

Saint Barnabas' Scottish Episcopal Church

**at 4 Moredun Park View, Edinburgh EH17 7NE
since 1950**



Magazine Autumn 2025

Registered Scottish Charity SC 015232
www.stbarnabasmoredun.co.uk

St. Barnabas' Scottish Episcopal Church is a constituent part of the Anglican Diocese of Edinburgh (<https://edinburgh.anglican.org/>).

It is also a member of SEECAT:
South-East Edinburgh Churches Acting Together (<https://seecat.org/>).

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The Winter 2025-26 edition of the St Barnabas' magazine will be issued in early December.

Contributions should be given or sent by mid-November 2025 to the editor, Philip Sawyer (philipsawyer@cantab.net).

The Rector is in the process of archiving the church magazines dating from the 1980s to the present day; so far there appears to be only edition missing, but it may turn up. The magazines will be kept in folders in a drawer of the filing-cabinet in the vestry. This collection will form another historical record of our little church.

Rector's letter

75th anniversary of St. Barnabas', 1950-2025

After World War II, St. Barnabas' was the first church to be built in the large new housing development of Moredun; this was followed by the Tron Kirk and St. John Vianney's.

We are very fortunate that Mary McPherson wrote up the history of the church, including many details of the earlier St. Barnabas' at Greenside, which was founded in 1882. Anne McLaren, Lay Reader, who died in 2013 in her mid-sixties, was the last regular attender who was baptised at Greenside. Now, Yvonne Fenwick is the last regular attender who was brought up in St. Barnabas', Moredun; in the next edition of the magazine she will share some memories from the 1960s.

The remarkable and wonderful thing is that St. Barnabas' is still functioning as an independent congregation of the diocese, not linked to any other charge. It plays a pivotal role in joint church ventures - especially within SEECAT - in south-east Edinburgh; it is also actively involved in outreach in three local care-homes with monthly services, and in both local primary schools (Craigour Park and Gilmerton).

St. Barnabas' has for many years now been vulnerable, with the attendance at services being about 10 people; yet it is this very vulnerability that has focussed us on a faithful God who is with us at times of

loss of key people (often office-bearers such as Secretary and Treasurer), prompting others to take on tasks in order to keep things going in increasing difficult times of additional legislation. It seems clear that God wishes this little church to continue to witness his love and faithfulness; we pray that this may be a great blessing to many in this rather neglected community. We are very grateful to the Bethany Christian Trust for entering into a partnership with us to reach out with new initiatives to help people in the area.

As we celebrate this anniversary, let us look back with thankfulness and look forward in joyful anticipation of how God will continue to use and bless the community of St. Barnabas' in the future that he is preparing for us if we trust in him.

Your friend and Priest,

David



Special dates and times for your diary

(in St. Barnabas' unless **indicated otherwise**)

See the back page of this magazine and the church's web-site for normal service times

September	
Wednesday 3 rd	12.30 pm – Sung Eucharist followed by piano duets played by Mignon Ling and Philip Sawyer.
Sunday 14 th Harvest Festival	10.30 am – Sung Eucharist. 2.30 pm – SEECAT meeting in Liberton Kirk halls.
Tuesday 16 th	Bible Alive (1 st of 7 sessions) at Craigour Primary School.
Wednesday 17 th	Bible Alive (1 st of 7 sessions) at Gilmerton Primary School.
Saturday 20 th	10.00am – 4.00pm: SEECAT retreat at Liberton Northfield Kirk.
Thursday 25 th	2.00pm – Erskine Home service.
Saturday 27 th	SEECAT Pilgrimage walk from the Balmwell to the Bridgend Peace Garden. Time t.b.a.
Sunday 28 th Dedication Festival	10.30 am – Sung Eucharist to celebrate the 75 th anniversary of the Dedication of St. Barnabas' Church in Moredun. Preacher: Rev'd Canon Andrew Bain.

