

Saint Barnabas'
Scottish Episcopal Church
4 Moredun Park View, Edinburgh EH17 7NE



Magazine
Spring 2026

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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 of the front cover is of the Resurrection Window in First Lisburn Presbyterian Church, a church that was badly damaged by a car bomb on 5th August 1981. As a witness to its hope for peace in Northern Ireland, First Lisburn decided to remain in its location and rebuild. One of the major questions it faced in this process was what to do with the seventeen windows that had been blasted; whether to restore their former pictorial designs or to create new ones. The property committee decided to honour the church's heritage by having artists recreate the previous designs, except for one of the clear-glass windows on the balcony, which they commissioned the famous studio James Watson & Son to re-invent in stained glass on the theme of resurrection.

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The Summer 2026 edition of the St Barnabas' magazine will be issued in early June

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

Rector's letter

Salvation

This one word sums up the Holy Week and Easter story. By Jesus' passion and death our sins can be forgiven; through faith in him and by celebrating his resurrection we can gain assurance of sharing in the eternal life of heaven. Jesus has indeed saved us from our sinfulness and opened for us the way to the kingdom of heaven.

It should be a time of great thankfulness and rejoicing; a time to renew hopes that this world, with all its evil, oppression and misery, is transient. It will either pass away or be transformed into a new heaven and a new earth where there are only love, joy and peace forever in the presence of God, Father, Son and Holy Spirit.

Some may think that all of this is fanciful, a type of fairy-tale to help give some hope to those who are struggling in this life. While it is true that the gospel message has often appeared more encouraging to the poor, the oppressed and the marginalised, leaving the rich to feel that they can do very well without God in their lives, this message has more than stood the test of time, and is beginning to arouse the attention of unchurched people in our day.

There are times when we have to dig deep and really trust God. We may not see the harvest of our labours; we may never see new people attending our church week by week, hungry to draw closer to their

Lord, creator and saviour; but we have to stay here as a sign, as a witness to the kingdom of heaven on earth, proclaiming the love of God and the compassion of Christ to any who will listen, whether in a school, a care home, in daily life, or in our little building, so that now or in the future they will find their salvation.

I hope and pray that during this Lent, Holy Week and Easter we will all draw closer to God and know his abiding presence with us through the Holy Spirit to comfort and re-assure us on our pilgrimage to heaven.

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

March	
Wednesday 11 th	11.00 am: service at Inchview Care Home. 2.00 pm: service at Gilmerton Care Home.
Thursday 12 th	2.00 pm: service at Erskine Care Home.
Saturday 14 th	Diocesan Synod at St. Paul's and St. George's.
Sunday 15 th Mothering Sunday	10.30 am: Sung Communion.
Sunday 22 nd Passion Sunday	10.30 am: Sung Communion with reading of the Passion.
Sunday 29 th Palm Sunday	10.30 am: Sung Communion with distribution of Palms.
Monday 30 th	7.00 pm: SEECAT Passover meal (ticketed) at St. Catherine's.
April	
Wednesday 1 st	7.30 pm: SEECAT Ecumenical Stations of the Cross at Liberton Northfield Kirk.
Thursday 2 nd Maundy Thursday	7.00 pm: Sung Communion with SEECOS.

Friday 3 rd Good Friday	10.00 am: Walk of Witness from St. Barnabas' to Morrisons for 11.00 am SEECAT service.
Sunday 5 th Easter Day	10.30 am: Sung Communion
Wednesday 8 th	12.30 pm: Prayer service, followed by a shared lunch and a talk about trains by William Scott.
May	
Wednesday 6 th	12.30 pm: Prayer service, followed by a shared lunch and a talk about poetry by Philip Sawyer.
Thursday 14 th Ascension Day	7.30 pm: Sung Communion.
Sunday 17 th	2.30 pm: SEECAT AGM.
Saturday 23 rd	3.00 pm: SEECAT healing service at Balmwell.

