Saint Barnabas'
Scottish Episcopal Church

at

4 Moredun Park View, Edinburgh EH17 7NE

since 1950

Magazine
Winter 2025-26

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www.stbarnabasmoredun.co.uk

St. Barnabas' Scottish Episcopal Church is a constituent part of the Anglican Diocese of Edinburgh: www.edinburgh.anglican.org

It is also a member of SEECAT:
South-East Edinburgh Churches Acting Together.
Copies of the newsletter, *Crosstalk*, can be found on the SEECAT website: www.seecat.org

The image on the front cover is of the paining "The Adoration of the Shepherds" by Guido Reni (c 1640).

Contents

The Spring 2026 edition of the St Barnabas' magazine will be issued in early March.

Contributions should be given or sent by late February 2026 to the editor, Philip Sawyer (philipsawyer@cantab.net).

Rector's letter

We were most fortunate that both services (Sunday 28th September and Wednesday 1st October) to celebrate St. Barnabas' 75 years in Moredun were so well attended and such joyful occasions. On the Sunday we welcomed Rev'd Canon Andrew Bain as our guest preacher (his sermon appears later in these pages), and many people who had been associated with St. Barnabas' in ministry and mission over the past 35 years. On the Wednesday, people came from many of the other local churches to celebrate with us; Rev'd Cammy Mckenzie of the Tron Kirk preached, and a short address was delivered by Maureen Quinn from St. Catherine's R.C church (see later in these pages).

I should like to express my gratitude to all who helped to organise these services, the lunch on the Sunday, the purchase and distribution of the commemorative mugs, the flowers - and the balloons! We are a tiny congregation, but it was a great team effort; I hope that those who came enjoyed it as much as I did. We must say a huge "Thank you" to Graham Houliston, who completed the new path and front door in good time; what an improvement!

Because of family circumstances I may not be with you this Christmas – the first time since 1991 – but Alice, Deryck and the team will be around; I am sure that all will be well.

Christmas is a great time of rejoicing, but also a time of remembrance; it will be particularly difficult for the Houliston, Hamilton and Johnston families.

Kirsty Hamilton was a brave, courageous young lady who had already suffered a great deal in her short life; but she was forever cheerful and optimistic. She came to Jesus just a few years ago, but it was a real, living faith that she possessed; she wrote and spoke about it, and it had a great influence for good in her life.

She had faced up to the possibility of dying on many occasions, but now she knew that there was a life beyond death, free from pain, anxiety and disability; a place of peace, joy and love for ever. She ministered her faith to those who visited her; we are forever grateful for knowing this remarkable person whom, through faith, we shall meet again in that place where there is no more suffering, pain or death.

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

November	
Sunday 30th Advent Sunday	10.30 am: Sung Communion
December	
Wednesday 3rd	12.30 pm: Sung Communion followed by a shared lunch and the St. Nicholas party. Please tell Alice Anderson if you intend to be present.
Sunday 7th Advent 2	2.30 pm -Sung Communion followed by tea and cakes to celebrate the 30th anniversary of Alice Anderson's Ordination and Priestly service to St. Barnabas'. All welcome.
Saturday 13th	12.00 noon–1.00 pm: SEECAT carol-singing **at Morrisons supermarket**.
Sunday 14th Advent 3	10.30 am: Sung Communion.
Wednesday 17th	2.00 pm: carol-singing **at the Gilmerton Care Home.**
Thursday 18th	2.00 pm: carol-singing **at the Erskine Care Home.**
Saturday 20th	4.00 pm: Christingle service **at the Millerhill Hub.**

Sunday 21st Advent 4	10.30 am: Sung Communion and Christingle.
Wednesday 24th Christmas Eve	12.30 pm: no service. 5.00 pm: readings, carols and Sung Communion.
Sunday 28th Christmas 1	10.30 am: Sung Communion.
Wednesday 31st	12.30 pm: no service.
January	
Sunday 4th The Epiphany	2.30 pm: Sung Communion.
Monday 19th	2.00 pm: SEECAT service for the Week of Prayer for Christian Unity.
Thursday 22nd	7.00 pm: SEECAT service for Christian Unity **at Liberton Kirk**.
February	
Sunday 1st	1.0 pm: Vestry meeting. 2.30 pm: Sung Communion.
Sunday 15th	2.30 pm: SEECAT meeting **at the Tron Kirk, Moredun.**
Wednesday 18th Ash Wednesday	12.30 pm: Sung Communion with Imposition of Ashes.
Wednesday 25th	1.30 pm: first of 5 Lent groups.

- Services at the Inchview Care Home take place at 11.00 am on the second Wednesday of each month.
- Services at the Gilmerton and Erskine Care Homes take place once a month at 2.00 pm; check the dates with the Rector if you wish to attend.

The search for a new Bishop

Applications for the post of Bishop of the Diocese of Edinburgh closed on 31st October 2025.

The Preparatory Committee of the Electoral Synod will meet to draw up a short-list of candidates. The selected candidates will be asked to address a meeting of the Electoral Synod on Saturday 7th February 2026. The Electoral Synod will, after a week of thought and contemplation, meet again on Saturday 14th February 2026 to nominate one candidate.