October	
Wednesday 1 st	7.00 pm – 75 th Anniversary Ecumenical service. Preacher: Rev'd Cammy McKenzie.
Thursday 23 rd	2.00 pm – Erskine Home service.
November	
Saturday 1 st	10.30 am – SEECAT Big Read (Gospel of Luke) at the Gilmerton Hub.
Wednesday 5 th	12.30 – Sung Eucharist, followed by a shared lunch and quizzes.
Sunday 9 th	10.30 am – Sung Eucharist for Remembrance Sunday.
Tuesday 11 th	10.45 am – Armistice Day commemoration at the Erskine Home.
Sunday 16 th	2.30 pm – SEECAT meeting at Liberton Northfield Kirk.
Thursday 20 th	2.30 pm – Erskine Home service.
December	
Wednesday 3 rd	12.30 pm – Sung Eucharist followed by a shared lunch and the St. Nicholas party.

- Services at the Inchview Care Home take place at 11.00am on the second Wednesday of each month.
- Services at the Gilmerton Care Home are arranged a month in advance; check the dates with the Rector if you wish to attend.

**The St. Barnabas' Day sermon given by
the Very Rev'd Frances Burberry,
Dean of the Diocese of Edinburgh,
on Wednesday 11th June 2025.**

A few days ago, we celebrated Pentecost. We remembered that day in Jerusalem when Jesus' family and the disciples were all together again in one place – most likely, it seems to me, in that same Upper Room in the crowded and noisy city – and the divine breath was poured out. A covenant given in wind and fire from heaven, a speech, a voice, a language for the whole world to point to God's effects in all of life's experiences and relationships. And on that day in Jerusalem the disciples realised the wonderful truth that Jesus was God in human form and were inspired with enthusiasm and joy to carry and proclaim the message – the word of God – throughout the world.

The Christian community of which we are part is born from the superabundant outpouring of the Holy Spirit. And the Church grew, and it grows thanks to the leaven of sharing among sisters and brothers in Christ – that dynamism of solidarity which builds up the Church as the family of God, and where responsible, right living in and beyond communities emerges from the fruitful, spiritual inter-relationship of Creator and creatures, of God and God's people.

This afternoon, we are all together in one place, here to celebrate your patronal festival. To remember Barnabas, one of the early community of believers of

different backgrounds and attitudes gathered around James, Peter, and John, the three Apostles who were the 'pillars' of the Church in Jerusalem and who took the collective decision that Barnabas and Paul would evangelise the Gentiles while they evangelised the Hebrews. God needed witnesses to carry the good news of Jesus Christ to the Gentiles, to the powerful, and to the people of Israel. In the stories we treasure, in the stories we tell and retell, God touches the lives of unlikely people from diverse backgrounds to spread the gospel to the ends of the earth.

We are also here to give thanks for Barnabas' generosity of judgement, for it was he who befriended the newly converted Saul when everyone else was deeply suspicious. We give thanks too for Barnabas' missionary journeys. To give thanks that he trusted that God knew what God was doing in calling him to preach the gospel, and to give thanks that he was full of faith, open to the work of God's healing and reconciling Spirit.

To paint a portrait, if you like, to offer something of my take on Barnabas' character, I'd like to pick up that marvellous passage from Paul's first letter to the Thessalonians (1 Thessalonians 2.8), for it seems to me Barnabas can hardly have been held in such affectionate memory over all the centuries since the earlier Church, had he not given of himself in his ministry of generosity and of encouragement. Paul writes, *So deeply do we care for you that we are determined to share with you not only the gospel of God but also our own selves.* For Barnabas to have

proclaimed the gospel as he did in Antioch, in Cyprus, and elsewhere all those centuries ago, he must have loved the people to whom he preached as much as he loved and obeyed God who called him to do all of that.

And so Paul, in giving something of an insight into the contexts in which he, and his companions – those like Barnabas – were ministering and preaching, reminds us that we need to be witnesses to the gospel, working to please God by gently and genuinely sharing the gospel of Jesus and ourselves with others; sharing with persistence, trust and faithfulness despite all the trials which might be faced. Sharing selves is what God did in Jesus Christ. Christians, then, who are the Body of Christ – we – are called to nurture others with tender care and shared vulnerability with the gifts that God has given us – whether in social outreach, evangelism, pastoral care or hospitality – committed to each other and to service and justice in God's world; just as those first-century followers of Jesus shared and cared for one another with the gifts that God gave to them, transforming the world by the power of the Spirit.

