

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



**Magazine
Summer 2026**

Registered Scottish Charity SC 015232
www.stbarnabasmoredun.co.uk
also on Facebook

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 cover photograph is of the entrance to the church from Moredun Park View.

The church is accessible to anyone with mobility problems.

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The Autumn 2026 edition of the St Barnabas' magazine will be issued in September.

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

Rector's letter

Vestry matters

At a recent Vestry meeting we discussed how we might increase the number of members of the congregation, particularly from the local Moredun/Gilmerton area.

The updated congregational list shows almost half living outwith Edinburgh. It is not uncommon for Episcopal churches in the cities to have people travelling in from outwith those cities; St. Barnabas' is, after all, close to the south-eastern boundary of Edinburgh. The members of the Vestry felt that it would strengthen our outreach in mission if more local people were to join; our new entrance and the re-positioning of one of the notice-boards has made us more visible to passers-by. We decided to do some leafleting in the neighbourhood, to target the new homes that will be built where the Community Centre and car-park were, and to distribute copies of our magazine to local libraries.

This is not to neglect or deplete the effort directed towards existing outreach/mission. We have just received permission from Gilmerton Primary School to present the Bible Alive course again over 7 weeks in the Autumn term, beginning on Wednesday 16th September; we hope that we shall be able to present the same course at Craighour Park Primary School beginning on Tuesday 15th.

We continue to act as Chaplain to the Erskine and Gilmerton Care Homes (the two nearest to the church)

and are part of the rota to take services at Inchview Care Home near to Cameron Toll. Through our partnership with the Bethany Christian Trust, other opportunities to reach out in different ways to the local community present themselves. The Bethany staff who work locally are willing to help publicise the church among the groups with which they work, and are always eager to have volunteers from Christian congregations working with them; this may appeal to some members of St. Barnabas'.

We also support the local foodbank at Burdiehouse; there are times when the staff there need extra volunteers, especially around Christmas time. Christine Collingwood is very involved with "Kids Love Clothes." You may wish to help with this amazing work helping poor families.

Recently some Vestry members have been beset by ill health; none of us are getting any younger, so please pray that God will touch the hearts of some younger local people to join the congregation and help with our mission to the surrounding community.

Finance

At the Vestry meeting Matilda, our Treasurer, presented the up-to-date accounts; they showed us to be in a very healthy financial situation. However, following the quinquennial review of 2025 we were obliged to have all of the building's electrical equipment and wiring checked and certified. What little had to be

done in the church has been completed, but we have been advised to have the church house rewired. We shall explore the possibility of getting a grant for this; if none is forthcoming, we can afford to bear the cost ourselves. This may result in either a slight deficit or a small surplus at the end of the financial year. Such work should last for many years; the church was last re-wired about 20 years ago.

May this Summer be a time of refreshment and blessing for you all.

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

Wednesday 10 th June	2.00 pm. Gilmerton Care Home service.
Friday 19 th June	12.00 noon – 2.00 pm. Café at the Millerhill hub.
Wednesday 24 th June	Shared lunch after the 12.30 pm Prayer service, and a talk by Margaret Lobban about bees.
Wednesday 1 st July	Shared lunch after the 12.30 pm Sung Communion, and a piano duet recital by Mignon Ling and Philip Sawyer.
Sunday 5 th July	1.00 pm: Vestry meeting prior to the 2.30 pm Sung Communion.
Monday 3 rd – Friday 7 th August	Children's holiday club at the Millerhill hub.
Wednesday 5 th August	Shared lunch after the 12.30 pm Sung Communion, and a talk by Deryck Collingwood about Hadeel (Palestine).

Wednesday 2 nd September	12.30 pm: Sung Communion followed by ten-pin bowling at the Corn Exchange.
Saturday 5 th September	10.00 am – 4.00 pm: retreat led by Gerry Mulvenna at Liberton Northfield Church.
Sunday 6 th September (date t.b.c.)	2.30 pm: Sung Communion and Harvest Thanksgiving

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 but would like to receive Holy Communion at home should contact the Rector or Rev'd. Alice Anderson.

Prayer for peace by Pope Leo 14th; March 2026

Lord of Life, you shaped every human being in your image and likeness. We believe that you created us for communion, not for war, for fraternity, not for destruction. You who greeted your disciples saying “Peace be with you” grant us the gift of your peace and the strength to make it a reality in history.