The 5 Lent study groups (beginning 25th February) will meet on Wednesdays after the 12.30 pm Sung Communion.

Services at the Inchview Care Home take place at 11.00 am on the second Wednesday of each month. For details of other services at Gilmerton and Erskine care homes please check with the Rector.

Anyone unable to attend church over Easter but who would like to receive Holy Communion at home should contact the Rector or Rev'd. Alice Anderson.

Bishop's Lent Appeal 2026

for Aberlour Children's Charity

Aberlour Children's Charity works to provide tailored support to families facing poverty, disadvantage and discrimination. It provides support at the earliest opportunity by offering a range of services across Scotland, utilising the voices of those impacted to create and implement tools for change. The charity has been in operation for just over 150 years, with a long and varied history, although giving every child the best possible start in life has always been at the heart of what they do.



Aberlour offers a range of support services across Scotland including residential and foster care, recovery for families affected by addiction, disability care and support, and early years support. There is a focus on early intervention, which provides assistance before problems develop, balanced with an Urgent Assistance Fund to provide immediate relief in emergency situations.

The charity's work reflects the United Nations Convention on the Rights of the Child (UNCRC), which details 54 Articles covering all aspects of a child's life.

Article 2 states “Every child has rights, without discrimination of any kind against the child, parent, or legal guardian” and all of the rights are interlinked and of equal importance. This Convention is at the heart of everything Aberlour hopes to achieve, aligning with its values of respect, integrity, innovation, and challenge.



Bishop Mark Strange, Primus of the SEC and
Acting Bishop of the Diocese of Edinburgh

It is possible to make donations either through your local SEC church, or on-line:

https://www.stewardship.org.uk/pages/Bishop_of_Edinburgh_Lent_Appeal_2026

New Bishop for the Diocese of Edinburgh



• (Photo by Simon Filsell)

On 14 February 2026 the Rt. Rev'd Dr. Dagmar Winter was elected to be Bishop of the Diocese of Edinburgh, following the retirement in August 2025 of the Rt. Rev. Dr. John Armes, who served as our Bishop for 13 years.

The Bishop-Elect accepted the post following a meeting of the electoral synod in St Mary's Cathedral, Edinburgh, where she received over half of the votes in each house, with clergy and lay representatives from congregations across the diocese voting.

Bishop Dagmar currently serves as the Bishop of Huntingdon, a suffragan bishop in the Diocese of Ely. Since 2023 she is also Acting Bishop of Ely. She is Vice-President of the Conference of European Churches, which runs a number of projects, especially Pathways to Peace, a co-ordinated response of the European church fellowship to the Russian invasion of Ukraine. With a

particular interest in New Testament scholarship, she has contributed to a number of English and German books and journals.

Bishop Dagmar studied at the Universities of Erlangen, Aberdeen and Heidelberg. She was ordained as deacon in 1996 and as priest in 1997. From 1995 to 1999 she served as curate at St Mark's, Bromley, Kent, and was Assistant Chaplain at Bromley Hospitals NHS Trust.

From 1999 to 2006 she was Associate Vicar at Hexham Abbey and Deanery Training Officer in the Diocese of Newcastle. From 2006 to 2015 she was Priest-in-Charge of Kirkwhelpington with Kirkharle & Kirkheaton, and Cambo in Northumberland, and the Officer for Rural Affairs for the Diocese of Newcastle. In 2010 she became Area Dean of Morpeth, and in 2011 Honorary Canon of Newcastle Cathedral. From 2012 to 2019 she was Bishop's Adviser for Women's Ministry, returning in 2015 to Hexham Abbey as Rector and Lecturer. She was consecrated as a bishop in 2019.

Following the election, the Primus of the Scottish Episcopal Church, the Most Rev'd. Mark Strange, wrote:

"I am delighted to welcome Bishop Dagmar as Bishop-Elect into this new season of ministry in the Scottish Episcopal Church, and am looking forward to welcoming her to the College of Bishops. The gifts she brings will enhance the life and mission of the Church.

