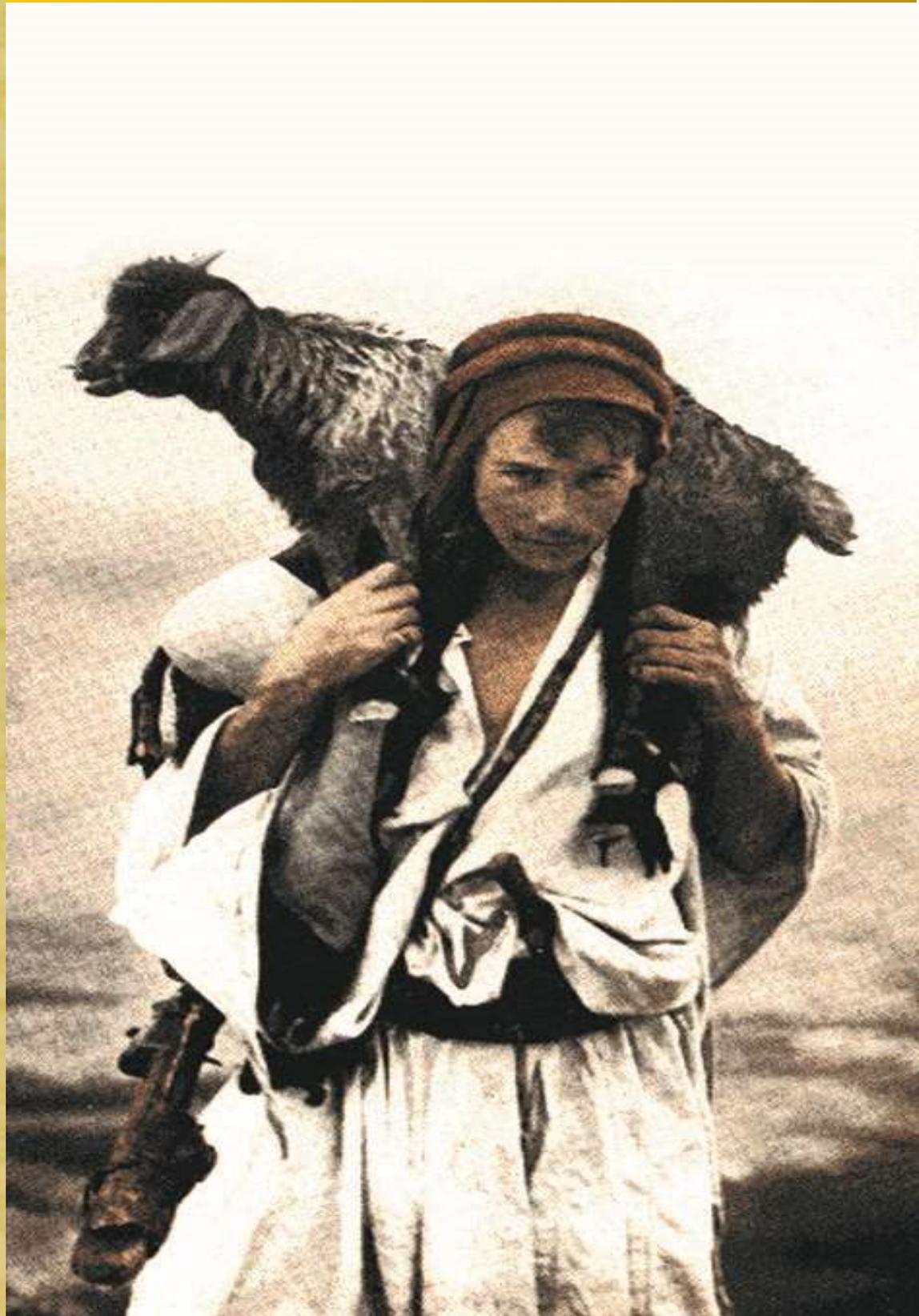


# St John's

December 2017 & January 2018

COMMUNION  
MEMORABLE



*St John's, by the grace of the Spirit, seeks to be an open community, walking in the way of Jesus, engaging with an ever-changing world and living a faith that is timeless yet contemporary, thoughtful and compassionate.*

# St John's Ministry Team

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*The next copy date is 7th January.*

*Cover image: Shepherd in the Middle East*

# From the Rector

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*Markus Dünzkofer*

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Dear friends,

I am not a woman.

Obviously.

So, I cannot pretend or imagine what it must be like to grow up in our male-dominated society as the gender on the outside. Even though I am tempted to claim minority status on some things, I do not know what it is like to be objectified, sexualised, demeaned, overlooked and **disregarded just because of the “wrong”** gender-identity. I am a person of privilege in a patriarchal society.

So was Jesus.

In his world women had little or no rights, were often seen as property and could easily be discarded, which is not so different from the reality of wives, girlfriends, and female co-workers of the powerful in politics, business, media, arts, and the church in our day.

And yet, Jesus did not buy into the culture.

It is all too easy to dismiss the

current revelations and accusations as political correctness. It is all too easy to accuse the women speaking up now of jumping on a bandwagon. It is all too easy to be outraged as a man, because of course **“I would never do something like that.”**

But asking for equality and equal treatment and for an end to male privilege and dominance is not a question of **“political correctness,”** but of justice (which is a Gospel value).

Finding the courage to speak up, because others have done so now, is not **a question of “political correctness”,** but a realisation that it is no longer true what our society up to now has suggested: you are not too insignificant and your story is not too hysterical to be taken seriously, to be believed, to be trusted, and to be looked into.

And I know that I have played the misogynist game of oppression, by benefiting from male privilege, laughing at sexist jokes, mansplaining, not speaking up **loud enough, being overbearing...**

There is much I have to learn. All men do. All people of privilege do, when it comes to questions of power and the abuse thereof.

In Mark 7:24-30, Jesus encounters a woman, who was not only disregarded because of her gender, but because of her ethnic and religious background.

She was an outsider, disposable, irrelevant. And she does what many men **in power would describe as “hysterical”:** she challenges Jesus not once, but twice. And initially, completely caught up in the culture, he dismisses her, like so many women are dismissed today. However, the second time round, Jesus does something incredible and revolutionary: Jesus listens. This does not verify the **woman’s story and demand. It has validity** even before she speaks up. But I think it

challenges how we men have to think **about our reactions to women's stories of** abuse and their demands for safety and equality in our days.

It is time to do what Jesus did. It is time to hear women out and to learn from them. It is time for what somebody has called Evangelistic listening, and intentional listening that changes who we are, not just for the sake of women. For our sake too.

This is not a problem of the halls of power. It is a problem in day-to-day living. And it is a problem we must tackle in whatever community we find ourselves, **even at St John's.**

## Festival Pulpit

*Festival Pulpit was a series of four talks in August looking at questions of on-going Reformation. Five hundred years after Martin Luther is not just nostalgia, it is a challenge. We have published two articles from this stimulating series: Part 2 is below.*

## Church, Society and the State

**“There is more to public theology than nailing 95 theses to a door.”**

This is the 500th anniversary of reformation, a unique opportunity for public witness. In Germany, events are taking place all over the country from the parish level to international levels. And already the echo is enormous.