We are all asked to use this prayer:

Living God, you walk with us in all seasons of life calling us to follow you with joy, hope and love as we share in your work of renewing the world; give us humility and discernment to hear your voice, that those discerning their calling and all involved in our bishop search may be encouraged in your ways and open to your creative Spirit. Amen.

Rev'd Deryck Collingwood's Harvest Festival sermon, Sunday 14th September

Readings: Deuteronomy 8: 1-10; 1 Timothy 6: 6-10 Luke 12: 16-21.

Harvest is a time when we hope we can celebrate that the harvest is safely in, the grain is good quality, and there's not just a good return for the farmers, but a good supply of food for all who need it. Thank goodness for a good summer and a good harvest; it's been a great year for fruit too.

But we are confronted with pictures of wasted rice fields in Pakistan and many other nations affected by global warming, alongside devastation in the now-desert of Gaza and elsewhere. How many of these places do we see as *human* disasters; how many do we see, with the insurers, as 'acts of God'?

This is a time to connect with our physical needs, our physicality; the difference that good and bad years make to our lives; and our sense of vulnerability in every respect – for we are all small fish in a big pond, tiny creatures in a vast universe, dependent upon so many forces that we cannot see, let alone control. However much we would like to control them, and *do* strive to control them, nature has a habit of jumping a step in front of us.

For all of that, this is a time we always want to celebrate – and quite rightly. From time immemorial, whatever the fortunes of the year, whatever the fortunes of our communities, whatever our life experience as individuals, the voice of faith says "Blessed be God!" in good times and ill.

We celebrate God's gifts, rejoicing in the beauty around us. We celebrate the extraordinary diversity of creation, and resilience built into the created order to provide for us creatures despite all that we throw at it to make life difficult.

We seek to reflect that generosity of God's continual 'giving' as we gladly indulge in the creativity that is inherent within us – and we thank God for it all.

Harvest is indeed a time to connect with the peoples of the world who live with that edge of uncertainty, day in, day out. If it is God's nature to be generous, then it is inherent in us, who are created in the image of God, to be likewise generous, for our *own* good as well as for the good of others.

And, through little signs of love, we thank God for those who inspire us to give of ourselves and of our time and our God-given physical resources.

The letter to Timothy reminds us that we brought nothing into this world and we will take nothing out of it; but if we have food and clothing, let us be content – just as Jesus, in today's Gospel, bids us to trust God to provide for our physical needs and to see that life is more than food or clothing.

So we pray that we too may know inner contentment and be happy to be challenged and think again about our own priorities when we find ourselves focussing on desires that spring from a yearning for comfort, when our comfort means the suffering of abused sisters and brothers around the world.

And harvest is a time to connect not only to people who find themselves vulnerable, but to the vulnerability of God's creation, upon which we are all ultimately so dependent: a good time perhaps just now to reflect more

deeply on what may be happening – and what is likely to happen – in terms of a sustainable life-style for our children and grandchildren.

It is so difficult to trust information given to us any more, without someone wanting to put spin on it for personal gain. But warnings on climate change have been out there for a long time and we don't just have to take the word of media moguls and politicians who have short-term gains to protect.

There can be little doubt that many of us have a great deal to lose if we are to curb our use of carbon-based resources. And coming from an angle of what we do not wish to lose is always a difficult place to argue from.

The basis on which Christ comes into this life is, according to the New Testament writers, distinctly as a 'loser' in human terms. That is the fundamental principle by which God works through Christ. "He did not cling to equality with God", says Philippians, "but emptied himself, taking the form of a slave… he humbled himself, and became obedient to the point of death, even death on a cross." You can't get a bigger loser than that; it was God's purpose to tackle the crisis of humanity that way.

That is God's sign of generosity to the world, both in entering human experience in the form of a vulnerable child and in Christ's following a path of obedience that meant him having 'nothing' in our terms, utterly dependent upon the generosity of others. Yet he is that ultimate sign of God's generosity and providence to the world.

So why should we think it is any different now? Why should we hope that the Church, the Body of Christ, will

be a success-story in human terms? Christ builds his Church on the basis of each giving to the other out of compassion and loving concern and out of thanksgiving for the generosity of God's grace.

That is what we call 'Communion' – the same Greek word 'Koinonia' is used in the New Testament for both the fellowship of Christ's body and blood, and for the collection of money organised by Paul, as a token of our physical resources, to be shared with those in need among the churches.

Bread and wine, and money, these have a common bond in the fellowship that Christ seeks to bring us into and bids us share, as a foretaste of the Kingdom of heaven, in a spirit of thanksgiving, of Eucharist.

So we come to give thanks, to make *Eucharist*. With all the good gifts of nature's bounty and human ingenuity, we give thanks for the love of God and the gift of grace that we receive in Christ, and pray for that good harvest, the harvest of God's Spirit, to be reaped in our lives.

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. We have produced a booklet: *Where can I get help? A guide to homelessness and community support in Edinburgh*.

For a complete list of Bethany Christian Trust services across Scotland, visit the Get Help section at: www.bethanychristiantrust.com

South-east Edinburgh Foodbank

At St. Barnabas', donations in kind can be left in the box that is beneath the table to the left of the Chancel.

