Social Group.
Monday 29 th	7.00pm: Vestry meeting.

May	
Wednesday 1 st	12.30pm: Holy Communion, followed by a shared lunch and a talk by David Dixon about bothies, organised by the Social Group
Thursday 9 th Ascension Day	7.30pm: Holy Communion, jointly with the congregation of St. Margaret's. Guest speaker.
Saturday 18 th	3.00pm: SEECAT healing service at Balm Well.
Sunday 19 th Pentecost	10.30am: Holy Communion
Sunday 26 th Trinity Sunday	10.30am: Holy Communion.
June	
Sunday 9 th	10.30: Holy Communion for the Feast of St. Barnabas (transferred from 11 th June)
Friday 14 th	Social Group outing to the Borders by train.

If anyone is unable to attend church but would like to receive Communion, please contact either the Rector or Revd. Alice Anderson (contact details on the inside back page).

Please contact the Rector for dates of services at the Erskine and Gilmerton care homes; these services are arranged only a month in advance.

**The Rector's sermon on the second
Sunday of Advent, 10th December 2023**

**Readings: Isaiah 40 vv.1-11; 2 Peter vv.3 & 8-15;
Mark 1 vv.1-8.**

This week a message was sent round by the SEECAT Justice and Peace group to the effect that Christians in Palestine had requested that we should not light the 2nd Advent candle today as a symbol of the darkness of the conflict that has fallen upon that part of the world. Alice Anderson discussed this with me after our St. Nicholas party last Wednesday, we found that we were of the same mind, and agreed that we should light the candle as usual. This is not being disrespectful to those suffering in ways beyond our worst imagination, homeless, hungry, parched with thirst, wounded, dying with no medical aid left to lessen the agony, lost, bereaved of possibly all relatives, and anxious beyond our belief about loved ones who may be dead, wounded, or held hostage.

At the beginning of John's Gospel we read in verse 5 "The light shines in the darkness and the darkness has never put it out." In verse 9 we read of Jesus being the real or true light that was coming into the world. As Christians living in the light of the revelation of Jesus' resurrection from the dead, we are called to be part of that light. The light of faith that we have received from

God has to shine out into the world so that people will take notice of what we do, how we live and give glory to our God. Jesus said that He was the light of the world; from the earliest times candles have been a source of light to enable people to see and work in the dark. Therefore, our belief would lead us to light also the Pascal Candle today as a sign that the terrible darkness that has engulfed that area of the world, and others such as Ukraine and Yemen, has already been overcome by Jesus Christ's resurrection from the dead to give us the hope of a better, more just and peaceful life in the kingdom of heaven.

(At this point the Pascal Candle was lit)



The message of John the Baptist was a message of repentance for the forgiveness of sins. Repentance is not a word very often used in our everyday speech; it means turning around or turning away from what we have done in the past. The world desperately needs a new way to settle disputes, a new and peaceful way to determine the way forward for nations and peoples, such as was envisaged by the League of Nations (formed in 1920) and by its successor the United Nations Organisation (formed in 1946).

We, as Christians, are best placed to do this because we follow the Prince of Peace, the one who would die to atone for our sins and give us the chance of complete forgiveness and eternal life. It is very hard because of historical events, the failings of Christians in the past, and our own frailties and sinfulness, but let us trust in the power of God's Holy Spirit to illumine our hearts and minds to find new ways to make this incredible world a better and safer place for all.

Hear the verses from the prophet Micah that are often read at Remembrance services:

“They will hammer their swords into ploughshares and their spears into pruning-knives. Nations will never again go to war, never prepare for battle again. Everyone will live in peace and no-one will make them afraid – the Lord Almighty has promised this.”

It has never yet happened, but it could happen, or it could be a prophecy of the kingdom of heaven. The tragedy is that if there were to be some kind of world-wide referendum, I would expect that over 99% of all peoples on earth would want peace, enough for their daily needs, and somewhere for their family to call home. We could, really, make that possible.