There was an astonishing public response to the new Luther Bible 2017. After a team of 70 biblical scholars had worked for five years on revising Martin **Luther's translation of the Bible into** German, we presented it to the public for the beginning of the year. A few weeks later the anniversary Bible was sold out.

Another more profane example was a Martin Luther Playmobil figure. By

If you want to share and talk, if you want to express concerns or talk about wounds and fears, if you want finally to voice your anger and frustration, if you have suggestions about how we can improve, please know that I will do the utmost to learn and to create a safe and nurturing environment for all, regardless of gender identity. Feel free to contact me or any of the other clergy, female or male.

Yours as ever,

Markus

February 2015  
it had become  
the fastest-  
selling Playmobil  
toy of all time.  
Luther stands  
for something



parents intuitively want for their kids: an authentic life based on firm values and a faith which carries through in good times and bad.

One other dimension deserves to be mentioned. We celebrate the anniversary not against our Roman Catholic sisters and brothers but with them. Amongst many common experiences we celebrated an ecumenical Healing of Memories service, broadcast on TV in the presence of Chancellor Angela Merkel, the President of Germany and the Parliament President. The service with its symbolism moved many people.

All this gives me hope that this year can result in a new interest in Christian faith and the church. But an urgent question is being asked: where are the sources of spiritual renewal for today?

**I believe that the Martin Luther's** impulse for reformation can be such a source. Reformation was a call to a new spiritual authenticity and I want to show why this is relevant today.

## Reformation as a call to spiritual authenticity

There are five aspects which lead me **to say that Luther's central ideas are** powerful resources for an authentic public church: Repentance, Justification, Freedom, Faith and Love, Public Witness.

### Repentance

It is no coincidence that the first of the 95 theses is a thesis on repentance: **“When our Lord and Master Jesus Christ said, ‘Repent’ (Mt 4:17), he willed the entire life of believers to be one of repentance.”**

Repentance and sin are often seen as in tension with the modern search for a fulfilled life. I am convinced that the opposite is the case. It is also deeply relevant for Christian orientations in public life. At a ceremony with representatives of the Jewish community in Germany on 5 March 1, as the representative of 22 million Protestant Christians, publicly expressed my shame **of Martin Luther's hate speeches against the Jews** and asked for forgiveness. It is **always problematic to reproject one's own** ideas into historical persons. But I am convinced that, after 500 years of persecution leading into a racist anti-semitism which led to the killing of 6 million Jews, Martin Luther would have taken his first thesis seriously and been

first to repent.

## Justification by grace alone

For Luther, justification by faith not by good works was the key to both internal and external liberation. Reformation was liberation from fear, from the oppressive authority of the church and from blind subordination to temporal authorities. Allowing ourselves to simply be rather than to achieve may be a strong challenge; and helping to develop a *public* culture of grace is an important task for an authentic church in this time.

## Freedom

Freedom is one of the key words in **our world today. Luther's book, On the Freedom of a Christian (1520)**, is his most brilliant work. He explores internal and **external freedom in this paradox: “A Christian is a perfectly free lord of all, subject to none. A Christian is a perfectly dutiful servant of all, subject of all, subject to all.”**

The first part of this text – subject to none – expresses what we would call moral courage today. People stand up for what they believe in. If we only had this first thesis, freedom could be understood simply as the protection of the individual from the demands of others. This is why the second thesis in the text on freedom – servant of all – is so important. It emphasizes that freedom is not true freedom if it is seen apart from service to others or responsible actions for the world.

## Faith and Love

For Martin Luther, faith and love are **inseparably connected: “from faith thus** flow forth love and joy in the Lord, and from love a joyful, willing and free mind

**that serves one's neighbour willingly..."**

A life of authentic public faith needs continuous spiritual nurture. Prayer, the experience of the Holy Spirit in worship and listening to the wonderful texts of the Bible are the basis of personal and public-witness. The inseparability of faith and love also means that there is no service to God without service to the other, which brings me to the aspect of Reformation as a call to public witness.

## Reformation as a Call to Public Witness

Public witness is an integral part of reformation. This is true in a wider **understanding of the term "public"**. The 95 theses – whether they were historically pinned on a door or not – were meant to generate a public discussion. It is a grave **misinterpretation of Luther's theology** to suggest an abstinence of political involvement as a consequence of Christian faith. **Luther's 'two kingdoms' doctrine** reflects the appropriate way to be **involved: the 'spiritual kingdom' promotes righteousness, the 'temporal kingdom' should bring about external peace and prevent evil deeds. Luther's passionate critique of the early capitalism of the 16th century reflects his dismay about the failure of temporal authorities to fulfil their duty as *mandateurs* of God's temporal government.**

Dietrich Bonhoeffer, in his *Ethics*, writes: In flight of public controversy this person or that reaches the sanctuary of a **private virtuousness... But in voluntarily renouncing public life, these people...** must close their eyes and ears to the injustice around them. Only at the cost of self-deception can they keep their private blamelessness clean from the stains of responsible action in the world.<sup>1</sup>

## The example of climate change

The numbers show that those who suffer most from climate change contribute the least to cause it. This shows the extreme injustice which characterizes our present ecological and economic situation.

This situation is in deep contradiction to Christian tradition. Serving your neighbour leads to the same conclusion as simply following the Golden Rule (Mt 7,12). Both ethical guidelines lead to advocacy for a global economic system which respects the interests of people in other countries and those of coming generations just as much as our own.

## Conclusion

At the Reformation Jubilee, we will celebrate the ongoing story and power of liberation through the love of Jesus Christ. We are celebrating it throughout the year **as one great "Christusfest" (Christ Feast)** together with other Christian traditions. We are celebrating it as an opportunity to free the church for authentic public witness. My hope is that the reformation anniversary will be seen in the future as a year of new discoveries: of Christ as the personified love of God, of the world as a place in which God is at work, and of Christian liberty which is the best basis for life one can imagine.

*Heinrich Bedford Stroh*

<sup>1</sup> *Dietrich Bonhoeffer, Ethics, ed. by Clifford Green (Minneapolis: Augsburg Fortress, 2004), p. 80 (original italics).*

# Bicentenary Celebrations and Cornerstone

## Opening

We are planning to have a small celebration on Sunday 18 March, the anniversary of the consecration of St John's, followed by our big bicentenary patronal feast day, 6th May 2018: a special Eucharist and a party. This combines the 200th anniversary of St John's with a celebration of the new Cornerstone Centre. The new Cornerstone Centre at St John's will be a very special birthday gift to St John's. Details of further festive events will be announced in due course; if you have any ideas, please contact Grace Durham.

## Scottish Episcopal Church elects its first woman bishop



Canon Dyer is the first woman to be elected Bishop in the Scottish Episcopal Church. The General Synod of the Scottish Episcopal

November when the Rt Rev Dr Robert Gillies retired as Bishop of the Diocese.

The Most Rev Mark Strange, Bishop of Moray, Ross & Caithness and Primus of the Scottish Episcopal Church says: "I am delighted to welcome the Rev Canon Anne Dyer to the College of Bishops. Anne brings with her a wealth of experience in theological education and mission development, and has so many of the gifts sought by the diocese together with a deeply loving and generous personality."