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: 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: www.mercyships.org.uk

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: www.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: www.unhcr.org/uk

Sermon by Rev'd Canon Andrew Bain on Sunday 28th September 2025 – the 75th anniversary of the church's dedication in Moredun

I first came to St Barnabas' when I was twenty-one years old, which is almost fifty years ago. I was the very keen new librarian of the then new Moredun Library, just round the corner. St Barnabas' became my Church, my home, and I've never forgotten the welcome I received. Almost fifty years on it's wonderful to see that St Barnabas' - his name as you know means "Son of encouragement" - is still welcoming and encouraging people as warmly as ever.

It always makes me think of Jesus's image of the mustard seed, the tiniest of seeds, which he says becomes this great shrub that extends its branches ever outwards so that in those branches the birds of the air can make their nests. I guess I was one of those little birds looking for somewhere to call home and you offered that to me. So just think on this 75th anniversary how many folks you've welcomed to find a home just like you did for me. As I looked through the histories and the magazines that David sent me, I could see so many names, and what you get is this sense of this mustard seed of a Church for ever growing and renewing itself and offering renewal to everyone who comes.

And in this sense, 75 years old as St Barnabas' is, and no matter how old some of us are, this Church is forever young. I'm half a century older than I was the day I first walked through the door, but because the living Jesus is here, we're always young. In our Gospel, Jesus, having cleared the temple of everything that

denies his spirit of life and goodness (the abuse of the temple, the exploitation of God's people), exults that it's the young who see the kingdom. They're shouting hosannas for this Son of David who's shaking things up and making old things new.

And our readings this morning are full of this kind of living faith. Solomon trusts in God for his people's future, not because he's built this fabulous temple, but because he knows God is covenanted to his people. He knows it's God's love that's going to keep them into a future far beyond anything that he can see, to a point where, like the hymn says, "Tower and temple fall to dust." And the hymn continues "But God's power, hour by hour, is my temple and my tower." For us as a Church, for us as individuals, God makes his temple in us.

Peter, he tells us we're a spiritual temple where every one of us is a living stone, with Christ truly present among us, and it's this experience of the living Jesus right here that constantly shapes and reshapes and renews St Barnabas' for the next stage of your journey, your journey with Jesus – and it keeps you 75 years young.

And Peter never lets us doubt if we're up to this way of living for even a second. Remember this is Peter who knows what it's like to fail: Depart from me, Lord, for I am a sinful man! He has a track record of ups and downs that most of us can identify with in our own lives and in our Churches - times when you're full of confidence, but then other times when maybe you feel like you're going backwards, or the Church feels like it is. But Peter's having none of it. Small as we are, weak

as we might be sometimes (just like him), we're a chosen race, a royal priesthood, a holy nation, God's own people. You're the mustard seed growing into this great hospitable shrub, with your branches extended to everyone. You are a spiritual temple and your heartbeat is the living Jesus.

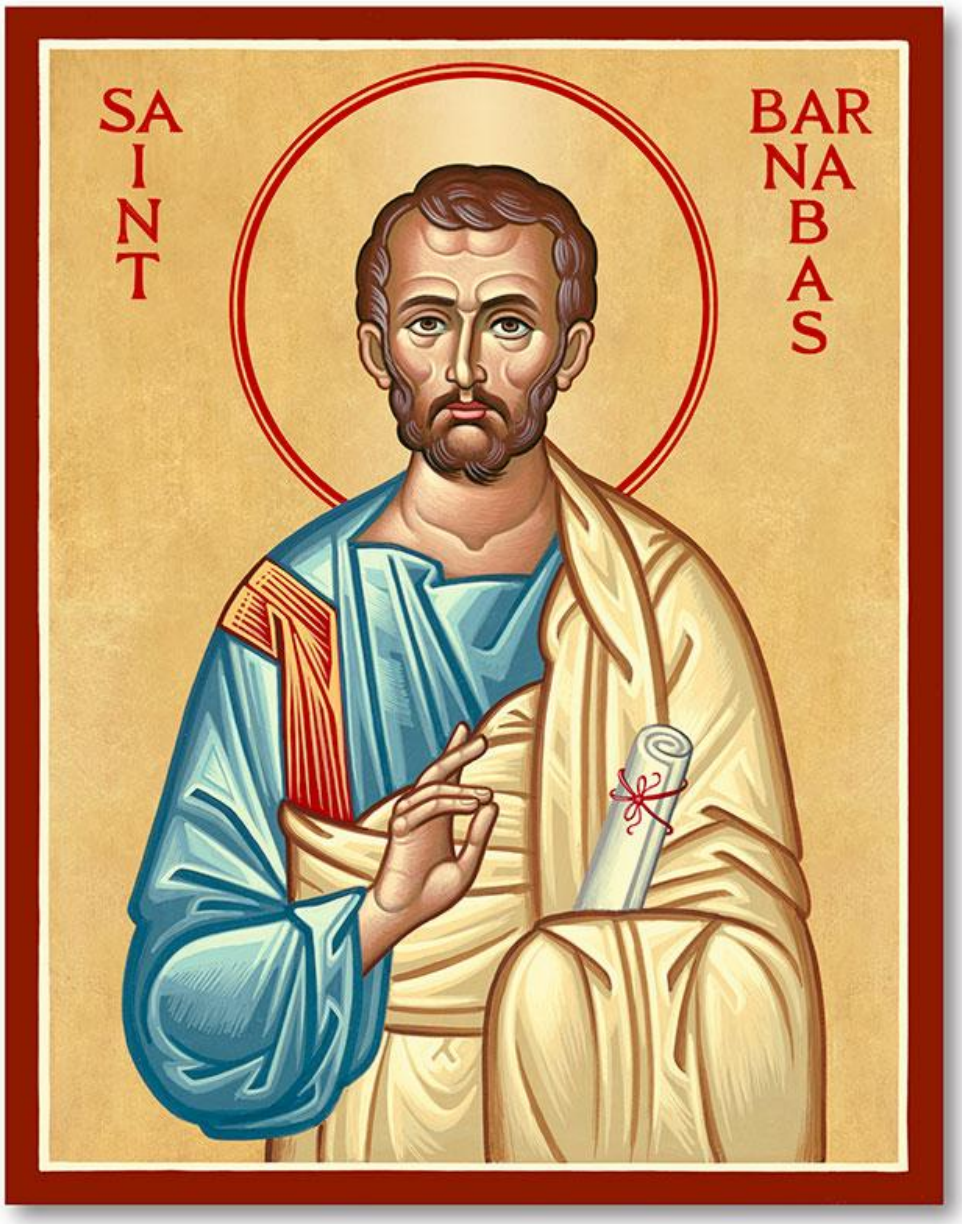
Peter goes on, we're chosen in order to proclaim the mighty acts of him "who called you out of darkness into his own marvellous light." We're here because we've been given a story to tell and love to share.