“I would also like to thank everyone who took part in the process – those who offered themselves and tested their discernment, as well as members of the electoral synod, diocesan officers, members of the preparatory committee, diocesan staff and Bishop Andrew, convener of the electoral process, for their prayerful work.

“Please keep Bishop Dagmar in your prayers as we plan her installation and new beginnings in Scotland.”

On Sunday 15th February, the Bishop-Elect wrote:

“I am hugely honoured to have been elected as the next Bishop of Edinburgh and would like to thank most warmly all those involved in the thorough process, indeed, in electing me.

“I rejoice in the diversity and inclusivity of the Diocese of Edinburgh and can’t wait to get to know all the clergy and people in the charges from the Tweed to the Firth of Forth – your joys, your challenges, your opportunities. I firmly believe that the Scottish Episcopal Church has a unique voice to share in today’s world, and I am committed to supporting and encouraging all who contribute to its mission and ministry and to raising its profile further. I also look forward to joining the College of Bishops of the Scottish Episcopal Church.

“As I pray for you, please pray for me as I prepare to leave Ely and join you in Edinburgh.

“Only last night I confirmed some young people, preaching on John 20:19–end, and told them ‘as Jesus was sent, so he sends us’. It will be exciting to discover with you where God will lead us. The one who calls us is faithful – this is our joy, our hope and our strength.”

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The Rt. Rev'd. Dr. Dagmar Winter will be installed as Bishop of the Diocese of Edinburgh at a service in St. Mary's Episcopal Cathedral on Saturday 30th May.



**Rev'd Deryck Collingwood's sermon
'The Holy Innocents.' 28th December 2025**

Readings: Jeremiah 31:15-17; 1 Corinthians 1:26-29;
Matthew 2:13-18

It's not very often that we remember the slaughter of the Innocents on a Sunday. Even when December 28th falls on a Sunday, we tend to shove the commemoration of the Innocents off to a weekday. It's understandable.

This story at the beginning of Matthew's Gospel, about dreams and the holy family fleeing as refugees, arises out of tragedy and leaves us with a puzzle. Joseph is warned in a dream to take Mary and the infant Jesus away from Bethlehem and flee to Egypt, to live there in safety until Herod is no more. The focus has been on the wise men – though we don't celebrate their arrival until Epiphany next week. That's the way it goes in church: we catch up soon enough.

As new parents, Joseph and Mary have but one priority: to protect their son, especially after all those promises in dreams and the encounters with angels. They knew they had a special mission. What parent wouldn't do the same if they had similar forewarning?

But how are we left feeling for the parents of those other infants who were then slaughtered by Herod's troops, if that is indeed what happened? That horrible word 'co-lateral' might be a term we would use now. How can I even say that word in church? But how can we hear this story and not be prepared for such words? It's worse than horrendous, it's gross, and it seems entirely unacceptable.

Of course, we blame Herod, an ugly character if ever there was one. He committed gross crimes against his own family, let alone others. No-one would be that surprised if Herod was to arrange such a slaughter.

And with hindsight, we know that Jesus must escape, in order to become the one he was destined to be, and continues to be to countless believers down through the ages. We say, by faith, that he *has* to escape at this point in his innocent young life in order, later, as Son of Man, to face a very violent death himself, *willingly*, so as to become Lord over death as well as of this life.

So it's as if we are watching a stage plot unfold, where we know that there's a reason for Jesus to escape this dreadful massacre, leaving other infants to suffer, in effect, on his behalf. Isn't it a little ironic then, that Jesus, the pioneer of salvation for *all* God's children, should be dependent upon those children of Bethlehem, who suffered on *his* behalf, while he escaped to Egypt? It's mind-boggling that Jesus' safety – his *salvation* – should come about as a result of those innocent infant pioneers suffering, standing in for him in that dreadful slaughter.