Church voted to allow the election of female bishops in 2003. The See of Aberdeen & Orkney became vacant last

## Autumn Diocesan Synod

The Synod met in the beautiful pre-Reformation Church of St Michael, now the Parish Church of Linlithgow. The Church of Scotland Parish kindly gave us permission to meet there rather than the small Episcopal Church in Linlithgow. Once again, the Bishop, clergy and Lay Representatives of the Diocese gathered to consider matters of importance to the Diocese and conduct necessary business.

**Bishop John's address focused on the** times of uncertainty in which we live, and

asked what does the Gospel offer us? He called upon us to stand together against injustice and the misuse of power, in solidarity with the poor. The Church has the capacity to transform, bringing peace and hope. Do not be afraid.

After the presentation of finances, in which some objection to the raising of quota payments to the diocese was made, the main topic was a lively consideration of the work of Mission and Ministry. The Growing Together series of events in

summer 2017 in Bo'ness, Galashiels, Haddington and Edinburgh had been well attended. We were called to make a difference in our communities, developing **disciples, enabling ministry by all God's** people, serving communities, sharing faith and engaging all generations.

**The children's Play Church had been** much enjoyed wherever it had been. It can be booked through the Diocesan Office,

and while all the slots for 2018 were already taken, enquiries about future use are welcome.

This is my final Diocesan Synod Report. By the time this magazine is in your hands we shall have a new Lay Rep, appointed at the forthcoming AGM. Best wishes to my successor.

*Jill Duffield, Lay Representative*

# Pastoral Visiting

**The Pastoral Visitors' Scheme** was established just over 25 years ago when 70 members of the congregation were commissioned as Pastoral Visitors on 11th October 1992. These were split into two groups between the morning services. The curate at the time, David Edwardson, was instrumental in setting up the pattern of visiting – his vision was that every member of the congregation should be visited at least four times a year. In the spirit of Luke 10, verse 1 – people were **'sent out' to form a network of** relationships within the congregation, promoting community, mutual understanding and care.

Over the years a different pattern has evolved which enables Pastoral Visitors to feel supported themselves within a small group. At present we have over 80 Pastoral Visitors, divided into 8 roughly geographic areas. Each group has a Chaplain, also a Host in whose home the annual meeting takes place. There has often been a speaker at these meetings, giving valuable input on relevant topics, but the real benefits of the group meetings are that Pastoral Visitors can share their experiences and concerns.

The individual Pastoral Visitors will make their own arrangements regarding

visits, depending on the particular needs of the visitee – this could mean a chat over a cup of coffee in town rather than a home visit. We do, however, encourage the personal delivery of the Cornerstone Magazine at Easter and Christmas.

There are very many benefits within our widespread congregation, particularly in providing a valuable link between the Ministry Team and the Laity. The Visitors themselves can call upon their group Chaplain should the need arise for sharing a concern.

With the 25th anniversary in mind, Markus, Clephane and I thought it appropriate to hold a celebration in the New Year. This will replace the usual group meetings. The date is Saturday 6th January, when we plan to hold a Thanksgiving Service in Church at 2pm followed by Open House at the Rectory from 3pm – 6pm. There is indeed much to celebrate and give thanks for, so we hope as many Pastoral Visitors as possible will be able to share this occasion. In the meantime, a big THANK YOU to all Pastoral Visitors for continuing this most valuable and important ministry – working for the Kingdom indeed.

*Phyll Hoskyns-Abrahall*

*Co-ordinator of the Pastoral Visitors' Scheme*

# The Offspring of St John's

Some years ago I wrote to former clergy and recorded conversations with **older members in order to 'trap' their reminiscences.** But it would also be good to have some input from the present congregation about things that you particularly remember from your time at **St John's. Or things you have heard about.**

Please supply me with some thoughts. I will deal with fake history by omitting it! During the next few months I will endeavour to put such material into themes but in the meantime, as we focus our thoughts on the coming of the Christ child, it seems appropriate to consider **some of the 'offspring' of St John's.**

The earliest is the Episcopal Free School in Earl Grey Street, which by 1848 had 172 children on the roll. Despite the dedication, in 1867, of all Saints Church, Brougham Place, the need for the mission still existed and from 1865 – 67 clergy **served at St Michael's Church in Hill Square.** The school continued in being and **the boys of St John's choir were amongst the children educated there.**

In 1890 the Earl Grey Street school buildings were compulsorily purchased by the Town Council for carrying out its tramway schemes (!! ) and part of the price paid was kept as endowment for the **Mission of St John's.**

**A new St John's Mission in St Peter's Place (1897)** consisted of a hall on the ground floor, with the chapel (or church) itself above it. Soon the trams en route to Colinton passed within 100 yards!

**The Mission and its children's nursery** flourished and more accommodation was required. This was achieved in 1921 by the purchase of an Army hut. The Mission Church itself was dedicated to St Kentigern in 1925.

When the church closed in 1941, partly due to the difficulty of finding a curate during war time, Vestry agreed that the Mission work that had been carried out at St Kentigern's should be transferred **to St Aidan's, Niddrie Mains.**

The entire furnishings of St Kentigern's were installed in St Aidan's with the exception of the organ which was removed and stored in the vault **under St John's south terrace. (What happened to it?)** After supporting St Aidan's church for just over two years Vestry severed the connection, but decided to contribute a sum of money to **St Aidan's during the year 1944 – 45.**

It was then suggested that St John's 'mission work' could be to supply and support a chaplain to students 'of the **Episcopalian persuasion**' at the University of Edinburgh, the Edinburgh College of Domestic Science (Atholl Crescent) and Moray House. This meant the appointment of an additional curate at St John's and the arrangement continued until the 1970s.

Turning to a different angle, Keith Arnold writes:

*Attempting to practise what we preached (about outreach into the city), I **launched St John's into setting up two Abbeyfield Houses in Bruntsfield and Morningside, and willing helpers bought and furnished them and provided support for their residents. This encouraged other Churches to follow suit and by 1965 Edinburgh boasted the largest number of such houses in the UK.***

*With David Arthur, Jim Blackie, University Chaplain and Campbell Maclean, Minister of Cramond Kirk, we started the first Telephone Samaritans in Edinburgh. It met a palpable need, as I realised fully when I undertook to take all the calls diverted from*

the office we opened in Frederick Street during the night. My wife Noreen used to wake sometimes to hear me deep in talk with a **'client' on the telephone under the bedclothes!** Other offices opened in the major cities of Scotland (but using answering machines at night).

Keith was also involved in starting up the Scottish Pastoral Association, a platform for sharing and discussion among caring professions, and like the Samaritans, this was supported by members of the congregation.

As time progressed, attention was given to other areas. Bill Brockie was instrumental in establishing the Barony Housing Association, which provided accommodation and transitional support to young offenders in need of care and rehabilitation.

Further needs emerged and members of the congregation were involved in helping Brother Basil of the Franciscan community in Lothian Road set up the Rock Trust which provides housing and support for homeless young people. A rapid expansion from the original house ensued.

Most recently, the charity Souper

Saturday, based at the church, has provided food and social contact for homeless people. During the development of the hall, they moved to **Old St Paul's and intend to stay there!**

**It's obvious from these examples that,** like normal offspring, such activities were undertaken in co-operation with other **'parent' organisations** – which reiterates **Bishop Keith's dictum that St John's should** play its part in mission and outreach within the city.