And you tell that story and you share that love in so many ways. In your commitment to ecumenism - Christ prayed that we might all be one - and with your sister churches you show the way in fulfilling that prayer, or offering loving care and worship in nursing homes, or going into schools with lively ways to help young people encounter Jesus, or supporting Bethany to reach people in need, or all the charities across the world that you support. All these things <u>are</u> the living Jesus breathing in you and through you to touch and renew his world. In a world of too much noise and too little love, your loving presence here has never been more needed.

Years ago, at one of your previous anniversaries, I remember that Bishop Alastair Haggart preached for you on these words: "Fear not little flock, for it is the Father's good pleasure to give you the Kingdom of God." So, was Bishop Alastair right? Has God been faithful? You know the answer.

For me, who found a home here fifty years ago, and for so many others beyond counting, St Barnabas' is a

doorway into the kingdom of God and God is here. Amen.



Maureen Quinn's talk at St Barnabas'

Wednesday 1st October 2025

This is indeed a wonderful occasion as you celebrate 75 years of faith-filled service here in St. Barnabas'. Your continued presence in Moredun is testament of the hard work, commitment, dedication and love of you David, Alice and your congregation, and your faith in God's love for everyone that sees us here tonight in celebration.

Some 14 years ago approximately, Fr. Mike Fallon from St Catherine's invited David and other Christian Church leaders in south-east Edinburgh to a meeting to explore ways of expanding the relationship between all the Christian Churches in the area by having a joint service on Good Friday. This allowed us to celebrate together each Good Friday the passion of Jesus, his victory through the cross, and the promise of the resurrection for everyone who would believe and follow him.

This started a journey of discovery and growth in faithful unity, embracing the similarities that bind us together rather than focussing on our differences. Fr. Mike, supported by David, had a vision: a mission to be one family of Faith, working together and united in the love of God. St Barnabas', under David's leadership, provided a bridge of support for Fr. Mike all along the journey, making that vision a reality; we all appreciate that very much.

You are a small vibrant group here in St Barnabas' but look at what you have achieved as a community:

- you provide Lenten groups, services in care homes and courses in schools bringing the love of Jesus to so many people.
- you provide a yearly ecumenical retreat, which offers everyone time to reflect, pray and share our faith and with the opportunity to share Communion together.

So what does it feel like coming to St Barnabas'? Well it reminds me a little like visiting an Irish home: you feel welcomed as soon as you enter the building; there is usually tea/ coffee and biscuits on the table and the kettle boiling; you can feel the warmth of friendship. You are a true community where being "different" is not an issue. Of course this is what Church Community is all about — WELCOME. God said "Welcome the stranger."

On the 16th of September this year, Archbishop Leo Cushley and Primus Mark Strange met in St Mary's Roman Catholic Cathedral and signed the St Ninian's Declaration of Friendship between the two Churches. They walked together from there to St Mary's Episcopal Cathedral for a joint service demonstrating their commitment to unity and friendship, walking together as brothers and sisters in Christ. This gesture of friendship reinforces the importance of working in unity.

As Pope Francis continually emphasised, leadership is not about power but about service; he worked tirelessly throughout his papacy, working in harmony with other churches in challenging, understanding and confronting the most pressing issues of our day such as climate change, immigration, war and peace, wealth and poverty.

SEECAT continues to address these issues. One has only to visit south-east Edinburgh churches to experience what has been achieved over the last 30 years and is being achieved. So what is our Vision for the next 25 years?

We must continue this Mission by encouraging more people to be part of this unity of Faith by putting our hearts, hands and minds into working together, by becoming beacons of hope and inspiration in a world of division, pain and brokenness.