Today we lift up our prayer for peace in the world, asking that nations renounce weapons and choose the path of dialogue and diplomacy. Disarm our hearts of hatred, resentment, and indifference, so we may become instruments of reconciliation.

Help us understand that true security does not come from control fuelled by fear, but from trust, justice, and solidarity among peoples.

Lord, enlighten the leaders of the nations, so they may have the courage to abandon projects of death, halt the arms race, and place the lives of the most vulnerable at the centre.

May the nuclear threat never again dictate the future of humanity.

Holy Spirit, make us faithful and creative builders of daily peace: in our hearts, our families, our communities, and our cities. May every kind word, every gesture of reconciliation, and every choice for dialogue be seeds of a new world. Amen.

The Rector's sermons in the 3rd week of Easter.
Sunday 19th April 2026

Readings: Acts 2: 14a, 36-41. 1 Peter 1: 17-23.

Luke 24: 13-35.

Today's Gospel concerns one of the post-resurrection events recorded in the Bible: the occasion when Jesus joins two of his followers journeying the 7 miles from Jerusalem to their own village of Emmaus.

One of the followers is Cleophas, whose wife Mary (mentioned in John's Gospel) may have been one of the women witnessing the crucifixion; the other follower has sometimes been portrayed as Jairus, the official of the local synagogue whose little daughter Jesus brought back to life.

These men were joined on their journey by the risen Lord Jesus, whom they did not recognize until they were at table together and Jesus gave the blessing (what we would call "grace"), broke the bread, gave it to them and then vanished from their sight. They were so totally convinced that it was Jesus who had been with them that they went back to Jerusalem in the dark to tell the eleven disciples what they had experienced. Jesus had already appeared to Simon Peter, would later appear to the other nine and then, as we heard last week, to Thomas who was not with the others at that time.

As I said recently, it is unlikely that any of us will see Jesus this side of heaven, but he has given us his Holy Spirit as he gave it to his followers, so that we might know his presence with us. But he also gave us a very tangible sign of his presence with us and in us by instituting the sacrament of Holy Communion. We are told in today's Gospel that the two disciples from Emmaus recognised Jesus when he broke the bread at the start of their meal together.

I do not know how many theological treatises have been written about the meaning of Holy Communion, how many divisions it has created within the church and within congregations, how many rules have been made about who can and who cannot receive it etc. etc. The Roman church teaches that those receiving receive part of the actual body and blood of Jesus – what is known as the Real Presence of Jesus; that the bread and wine are transformed (transubstantiated) into the real body and blood.

Bishop Alastair Haggart - who was a very ecumenical Bishop of Edinburgh when I was ordained, who became Primus, and who had been brought up in the Free Church of Scotland – gave his opinion that Jesus was truly present in the Sacrament in a mysterious way, and that it was a tangible way for believers to be assured that Jesus was with and in them. As Jesus prayed for his followers in John 17 v. 23:

“I in them and you in me so that they may be completely one, in order that the world may know

that you sent me and that you love them as you love me.”

Why theologians try to define this sacrament – which is indescribably wonderful and precious, and should be the great sacrament of unity rather than division – both baffles and upsets me, because it can mean different things to different people, and it can mean something different to the same person in differing circumstances. But in all circumstances it can be a sign that Jesus is with us in a tangible form – in the way that he has always been recognized – in the breaking of bread and in the offering of his life (his Body and Blood).

My father was brought up in the Church of England; he moved to Scotland to work at the age of 17 and joined the local Episcopal Church. He was astounded that in those days before WWII very few Presbyterian Churches had any service on Good Friday - which was a normal working day – nor did they celebrate Holy Communion very often.

There could be no Resurrection to rejoice in if Jesus had not gone through the pain, the darkness, the abandonment of Good Friday for us; there would be no hope in this life if he had not redeemed all our faults and failings on the Cross, and so opened a way for us to share eternal life with him.

The Lord has been made known to us by his death on the Cross, by his being raised from the dead, in the breaking of bread and the sharing of wine, in the indwelling presence of the Holy Spirit of the one true God,

to guide and strengthen us, to give us hope, and to fill our hearts with love and thankfulness.

We have never yet seen those wounds caused by the sin of the world, but in word and sacrament, in love for one another, and for his creation, we do have Jesus' presence with us if we can perceive and hold on to that in the dark and difficult times. I hope and pray that no-one who wishes to receive this awesome sacrament in this little church will ever be refused it.



Wednesday 22nd April 2026

Reading: John 21; 1-14.