There are of course many other things, - the use of the premises on the lower terrace, projects carried out in connection with the Council of West End Churches (now Together) but they must wait for another time.

Thanks to Keith Arnold, Fergus Harris and Bill Brockie for their reminiscences and Leslie Hodgson for research. Faults are probably mine. Tell me!

Clephane Hume  
cah@clephane.plus.com

## Notes from a Wild Garden

As I write this, on October 30th, there has been the first ground frost of winter whitening the grass. The changing seasons are a perpetual delight. One might have expected a few different birds in winter. That has not happened – in fact we seem to have fewer species just now than we did in time for the last issue. Perhaps the charm of goldfinches was just passing through Balgreen, not resident. I have got a bit fed up with a grey squirrel wolfing down expensive bird food, so I have put a squirrel-proof feeder for the sun-flower

hearts. So far (three days) it seems to have inhibited the birds as well as stopped the squirrel, but I expect they will learn to use it. The fat-balls and the general seed are still free for all; in fact I have just lifted my eyes from the keyboard to see a squirrel all over the fat-balls.

The squirrel likes the apples too. I would say one in four now have a little bite in them. I have also watched an apple removed from the tree and carried away. The pond still looks somewhat bare and lifeless. The pond-edge flowers have not,

of course, grown yet, though I think some of them may have germinated. I have bought Purple loosestrife, Brooklime, Marsh marigold and Water forget-me-not to the plants in the water, so with luck there will be lovely developments in the spring. I think I will probably go and do some pond-dipping at Duddingston or the canal so as to bring some bugs in. One might wait a long time for them to come **in on duck's feet or whatever. Surely some** winged insects will lay eggs. One of the great pleasures is watching sparrows bathing and drinking in the pond. This morning I saw a magpie having a drink as well.

One of my absolutely favourite

garden wild flowers is the Harebell (Scottish Bluebell). I sowed some seed (from Scotia Seeds bought at the Botanics) in trays about six weeks ago and they have definitely germinated. I am not at all good with this technical gardening stuff, so I do hope I can nurse them through to planting out next summer. Meanwhile those wild-**flower annuals from Mothers' Day** are still flowering. They have never done better.

Incidentally, at the service for blessing **animals (associated with St Francis' day)** I brought five woodlice, two earth worms, a millipede and a slug. Some people seemed to think this was just a joke. Not at all.

George Harris

## The Strange Sex Life of Hollies

One of my favourite Christmas carols is the Gloucestershire carol which most of us know:

*The holly and the ivy  
When they are all full grown  
Of all the trees that are in the wood  
The holly bears the crown.*

Holly is a plant that is associated with Christmas going back to Pagan times when evergreens were brought into the dwelling house as depicted on Christmas cards showing children collecting holly to decorate the house, which for poor people in these times would bring some joy into their lives. However ivy was not used so widely as the holly. Some old carols certainly introduce a contention for the mastery between the two plants. An old English folk song quotes this in the first verse:

*Holly and ivy made a great party  
Who should have the mastery  
In lands where they go.*



**So let's look at the holly – Ilex Aquifolium –** an evergreen tree that has been cultivated in Britain for hundreds of years. Most hollies have dark green leaves and prickles, and there are many beautiful variegated forms. It is a very useful plant that can be grown as a tree, shrub or used as hedging.

**Hollies have a very interesting 'sex life'. Some are bisexual and others are** male and female separately. All sounds very confusing and intriguing.

If you have one growing in your garden and it is growing well and healthy but does not produce berries, it is sure to be a male. If you want a tree that produces

the lovely berries it is best to plant a bisexual one or get a hybrid which is known to be a female. An excellent hybrid is J C Van Tol which was raised in Holland. It has dark green, almost spineless leaves and produces bright red fruits freely commencing at an early stage in growth.

Another one is Ilex Pyramidalis which has almost spineless leaves with very abundant red fruits. Most of the hollies have red berries but there is a wonderful one, **Ilex Aquifolium “Fructo Luteo”**, which produces masses of bright yellow berries and the leaves are spineless.

Then of course we have the variegated ones which are commonly called golden or silver variegated. Now they are quite confusing indeed!

**One hybrid Ilex “Golden Queen”** – which one would assume to be female – is not; it is a male and does not produce any berries! **Ilex “Silver Queen”** is also a male but both of them have lovely variegated foliage.

Now to confuse you even further, **Ilex “Golden King”** is a **“Sport”** found at the Bangholm Nursery of the Lawson Company here in Edinburgh around 1876. In 1888 the nursery folded up and the stock was bought by another company who named the plant **“Golden King”** – which is of course a female! It is an excellent plant with heavy golden variegation and red berries.

I will now conclude with some very good cultivars of silver variegated hollies which are female, so they will have lovely red fruit on them.

Ilex Argentea Marginata

Ilex Handsworth New Silver

Ilex Argentea Pendula – Perry's Weeping

The holly certainly does bear the crown.

So everything is not so very **“straight” forward in the plant world.**

*Fred Mobeck*

## A Trip to Antarctica

If ever a holiday deserved the title **“holiday of a lifetime“** this was it. It was January 2017. Our ship, the Akademik Joffe, was over 6,000 tonnes of steel hardened against the sea ice. We joined her in Ushuaia, in Tierra del Fuego, the southernmost town in Argentina. The Russian crew from her home port of Kalliningrad in the Baltic were friendly but silent. The Canadian hospitality, history and wildlife team were full of character and chat.

We were on board for 18 days and over that time covered 3,800 miles sailing to the South Shetland Islands, off the northern tip of the Antarctic Peninsula, via the Falkland Islands and South Georgia. On the way we visited a Black Browed

Albatross colony on West Falkland, then walked up Mount Tumbledown on East Falkland following the route taken by the Scots Guards on 13 June 1982 and on into Stanley.

We saw our first iceberg in the very early light as we approached South Georgia. **The King Penguins...some 300,000 of them...were there to meet us** on the beach at Salisbury Plain. This is the largest colony in the world and is there because of the abundant krill on the **“Antarctic Convergence”** where the cold Antarctic water meets the warmer South Atlantic. It was from here that penguins were taken back on returning whaling supply vessels in the 1950s to Edinburgh Zoo.

At Prion Island we watched the mating ritual of the Wandering Albatross and marvelled at their 12 foot wingspan, the largest of any albatross.

At Grytviken we met some of the 35 inhabitants of South Georgia. They are there to run the small museum covering the whaling days and the age of polar exploration. There are three British Government officers who issue licences for the abundant off-shore squid fishing and monitor who is arriving and what they are doing. 1982 was not so long ago. The remaining inhabitants are scientists measuring the effects of climate change on **the island's shrinking glaciers. The grave of Sir Ernest Shackleton** who died at Grytviken in 1922 is nearby .

The Endurance left Grytviken on 5 December 1914. It was beset in ice by 18 January 1915 and sank 10 months later. All **the men and the ship's three lifeboats** reached Elephant Island on 15 April 1916. **Shackleton's epic two week open boat** journey back across the Scotia Sea to South Georgia ensured that he and all his men survived. We travelled the same

distance from South Georgia over two and a half days and were rewarded with a view of Point Wild on Elephant Island, one of the South Shetlands. It was there that **22 of Shackleton's crew had survived four and a half months** through the Antarctic winter under two upturned lifeboats on a diet of penguins and seals.

