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

Magazine
Autumn 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 SEECAT newsletter, *Crosstalk*, can be found on the website: www.seecat.org

The cover photographs are of the entrance to the church from Moredun Park View.

The church is accessible to anyone with mobility problems.

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The Winter 2026-27 edition of the St Barnabas' magazine will be issued in late November/early December.

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

Rector's letter

Some of the congregation may be concerned by the low number of people attending recently on a Sunday and, for a couple of weeks, at our Wednesday service. The mid-week service often has more attending than on a Sunday because a number of Christians from other city congregations seem to appreciate a mid-week lunch-time service. We certainly enjoy sharing fellowship with them.

35 years ago, the congregation created the remarkable tapestry that hangs on the back wall of the church, with its quotation from Luke 12, v.32: "Fear not little flock." They recognised in 1990 that the congregation was small and vulnerable (thought not as small as it is now), but they also believed in the second part of that biblical quotation: "….for it is your Father's good pleasure to give you the Kingdom." They were determined to carry on as an independent congregation, fiercely resisting being linked with a bigger charge.

During the intervening years there have been many ups and downs; an all-time low was probably reached around 2017 when the last few stalwarts of that generation of members who remembered the dedication of St. Barnabas' Church in Moredun passed on to their new home. Yet, miraculously, new people appeared, including Rev'd Deryck & Christine Collingwood, and others who provide necessary help to the life of this small church.

So let us not be despondent, but trust in God who has provided and will provide what St. Barnabas' needs to continue its ministry, mission and witness in this area. We do, however, need encouragement and a good measure of hope, as so few local people seem interested in the Gospel.

St. Luke is the only one of the Gospel writers who mentions, in chapter 15, the parable of the lost sheep and that of the lost coin. Although for a time they were lost, neither the sheep nor the coin lost its value – each was hidden, but retained its value – and God, recognising that value, went in search of what was lost, found it, and celebrated because he realised its value.

There are so many people in our area who seem "lost," yet God values each one as his precious child. The challenge for us is to try to show them how much they are loved and valued by God and by us. The last of the parables in Luke 15 is that of the Prodigal Son. Remember how the father welcomed back his wayward son; we need to offer a genuine welcome to whomever God sends to us, whatever their circumstances.

Your friend and Priest,

David

Special dates and times for your diary

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

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

September	
Saturday 5th 10.00am – 4.00pm	SEECAT day retreat led by Gerry Mulvenna. **Liberton Northfield Church.**
Saturday 12th from 10.00am	SEECAT pilgrimage walk from Bridgend to St. Triduana's Well
Tuesday 15th	Bible Alive course begins at Craigour Park primary school.
Wednesday 16th	Bible Alive course begins at Gilmerton primary school.
Wednesday 23rd 9.00 am - midday	East Area Council Meeting with Bishop Dagmar. **St. Columba's by the Castle.**
Sunday 27th Dedication Festival	Sung Communion at 10.30am followed by a Vestry meeting.
October	
Wednesday 7th	After the 12.30 Sung Communion, a shared lunch, then Christine Collingwood will talk about "Faith in Social Work."
Thursday 22nd	Evening Synod. **Walpole Hall**.
Saturday 31st 10.30 am	SEECAT Big Read of St. Matthew's Gospel.

November	
Wednesday 4th	After the 12,30 Sung Communion, a shared lunch and quizzes organised by Lib Anderson.
Sunday 8th Remembrance	Sung Communion at 10.30am.
Wednesday 11th Armistice Day	10.40 service. **Erskine Home**.
Sunday 22nd Christ the King	Sung Communion at 10.30am.
Sunday 29th Advent 1	Sung Communion at 10.30am.

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.

Rev'd Alice Anderson's Pentecost sermon

Sunday 24th May 2026

Today we celebrate the birthday of the church and the coming of the Holy Spirit, the third person of the Trinity. The Holy Spirit made a great difference to the disciples; I hope that it makes a difference to us.

When I was a child, I heard about the Holy Ghost; I thought that I would not be going that way because ghosts were too scary. It was only as an adult that I began to realise how important the Holy Spirit is to us in our faith and in our lives.