Today's reading records an event on the Sea of Galilee; again, the disciples did not at first recognize that the man on the shore was Jesus. As happened when they first met Jesus about three years before, they have fished all night and caught nothing until Jesus tells them to let down the net on the right side of the boat, whereupon they take in an enormous catch of fish.

So we have recognition of the risen Lord in the breaking of bread, in a miraculous catch of fish, in (for Thomas) the wounds of the nails and the spear. What convinces us that Jesus actually rose from the dead? Is it in the Sacraments? In Miracles? The word of God in the Bible? Co-incidences that we realise are God incidents? Or is it that we know that Jesus is with us by the in-dwelling presence of his Holy Spirit to guide and direct our lives, to comfort and sustain us when times are hard, when things go wrong, when people close to us are sick or when they die?

What sustains our belief, and why do so few people in this country share that belief? So few have any real understanding of the message of Easter. Part of the answer may lie in our ability to act in humility; to be aware of a power much greater than anything else, influencing our lives and influencing them for good. If we are humble, we will realise that God has made us who

we are; that our lives should be devoted to serving him and praising him for all he has done, for the immense variety and beauty of creation, for the sacrifice of Jesus for us to take away all our faults and failings and to open the way for us to enjoy eternal life.

Let us try harder to see God revealing himself to us, not just in church, not just in the wonder of his creation, but in other people, in what we do, in whom we meet, in places we go. Our whole life is precious to God, and he is with us, beside us and within us in everything.

If we can focus more on this, I think that our lives will become more meaningful and more exciting - as the early disciples discovered!





Diocese of Edinburgh

Scottish Episcopal Church

The Right Reverend Dr. Dagmar Winter is the new Bishop of Edinburgh.

In the middle of June 2026 the Diocesan Office will move to 34 Manor Place, Edinburgh EH3 7EB. It is just to the north of St. Mary's Episcopal Cathedral, adjacent to the Walpole Hall.

The Diocesan web-site is:

<https://edinburgh.anglican.org/>

There you can find the following headings:

- Who we are.
- Mission and Ministry.
- News and events.
- Resources (5 headings: Safeguarding; For Clergy; For Vestries; Mission and Ministry; Diocesan Support Forum).
- Contact us.

Please use the Office Staff link of the “Who we are” heading to find areas of responsibility.

There are links to 4 diocesan publications:



(Diocesan Mission and Ministry)



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 UK

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.

UNHCR now 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

In addition to the above, we donate to **Farm Africa** (<https://www.farmafrica.org>) and to the annual **Bishop's Lent Appeal** organised by the Anglican Diocese of Edinburgh.

In early 2026 we donated to:

- St. Columba's Hospice in memory of a member of the congregation who was cared for and who died there.
- St. Mary's Episcopal Cathedral, Edinburgh, to help its appeal for help with the cost of repairing the bells.

This business may interest you



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Wild
Goose
Publications



the publishing house of the Iona Community:

<https://www.ionabooks.com/>

Rev'd Deryck Collingwood's sermon for the 4th Sunday of Easter, 26th April 2026

Readings: Acts 2: 42-end; 1 Peter 2: 19-end; John 10: 1-10

Some years ago there was an encouragement to congregations to have a closer look at themselves and at how things *really* operate within. One of the questions raised was about 'gatekeepers'. Who are the real 'gatekeepers' in a congregation? – people we look to, to control what happens or doesn't happen, in the life of the church.

It's a question that can be asked in any sphere of our lives really: who's in control? – whether that's obvious or whether it's somewhat hidden. And it doesn't have to be a negative thing; it's about being realistic as to what happens and who can really influence decisions that are made.

Our Gospel reading refers to the gatekeeper as the one who "opens the door" for the Shepherd to lead the sheep in and out of the sheepfold, the place of safety and retreat from the storms of life.

But, says Jesus, he himself is not the gatekeeper. He *is* the Good Shepherd, but he goes on to describe himself as the 'gate' itself: the gate that has to be opened to the flock, whether they are to find good pasture *outside* the fold, or safety *within*.

He himself is the only way by which his disciples should tread; the only guiding light in life: it is he whom we are to follow if we are to find peace in our hearts. And it seems rather extraordinary that, within this story that is about the Good Shepherd, this stress on looking for, and following, the Shepherd is pictured in such a solid object as a 'gate'.