We carried on south down the Antarctic Peninsula through the Gerlache Strait stopping at Deception Island, reaching mainland Antarctica at Orne Harbour and on to Port Lockroy – a Second World War watching post for German U-Boats. On the way we visited colonies of Chinstrap and Gentoo Penguins. We circled around, and they round us, families of humpback whales (their numbers now much restored from the results of the whaling days) feeding on the abundant krill in Wilhemina Bay.

Our return to Ushuaia across the Drake Passage to Cape Horn coincided with a Force 10 storm. We would have been disappointed if it had been otherwise!

*David Houldsworth*



# Letter to the Editor

Dear Editor,

On Wednesday 1 November I was able to attend an excellent talk by Dave Goulson. I had heard about it through the Eco-Congregation network. He is Professor of Biological Sciences at the University of Sussex, and in the country's leading expert on bumblebees. Unfortunately I did not have the wherewithal to take notes, but here are some of the points which stuck in my mind.

- During his one-hour talk at least one species in the world would become extinct.
- The collapse in the number of pollinators will soon be felt in terms of food availability. If the decline continues at the present rate it will become catastrophic.
- The link between the decline of bumblebees (one of our chief pollinators) and monoculture and, closely associated with it, pesticide use is proven beyond dispute.
- Many of the flower seeds offered on sale as pollinator friendly are treated with insecticide.
- The big corporations that make and sell pesticides can spend millions on scientific research and on advertising.
- Allotments – growing a variety of food crops together – produce up to ten times as much per acre as monocultured fields.
- If seed is dressed with neonicotinoid, most of it will go into the soil, not the targeted plant. So it will contaminate nearby water, affecting the flowers in the wild-flower field margin, and the adjacent hedgerow flowers.
- A typical field of oil-seed rape will be sprayed with as many as 15 or 20 doses of pesticide in its year of life.
- The main pests of oil-seed rape seedlings are slugs. They are immune to neonicotinoids, but if they eat affected seedlings they become so toxic that the black beetles that prey on them will be killed off.
- Our whole system of farm subsidies needs to be overhauled so that environmental protection – on which long-term food security depends – is made the priority.
- Some studies in France suggest that farms without pesticides may out-produce farms that use them indiscriminately.
- It seems extraordinary that we will do anything for our children and grandchildren yet we are content to leave them a dying planet.

**Professor Goulson is the author of three excellent works of popular science: “A Sting in the Tail”, “A Buzz in the Meadow” and “Bee Quest”. I can recommend them.**

Yours sincerely,

George Harris



# HEARTBEAT

St John's community  
at the heart of the city  
at the heart of the nation

## Pets' Blessing

The customary Blessing of Pets took place on Harvest Sunday, 4th October.



## Two weddings

Two splendid weddings took place since our last issue. Congratulations to Alistair Dinnie and Peter Matthews and to Associate Rector Stephen and Isobel Armstrong Frost (now Armstrong-Holmes).



## Rosie Addis joins the team

Bishop John attended a festive Evensong on October 29 and licensed Rosie Addis to join St John's Ministry team. The service was followed by a celebratory Reception. Rosie introduces herself in the article below...

## Guardians' Lunch

The Guardians gathered at Anne Usher's house for a wonderful lunch to round off their work in 2017.



If you have news that you would like us to include in Heartbeat, please email:  
[magazine@stjohns-edinburgh.org.uk](mailto:magazine@stjohns-edinburgh.org.uk)

# A ssistant Priest in waiting



“Can you write about yourself for the news letter?” Markus asked.

“Of course,” I replied. “No problem.”

So away I went, and became caught up in the daily business of ministering to my congregation – a community of sign language users who meet in St Andrews and St Georges West each week.

“About that newsletter piece...”

Ah yes, I remembered that as I sat in the Church of Scotland Ministries Council meeting, discussing Deaf Ministry in Scotland. “You do know it won’t write itself, Rosie,” I guilty muttered.

But then the Literature Review was due in for the Doctorate in Practical Theology. And although I had a year to write it, the time just seems to whizz past. **And look, it’s my wedding anniversary on Monday, and if I can just wait until the kids are back at school...**

“ROSIE!”

So here I am in front of my computer. Nervous and excited. A big vase of flowers in front of me reminds me of three nurturing years as a curate in Murrayfield.

Tomorrow is Sunday and for the first time in three years I have a choice of **where to go. Except... It might be nice to slip in at the back of St John’s and see what a morning service is like. And slowly get to know people as one of their non-stipendiary Assistant Priests...**

*Rosie Addis*



## Greenside Arts Project

I am now in my third year of leading the Outreach Project to the Arts and Entertainment industries on behalf of Greenside Parish Church. I have been to Greenside twice in the last two months to lead worship; to preach and to keep the congregation up to date with the work I am doing and the new initiatives that are being looked at – something I find most rewarding. Together with the congregation I completed an application to the Calton Youth Ministry Trust and we were successful in being awarded the amount for which applied. This allows Greenside to continue to sponsor my work and gives me a budget for new initiatives.

One of the initiatives that has been well supported by folk from Greenside as well as folk from Edinburgh City Centre Churches Together is the now well-established scheme of taking people to the theatre or cinema and holding theological discussions afterwards. During the Fringe Festival a small group attended a one-woman show about kindness and had a fascinating discussion afterwards. More recently over twenty people came to **St Andrew's & St George's West Church** to see *The Sound of Music*. Many people have seen this film more than once, but with encouragement to think about faith, love, patriotism and hope as they watched the film again many reported in the discussion afterwards that they had noticed things that had previously passed them by.

**I am now Chaplain to Edinburgh's** four big theatres. At the Edinburgh Playhouse I am very much looking forward

to working with the new General Manager who was a work colleague of mine at **The Queen's Hall over thirty years ago**. **At the Royal Lyceum Theatre** – the most recent **theatre to be added to my 'portfolio'** – we are still talking about what the best pattern of work might be as they have a resident company formed for each new **play**. **At the King's and Festival Theatres** I have a regular routine of helping to welcome the visiting company to Edinburgh at opening nights.

I am also now spending time in the Festival Theatre during the day to make myself available for support and am helping at the Festival Theatre at a monthly tea-dance for people with dementia and their carers. The music is provided by Live Music Now Scotland of which I am a Director so it is doubly interesting for me. I am in touch with the Edinburgh Syrian Refugee Community and am working with them on arranging **theatre visits to the King's and Festival Theatres**.

I make regular visits to the Omni Centre which is going through some changes with the closure of Leith Street. I have missed the support of my line manager Revd Ian Gilmour whilst he has been on study leave which sadly morphed into sick leave. He has been in touch **(which he probably shouldn't have been)** but I have missed our regular meetings. I preached and led worship one Sunday at **St Andrew's & St George's West Church** in his absence and it was good to meet some more of that congregation.

*David Todd, Theatre Chaplain*

# Christian Aid: the October Sale

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Washed up on the shore  
An empty bottle  
No message

This haiku is in *Morning Glory*, by Alan Spence and illustrated by Elizabeth Blackadder, a book I was able to buy for myself at the October Sale of Pictures and Scottish Books. I wonder what it means for you? It speaks to me of both the planet and the people whom Christian Aid tries to help.