We are part of the mission of the humble man Jesus, who was baptised by John in the Jordan to signify his being part of the fallen human race, who rose from the water to be empowered by God's Holy Spirit to preach, teach, heal and raise from the dead, and who

passed on that mission and that empowering gift to those who would follow.

It is very hard in this country to get people to pay any attention to God and His ways in the present age of commercialism and apparent knowledge of everything at one's fingertips; but it is then so easy to miss the miraculous (as in the case of Lyle Cornet) or the goodness inspired by God. An example of the latter took place on Wednesday 6th December when 25 or so children and 4 teachers (including the Head) from Craigour Park school walked from the school at 6.00pm to sing carols and Christmas songs to the residents of the Erskine Home. Afterwards they walked back to the school where the children were collected by their parents. On a previous occasion the weather had been awful, but the children's joy was undiminished.

Last winter I had to walk 3 miles to a bothy late in the evening; fortunately, it was a fine, clear night so I didn't need a torch. For the first 2^{1/2} miles I walked roughly south-east, and for the last half mile the track swung round the hillside and headed due north. I must never have turned around during the first 2^{1/2} miles, but when I was forced to look north, there on the skyline was an incredible display of the northern lights (the *aurora borealis*), a sight I might not have seen but for the track's change of direction.

We all need at times to turn around and see the glorious light of the light who came to redeem the world and each of us.

**The Rector's sermon on the fourth
Sunday of Advent, 24th December 2023**

Readings: 2 Samuel 7, vv.1-11 & 16;

Romans 16, vv. 25-end; Luke 1 vv.26-38

I wonder how many times we have searched at length for a really special Christmas present for someone we love, and then that person doesn't really like it because it's the wrong colour, size, shape, or not to his or her taste. Or perhaps someone else has already given it! We do not get the response that we had hoped for.

In chapter 3 v.16 of St. John's Gospel, which I quoted in the last edition of this magazine, we read that

“God loved the world so much that He gave his only Son so that everyone who believes in Him may not die but have eternal life.”

At Christmas we remember and celebrate the greatest gift of all time – Jesus, the Son of God - coming into our lives to save each one of us from sin and death, and to offer us eternal life.

When Jesus came just over 2,000 years ago, many did not respond to this wonderful gift in the way that God had hoped. In chapter 1 v.11 John writes

“He came to His own country, but His own people did not receive Him.”

Instead of being humble and thankful they rejected that gift, as do many in the world today, and now, in this once Christian country, in this city, in this neighbourhood, where a majority will spend large amounts of money in some kind of Christmas celebration with little or no idea about what they are celebrating, or why. Christmas and Easter are so intertwined that on Good Friday we see the ultimate outcome of that rejection of the priceless gift when Jesus is put to death by crucifixion. But on the third day He was raised to life to vindicate His sacrifice and prove the validity of that gift of eternal life.

So as it says In today's Offertory hymn: "What can we give to God this Christmas?" If we decide to give something of ourselves to God in genuine thankfulness for all He has done for us, then two things are certain: first, it will not be rejected by God as being wrong in any way; second, we will find ourselves blessed by God, and come closer to Him. That blessing may not be in terms of worldly wealth, prestige, or even good health and long life, but in the knowledge of being part of the kingdom of God in this life and forever in heaven.

The greatest example of this kind of blessing is the case of the Virgin Mary, who gave the great gift of herself and her body to become the place of nurture for the Son of God, and then to support Him throughout His life and even to witness His agonizing death, His resurrection, and the anointing by the Holy Spirit at Pentecost.

She is a great example of someone who gave herself to the call of God, who recognised herself - as each of us who worships Him does - as a servant of the one true God. Her life was not easy: becoming pregnant while unmarried could have led to her death; having to travel to Bethlehem when the baby was due; having to deliver the baby safely in inhospitable surroundings, with no medical help or previous experience; and then within 2 years, for safety, fleeing to Egypt as a refugee. Joseph was also involved in all these trials, protecting a child that was not his own.