Our Gospel passage is purposely accompanied by the image of the early community in Acts 2, where literally thousands of other people are attracted to this movement of the disciples – who are now *Shepherds* themselves. It appears to happen because the disciples have adopted a lifestyle that is utterly radical, sharing everything, we are told, in common and dedicating their lives to spreading good news of this Good Shepherd and guardian of souls.

The disciples were simply known as followers of 'The Way'. Very simple and very practical. It wasn't until later, we hear in Acts, that Jesus' disciples started to be known as 'Christians', those who believe in and seek to follow the 'Christ'.

And that becomes the name by which all of us now are known, in Britain and around the world, perhaps because it's easier to adopt an 'idea' – Jesus is the 'Christ' of God – easier than following his *example* as followers of his 'Way'. It's easier to hold to a '*belief*' about Jesus, than it is to try to walk in his path.

When you think about the way that Jesus appears to have lived – unpredictable, dependent upon others, unsafe in the face of both religious and ‘State’ authorities – then it’s perhaps no wonder that the notion of ‘following’ in his footsteps has become rather unpopular.

And perhaps it should be of concern that most of us who like to be known as Christians today are often focussed on things that bring us material safety in this life. Sharing a ‘belief’ in an abstract way is easier than taking on a risky lifestyle.

Our other reading, from 1st Peter, only reinforces this – there’s no credit, with God, we are told, in suffering for the things we’ve already done wrong in our lives; with God, there’s only credit in suffering for things we *haven’t* done wrong – suffering *un*-justly – following in the way that Jesus himself suffered unjustly.

I know that nothing seems very secure in a very small congregation like ours. But even here we can become complacent about what we do. And our motivation for doing what we do can easily be based on something very false.

Some gain a sense of power that we may not have elsewhere; some perhaps feel a sense of superiority over others; some, a sense of satisfaction in what we think we can offer to other people; maybe we relish a good reputation in itself.

“I am the *gate*”, says Jesus. “Take a risk! Look to me and trust that where I enable you to go, and what I enable you to be or to do, will be for the good of this world and for the good of your own family and community too.

It’s a huge ‘ask’ – and I don’t suppose that most of us are much good at responding. We just can’t ‘follow’ like that, at least not under our own *control*.

But that’s where we must look to him as the Good Shepherd as well as the Gate of the sheepfold. We must trust him to be with us, to guide us, to lead us to good pastures and to be strong enough to share those pastures with others who are in equal, if not greater, need of them than we are ourselves.

Whether we are led *out* to pasture, or *in* to safety within the fold, we look to him as both Shepherd and Gate, our example and pattern, in how we might – and indeed *should* – lead our lives.

Anything else, he says, is to do with following thieves and bandits. When we look at leadership in the life we have become accustomed to expect, we may well question where God’s overwhelming love for us is to be found. But what Jesus offers is life ‘in abundance’, and we must trust him, wherever he may lead us.