Haikus are a great aid to meditation. So are the objects which Neil MacGregor **describes in his latest radio series, and I'm** moved by the way he directs us towards both the individual and the community experience of the divine. In a humble way, helping with the Christian Aid Sales does this for me – and I think for many of the other volunteer helpers. Here is another haiku, this time from I John 3:18:

Let us love, not in words,  
but in truth and action.

The world seems to be crying out for our love in action, yet we often feel helpless in the face of such need. Supporting Christian Aid and its practical projects is one thing we can do, and one way we can offer, not just words, but our time and skills and connections, as well as donations.

The Scottish artists and authors who donate their work to this Sale are truly amazing in their generosity. So are the donors who have collected and loved the pictures and books they give us to sell. And the delight of those who browse and buy rewards us for all the hard work selecting and sorting, researching and pricing, organising and selling.

The October Sale this year raised over £13,000, of which nearly £7,000 was from Art, over £2,500 from Scottish Books, £3,000 from donations, and the rest from the Catering and Coffee morning and the Collectables. There were hundreds of paintings and pictures: landscapes, portraits, abstracts and surrealist, botanical and architectural, prints and drawings; something for everyone. The Books Team had selected **approximately half of our stored 'Scottish'** donations to offer in this sale, and we sold about half of those. They covered the range of topography, history, literature, biography, poetry, fiction, and signed first editions. Many of the books were in perfect condition and were being bought to give as Christmas presents. Celebration of the 250 years of the New Town was marked in both books and ephemera, and in maps and pictures.

This reminds me that next year is the **bicentenary of St John's**. **What can we do** for Christian Aid as part of our celebrations? All ideas welcome!

*Marion Ralls*  
[marion@rallscarver.co.uk](mailto:marion@rallscarver.co.uk)



# Cornerstone Bookshop Reviews

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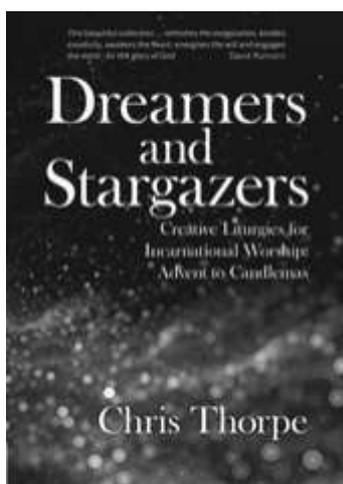
The Christmas tree is up and our Charity Christmas Cards, Advent Candles and Resources are all available now – along with lots of ideas for Christmas presents. From newly published books to nativity sets and decorations, there are many things to choose from! And remember, we are always happy to order any book for you so if there is something on **your wish list that we don't stock, just let us know!**

## 'Dreamers and Stargazers'

by Chris Thorpe

9781848259713

£12.99



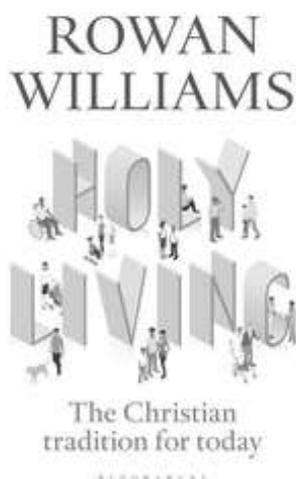
**Chris Thorpe's anthology is designed as a** worship resource but is a rich offering of material suitable for individual use too. Following the journey through Advent to Christmas and Epiphany, short bible passages are used as spring boards to ask questions of ourselves and our world. **Thorpe focuses on God's presence among** us but from a perspective that is earthed and grounded in human experience and so reflects the truth of the incarnation itself. With numerous prayers, reflections, blessings and suggestions for discussion this volume opens up new ways of thinking about a familiar story.

## 'Holy Living - the Christian Tradition for Today'

by Rowan Williams

9781472948441

£16.99



Another month, another title from Dr. Williams! The breadth of his thinking and scholarship seemingly knows no bounds and his writing here is engaging and accessible; indeed, this particular volume has been written with the aim of appealing to people of all ages, faiths and cultures. Through the examination of theologians, poets, saints and writers, Williams **explores the concept of 'holiness' as the** wholeness of lives lived in and for God. He discusses the bible today, urban spirituality, icons, sex and sin and, in so doing, encourages us as individuals to deepen our sense of self and our spiritual knowledge. An inspiring read and particularly so as we head towards a new year full of infinite possibilities!

## **'Lost Words'**

by Robert Macfarlane

9780241253588

£20.00

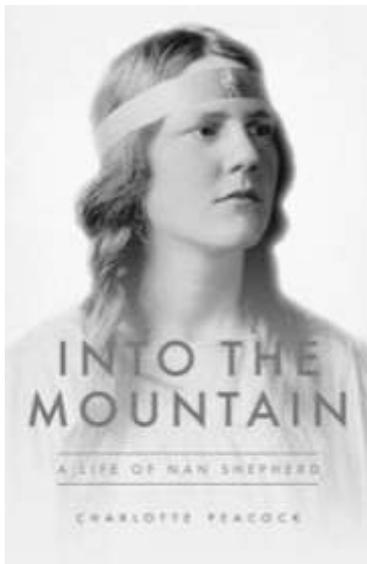


## **'Into the Mountain - the Life of Nan Shepherd'**

By Charlotte Peacock

9781903385562

£20.00



Two very different books but both would make ideal gifts for lovers of the natural world.

In **'Lost Words'** – a large format hardback, gloriously illustrated by Jackie Morris – **Macfarlane offers poems ('spells' he calls them) to conjure the worlds behind the words which have begun to vanish from the language of children – "acorn, adder, bluebell, bramble, conker... gone!" Each page celebrates things that are missing, things that are hidden, in absences and appearances which he hopes that, having been named and celebrated, may return into our mouths and mind's eye.**

The Scottish author, Nan Shepherd, lived when all these words were common parlance and she, herself, was immersed, in the natural world around her. The book **she is best known for, 'The Living Mountain' was first published in 1977,** some 30 years after it was written; a powerful description of her experiences walking in the Cairngorms. However, it was not till it was republished years after her death that people took note of it – and of her. This biography is the first written about a woman who was intensely **private, also billed as "a fascinating exploration of her life but also a superbly crafted social portrait of North East Scotland in the early 20th Century and a first-rate account of the Scottish Literary scene and its key figures during those years."**

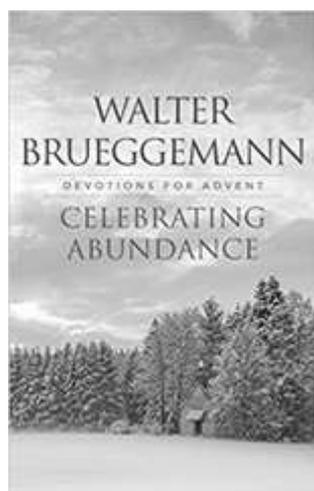


## **'Celebrating Abundance'**

by Walter Brueggemann

9780664262273

£10.99



For Advent and Christmas we have a range of devotionals and resources to inspire **and feed the mind**. Brueggemann's latest offering encourages us not to be sucked into a vortex of indulgence as we prepare for Christmas – the excess of food and gifts, he says, create the illusion of abundance and threaten to mask feelings of emptiness. Instead his daily meditations focus on the rough stable, adolescent mother and anxious escape, each showing how, in poverty and powerlessness we can find the true abundance of God coming to dwell among us.