Fr. Mike has asked me to highlight his deep appreciation that, during his ministry, David and Alice were his "go to" people when in need of a listening ear and support. On behalf of Fr. Mike, Fr. Alex and the parishioners of the local Cluster of R.C. churches, I offer congratulations and sincere thanks for your love and friendship over the years.

I'd like to conclude with a short blessing: May we live all our days in the joy of companionship and friendship, and may we know the Blessing of God’s presence all around us, now and forever. Amen.

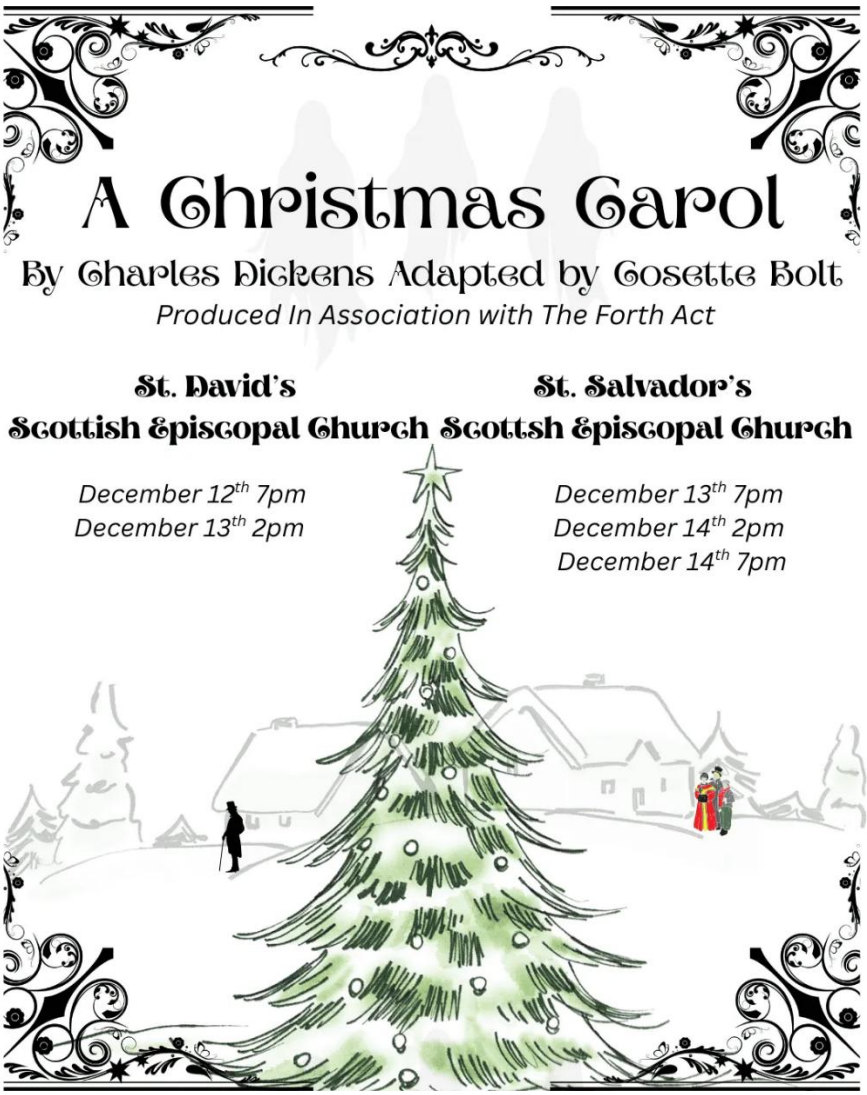
Yvonne Fenwick writes……

I have been connected to St Barnabas' Church for most of my life – 64 years. I was christened here in 1961, and my mother brought my brothers, sisters and me to church every Sunday. We all went to Sunday School, and my brothers sang in the church choir. I have fond memories of the Rev'd Bradshaw and Rev'd Moir, who were always so kind – even giving my mum and sisters lifts on our caravan holidays while my father and brothers took the bus.

In time I drifted away but returned to be confirmed alongside my sisters in 1983 by Rev'd Pam Skelton before moving to England. When I came back to Edinburgh in 1998, I re-connected with St Barnabas'. My two daughters, along with a friend's children, loved attending the Friday afternoon art club run by Lynda Hay.