What does the indwelling (immanence) of the Holy Spirit mean? It means that the Holy Spirit, God's presence, is in us, is living in us and is always with us; and so we can say: "Emmanuel, God is with us indeed." Remember that Jesus said: **"I will not leave you orphaned."** He didn't; the Holy Spirit is in us, will guide us, comfort us and empower us to do God's will. The Spirit speaks to us, not through Jesus directly, but now through prayer.

Reading scripture often makes us think about how we view things. The Holy Spirit speaks to our conscience, tells us what is right and wrong. Sometimes we feel a gentle inner nudge, or a sense of peace. The Holy Spirit sometimes talks to us through others, talks of the language of love. In first Corinthians 13 we read: **"And now faith, hope, and love abide, these three;**

and the greatest of these is love." Love is always foremost.

In the New Testament the Greek word "Pneuma" translates as "spirit," "wind," or "breath." The Bible frequently uses the wind as a metaphor for the Holy Spirit. I like this, especially when, on a warm day, I feel comforted by the cooling and refreshing wind.

The wind moves; when there is no wind everything is still. We need wind; we see its effect in the rustling of leaves, in the scattering of seeds, and in way that sail boats make headway. Yes, the wind can be severe, but when harnessed properly it can have good effects. We move and grow with the Holy Spirit within us.

Jesus said: **And I will ask the Father, and he will give you another Advocate, to be with you forever. This is the Spirit of truth, whom the world cannot receive, because it neither sees him nor knows him. You know him, because he abides with you, and he will be in you. (John 14).**

The reference to the indwelling of the Holy Spirit must be one of the most comforting passages in the Bible; this indwelling will help us to rely on God, to see that we need God to guide us in our lives. It makes God and our Saviour real to us

Jesus also said to the disciples: **You will receive power when the Holy Spirit has come upon you; and you will be my witnesses in Jerusalem, in all Judea and Samaria, and to the ends of the earth. (Acts 1).**

They did receive that power from God to do God's will and to go out and spread the message. That is why Christianity is a world-wide religion.

What a change there was in the disciples when they received the Holy Spirit! They had been frightened, but became brave because of the Holy Spirit; they were no longer hiding. There was unity amongst them; they began to co-operate with each other. They would meet up and pray together. They had received inner strength and knew what they had to do; they felt so much more equipped for their work.

The Holy Spirit became their internal guide; God's active presence within them shaped their thoughts, not by force but by gentle prompting to do God's will. I suppose that is why the Holy Spirit is often referred to as a comforter or helper; it is about love and loving others. There are many gifts that it produces: love; joy; peace; kindness, and many more. What a gift we have been given!

The Holy Spirit is given to us in the moment that we accept Jesus as our Saviour. Although it is a permanent gift, we still need to show our dependence upon God by asking him, perhaps every day, for the Holy Spirit to guide us. This is an acknowledgement that you need God's strength in you.

In Luke 11, Jesus said: **If you then, who are evil, know how to give good gifts to your children, how much more will the heavenly Father give the Holy Spirit to those who ask him!**

In Corinthians Paul writes: **Do you not know that your body is a temple of the Holy Spirit within you, which you have from God, and that you are not your own?**

The American evangelist and publisher Dwight L Moody (1837-99) famously said that the Bible is not there to increase our knowledge, but to change our lives; it is not about information but transformation. We can read and read to gain knowledge, but does that knowledge change the way we see things and to see how God sees them?

In Corinthians we read: **If I speak in the tongues of mortals and of angels, but do not have love, I am a noisy gong or a clanging cymbal.**