There are so many lovely books for children – and especially at this time of year! Some of our favourites, recently published, are Britta Teckenrup's *'Twelve Days of Christmas'* – a 'peep-through' picture book with gorgeous artwork now in paperback (£7.99) and Joey Chou's *'Make and Play Nativity'* – a board book with 20 brightly coloured push-out pieces, ideas for crafts and Christmas carols to sing. *'Snow'* by Walter de la Mare has also been published as a board book, capturing all the magic of a snowy day. And for older children, Sort Of Books have reissued a range of classic *Moomin* tales, including *'Moominland in Mid-winter'*, written by Tove Jansson and complete with her original illustrations and jacket designs. Something for everyone – we hope!

## One World Shop

**We're back! After 2 years away, the** One World Shop is now up and running at our new location on the terrace, close to the Cornerstone Bookshop and it looks fabulous. It has been an incredibly busy time for us packing everything up at our shop at the City of Edinburgh Methodist Church in Nicolson Square, moving over and then carefully unpacking each item to fit in the new space. Our shopfitters, Izon Projects, have done a beautiful job with the interior; building bespoke cabinets and shelving units to fit the unusual space and transforming it into a warm, vibrant shop, displaying our products in a new light.

We continue to buy from many

familiar fair-trade suppliers such as Traidcraft, Divine chocolate and Shared Earth who source products from communities across Asia, Africa and South America. Silver jewellery from Indonesia, leather satchels from Nepal, rugs from India, handbags from Vietnam, wooden toys from Sri-Lanka and hand-blown wine glasses from Swaziland are all out on display and proving popular. Now, as we approach the Christmas season we have an increasing range of cards, advent calendars, decorations, gifts and stocking fillers for all ages.

We have also invested in new suppliers who need support such as Weaving Destinations, a social enterprise located

in the Bodoland area of Assam in North India. The centre works with local tribal women, women living with HIV, survivors of human trafficking and female migrant returnees who are highly vulnerable to re-trafficking and impoverishment. The Bodo women have a long tradition of hand loom weaving and eri-silk yarn extraction and produce the most beautiful silk and cotton scarves of the highest quality for men and women. With the creation of the Weaving Destination Centre, the women are able to stay and work in a safe environment and receive excellent training and support.

Silence is another organisation we buy from, located in Calcutta, India. They

produce beautifully coloured crochet cotton brooches and purses, leather wallets and candles. The workers are all deaf or physically disabled and the organisation provides stable employment and training in the production of a range of high quality crafts.

We hope you will drop by soon and see the new shop. Please spread the word to your family and friends that we are open.

Our opening hours are: Mon-Sat from 10am-5.30pm and Sundays: 12.00-5.30pm. You can also buy online at: [www.oneworldshop.co.uk](http://www.oneworldshop.co.uk).

*Rachel Farey, Manager*

## Forthcoming Events

Who is Normal? : disability and the image of God

### **St John's Theology Symposium on Christian Anthropology**

Saturday 25th November 2017, 10am – 5pm

**St Cuthbert's Church, Lothian Road, Edinburgh**

**The 2017 St John's Theology Symposium 2017 will look at the Christian understanding of the human person as created in the image of God and will be led by Professor John Swinton of Aberdeen University and Dr Medi Ann Volpe of Durham University. Both are theologians well known for their work on how people with disabilities or mental illness can teach us what it means to be human.**

The Symposium will consist of lectures and discussion around a good lunch with drinks. It **is an initiative of St John's Episcopal Church and Edinburgh University School of Divinity (New College)**, in collaboration with City Centre Churches Together and the Centre for Theology and Public Issues.

The Symposium is free but donations can be given towards the cost of lunch and drinks. To register contact Stephen Holmes: [stephen.holmes@stjohns-edinburgh.org.uk](mailto:stephen.holmes@stjohns-edinburgh.org.uk)

### **Pastoral Visitors' Celebration**

Saturday 6th January 2018

**To celebrate 25 years of our Pastoral Visitors' Scheme, we plan to hold a Thanksgiving Service in Church at 2pm followed by Open House at the Rectory from 3pm – 6pm. All Pastoral Visitors welcome!**

Hello Dolly! Theatre Trip  
Saturday 10th March 2018

**The Social Committee are organising an outing to see Southern Light Opera's production of the acclaimed musical Hello Dolly! at the King's Theatre on Saturday 10<sup>th</sup> March (2.30 pm matinee performance). Come along and hear old favourites 'Hello Dolly', 'Put on your Sunday Clothes' and 'Before the Parade Passes By'. The performance will be signed and there is good disabled access. Tickets will cost £18.00 each.**

If you would like to go please speak to a member of the Social Committee during coffee on Sundays or email Fiona on [fiona.mcluckie@btinternet.com](mailto:fiona.mcluckie@btinternet.com) – closing date Sunday 3<sup>rd</sup> February.

## Warming up for our Christingle

What makes Christmas so magical? **Twinkling lights around a Santa's Grotto? Ice-skating in St Andrew's Square?** The heart-warming sentiment of the John Lewis Christmas ad?

**Perhaps it's all got a bit too kitsch** and commercial for some, but in amongst **the shopping and parties, St John's still** offers space for a beautiful telling of the Christmas story. As darkness falls on Christmas Eve, the church lights up in the glow of a hundred Christingle candles, enchanting children and grown-ups alike.

**Over the years, we've tried a few** different approaches to our Christingle service, but **we've come to the conclusion** that nothing quite beats keeping it simple. We adults may have heard the narrative and sung the carols countless times before. But the story of God Incarnate is still new to many children, and we want them to hear it clearly.

### Dates for your diary

**St John's Christingle Service takes place at 4.30pm on Sunday 24th December.**

We are also planning a family prop-making event with lunch on Sunday 17th December. More details to follow, but please let any member of the Sunday School team know if you can make it along to that. The more the merrier!

Isobel Armstrong-Holmes, Mig Coupe, Olivia Donaldson, Sue McPhail, Mary Reilly  
[sundayschool@stjohns-edinburgh.org.uk](mailto:sundayschool@stjohns-edinburgh.org.uk)

**Actually, we don't just want them to** hear it. We want them to be part of it.

**The Christingle service isn't exactly a nativity play. We won't be casting specific** roles or requiring anyone to learn lines. Instead, we will have some young readers telling the story (penned by Markus) interspersed with traditional carols for the congregation to sing. Towards the end, all the children are invited to join a nativity tableau, as an assortment of sheep, angels, wise men, donkeys and Marys gather round the crib.

So please come along and bring your children, your grandchildren, your friends **and your friends' children. We have an** impressive wardrobe of costumes, props and tinsel for everyone to get into character, or they can come ready dressed!

It may be chaotic. But it will be magical.

# S ervice with a S mile by D E S

*“What is the matter with telling the truth with a smile?” Desiderius Erasmus to Martin Dorp, 1515*

The Holly and the Ivy when they are both full grown  
Take an awful lot of pruning, but the Holly bears the crown.

DORP: Explain yourself.

DES: Prickles, sir! Prickles.