This is not an easy story. But then, what if Matthew is not simply telling us a story that just 'happened' in a straightforward way? For Matthew's primary purpose may be to tell us something about Jesus that for him is fundamentally important: that in escaping to Egypt and tarrying a while there, his father Joseph becomes like the Joseph of old; and the infant Jesus is to be seen as a new Moses who will lead his people to safety.

Just as the infants suffered in those ancient times, so now they must suffer again. But out of obscurity in

Egypt comes a new Moses who will save his people. And what is Matthew then saying about faithfulness? How much trust does one need to have, in the face of adversity? That was a question for both Joseph and Moses in olden times ... and is now for this new Joseph, as well as for his Son Jesus.

It is Joseph who comes to the fore of these birth stories in Matthew's Gospel: Joseph, faced with an enormous dilemma as to what a responsible guardian and husband should do. His path is anything but clear: he had a pregnant fiancée and he had to travel to Bethlehem to register for tax purposes.

Joseph doesn't just take it, or 'stand by his woman' in a gentlemanly way. He listens to warnings in dreams that affirm the special nature of Mary's pregnancy and he subordinates himself to God's will in her, just as she has already subordinated herself.

Joseph was faithful and obedient, an extraordinarily trusting man. More importantly, Joseph's obedience was not for the sake of his wife and marriage or his immediate community, but for the sake of fulfilling God's purpose for humanity.

Ideally these are one and the same thing in a marriage, but oh that life were so simple! There are times to withdraw; times to seek safe refuge. There are times for nurture and times for reflection. And there are times to re-engage with the messiness and dangers of the world around us. Jesus plays out that cycle in *his* life and ultimately offers himself in his dying, not just for his own folk, but for the life of the world.

No-one knows really what happened in Bethlehem. There's no archaeological 'proof' of anything. It was presumably a rather tin-pot little place, like Nazareth

was; it left no trace for the historians. It was, however, the place from which David the shepherd boy was called away to become a king, hundreds of years earlier. And just outside there was a cave – a series of little caves – revered from the earliest days and spoken of later by other Christian writers, which at very least gave shelter to some of the animals at night.

It was, and is, a land of dreams and of story-tellers, like the shepherds themselves, who could dream of the way things might be, if the rich and powerful would only allow God to get into their hearts and touch their lives. They could sing songs with angels about another way of being, another way of ordering things, where children would be safe, lifted up in loving arms and blessed in the name of God's love; where weeping will cease and all God's children come again to live in peace.



The Flight to Egypt. A painting by José Cruix in the Templo de la Sagrada Familia, Santa Maria de la Ribera, Mexico.

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

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The Rector's Epiphany 2 sermon Sunday 18th January 2026

Readings: Isaiah 49:1-7; 1 Corinthians 1:1-9;
John 1:29-42.

St. Andrew, adopted as the Patron Saint of Scotland and of a number of other countries, does not get mentioned very often in the Gospels, and only once in the 28 chapters of the Acts of the Apostles – in the first chapter where the disciples are named. Nor does he get a mention in the two letters written by his brother, Peter, who became the leader of the early church and to whom successive Popes look for their authority. Yet, in St. John's account of the beginning of Jesus' ministry, we find Andrew, a fisherman and faithful disciple of John the Baptist, deciding to leave John the Baptist to follow this new teacher whom John had declared to be the Son of God. Within a few hours of being with Jesus, Andrew has been so convinced of the truth of what John had told him that his first act of evangelism, his first concern, his priority, is to find his brother, who at that time was called Simon, and tell him that he believes Jesus of Nazareth to be the long-awaited Messiah; Andrew is so persuasive that he persuades Simon to meet Jesus. The rest, as they say, is history.

I think that there are at least two lifestyle choices we can learn from this passage. **First**, we have to try to be an example to those close to us; this can sometimes be very difficult if they develop a very different outlook on how to live. As Christians we have, or are given the opportunity, to bring up our children in the faith; the

same applies if we are a God-parent, especially if our God-children have a disruptive home life.