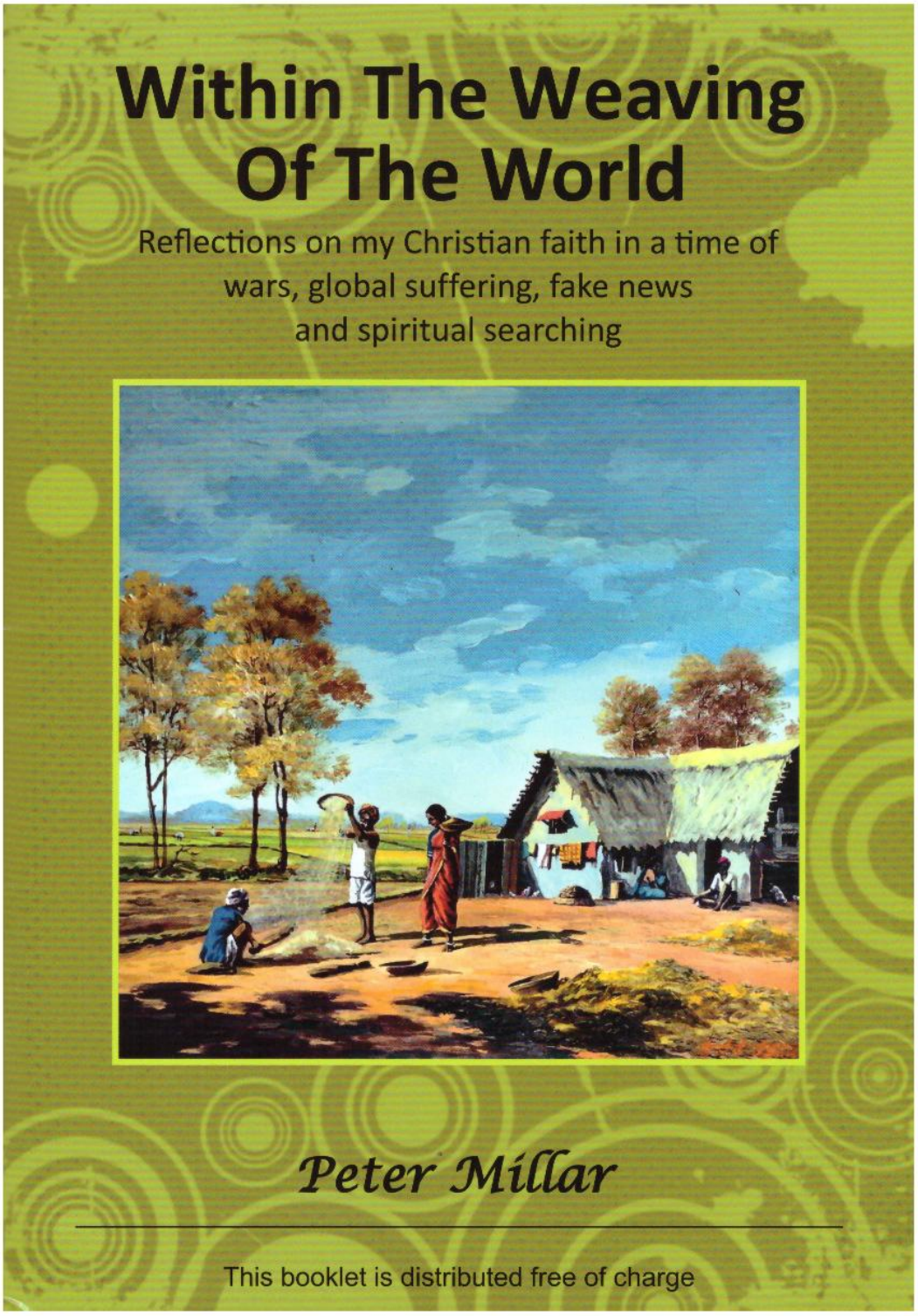
And if I have prophetic powers, and understand all mysteries and all knowledge, and if I have all faith, so as to remove mountains, but do not have love, I am nothing.

If I give away all my possessions, and if I hand over my body so that I may boast, but do not have love, I gain nothing.

Let us ask for the Holy Spirit to guide us and to make us open to the belief that God's presence is in us and abiding in us. Let us be comforted by this and pray that we be filled with the Holy Spirit and find help to spread love.

The Pentecost stained glass window by Creer McCartney in St. Michael's Parish Church, Linlithgow.

Copies of this publication are available on the leaflets table to the left of the chancel in St. Barnabas'



SEECAT

South East Edinburgh Churches Acting Together

An alliance of local Christian Churches of different denominations

WHAT DO WE DO TOGETHER?