What we tend to give to God in no way compares to what Mary and Joseph gave, but just as it is invidious to compare the gifts that we receive at Christmas (Uncle Archie sent only £20-00, while Auntie Flo sent us £50-00), so God knows our strengths and weaknesses, He knows our financial situation and our commitments, just as He knew that Mary and Joseph were the right couple out of the thousands in Israel at that time. It is the response that is important – the response of Isaiah when God needed a messenger - “Here I am Lord, send me.” - or the response of the young boy Samuel who said “Speak Lord, for your servant is listening.”

There are, and there will be, times when we feel God calling us to go somewhere, to speak to someone, to do something to help someone in need, or just to spend time in prayer and worship. Any time we do any of these things prompted by God will be a time when we are giving, and we will find that He will help us in these

situations. He will put the right words into our mouths, He will open doors for us, and often make the task easy.

Earlier this year we were putting a stove into a bothy in a very isolated place; we had checked things out and taken measurements, but there was always the chance that we hadn't allowed for something, or there might have been an obstruction in the flue for the liner. We had set aside the best part of 2 days for the job, but we had the thing installed and fired up in less that 3 hours.

Mary and Joseph had a difficult time, but it was also a time of protection and blessing: there were obviously no complications at the birth; the long journeys to and from Bethlehem were uneventful; they had the amazing experience of the Wise Men and their gifts.

May you also find great joy and blessings in all that you try to do in God's service, and know that He is with you - Emmanuel, God with us, now and forever. Amen.



The Annunciation (c.1440-45)

Painted by Fra Angelico

A Ukrainian refugee's story

It was a long time ago; two years have passed since the war started in my country. but all this was imprinted inside and it is impossible to forget. I still remember those first explosions, that feeling. I could not realize that this had happened.

I immediately remembered the words of my grandfather, who took part in the Great War in 1941 - he always said that if there was no war, you can overcome everything else. And there are explosions again, and thoughts are only about how to save the most precious thing in life – children. You need to make sure that your relatives are safe, and warn those closest to you; you scroll through all the options for safe places and routes, in which direction to move, to which point there will be enough fuel.

After 30 minutes, a new countdown began. Everything has changed: life, values and priorities, the speed of decision-making; everyday life has disappeared. As if everything is not happening to you and not in your life. Only one question - why, why did it start?

And so we started a new life, filled with anxiety, compassion, pain, and experiences. We received our friends and acquaintances who fled from the explosions to other cities and countries. Bad news, explosions, bombs and machine gun rounds, casualties. This is not a movie, this is reality, it is nearby. Block posts

appeared on the roads, men went as volunteers, tanks roamed the cities, helicopters flew in the air and sirens wailed loudly. Just one day changed everything. I saw dead people on the roads of my city, broken cars. Everyone has one thing on their lips - war. May it be cursed!

We learned to live in basements and sleep on concrete, distinguish shots, and determine what is flying and how much time there is to get to the bomb shelter, how far they shoot. Shots could be heard every minute; houses were being torn down in some places, and black plumes of smoke were filling the sky. What have we not seen during this time? Shot and crushed cars; bombed houses; corpses on the streets. There was no point in staying and living like that.

My husband and I decided that it is necessary to go abroad and take our children. We did not want to give them such a life. A friend found a host family for us from among the congregation of Mayfield-Salisbury Church in Edinburgh. They are a second family for us. You have no idea how grateful I am to them, and how grateful I will be.

It took a long time to issue a permit to enter Great Britain. We got on the train and went, then the bus. We spent the night in Poland on the floor, but we are not used to it; the main thing is that we are quiet and safe. It took us four days and three nights to get there. Now I can say - we have arrived in the country of happy people.

And I'm very thankful to many people for support and help, and for your prayers.

Thank you for reading this.

Nataliia Yekhanurova (December 2023)



Kyiv

**The Rector's sermon on the first
Sunday of Christmas, 31st January 2024**

Readings: Isaiah 61 v.10 to 62 v.3;

Galatians 4 vv.4-7; Luke 2 vv.15-23.