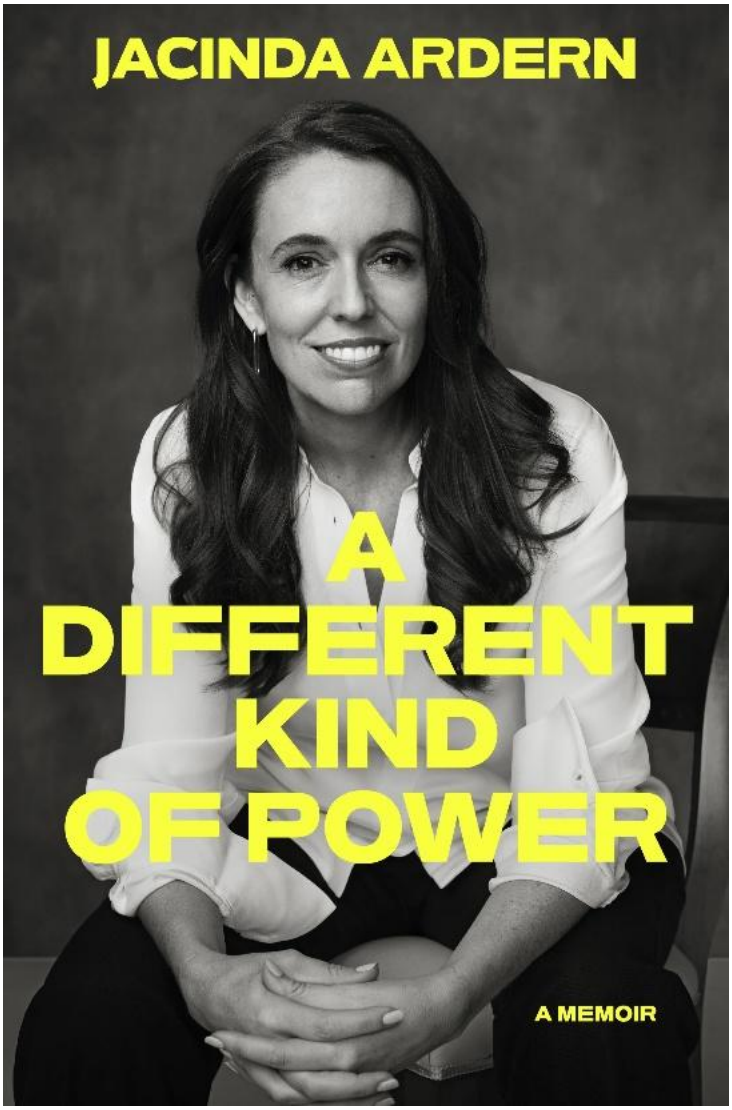
My sister Elaine served faithfully as Treasurer on the Vestry for 20 years, and it was she who encouraged me to join. I have now been the Vestry's Minutes Secretary for the past 10 years and a regular member of the Sunday congregation, often with my mum and Elaine until their passing in 2020 and April 2025. Although it is hard to attend without them, I continue to come, finding great comfort in this welcoming and friendly church.

I am deeply proud to be part of St Barnabas' and to celebrate 75 years of faith, fellowship and community.



Cosette Bolt is bringing her version of *A Christmas Carol* to St Salvador's & St David's Episcopal Churches in Edinburgh. This revised & abridged version of the story, adapted and directed by Cosette, and interspersed with carols, was first performed in December 2023 to very warm reviews; once again it will be staged as a fund-raiser for the St Salvador's Food Initiative. Monetary donations from the St David's performances will be given to the Granton Foodbank.

Books



Published by MacMillan (2025)

Jacinda Ardern, the daughter of a police officer, grew up in small-town New Zealand, but as the 40th Prime Minister of her country she became famous for her empathetic leadership that put people first.

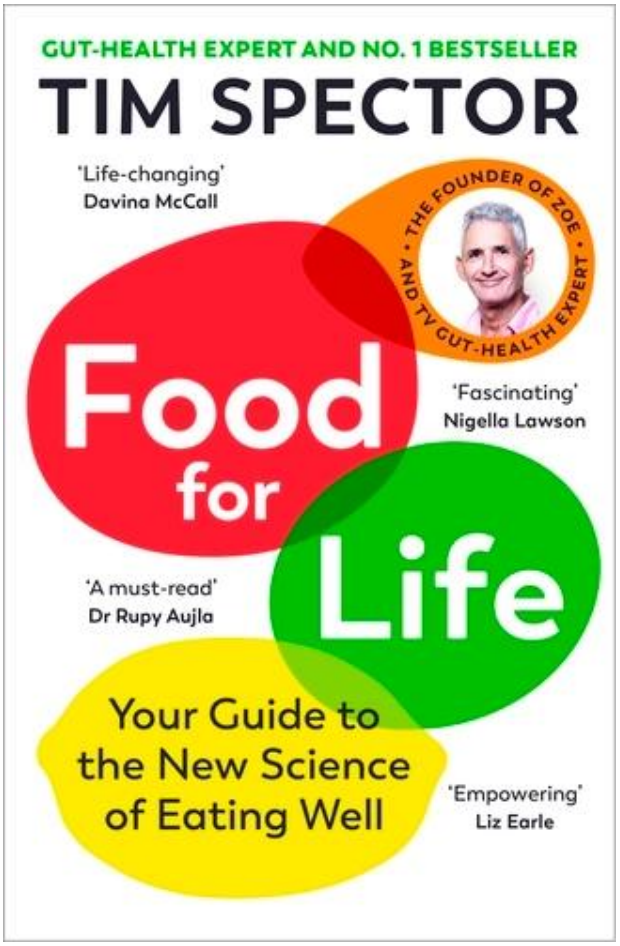
She guided her country through unprecedented challenges, from the 2019 attack on the Christchurch

mosque to a global pandemic. She advanced visionary policies to address climate change and child poverty, all while juggling first-time motherhood in the public eye.

This is the inspiring story of how a Mormon girl plagued by self-doubt changed our assumptions of what a leader can be. *A Different Kind of Power* is more than a political memoir. Powerfully evocative and refreshingly open, it is a profound insight into how it feels to lead, it asks: what if you, too, are capable of more than you ever imagined?