Worship and Witness

Holy Week Passover Meal and Stations of the Cross
Good Friday Prayer Walk and Open Air Service
Good Friday joint service in a local school
Week of Prayer for Christian Unity services/prayer cards
Healing Service at an ancient open-air site of healing
Carol singing in Morrisons
Pilgrimage walks and other similar open-air events
Volunteers in church community projects—
foodbanks, cafés, meals, youth initiatives etc.

Promote Justice and Peace Issues

Encouraging in church members a passion for issues of justice, peace and care of the earth and supporting their responses to local and wider needs—particularly focussing on Palestine/Israel, care of the earth, poverty.
Regular zoom prayer/discussion times on Palestine/Israel and Eco matters.
Focus evenings on work being done here and abroad.
Information sharing through the SEECAT website and newsletters, and through emails.

Get to know each other better

Lent Studies - Discussion and fellowship.
Quiet Morning, Retreat Days, Big Read—quiet times together, thinking about our faith.
Passover meal—fellowship and discussion.
Refreshments and fellowship after most events!

WHY DO WE DO THINGS TOGETHER?

Because Jesus wanted us to be one

"I pray also for those who will believe in me through their (my disciples') message,
that all of them may be one, Father, just as you are in me and I am in you.
May they also be in us so that the world may believe that you have sent me."

****

Because we are all part of the body of Christ on earth, with Jesus as our head

****

Because we can support each other in prayer

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Because together, showing God's love, we can make an impact on a society used to sectarianism and religious bigotry

SEECAT CHURCHES

Church of Scotland: SEECOS (South East Edinburgh Church of Scotland) - Gracemount Church, Liberton Kirk, Liberton Northfield Church, Tron Kirk (Gilmerton and Moredun)

Scottish Episcopal: St. Barnabas' Church

Roman Catholic: South East Edinburgh Cluster - St. Catherine's Church, St. Gregory's Church and St. John Vianney's Church (meeting in St. Gregory's)

Associate Member: The Old Catholic Apostolic Church (www.liberalcatholics.uk)

SEECAT

Website: www.seecat.org

Quarterly newsletter "Crosstalk" available from all churches in February, May, August and November

Annual programme (starting in September) available from churches or on the website

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.

Rev'd Alice Anderson's sermon
Wednesday 5th August 2026

Gospel: John 5; 1-9

In the 1990s I trained to be a counsellor. One of the most important things I had to learn was to listen to what a client was telling me. I thought that I was a good listener until I went on this training course! I soon learned that listening is a skill: counsellors need both to listen to and to hear what is being said.

We may think that we are listening to people, but do we really hear what they are telling us? I remember an example that was given to us.

Client: "I find it difficult to talk to my husband."

Counsellor: "O yes, I know what that's like. I have the same problem you just have to do this….."

That is not listening; a counsellor needs to hear what the client has to say. There were many other things we had to learn; for example: awareness of body language; how to counsel; how to interpret the client's reply.

As I was reading today's Gospel, I wondered about how this man (who had been infirm for 38 years) at the pool-side had responded to Jesus; was he simply stating the facts, or was he suffering from self-pity? Jesus listened to him and heard him. Jesus knew already what

the man needed, but he wanted to hear it from the man himself.

The miracle cure of this man happened at the pool of Bethzatha, which was famous for its powers of healing. (We could describe the pool as Jerusalem's equivalent of Lourdes, to where many people go to be healed.) Those who went to the pool of Bethzatha, which was next to the sheep market, believed that the water would be still until stirred up by a spirit or an angel; the moving water was believed to hold the power of healing. Because of this belief, many sick people would go to the pool, perhaps for hours, days, weeks or months on end waiting for the water to stir. When this happened they would enter the water and hope to be healed. Outcasts would come here hoping for a miracle that would make them whole again.

One day Jesus visited the pool of Bethzatha; he was in Jerusalem for a festival at the Temple. This would have been a great opportunity for Jesus to eat lovely food, drink good wine, and catch up with friends, but he chose to spend his time with the outcasts and the sick. Doesn't this tell us about who Jesus was? Obviously, his priorities were people's needs; he was drawn to the poor, the needy and the outcasts. He wanted so much to see people healed and able to carry on with their lives.

We know that Jesus is the Way, the Truth and the Life; he gives us life, renews us constantly as we receive communion. The man at the pool of Bethzatha experienced healing and his life was made new when Jesus told him to stand up, take up his bed, and walk.