In the Gospel we read

“The shepherds made known what had been told them about the baby that they had found in the manger,”

and all who heard it were amazed. I think that there is a great lesson to be learned by considering this random group of shepherds. Apart from Mary and Joseph, Mary's cousin Elizabeth, mother of John the Baptist, possibly her husband Zechariah and the Wise Men, no-one else knew that something that was to change the whole world and the world's relationship with its Creator was happening in some back-street stable or cave in Bethlehem. Even the Wise Men were not part of the whole picture because it is unlikely that they had any belief in the Messiah of Israel.

These shepherds had the immense privilege of being visited at their daily (or nightly) toil by the angel of the Lord, followed by this incredible angelic choir never seen before or since, and given instructions about where to find the Messiah, this Saviour, Christ the Lord.

Shepherds and references to shepherds appear many times in the Bible. Their work was considered menial, dirty and dangerous; because they worked 24/7, possibly in some kind of shift system, they had little involvement in the local community – unlike a joiner, builder, shopkeeper or innkeeper. By the nature of their work, shepherds had to break the Sabbath law (no work allowed) and were probably considered as outcasts by the religious authorities. Yet time and time again God likens Himself as the shepherd of His people Israel, and he told the judge Samuel to anoint David, son of Jesse, to be king of Israel after Saul, even though David was the youngest of the eight sons of Jesse, and was out looking after the sheep when Samuel visited the family at Bethlehem. Later, when David became king, he realised that God wanted him to look after His people, just as he had looked after and protected his sheep, and he also realised that God was like a shepherd to him, sustaining and protecting his life; and so he wrote Psalm 23, a version of which we have just sung.

Do we regard God in this way – the sustainer and protector of our life, the one who can guide and direct our ways by the indwelling presence of the Holy Spirit given to us in Baptism and confirmed every time we participate in the Sacrament of Holy Communion?

The great lesson that we learn from today's Gospel and from those humble and probably illiterate shepherds of that Holy Night, is that they went to tell others about what they had seen and heard; maybe those who heard them were amazed that such simple, despised people

should have witnessed the glorious company of angels, and been the first to worship the long-awaited Messiah.

We, in the most part, are just ordinary folk, probably not the poorest, probably not despised by others, but of little prominence in society. Do we have the joy of Christmas so embedded in our hearts that we want to tell others what it is really all about! Maybe we have grown weary of trying to do this, and seen the tide turn in favour of Santa Claus, snowmen and Christmas songs that make no mention of the Christ-child. This year we were privileged to tell the whole Bible story to about 120 Primary 5 children in the two local schools, and then the true story of Christmas to roughly the same number at Primary 6 level. I hoped that one or two might have attended Church for the first time this Christmas, but none have come here; perhaps one day they might. Or maybe one day they will realise just how much God loves them that he sent His one and only Son into our broken world to bring peace, friendship, healing and restoration in this life and for eternity.

But there are other God-given opportunities to tell others what our faith means to us, how it has helped us in times of trouble, sickness and bereavement, but also how God may have protected and helped us in difficult times, and with tasks that could have failed or become very hard. I mentioned one such occasion in my Advent 4 sermon; there have been many others in my life.

The shepherds were the first evangelists of the Gospel – the Good News of Jesus Christ, who was at that moment a helpless baby dependent for nourishment

on his mother Mary and for protection on Joseph aided by God. Yet others would continue the witness of the shepherds to that child of Bethlehem; some would, like St. Luke, write the story so that we might come to know what happened and, by God's grace, believe the truth.

Our task is to carry on that witness, that telling of the story, so that others might know just how much God loves them and that He came among us to save and deliver us from sin and death, and bring peace, joy, hope and healing to our distracted world.

So let us go in peace to love, serve and proclaim the Lord Jesus to any who will listen, and pray that many will be amazed and join us in our worship. Amen.



The Adoration of the Shepherds (c.1650)
painted by Bartolomé Esteban Murillo (1617–1682)

Ash Wednesday

by Jan Sutch Pickard

Truly dust we are, and to dust we shall return;
and truly yours we are, and to you we shall return.
Help this to be a time of turning around
and beginning again.