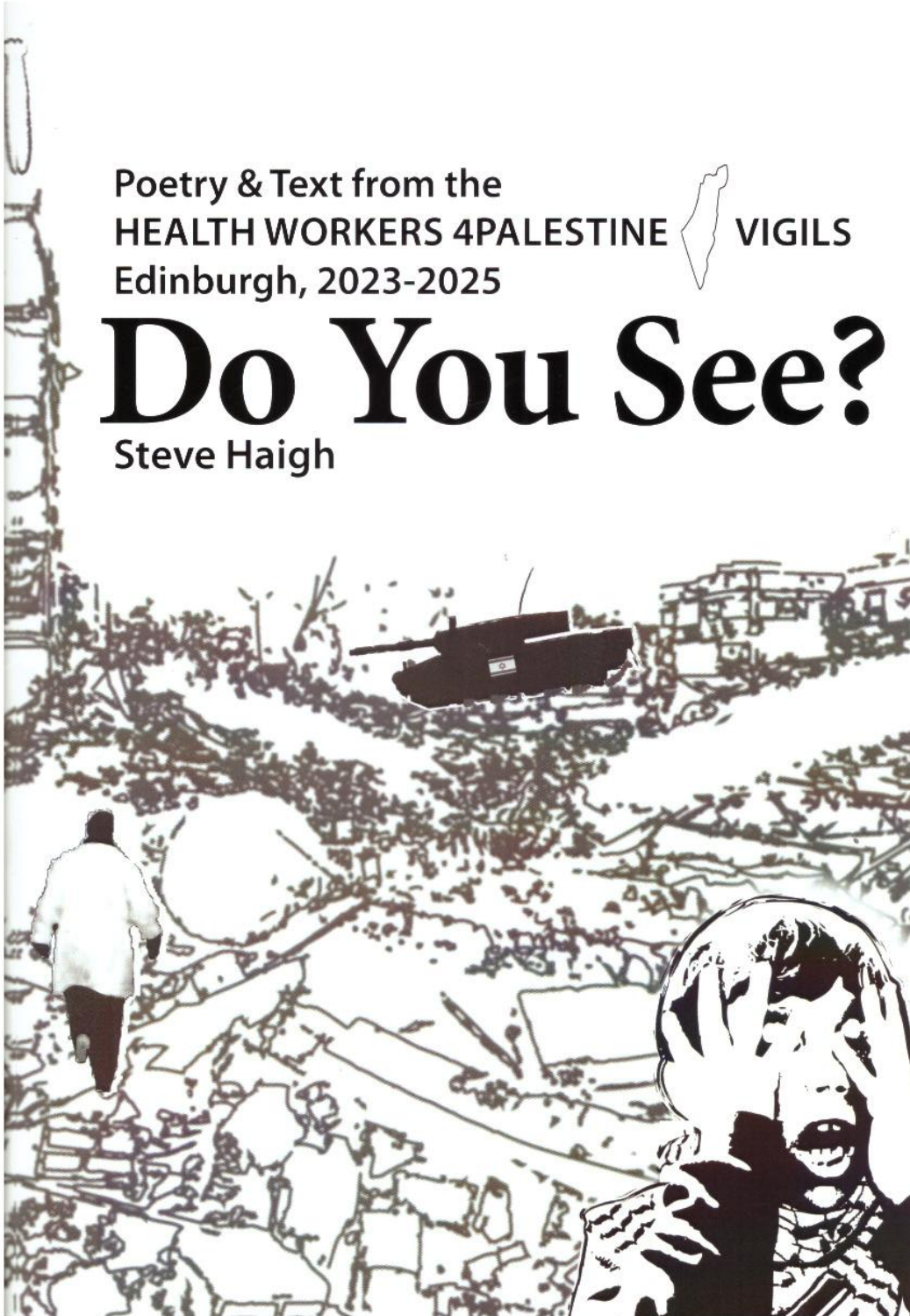


The editor is grateful to Rev'd Deryck Collingwood for drawing attention to the following publication.

Poetry & Text from the
HEALTH WORKERS 4PALESTINE  VIGILS
Edinburgh, 2023-2025

Do You See?

Steve Haigh



Dedication

Dedicated to the 1600 health workers who have been killed by Israeli military forces in Gaza since Oct 7th, 2023 and to the four Israeli healthcare workers killed by Hamas on that day.

Also, to the more than 400 Palestinian healthcare workers who have been arbitrarily abducted and detained by Israeli forces since then, many of whom witness to being tortured.



Do You See? is a poem that was born out of frustration at both my own lack of action, and that of our governments, in the face of the atrocities which were unfolding in plain sight in Gaza. As a retired West Lothian GP, I was especially appalled by the targeting of health workers and facilities by Israeli forces.

This booklet presents a chronological journey through my poems and some other articles which I read at vigils held by Health Workers 4Palestine in Edinburgh. At the same time, it tells a story of my journey of discovery of sometimes painful truths, on opening my eyes to see the role that the UK has played, both past and present, in supporting the genocide in Palestine.

Do You See?

For every copy sold
A MINIMUM OF £6 WILL GO TO
Gaza Educates Medics (GEM)
<https://gemedu.online>



HEALTH WORKERS
4PALESTINE

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Edinburgh Festivals: Summer 2026

Jazz and Blues Festival: 17th – 26th July

<https://ejbf.co.uk/>

International Festival: 7th – 31st August

<https://www.eif.co.uk/>

Festival Fringe: 7th – 31st August

<https://www.edfringe.com/>

International Film Festival: 13th – 19th August

<https://www.edfilmfest.org/>

Art Festival: 14th – 30th August

<https://edinburghartfestival.com/>

Book Festival: 15th – 30th August

<https://www.edbookfest.co.uk/>

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.
philipsawyer@cantab.net

Ministry team

Rev'd David Dixon (Rector)

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0131 654 0506
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Rev'd Deryck Collingwood

0131 448 0240

Services in St. Barnabas' Church

(The "Dates for your diary" section inside this magazine and the church's web-site & Facebook page will indicate 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



Level access from Moredun Park View