(Apparently the Greek word for “stand up” is the same as the one for “resurrection.”)

Let us listen to Jesus, to hear him speak to us. Perhaps he is asking us to stand up, especially when we find that we need to be renewed.

Listen to Jesus!

Christ healing the Paralytic at the Pool of Bethesda (Bethzatha). A painting by Bartolomé Esteban Murillo (1617–82) in the National Gallery, London.

On Wednesday 5th August Rev'd Deryck Collingwood gave a talk to the Social Group about

Hadeel • هـــديل

Fairtrade Palestinian Crafts

Hadeel is a non-profit Fairtrade shop located in Edinburgh. The Hadeel shop is run by the UK charity Palcrafts. Our aim is to provide a sustainable source of income and support for Palestinian craftspeople and artisans in The West Bank, The Gaza Strip, Galilee, The Negev and Palestinian communities within Lebanon and Israel. Additionally, we support Palestinian farmers. We carry olive oil, dates, condiments and olive oil products such as Nablus olive oil soap.

Many of our suppliers are grassroots social enterprises helping women bring their products to market.

Our history begins in Jerusalem. During the first Palestinian Intifada, Carol Morton, the wife of the late Rev. Colin Morton of the St. Andrew's Scottish Church in

Jerusalem, began a small project called Craftaid. It grew to become the Jerusalem based organisation Sunbula in 1996. When Carol retuned to Scotland, Hadeel was born as a sister shop to Sunbula, carrying many of the same goods. “Hadeel” is Arabic for the cooing of a dove; our dove logo symbolises the wish for peace.

We are members of the following:

- British Association for Fair Trade Shops and Suppliers
- Scottish Fair Trade Forum
  https://www.scottishfairtradeforum.org.uk/
- Social Enterprise Scotland
  https://socialenterprise.scot/
- Essential Edinburgh
  https://www.essentialedinburgh.co.uk/

123 George Street, Edinburgh, EH2 4JN

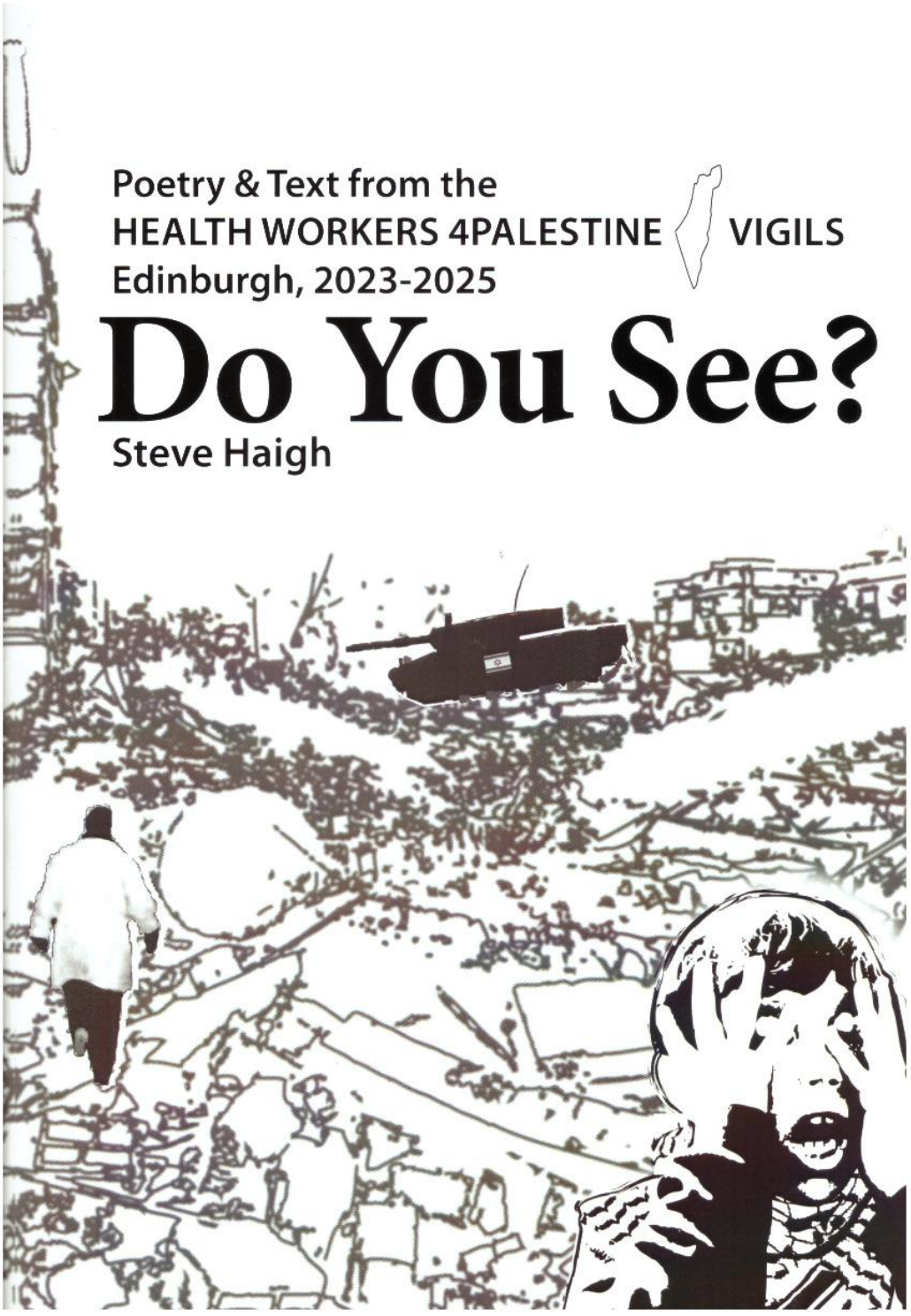
Opening times: Monday - Saturday 10.00am - 5pm.