The following of Jesus Christ is sacrificial. The calling being to lives of self-giving love, rooted in and inspired by the love of God who gives Godself unendingly and unstintingly for the life of the world. To be a witness, an ambassador for Christ – called to love the world and the people to which and to whom the love of God sends us – will not always be easy to do and we cannot do it without help, without intimacy with God, re-

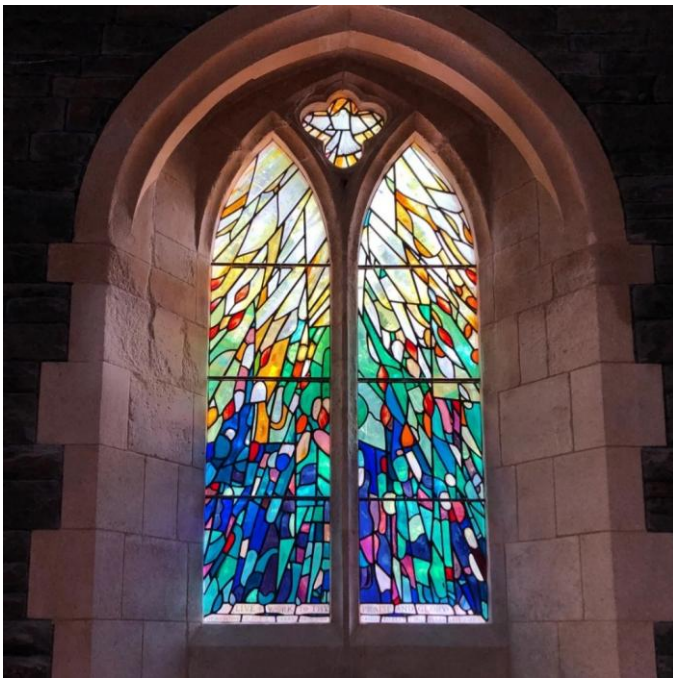
establishing again and again communion and communication.

Let me take you back to that Upper Room in Jerusalem. The Supper there was the culmination of the sequence of meals which Jesus shared as a prominent and distinctive feature of his ministry. And it was during this meal that Jesus celebrated the New Passover, the Eucharistic banquet from which we draw nourishment for our spiritual journey and in which we share his company.

This lunchtime we are gathered once more around Christ's table, the table of the Eucharist. The celebration of the Eucharist is all about connection and the physicality of eating and drinking together. What we do here, all together in one place, we do because Jesus commanded us to do it in remembrance of him; to recall him not just in thought but in reality. The Eucharist is the sacrament of communion which brings us out of individualism so that we may follow Christ together, partners – companions – in mission and ministry. Living out our faith in him – the unity of Christ and his disciples.

Jesus explained it in John's Gospel, in that wonderful illustration of the Vine and the branches – a unity not of contiguity – of mere closeness (like the arms of a signpost) – but of life itself. My body, my blood, my life. Since we share Jesus' life, we are united to each other in him. It begins at the Eucharist and continues at the Eucharist. It is the context in which he set it by word and deed; 'though we are many we are one body because we all partake of the one bread.'

So, in our remembering today, may we be renewed and restored in our identity in Christ as precious individuals, and equal members together of the Body of Christ; as we fix our eyes on Jesus once more; opening ourselves afresh to the love of God and the pouring in of God's treasure. Renewing our life together through the bread and wine we share, as the life of Jesus enters into them through the power of the Spirit. And may we be sent from here renewed in our calling to witness to God's love. To play our part in the mission of building up the Church, and furthering God's kingdom in this, our time and situation.



The Pentecost Window in All Saints' Church, Penarth.

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 work 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.

Web-site: <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.

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>

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Médecins sans Frontières

MSF is an international humanitarian organisation providing medical care in more than 70 countries. Since 1971, we have been treating people caught in complex crises and chronic healthcare emergencies around the world.

From our paediatric nurses to our off-road drivers, we are experts at working in fast-moving and highly-insecure environments. So, whether it's launching a rapid response or delivering community care, we go wherever we are needed most.