## A n E cclesiastical B ean-feast

**By a remarkable coincidence our sibling church, St Herbert’s Without, has just held a celebratory opening for some new building work that has just been completed. A great triumphal arch was erected by the sculptor Jack O’Metty, painted in vibrant colours by that egregious Prussian, Blue Hugh, and his more earthy partner, Joan Okker. Through this there passed in procession:**

- Vestryperson Trendsetter, leading a goat decked all in Celtic symbols. With her was the Sharon Rose scattering petals.
- Alf the Sacred Riveter, with Wert and Art. These three had installed the Laodicean **heating system, “neither hot nor cold”**.
- Mrs Hilda Ramrod Pew-Bible flanked (well out of handbag range) by Professor Gumboil and the Not Very Reverend Parkin Slipshod
- **The Bishop, trying to memorize his sermon on the text “O ye of little faith”**.
- **The choir, singing a new hymn commissioned for the occasion. “Toilets, toilets, toilets” to the tune of “Holy, holy, holy.”**
- After the triumphal entry there were entertainments provided by the Happy Clappy Trio (Anthem Flo, Peterborough Cath and amazing Grace), directed by the ineffable **Victor Strain. Copies of “Profit without Honour” were on sale.**
- A shade of doubt was cast over the proceedings by the fact that Seth the Preacher had taken two rooms in the hotel opposite, from which he hung a large banner inscribed: **“Ye have made it a den of thieves.”**

## C orrespondence

Dear Des,

Just to settle a bet. Was James the Just a cousin of Just William? Asking for a friend.

Yours aye,

Widget

# St John's

## Coffee Rota

December

3rd Rowan; M Brewer  
10th M Warrack; P Walliker  
17th E Yeo; W Wyse  
24th S Brand; J MacLeod  
31st M Currie; E Anderson

December

7th Rowan; J Rennie  
14th G Edgar; E Law  
21st A Usher; S Kilbey  
28th C Legge; S Jameson



# Harry's



The institution of the  
West End is back.

Come in and have a look.

Harry's focuses on  
Craft Beer, bespoke spirits,  
smokehouse grill and now  
part of Scotland's only  
Social Enterprise bar group.

Bring this advert and enjoy  
20% off your Sunday meal.

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Tel: 0131 539 8100

Email: [info@harrysedinburgh.co.uk](mailto:info@harrysedinburgh.co.uk)

Check us out on Social Media  
for more details



# Sunday Readings

Sunday Readings December 2017 to January 2018

Readings for all services each week are available in the **St John's Calendar and Lectionary 2016-2017** available at Cornerstone Bookshop for £5.

Year A	9.30am Matins	10.30am Eucharist	6.00pm Evensong
3 December Advent 1		Isaiah 64.1-9 1 Corinthians 1.3-9 Mark 13.24-37	Daniel 3.1,8-30 Revelation 12.18-13.18
10 December Advent 2	Mark 1.1-8 Origen	Isaiah 40.1-11 2 Peter 3.8-15a Mark 1.1-8	Ezekiel 37.1-14 Revelation 11.1-14
17 December Advent 3	John 1.6-8, 19-28 John Scotus Eriugena	Isaiah 61.1-4, 8-11 1 Thessalonians 5.16-24 John 1.6-8, 19-28	Isaiah 55.1-11 Revelation 21.1-7
24 December Advent 4	Luke 1.26-38 Bede	2 Samuel 7.1-11, 16 Romans 16.25-27 Luke 1.26-38	
25 December Christmas Day	<i>Midnight Mass</i> Isaiah 9:2-7 Titus 2:11-14 Luke 2:1-20	<i>Dawn Eucharist</i> Isaiah 62:6-12 Titus 3:4-7 Luke 2:8-20	<i>Day Eucharist</i> Isaiah 52:7-10 Hebrews 1:1-12 John 1:1-14
31 December Christmas 1		Isaiah 61.10–62.3 Galatians 4.4-7 Luke 2.22-40	Isaiah 65.15b-25 Revelation 21.1-6
7 January Epiphany		Isaiah 60.1-6 Ephesians 3.1-12 Matthew 2.1-12	Isaiah 49.1-7 Revelation 21.22-27
14 January Epiphany 2	John 1.43-51 Augustine	1 Samuel 3.1-10(11-20) 1 Corinthians 6.12-20 John 1.43-51	Isaiah 62.1-5 John 2.1-11
21 January Epiphany 3	Mark 1.14-20 Caesarius of Arles	Jonah 3.1-5,10 1 Corinthians 7.29-31 Mark 1.14-20	Nehemiah 8.1-10 John 2:13-25
28 January Epiphany 4	Mark 1:21-28 John Chrysostom	Deuteronomy 18:15-20 1 Corinthians 8:1-13 Mark 1:21-28	Genesis 28:10-22 John 3:1-21

# Useful Contacts

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General Enquiries:	Office Open Monday-Friday 9.00am – 5.00pm <i>office@stjohns-edinburgh.org.uk</i> Tel: 0131 229 7565 Fax: 0131 229 2561	
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Vestry	Markus Dünzkofer, <i>Rector</i> , 07962 536817 (see inside front cover) Stephen Holmes, <i>Associate Rector</i> , 07584 091870 (see inside front cover) Austin Reilly, <i>Secretary</i> , <i>vestry@stjohns-edinburgh.org.uk</i> ; Wren Hoskyns-Abrahall, <i>Treasurer</i> , <i>treasurer@stjohns-edinburgh.org.uk</i> ; Isobel Watson, <i>Lay Rep</i> ; Romy Langeland; Colin McEachran Tony Falconer; Eden Anderson; Grace Durham; Barbara Graham Mo Grant; Oscar Kelly; Anne Pankhurst	
Children & Families	Isobel Armstrong-Holmes, Mig Coupe, Olivia Donaldson, Sue McPhail, Mary Reilly	
Ministry	<i>sunday-school@stjohns-edinburgh.org.uk</i>	
<b>St John's Terrace</b>	Cornerstone Bookshop Anna Pitt	229 3776
Vergers	Ryan Dimarco, Steve McLaren and Ranald Cruikshank	

For weddings and baptisms please make contact initially with the Church Office

# St John's

**St John's is an active city**-centre church within the Diocese of Edinburgh of the Scottish Episcopal Church, which is part of the world-wide Anglican Communion.

We welcome people of all denominations or none, firmly committed in faith or doubting and enquiring.

## SERVICES AT ST JOHN'S

### Sunday

- 8.00am Holy Communion
- 9.30am Choral Matins (not on 1<sup>st</sup> Sunday)
- 10.30am Sung Eucharist with activities for children
- 6.00pm Choral Evensong

### Monday

- 10.30am Service for the deaf (1<sup>st</sup> Monday only)
- 12.30pm Eucharist

### Tuesday

- 12.30pm Eucharist
- 3.30pm Silent Prayer

### Wednesday

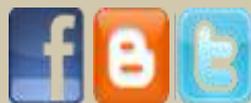
- 11.00am Eucharist
- 12.30pm Midday Prayer

### Thursday

- 12.30pm Eucharist

### Friday

- 12.30pm Eucharist



/churchofstjohn



Church of St John the Evangelist

Princes Street, Edinburgh

EH2 4BJ

0131 229 7565

Website: [www.stjohns-edinburgh.org.uk](http://www.stjohns-edinburgh.org.uk)

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Scottish charity number SC012386