Through the forty days of Lent, help us to follow you
and to find you: in the discipline of praying
and in the labour of caring –
in whatever we deny ourselves,
and whatever we set ourselves to learn or do.

Help us to discover you
in our solitude and in community,
in our emptiness and our fulfilment,
in our sadness and our laughter.
Help us to find you when we ourselves are lost.

Help us to follow you on the journey to Jerusalem
to the waving palms of people's hope,
to their rejection, to the cross and empty tomb.

Help us to perceive new growth, amid the ashes
of the old.

Help us, carrying your cross,
to be signs of your kingdom. Amen.

©Jan Sutch Pickard, member of the Iona Community, and
former Ecumenical Accompanier.

“Ash Wednesday” was read by Revd. Deryck Collingwood at
the Ash Wednesday Eucharist in St. Barnabas’ church.



Good Friday

by Christina Rossetti (1830-94)

Am I a stone, and not a sheep,
That I can stand, O Christ, beneath Thy cross,
To number drop by drop Thy blood's slow loss,
And yet not weep?

Not so those women loved
Who with exceeding grief lamented Thee;
Not so fallen Peter, weeping bitterly;
Not so the thief was moved;

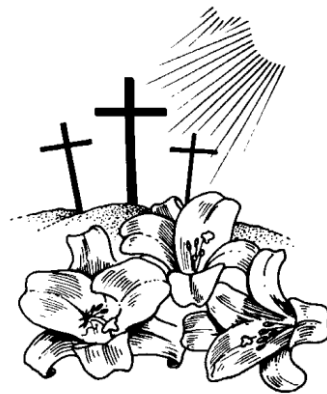
Not so the Sun and Moon
Which hid their faces in a starless sky,
A horror of great darkness at broad noon –
I, only I.

Yet give not o'er,
But seek Thy sheep, true Shepherd of the flock;
Greater than Moses, turn and look once more
And smite a rock.

Easter

by Edmund Spenser (1552/3-99)

Most glorious Lord of life, that on this day,
Didst make thy triumph over death and sin:
And having harrow'd hell, didst bring away
Captivity thence captive, us to win:
This joyous day, dear Lord, with joy begin,
And grant that we for whom thou diddest die,
Being with thy dear blood clean wash'd from sin,
May live for ever in felicity.
And that thy love we weighing worthily,
May likewise love thee for the same again:
And for thy sake, that all like dear didst buy,
With love may one another entertain.
So let us love, dear love, like as we ought,
Love is the lesson which the Lord us taught.



**A sermon by Christine Johnson, marking the
Week of Prayer for Christian Unity**

Sunday 28th January 2024

Gospel: John 17 v 9-23

Good morning. Thank you for inviting me to speak today at your Service here at St Barnabas'. I'm here in my role as Chair of SEECAT, where we as Christians from different backgrounds work together in our area to share God's presence and love for us all.

In our readings today in Psalm 133, Ephesians and John we see that God and Christ command us to be as one as the Message translation says in John:

The goal is for all of them to become one heart and mind — just as you, Father, are in me and I in you, so, they might be one heart and mind with us. Then the world might believe that you, in fact, sent me. The same glory you gave me, I gave them, So, they'll be as unified and together as we are — I in them and you in me. Then they'll be mature in this oneness, and give the godless world evidence that you've sent me and loved them in the same way you've loved me.

And in Ephesians:

You were all called to travel on the same road and in the same direction, so stay together, both outwardly and inwardly. You have one Master, one faith, one baptism, one God and Father of all, who rules over all, works through all, and is present in all. Everything you are and think and do is permeated with Oneness.

This all sounds well and good but how easy is it to really do this? What prevents us from doing this?

I think it is our flawed humanity along with our egos can make us think that only the way we worship can be the only true way to God.

When we are humble, patient, and we bear with one another, we maintain the unity that God has given us through His Holy Spirit. Divisions are never caused by being humble or patient!