In 2023, we admitted more than 1.3 million people to our hospitals and held more than 16.4 million

consultations, including at mobile clinics and in refugee camps.

Our vital work often hits the headlines when there's an emergency such as an earthquake, war or disease outbreak.

However, our teams are also running long-term medical programmes for vulnerable groups cut off from care, or speaking out about unseen suffering and the policies that cause it.

Around the world, 365 days a year, we are there even when the cameras are not.

Web-site: <https://msf.org.uk/>

UNHCR

UNHCR, the UN Refugee Agency, is a global organization dedicated to saving lives, protecting rights and building a better future for people forced to flee their homes because of conflict and persecution.

We lead international action to protect refugees, forcibly displaced communities and stateless people.

Our vision is a world where every person forced to flee can build a better future.

Formally known as the Office of the High Commissioner for Refugees, UNHCR was established by the General Assembly of the United Nations in 1950 in the aftermath of the Second World War to help the millions of people who had lost their homes.

Today, UNHCR works in 136 countries. We provide life-saving assistance, including shelter, food, water and medical care for people forced to flee conflict and persecution, many of whom have nobody left to turn to. We defend their right to reach safety and help them find a place to call home so they can rebuild their lives. Long

term, we work with countries to improve and monitor refugee and asylum laws and policies, ensuring human rights are upheld.

In everything we do, UNHCR considers refugees and those forced to flee as partners, putting those most affected at the centre of planning and decision-making.

Web-site

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

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A young Palestinian boy in the remains of a house targeted by an Israeli air-strike near a beach refugee camp to the west of Gaza city. (UNHCR photo)

The Rev'd Deryck Collingwood's sermon, Trinity Sunday, 15th June 2025

Trinity Sunday: ponder the mysteries of the Holy Trinity! ... to acknowledge the *glory* of the eternal Trinity, says our Collect, and in the power of the divine majesty, to worship the Unity. To most of us within the mainstream Trinitarian churches, it's perhaps about as relevant as the Sabbath appears to be to the Israeli Government and Military when they continue the slaughter in Gaza on a Saturday morning.

A close friend and relative of mine decided to become a *Unitarian*. I wonder how many would know what a Unitarian is? Or where the local Unitarian church is? Some years ago I was at a concert in the Unitarian church just down from the Usher Hall, and whenever a train went through the tunnel between Haymarket and Waverley, you got a gentle 'shaking of the foundations' beneath your feet. That's not a bad image of religion, come to think of it... check with Paul Tillich!

I remember an eminent Scottish theologian giving a series of lectures on the Trinity and arguing that there was every bit as good a case in the scriptures for a 'Bi-nity' – a two-fold nature of God. That didn't go down too well with those in training for church ministry. And my friend, who had studied theology himself, had had enough of assumptions about the Trinity in his theological training, so he gave up the idea of church

ministry and went into managing people in business instead, and joined the Unitarian church in the process.

Hearing our Epistle today, I also remember from my own days of study that chapters 4 & 5 of the letter to the Romans *in Greek* are notoriously difficult to translate. Paul slips in lots of what I would call 'big' words, like Faith and Hope and Grace and Glory, without enough 'little' words to explain what he means by those.

But students would proudly bandy around those big words, including 'salvation' and 'redemption' and the like, without thinking about what such words actually mean. It seemed enough to know those words and assume others would understand them – and assume that those using them knew what they meant!

You may remember my own favourite image of the Trinity – as a great big *hug* from God to us and to the whole creation. God's arms outstretched extending love through both the Son and the Spirit, beckoning us in to the warmth and safety of that hug. It's rooted a wonderful image of outstretched arms, offered by a German theologian, even if it's my own interpretation of it!

It's not *insignificant* to me that men have commandeered the world of theology for nearly all the time since the time of Jesus, and it was *male* debate – sometimes, in the days of formulating the Creeds, leading to horrible things happening up dark alleys – that enabled *male* language to dominate our description

of God as Father, Son and Holy Spirit – a *male* Holy Spirit.