“Fascinating and engaging: makes us yearn for an era of courage and hope.”

Nicola Sturgeon, writing in *The Observer*.



Published by Vintage (2024)

Food is our greatest ally for good health, but the question of what to eat in the age of ultra-processed food has never seemed so complicated.

Drawing on cutting-edge research and personal insights, Professor Tim Spector offers clear answers in this definitive, easy-to-follow guide to the new science of eating well.

Empowering and practical, *Food for Life* is nothing less than a new approach to how to eat - for our health and the health of the planet.

The Rector's sermon

Sunday 19th October 2025

Readings: Genesis 32: 22-31. 2 Timothy 3:14-4:5.

Luke 18: 1-8.

Luke 18: 1-8 is one of the most difficult Gospel passages to preach about because Jesus is telling us to pray earnestly and not to give up; he suggests that if we pray earnestly God will grant our prayer requests.

As I have said on a number of occasions, I am not a great prayer, but I talk to God a lot as I have often been alone for lengthy periods. There have been times when I have prayed regularly and earnestly, usually with the prayer circle, for people who are seriously ill. There are times when this has happened and those prayed for have died; on other occasions, without a great deal of prayer, remarkable and almost miraculous things have happened, certainly demonstrating the power of God.

The illustration that Jesus uses in the parable in Luke's Gospel is of a poor woman pestering a judge to give her justice against an opponent. This was not a situation of illness or injury; there are many examples in the Bible of Jesus' healing powers; is Jesus really just addressing injustices in society in this parable? I don't really think so. We regularly pray for justice and peace, but there are so many horrendous injustices being perpetrated all over the world at any one time that

praying is a daunting task that often may overwhelm and dishearten us.

Monasteries, nunneries, hermitages etc. are not very prominent in our society today, but part of their very useful purpose was to pray regularly and virtually endlessly for the needs of the whole world. The celibate nuns, monks and friars interceded on behalf of everyone, because they recognised that lay people tended to lead very busy lives just making a living and looking after their families.

In my experience of situations of justice in secular society, our prayers and actions seem to have no effect; selfish and arrogant people are allowed to harm the lives of others and bring ruin to useful enterprises. I worked for 13½ years in one factory and for 20 years in another; both were incredibly successful enterprises that were closed not many years after I stopped working there, but their products are still needed in society. Bad management has been the cause of a lot of the decline in industry in this country.

What can we say about praying? I think that our relationship with God through prayer is a bit of a mystery; it is nothing like the old type of slot-machine where you put prayer in and out pops the answer to your prayer in a few hours, a week, or a month at the very latest. Sometimes we realise that, and may have experienced our prayers not being answered – certainly not as we expected.

When we have real problems interpreting a Bible passage, it is sometimes helpful to go to another passage for enlightenment. In the Passion narrative in Matthew's Gospel chapter 26 Jesus prays to God his Father in the Garden of Gethsemane that if it is possible the cup should be taken from him, yet recognises that it is God's will that will prevail. Jesus does this three times while the disciples keep falling asleep (I have fallen asleep many times while trying to pray). Jesus is praying for what we would think to be a good outcome – that in some way he could avoid being put to an horrendous death by crucifixion, but with the proviso that God's will should be done.

Here, maybe, there is a pattern to help us in our life of prayer, especially when we pray for people who are ill or in dire straits. Sometimes God can bring good out of a bad situation. We sometimes call Jesus our Redeemer, meaning that he has redeemed us of our sins by his death on the cross; he has redeemed the situation of our sinfulness and that of the whole world.

If Jesus had not died, he would never have risen from the dead, there would have been no resurrection, no ascension, no Pentecost, no Christian church. To the women (including his mother Mary) and St. John who witnessed Jesus' crucifixion, it was the darkest day of their lives; they had been stripped of all their hopes and any prayer appeared wasted. Yet some weeks later these same people, along with the others who were in hiding, were boldly proclaiming Jesus as God's Son and the long-awaited Messiah.

I cannot rationalise prayer, but I can trust that God can always bring something good out of some sadness, some tragedy, some failure, some injustice. Our calling is to try to trust God even in the darkness, and to believe in the ultimate triumph of love; in our sadness we need to look for the little signs of that love.

Those who knew Elaine Houliston were greatly saddened, even distraught, by her untimely death. I hope that you will all like the new entrance to the church as a solution to the problem of access for those with mobility problems, wheelchairs, pushchairs etc. The panel above the door was not part of the original design but a piece of spontaneous inspiration on the part of Graham, Elaine's husband. It was an act of love for Elaine and her family who had worshipped here for many years; I hope and pray that the door will be for some, in the future, the gateway to the Kingdom of Heaven in this life and the next.

Paul writes in 1 Corinthians chapter 13 "For now we see only a reflection as in a mirror; then we shall see face to face. Now I know in part; then I shall know fully, even as I am fully known. And now these three remain: faith, hope and love. But the greatest of these is love."

That love can never be destroyed; it is eternal. We have to cling to this in times of disappointment, dismay and bereavement, knowing that one day, in the fullness of God's time, we shall understand.