Tel: 0131 225 3379

Email: info@hadeel.org

Hadeel UK is a social enterprise operated by Palcrafts (UK) Limited. Scottish Charity No. 033983

Deryck reminded the group of this publication…….



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

PalMed Academy

HEALTH WORKERS 4PALESTINE

ISBN 978-1-80605-119-9

Rev'd Deryck Collingwood's sermon

9th August 2026

Readings: 1 Kings 19:9-18; Romans 10: 5-15; Matthew 14: 22-33

On Thursday evening 6th August I had opportunity to tap into an 'online vigil' – I don't think I had tried one of those before – when people not only around Britain but around the world came together online to pray for peace and, in particular, for an end to reliance on nuclear deterrent and weapons of mass destruction. It was the Feast of the Transfiguration, which coincides with the anniversary of the bombing of Hiroshima. Today is the anniversary of that even more powerful bomb dropped on Nagasaki.

Hiroshima after the nuclear bombing of 6th August 1945

At that vigil, someone said something that rang true with today's Gospel story, about being at the end of your tether and the only thing you *can* do is pray. I was reminded of a dear old aunt. Not long before she died, but before she went into a nursing home for her final weeks, I remember her saying, "as you get older, everything seems to be stripped away from you; you can't do what you want to do, other people do everything for you; the only thing you are left with, in the end of the day, is your faith."

In the story of Jesus walking on the water, when Peter got out of the boat he began to rely on his own ability to survive. He knew his shortcomings, his limitations, his 'unworthiness' in that sense, let alone that he was simply human and, like everyone and everything else, subject to the laws of nature. Was he stupid to even think about getting out of that boat? He panicked, he was afraid – and he began to sink.

Some folk take this story literally; there are others who try to find explanations for the story, such as looking for parts of the Sea of Galilee where the water is shallow enough to wade, or where rushes might have been thick enough to create some kind of matting. Some of us are happy simply to take it as symbolic. The boat was – and is – often used as a symbol of the church; and the Sea is often used as a symbol of danger, if not total chaos. So when Peter got out of the boat, it was as if he had left the security of the church itself and everything was now out of control.

In Mark's version of this story, there's no mention of Peter doing a crazy thing like that. But Mark's Gospel paints a very different picture of the disciples generally. They don't understand, they get everything wrong, they run away when in danger right up to the end of the story. But in Matthew the disciples return and are in awe and, here, when Jesus gets into the boat, they worship him, saying, "Truly you are the Son of God."