We also have opportunities with our wider family across the generations to try to be kind, considerate, loving and caring, and, if given the chance, to tell them that this is how God wants us to live.

Relatively recently, but not in this church, I preached around this subject and was surprised that some people were really anxious to discuss this with me afterwards. They all voiced their sadness that they had tried hard to bring up their children in the faith by taking them to church etc., but that now the grown-up children did not attend church, meaning that the grand-children were not learning about the Christian faith. In many congregations there is a large generation gap of 20-50 year olds, some of whom would have attended church with parents who are now 60-80 years old and who still attend church. The 1960s and 1970s were a time of youthful rebellion against the *status quo*, the development of pop bands, a large increase in drug use and alcohol consumption, the end of National Service, and also a time of relative prosperity that gave people a bit of money in their pockets from fairly regular employment.

How did the church respond? There was a certain amount of disapproval, attempts to stem the tide of shops opening on Sundays, and probably quite a few sermons about hell and damnation if you didn't attend church regularly and toe the Christian line, which seemed pretty dull. It was all rather negative. There was a growing charismatic movement that attracted a few, but underneath all this, and hidden until fairly recently, there was a significant amount of abuse going on in the

name of the church, abuse which, though much reduced, still raises its head in our own day and can turn people against the institutional church.

But Andrew did not ask Peter to attend a Synagogue or the Temple with him; he said: “We have found the Messiah.” I hope that one day one or more of the hundreds of children who have experienced the Bible Alive course will attend a service in this or another local church, but I doubt that it will happen in my lifetime; I do hope, however, that they will come to realise the truth of what they were taught: that Jesus truly was the Son of God, and that he was willing to die for them so that they could have the hope of an eternal life with him in heaven. I hope and pray that, like Andrew, they will come to follow and get to know Jesus.

The second lifestyle choice. Some people like to be in the limelight of whatever cause they may espouse; citizens of the USA seem to be especially notable for this. There is no evidence in the Gospel narratives that Andrew, who may have been older than Peter, ever resented the fact that Jesus chose his brother as the leader. We read of the other two brothers, James and John, squabbling about who would be the greatest of the disciples in God’s kingdom, but Andrew seems to have been content to have found his Saviour and been chosen to follow him. I have said a few times recently how privileged we should feel to be Christians – to have been chosen to follow Jesus and serve him in our lives. Maybe people think that only ministers and priests are chosen to serve God, and that others go to church either because it is the way that they were brought up or because it is the “right” thing to do. Interestingly it is Peter, Andrew’s brother, who really shines a light on this

way of thinking when he writes to ordinary Christians in the little house churches around the Mediterranean, probably some 30 years after the resurrection:

“But you are the chosen race, the king’s priests, the holy nation, God’s own people, chosen to proclaim the wonderful acts of God who called you out of darkness into his own marvelous light” (1 Peter 2: 9).

That is what we all are. It doesn’t matter if we are Peter the leader, or Andrew the almost invisible disciple; we, the church today, are to proclaim the wonderful acts of God. We have to try to show joy and wonder at what God has done for us, for his world, and for those whom we know. Our “status” is not important; our joy, our fulfilment for our life is in finding the love that Jesus has for us and in following him.



Kirsty Hamilton (1991-2025)

A tribute by Lily Johnston

I met Kirsty when she attended my wedding back in 2017; her uncle was my husband's best man. I got friendly with her, and our friendship developed when I helped her to move to a new flat; we exchanged 'phone numbers and kept in touch with each other.

As time went on her sister, Cheryl, and I became close; Cheryl and I would have parties at our houses.

Kirsty would sometime stop over at my house at weekends, and I would go with her to gig parties; this was good. After a few of these parties, Kirsty said that she would like to do some craft work with me, so we did cross-stitching, tapestry and card-making. During these sessions I told her that I attended St. Barnabas' church on Sundays and Wednesdays; she started asking me questions about my faith and about God. Then she said that she would like to come along to church; she loved the experience.