SAINT BARNABAS

Rev'd Deryck Collingwood's sermon for Remembrance Sunday 2025

Readings: Isaiah 2: 2-4; Romans 8: 31-39;

John 15: 12-17

Silence! … it can be such a powerful thing. Especially when it's a *corporate* silence. I will always remember the atmosphere at Remembrance celebrations at school. Inevitably, a few couldn't face it and wanted to snigger. Some just looked at one of the maths teachers, who had been a spitfire pilot in the Battle of Britain. But it was always intense. *Very* few of us who wished the focus was a little different.

Memories, of course, are very powerful in themselves, especially when passed down through the family. Those who lived through the Second World War and are still alive were then young children, or maybe teenagers. But *stories* passed down through the generations never lose their power. On this day of Remembrance, some of us will think of family or friends who lost their lives in conflicts, past or recent – aware that we may now be more prone to the 'armchair theatre' syndrome, of thinking we know about these things, even if the reality was, and is, very different.

I always remember an old friend of both Christine and myself who had a collection of his poems, recollecting wartime experience, published by Combat Stress, an organisation that does wonderful work with those who suffer trauma from conflict. David had a real

ear and eye for the details that strike you as odd, because they are *ordinary*, yet *extraordinary* at the same time, in extra-ordinary circumstances.

David himself carried physical scars as well as emotional ones for life. He was an engineer and dedicated the rest of his life to developing monitors for medical purposes, and prosthetic limbs for those facing the trauma of not having normally functioning limbs – and that of course could be within normal *civilian* life, not least with the tragedy of thalidomide in the 1950s – as well as injuries sustained in war.

In both arenas – military and civilian – life-threatening dangers are rarely far away. And it is in the *ordinary* things of life that we invest our *extra*-ordinary memories, our sense of who we are, of why it is important to remember… to *re*-collect. Through such memories we, too, step into a different sense of time, where people of different generations are brought together as one. It is often said that the experience of conflict – not least of war itself – brings communities closer together, where before they may have felt divided. That may well be true, but one suspects that there also lies within that feeling of common bond a danger of greater separation from those perceived as being ‘different’ – the ‘other side,’ the ‘common enemy’.

For island nations such as ours, there is a heightened danger of becoming *insular*, wanting to wrap ourselves up in nationalism, determined to defend what we have, as if it were ‘ours’ by right, rather than a legacy of history. All too easily we slip into putting up our

defences, rather than engaging in dialogue with those *outside* our boundaries, those whom we perceive as being different to ourselves. If we *accept* that kind of insular thinking, we must accept the likelihood of military conflict; for war, it seems to me, will always represents a breakdown of diplomacy, even if we accept that diplomacy needs both parties to cooperate, and sometimes it seems like one side is willing but the other is not.

I think that Jesus understood that; it allowed him to accept that conflict is always around us. “There will be wars and rumours of wars”, he says, for he was realistic about the fallen nature of human society. But he goes on to say that this should *not* be the case with those who wish to follow him. We are called to seek reconciliation *even* where it is not obviously to be found, and even if it means we will be rejected and suffer for it ourselves. Instead, he gives us a pearl of infinitely greater value, a pearl of wisdom *not* to be buried in a field, even in those horrendous fields of mud in Flanders.

Helmut Thielicke, one of the great German theologians of the post-war years, was censored, like Bonhoeffer, for his outspoken criticism of the Nazi regime. He likened the ‘Name of Christ’ that we bear, this prize that marks us out as loved by God, to the ‘treasure’ or pearl, of which Jesus speaks in the parables. In the late 50s he wrote: “Anybody who has once learned and experienced the fact that they possess this noble name, and is thus valued by God, also knows that their neighbour, or colleague….. (or)

refugee from tyranny, also has a name." All of us are held by Jesus' outstretched arms on the cross.

Christians should be rather good at holding people and life together in silence. We do it every time we come forward to receive of Christ's gift of himself in communion – coming not only as individuals but as a *communit*y and in communion with similar but diverse communities around the world: those with whom we agree and those who seem to be very different from ourselves.

And when Jesus says "do this in *remembrance of me*" he draws us back together into his community, his body; to *re-member*, re-collect the body, bring those different members back into unity in him, no matter how different they may appear, or on which 'side' of any situation of conflict they may be. This understanding of God's chosen relationship to us, in Christ, cries out to be made known – not buried in a field, for fear that we mess things up, but to work actively for God, to spread the knowledge of God's love for us all. They say that it is difficult to do conscious harm to someone whose name you know and into whose eyes you are looking. As we stand together, in silence, may we seek to see as with the eyes of Christ, to see each as our sister or brother in Christ; to laugh and weep in compassion and in solidarity with all whose name is known to God.

This confidence is our gift, our pearl of great price; let us not leave it buried in a field of fear and hatred, but hold it up to the world, to be a light to all nations, in

faithfulness to the one who calls us *all* his friends, and who gave his life that we might live.

If you are looking for ideas for ethically-sourced goods, this may interest you.

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

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; Martin Veart.

Other regular responsibilities

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

Sunday circle (Junior church): Lily Johnston.

Magazine editor: Philip Sawyer.
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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 Communion

All other Sundays at 10.30 am
Sung Communion

Wednesday

1st Wednesday of each month at 12.30 pm
Sung Communion

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

All are welcome in this place