When Jesus reaches out and gives his hand to the sinking Peter, his words to Peter include "why did you doubt?", and that mix of belief and trust *and doubt* is acknowledged. That comes across in other places in Matthew too, including at Jesus' resurrection. The disciples *want* to trust him, and they are ready to worship, but there is also an element of doubt. They are human after all.

Some translations of that resurrection episode say "Some believed and some doubted", while others acknowledge that the disciples, like us, could hold *both* belief *and* doubt. If we're honest with ourselves, both 'belief' and 'doubt' are probably there within us, maybe in different ways or at different times.

What stands out in this story of Peter's attempt to walk on water with Jesus is that deep need – and it's there in all of us – to trust in the greater power of God to be there even when we are at our wits' end and panicking about the dangers that appear to be all around us.

It has to be thus on a personal level, when we fear what lies before us, and it has to be true on the biggest and widest of scales, when we fear for the future, for our children and grandchildren, in what is becoming of life itself on this planet. In all circumstances, we are called to trust in the hand that reaches out to us, that allows us to rise above the dangers and accept what life brings.

And that is where prayer comes to the fore. To *live* in the presence of God and *know* that presence is real, *with* us... Some 400 years ago, Brother Lawrence wrote what was to become a famous little book called ‘The Practice of the Presence of God’.

God is to be found in every circumstance, in every place, in every person, not just in the so-called ‘holy places’ where we focus our prayer together. Whenever and wherever we find ourselves, God’s presence is there with us.

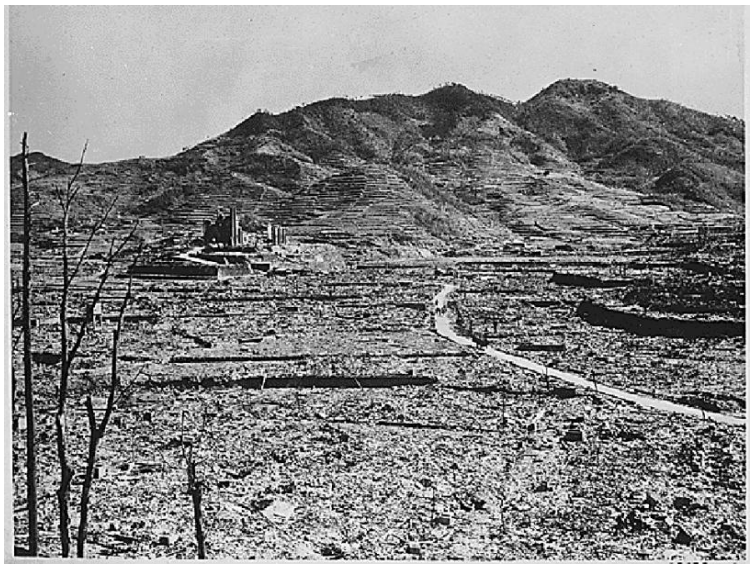
All too often it takes a sense of pending disaster to awaken us to that presence. Elijah was at his wits’ end when he found that Presence in the “still, small voice” rather than in the wind or earthquake or fire… it was there in the silence.

In our own times, Martin Luther King Jr. wrote of a similar moment when he was despairing of his own ability to be strong as a leader within the civil rights movement. But in letting go of that desperate search for his own strength, he found the presence of God with him in a way that he had never experienced before.

So often we trust only ourselves, our own judgement, our own abilities. Letting go of that requires a different level of trust: a giving of ourselves and the ability to entrust ourselves to God's goodness, to God's purposes.

A prayer of Charles de Foucault, known as the 'Prayer of Abandonment', is something I have found enormously valuable in my own journey:

Father, I abandon myself into your hands. Do with me as you will. Whatever you do, I thank you. I am ready for all, I accept all. Let only your will be done in me and in all your creatures, I ask no more than this, O Lord. Into your hands I commend my soul. I offer it to you with all the love of my heart. For I love you, Lord, and so need to give myself, to surrender myself, into your hands, without reserve and with boundless confidence, for you are my Father.



Nagasaki after the nuclear bombing of 9th August 1945

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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Ministry team

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Rev'd Deryck Collingwood

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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