In this secular age, only by being united in Christ can we show true witness to a God who loves all his people. Divisions in our Christian world are thrown back to us by those who don't believe saying it shows there is no God.

Those who lead in all our churches now, thankfully, work together in a way we have not seen before , The Archbishop of Canterbury Justin Welby, Pope Francis and our then Moderator of the Church of Scotland Iain

Greenshields led an historic Ecumenical Pilgrimage of Peace to South Sudan last year, working together to share God' love in that war torn country.

The extraordinary ministry of the current Pope Francis who has a deep regard for all churches, sees the Holy Spirit moving people to service of the least and poorest. He is quoted as saying "Let us walk together, not only Catholics but all Christians, all the baptised, the whole people of God, because only the whole can be the unity of all."

This leadership can only help all our churches to work more closely together. All of us who have Christ as our redeemer and Lord have far more in common than we have that divides us.

Christian unity doesn't mean uniformity. In my last role at The Bethany Christian Trust, I learnt that Christians who love the Lord come in all shapes and sizes! I use to worry early on in my time there that if some of my more Baptist and Brethren colleagues had got me near water, they would have dunked me to ensure I was properly baptised and a "proper Christian."

. When I spoke to my minister John Young about this, he very wisely said: "Some Christians think going to Mass every Sunday is the way, others that sitting silently in contemplation is the way, some that you must be fully immersion baptized, but all who love God and follow Jesus as their saviour are Christians and love the Lord."

This really helped me in my role at Bethany and as I journeyed round many denominations, I found this to be so true. I spoke in the Catholic Church of the Sacred Heart at Tollcross, the central Edinburgh Quaker meeting, the Charlotte Chapel and Ferniehill Evangelical Church, all of whom followed Christ but with emphasis in different areas!

As we also read in 1 Corinthians:

The human body has many parts, but the many parts make up one whole body. So, it is with the body of Christ. Some of us are Jews, some are Gentiles, some are slaves, and some are free. But we have all been baptized into one body by one Spirit, and we all share the same Spirit.

This makes for harmony among the members, so that all the members care for each other. If one part suffers, all the parts suffer with it, and if one part is honored, all the parts are glad. All of you together are Christ's body, and each of you is a part of it.

Again, we can expect different ways of worship within our denominations. In my role at Bethany, I was most surprised by visiting Canongate Kirk, part of the Church of Scotland. I was totally thrown when they had liturgy and stood for the gospel reading, and The Bible was brought in proceeded by a Muckle great sword!

Their minister's wife who sat next to me said when I was confused by this as I thought I knew what to expect

at a Church of Scotland: “Are you not from the Church of Scotland?” and I silently said “I’m from the Church of Scotland but what are you?”

In SEECAT, where we aim to show that unity, we show the folk in our area that we can all work and walk together as Christians. In my experience over many years is that I can feel the presence of the Holy Spirit most powerfully when we all worship together.

I was at the first joint service at St Catherine’s on Good Friday, and I so palpably felt the Holy Spirit move among us. A time when you didn’t just believe in God but knew God was there.

Father Mike, the Catholic priest at St Catherine’s at the time, made such a bold decision to give up one of his most important services of the Catholic year, the Veneration of-the Cross on Good Friday to have a truly ecumenical service, as it was the one service where he didn’t have to celebrate Mass. This has continued over the years when we all worship together, and this Good Friday will mark the 25th anniversary of this service, a true milestone in our journey of Christian Unity.

Our joint prayer-walk and service outside Morrison’s is again such a public demonstration of our unity as Christians. Here we are joined by folk from Ferniehill Evangelical church who are not yet part of SEECAT but are participating more in joint services.

Just this week I was at the initial meeting for the World Day of Prayer which this year will be led in our area by Irene Hanna from Ferniehill Evangelical Church - a first - and I would encourage you all to come along on the 1st of March to this service. Very poignantly, this service was written three years ago by women in the Palestinian Churches, which in the current circumstances makes it even more important.