In today's first reading we hear of Holy Wisdom, there from the beginning of time, God's darling and delight, at God's side when all those extraordinary acts of creation were taking place: 'Wisdom' was already there! And in that 8th chapter of Proverbs, Wisdom is referred to as *female* – "she raised her voice and cried out, beside the town gates, where judgement traditionally took place and resolution of conflict..."

I've spoken before of the Holy Spirit in the Hebrew Scriptures being something more akin to the *female* aspect, or principle, of God: 'Ruach' (wind or Spirit) is a *feminine* gendered word. In New Testament Greek it becomes a *neuter* term, pneuma. But the Holy Spirit seems to have become *male* when the Scriptures were later translated into Latin. And since then we've been stuck with the Holy Spirit being referred to as 'he' in our creeds and liturgies.

But words like Faith, Hope, Grace, Glory, Joy, Peace, Patience... why is it that these tend to be used as *girls'* names? (if you stretch 'Glory' to 'Gloria', that is).

We might also ask why church attendance is so predominantly female, when church leadership has traditionally been so predominantly male?...

In that passage from Romans, we are told that since we are justified by Faith, we have Peace with God through Jesus Christ. Peace! Shalom! – fullness of life

with and in God; utter and total goodness, life-giving, loving presence. Shalom!.

A presence that doesn't put self first, but is self-surrendering, self-giving, sacrificial in that sense, just as Jesus stretched out his own arms on the cross to affirm that promise of new life to all who will accept him and accept the love of God reaching out to us all... to become that "single, holy, living sacrifice" of which our liturgy speaks.

A *new* life that allows Paul to say that we also boast in our sufferings, knowing that suffering produces endurance, and endurance produces character, and character produces hope, and hope does not disappoint us, because God's love has been poured into our hearts through the Holy Spirit that's been given to us.

If God as Holy Trinity means anything to us, it will be because we are strengthened by this re-imaging of relationship and communication *within* the very nature of God, who reaches out in love for us all: Jew and Greek, male and female, for all are one in Jesus Christ.

Any triangulation, be it a tripod to keep something steady on the ground or a roof truss or diagonal beam to keep a panel steady in a building or fence or garden gate; *any* triangulation will make something more secure and strong.

This image of God as Trinity speaks to us of both the awareness of God in communication within *and* the reliability of God who then reaches out in love to us, who brings us strength to sustain us in the daily challenges of

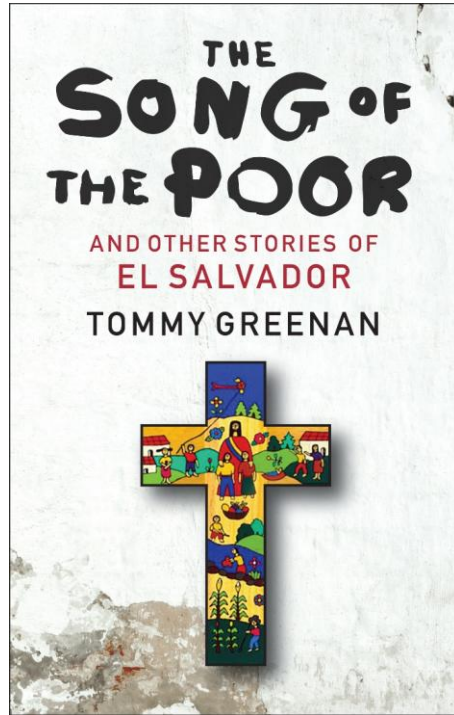
life, countering our false ideas of security being found in a show of individual strength, whether as persons or as nations.

Our understanding of one another is itself strength, and we are strong when we come together, not when we stand against one another. In a world where freedom of individual choice is so valued, where we are so quick to see others, other people, as the 'problem', *our* problem, this Trinitarian relationship *within* the nature of God, within all *goodness*, within *Godliness*, calls us to a true and lasting, eternal, source of Peace, that draws us together out of love, just as we are *all* offered that comforting and strengthening hug from God.



A panel of the "Trinity altarpiece" by Hugo van der Goes in the National Gallery of Scotland, Edinburgh.

Books



Published by Darton, Longman and Todd, 2024.