In March 2020 we went into lockdown, so we kept in touch by 'phone or Facetime. When lockdown ended and life got back to normal, we were asked if we would like to go on a retreat to Gullane, where members of different churches came together for the weekend. On the Saturday we got a few hours to ourselves, so a few of us went into Gullane where we found a charity shop. Kirsty was looking at books and found a Good News Bible; the lady in the shop said that did not have to pay for it. Kirsty was so happy at getting this book free of

charge, and was excited when she told the Rector of St. Barnabas' about the book and how it helped her faith. She began coming to church more often and became involved with the life there e.g. by doing the Bible readings on Sundays, a task that she enjoyed. As time went by, Kirsty used to talk about her faith and then asked if she could be christened in due course. When she was christened in St. Barnabas', on the same occasion that I renewed my faith, Philip, our musician, and I became her patrons.

Kirsty loved singing and told me all about it. She also loved going to visit her friend, also called Kirsty, in North Berwick. The two of them often attended church together in North Berwick.

Kirsty and I worked together on the readings and prayers for St. Barnabas'. She would come to my house on Saturday, we would go to church together on Sunday morning and then back to my house to eat lunch, watch a movie and do some crafting. She was so full of life. We shall miss her dearly.



The Rector's sermon on the Sunday before Lent, 15th February 2026

Readings: Exodus 24:12-end; 2 Peter 1:16-end;
Matthew 1:1-9.

The event that we call the Transfiguration is mentioned in all the Gospels apart from St. John's; in each case it is positioned after Jesus had been telling his disciples that he was very soon going to suffer and die, but that three days later would be raised to life. Just prior to that, Peter had made his famous declaration about who exactly Jesus was: "You are the Messiah, the Son of the Living God."

I wonder if there have been times in your life when you have mis-judged someone; you have formed an impression of the person, and then something happens that shows this person in an unexpected light, either for better or for worse. This has certainly happened to me a few times – usually for the worse!

The disciples had been following Jesus around for almost 3 years; it must have been an amazing experience, seeing all the miracles, listening to his teaching, which was so radical but which attracted crowds to listen to him. Jesus ate with the disciples, walked with them, slept beside them, appeared very much to be human – a human being with incredible powers and understanding. He tended to call himself the

Son of Man rather than the Son of God. But just before the Transfiguration he began talking about dying, mentioning a cross – a Roman symbol of torture, indignity and oppression. The talk of being raised to life was beyond the disciples' comprehension – death was familiar, but they could not conceive of the idea that this perfect human being would be killed – after all he was the one who brought people back from the dead.

So Jesus takes three of the disciples up a mountain where he is transfigured. He is recognisable but now glorified; his face shines like the sun, his clothes are dazzling white; he is in deep conversation with Moses and Elijah, the personifications of the law and the prophets. Then the voice of God is heard: "This is my own dear son with whom I am well pleased; listen to him." This is the son of God; you three are witnessing Jesus in his glory, you are hearing the voice of God telling you that this companion of three years, this best of all people, this dear friend is in reality the son of God – the God of the whole universe.