We come back to what we are called to do as Christian sisters and brothers, to live in unity so we can reflect God's love and care and compassion for our broken world and I hope and pray that all of us who profess to be Christians in this area and across the world remember and reflect Jesus's words written in John 17:

I pray that they will all be one, just as you and I are one — as you are in me, Father, and I am in you. And may they be in us so that the world will believe you sent me.

In Jesus' name, Amen.

Charities supported by St. Barnabas' Church

Bethany Christian Trust

Ending homelessness in Scotland...one person at a time. That's what we're all about. Every year, thanks to people like you, we are supporting nearly 7,000 people in Scotland.

We're working with individuals and local communities across Scotland to prevent and end homelessness. We support families, young people, rough sleepers and people recovering from addiction. The need for our services is growing and your support is vital.

<https://www.bethanychristiantrust.com>

South-east Edinburgh Foodbank

At St. Barnabas', donations in kind can be left in the box that is beneath the table just inside the church door.

The following are always needed: cereal, soup, pasta, rice, tinned tomatoes/pasta sauce, lentils, beans and pulses, tinned meat, tinned vegetables, tea/coffee, tinned fruit, biscuits, UHT milk, fruit juice.

When possible, the foodbank will also provide essential non-food items such as toiletries and hygiene products.

It is possible to support the foodbank financially; details are on the web-site:

<https://www.edinburghse.foodbank.org.uk>

Please note that if you donate on line to the foodbank, you will receive an e-mail acknowledgement from Blythswood Care. If you wish your donation to go to the south-east Edinburgh foodbank rather than to the wider work of Blythswood Care, you should make that clear in an e-mail reply.

Barnabas Fund

Barnabas Fund works to provide hope and aid for the persecuted Church, from Christians, to Christians, through Christians.

<https://www.barnabasfund.org>

Copies of *Barnabas Aid*, the Barnabas Fund magazine, can be found in the church.

Mercy Ships

Worldwide, 5 billion people lack access to safe, affordable, timely surgery. Many of them live in developing countries where healthcare infrastructure is limited or non-existent, or where there's a shortage of trained healthcare providers.

Mercy Ships uses modern hospital ships to bring world-class volunteer medical professionals directly to the places they're needed most. Our ships are the most efficient way to bring a state-of-the-art hospital to regions where clean water, electricity, and medical facilities and personnel are limited or non-existent. Instead of trying to build the facilities, we need to bring life-changing surgeries to ports around the world.

We train local healthcare providers and improve medical infrastructure; we stock our ships with a supply of vehicles so we can reach remote areas!

Web-site:

<https://www.mercyships.org.uk>

Church administration

Vestry Secretary: Christine Collingwood.
0131 448 0240

Church Treasurer: Elaine Houliston.

Lay Representative: Philip Sawyer.

Alternate Lay Representative: Lily Johnston.

People's Warden: Lily Johnston.

Rector's Warden: Linda Hay.

Ordinary members of the Vestry: Lib Anderson;
Yvonne Fenwick; Sandra Fyfe; Kirsty Hamilton;
Martin Veart.

Other regular responsibilities

South-East Edinburgh Churches Acting Together (SEECAT): Alice Anderson.

Sunday circle (Junior church): Lily Johnston.

Magazine editor: Philip Sawyer.
philipsawyer@cantab.net

Ministry team

Revd. David Dixon (Rector)

7 Oswald Terrace, Prestonpans EH32 9EG
0187 581 2985

Revd. Alice Anderson

20 Pentland Road, Bonnyrigg EH19 2LG
0131 654 0506
alicelibby@googlemail.com

Revd. Deryck Collingwood

0131 448 0240

Services in St. Barnabas' Church

(see the "Dates for your diary" section inside this magazine for a note of any additions and/or changes)

Sunday

1st Sunday of each month at 2.30pm - Holy Communion.
All other Sundays at 10.30am - Holy Communion.

Wednesday

1st Wednesday of each month at 12.30pm -
Holy Communion.

All other Wednesdays at 12.30pm -
Prayer Service.

**(During Lent and Advent the Wednesday 12.30pm
service is a celebration of Holy Communion)**