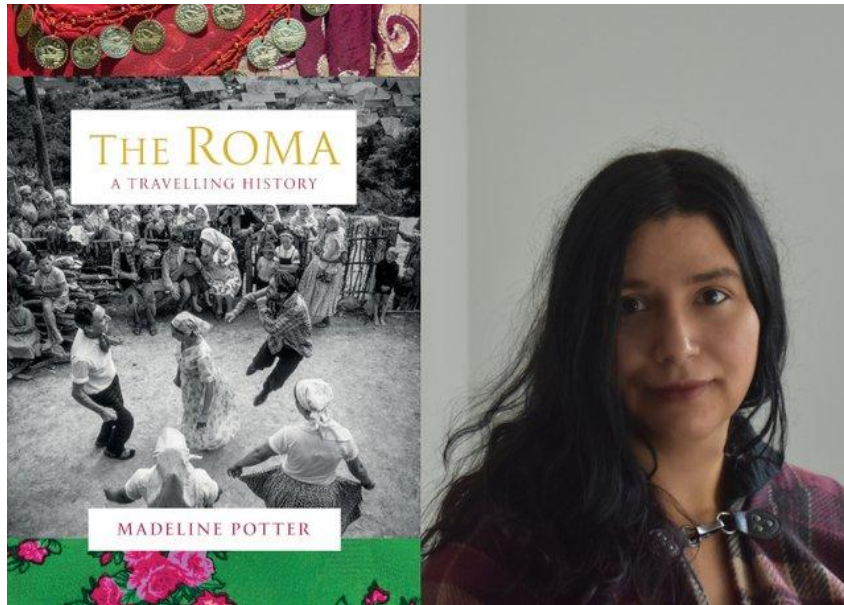
‘With compassion, righteous anger, even humour, Tommy shares stories of people whose names and struggles should be known. It is impossible to read this book without being moved, humbled and inspired. A powerful cry for justice for the world’s poor today.’

Revd Canon Andrew Bain, Emmaus Community of St Benedict, Edinburgh

Fr. Tommy Greenan, known to most as Tommy, was born in Edinburgh in 1956 and after training for ordination in Scotland and Spain served as a priest to the parishes of Holy Cross, Edinburgh, and St Andrew's, Livingston, in the early 1980s. Between 1986 and 1994, and from 1996 to 2001, he worked on mission among some of the poorest rural communities of El Salvador.

The memoirs collected in this book were written during the first of these missions, at a time of brutal civil war in the country. From 1994 to 1996, and 2001 to 2005, he researched a doctorate on the life and ministry of Archbishop Óscar Romero at Comillas University in Madrid.

In 2005 he returned to mission, this time living among the poor in Guatemala. Following the onset of dementia and traumatic events in his parish, Tommy returned to Scotland where he died peacefully in 2020.



Published by Vintage Publishing, 2025.

Also available as an audio book, read by the author.

Madeline Potter was born in Romania in 1989 and grew up Romani in nineties post-Communist Romania. She now lives in Scotland and is a scholar of nineteenth-century literature at the University of Edinburgh, having earned her PhD from the University of York in 2020.

Madeline joins us for *The Roma*, a profoundly personal portrait of a people and their on-going journey, shedding new light on their history and what it means to be Romani in Europe today.

This is a history that is not widely known and understood, and that invisibility has created a space

where fear and hostility continue to thrive. Full of fascinating stories and extraordinary individuals, *The Roma* is a powerful corrective to the stereotyping and prejudices still faced by Romani communities. We meet the Romani artist who chronicled her experiences of the Holocaust in Austria; the boxer who should have become Germany's light-heavyweight champion only to have his win scratched from the record by the Nazis; and an eighteenth-century Romani woman in London who was accused of kidnapping a girl and sentenced to death only to be exonerated thanks to some detective work by an unconvinced judge.

Throughout, Madeline weaves in her travels through contemporary Romani Europe as well as strands of her own journey as a Romani woman in Romania and now in Britain. Deftly blending explorative history and portraits of a unique and vibrant culture with intimate accounts of racism, *The Roma* is a celebration of survival - of resilience and resistance in the face of prejudice and persecution.