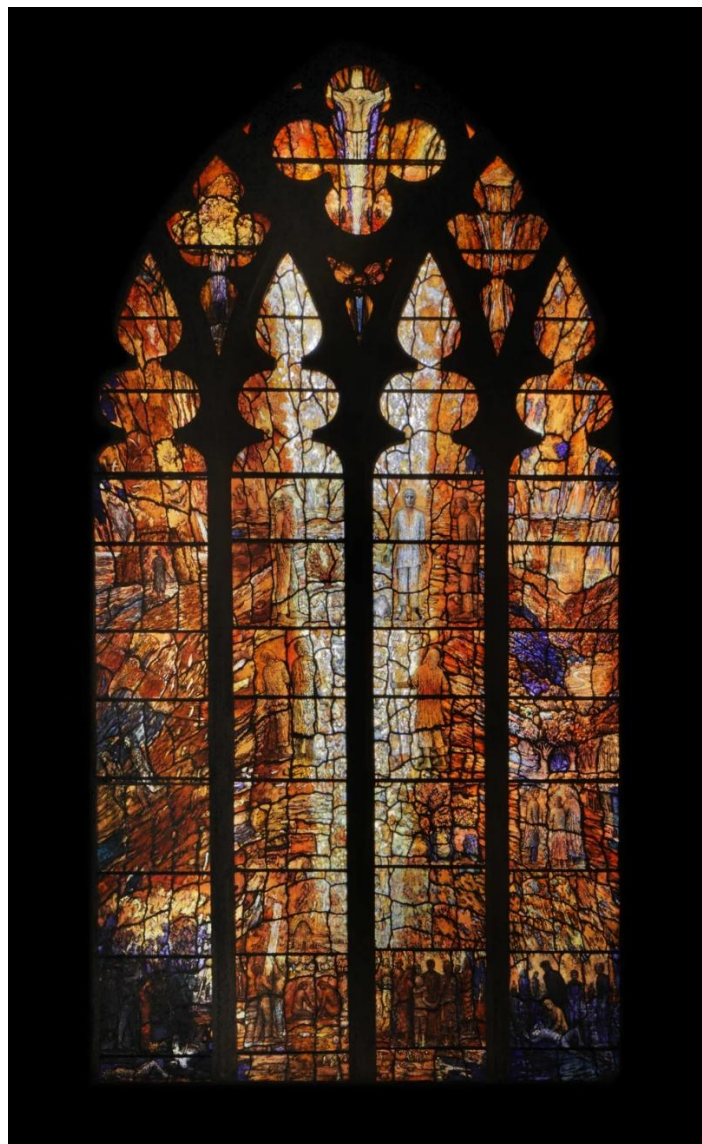
Why did this happen? I think that it was to help the disciples really to understand who Jesus was, so that when it came to his death and resurrection they would be able to piece it all together, make sense of the terrible things done to Jesus, and hold on to a vision of the glory of God that they witnessed on the mountain and of which, they realised, they could be a part; they would not be afraid to die for their faith, knowing that they could be taken into this glorious kingdom of heaven to be with Jesus again.

St. Paul, who was not one of the 12 disciples, wrote in Colossians 3, v4: “Your real life is Christ and when he appears then you too will appear with him and share his glory.” In Romans 8, v.18 he wrote: “I consider that what we suffer at this present time cannot be compared at all with the glory that is going to be revealed to us.” This is what kept the early apostles going; they suffered stonings, beatings, imprisonment and, very often, a cruel painful death, but clung to a sure hope that they would share in the glorious kingdom of heaven. Paul wrote the words to the Colossians while he was in prison in Rome, knowing that he would likely be put to death; he was.

Let us try to fix our gaze, to concentrate our minds on what we can become; we can share in the glory of our saviour Jesus. Like the early Christians we may suffer, experience illness, bereavement and disappointment, but in spite of all that there is something else to glimpse if we are able, and if we can hold on to that, then our suffering will not compare with the glory to be revealed to us.

I would hope that as we worship together, as we sing God’s praises, as we share in the sacrament of the body and blood of Jesus our lord, the son of the one true God, then we will catch a glimpse of that glory, that wonder, that awesomeness beyond our understanding that binds us together with God and Jesus through the indwelling of the Holy Spirit. When we come to realise that God has infused us with his Holy Spirit, we begin to believe that we are already part of that everlasting kingdom, a kingdom based on love, joy and peace.

We need, therefore, to be careful when we form an opinion of another person; we are told not to judge – but we often do, sometimes at first sight. Instead of making what could be a rash judgment, let us try to see others as children of God, created in his image for his honour and glory; maybe our job is to persuade them to understand that for themselves.



Durham Cathedral: the Transfiguration window

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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Rev'd 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, especially **Easter Day 2026!**)

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