A CD recording



The CD *Songs of the Roma* started as a touring trio, with **Simon Thacker** (classical guitar) expanding his *Karmana* duo with the much-admired Polish 'cellist **Justyna Jablonska** by including the leading Roma exponent singer/violinist **Masha Natanson**. Simon created a new Romani musical journey full of spiritual intensity, catharsis and joy of transformed traditional songs from Romania, the Balkans and Russia, and original instrumental music. While working on their début album together, in the pursuit of yet more new portals to unexplored worlds, Simon also created music for the duo with cimbalom virtuoso **Gyula "Julius" Csik** and double bassist **Gyula Lázár**, both from Budapest, Hungary, and steeped in the Romany tradition.

In the vocal incarnation of *Songs of the Roma*, Thacker and Jablonska are first joined by Lublin based singer-violinist Masha Natanson, who ran away from

home at the age of 15 to learn the genuine traditional music of the Carpathian and Romany communities. They reincarnate Ederlezi, reimagined by Thacker to reveal new layers of spiritual intensity and elegiac beauty, with Natanson's stunningly poignant vocal performance allied to Jablonska's expressive 'cello. Niška Banja opens with an anarchic dialogue of cello and guitar, and is full of fiendish humour and kaleidoscopic energy. The trio whips up a storm of startling density in songs from beloved luminaries Esma Redžepova, the Macedonian "Queen of the Gypsies", and Gabi Luncă, the Romanian-Romani lăutar. In their live shows, achingly beautiful Russian songs also feature.

While, for Thacker, folk songs are a means to connect to the deepest past, his instrumental music is a vision of the most distant future. For the instrumental Songs of the Roma, he and Jablonska next join forces with cimbalom virtuoso Gyula "Julius" Csik and double bassist Gyula Lázár, both from Budapest, Hungary, and steeped in the Romany tradition. This unique sonic palette is a base for Thacker to expand on decades of inspiration from greats such as Taraf de Haïdouks, Sonia Timofeeva and Fanfare Ciocărlia, as well as his pioneering experiences writing for and performing with leading performers from across the Indian subcontinent and the Flamenco heartlands of Andalucia. The result is the cosmically shimmering Jolta and boldly effervescent Phirado.

The CD is available on line from:
<https://www.simonthacker.com/shop>

Church administration

Vestry Secretary: Christine Collingwood.
0131 448 0240

Church Treasurer: Matilda Gomashie.

Lay Representative: Philip Sawyer.

Alternate Lay Representative: Lily Johnston.

People's Warden: Lily Johnston.

Rector's Warden: Lynda Hay.

Ordinary members of the Vestry: Lib Anderson;
Yvonne Fenwick; Catriona Ferry; 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

Useful numbers

We all have those times when we just need someone to talk to and confide in.

Here is a list of numbers that you may find useful.

- The Silver Line: Tel: 0800 470 8090 Information, friendship & advice for older people.
www.thesilverline.org.uk
- Anxiety UK: Tel: 03444 775 774
www.anxietyuk.org.uk
- Arthritis Helpline: Tel: 0800 5200 520
www.versusarthritis.org
- Mind: Tel: 0300 123 3393 www.mind.org.uk (Mental Health).
- Age UK: Tel: 0800 678 1602 www.ageuk.org.uk
- Samaritans: Tel: 116 123 www.samaritans.org
- Childline: Tel: 0800 1111 Calls are free and confidential
- National Domestic Abuse: Tel: 0808 2000 247
- Cruse Bereavement Care: Tel: 0808 080 1677
www.cruse.org.uk



Ministry team

Rev'd. David Dixon (Rector)

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Rev'd. Alice Anderson

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Bonnyrigg EH19 2LG

0131 654 0506
alicelibby@googlemail.com

Rev'd. Deryck Collingwood

0131 448 0240



St. Barnabas' church in the 1950s

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 2.30 pm
Sung Eucharist

All other Sundays at 10.30 am
Sung Eucharist

Wednesday

1st Wednesday of each month at 12.30 pm
Sung Eucharist

All other Wednesdays at 12.30 pm
Prayer Service

During Advent and Lent each Wednesday 12.30 pm
service is a celebration of Holy Communion