

St John's

February & March 2017

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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.

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The next copy date is 12th March.

Cover image: Baptismal dove by a member of the Sunday School.

From the Rector



Markus Dünzkofer

Dear friends,

I am just back from a great trip to Germany visiting family and friends. It was good to be with my parents, who are doing really well, to have some time with my siblings and their spouses, and to hang out with their children, including my wee nephew, who is just over a year old.

While in Germany, I had a short visit with dear friends in Hamburg to be part of the induction of one of them as an elder in the Lutheran Church. I also thoroughly enjoyed Barrie Kosky's production of *Zauberflöte* at the Komische Oper in Berlin, which was part of the 2015 Edinburgh International Festival and I read a fascinating and intriguing book by a Roman Catholic colleague, who is based in Munich, on the future of the church. Nuremberg. Berlin. Hamburg. Munich. It was Germany full on. With its complicated past, its colourful

present, and its hopeful future.

And maybe this is why I couldn't get a particular quote out of my head as I was thinking about the sermon for the Ecumenical service at St Cuthbert's on 22 January. Many of you, who were at St Cuthbert's, may have missed it. It probably wasn't helpful I didn't reference it. But it's been following me around in these days of changing geopolitical realities, of uncertainties about the future of Scotland and the UK, and of the direction our churches might be heading. The quote is this:

“to confess more courageously, to pray more faithfully, to believe more joyously, and to love more ardently.”

This quote was first used in the Stuttgart Confession of Guilt, which was issued by the German Protestant Churches (Evangelische Kirche in Deutschland – EKD) on 19 October 1945. While not uncontroversial (it actually never names the Holocaust/Shoah!), there are some striking passages – among them the above quote: the EKD confessed that **during the Third Reich it had “failed to confess more courageously, to pray more faithfully, to believe more joyously, and to love more ardently.” And I am wondering if** there is an application for us and for our times.

We live in uncertain times. Yes, we **do! But let's be honest. Life is always** uncertain, fragile, and unpredictable. Our job as Christians, whatever life might throw at us, is to do what the EKD failed to do during the dark years of the Nazi **terror. We are to strive “to confess more courageously, to pray more faithfully, to believe more joyously, and to love more ardently.” This is an active faith that** engages hearts and hands as much as souls and minds. It is a faith that embraces a

a positive understanding of life, of church, and of God. And it is a faith that can only be fully lived with one another in community.

While I write this we are experiencing massive changes in our hall and terraces. There have been a few surprises, but for the most part we are on target. There is change happening all around us. By April/May the first phase of the terraces, West of the future lift-shaft and staircase will be finished. This is only a few months away! Life will return as the Bookshop and the One World Shop move into their new premises. Shortly after the beginning of the summer, the East part of the terraces will be completed providing space for a café/bistro. CDEL and vestry are in conversations about how this space will be run and the CDEL board will make its final decision by the end of February. The work on the new hall and mezzanine level will come to a completion at the end of this summer – which will allow for the grand opening and blessing of the new **Cornerstone Centre at St John's**. I don't know about you, but I am excited!

There are already conversations with community organisations, social enterprises, and outside charities, as much as with our own ministry groups about how to bring the building to life by serving God, the church, and (last, but not least!) our city. Our goal is to keep the building as open and to use it as fully as possible. This might lead to more organisational changes. However, I think it is a way of confessing more courageously, praying more faithfully, believing more joyously, and loving more ardently.

But before we are able to celebrate, we will have to enter the season of Lent. Lent is a time to prepare for the commemoration of the central mystery of our faith: the passion, death, and resurrection of our Lord. It is a time to

look at our lives and discover how we **have failed “to confess more courageously, to pray more faithfully, to believe more joyously, and to love more ardently.”** This year, we will focus on the element of water, both from a spiritual and from a material perspective. Using as a backdrop the Prayer over the Water from the Baptismal Liturgy of the Scottish Episcopal Church, our liturgy and our preaching will explore the profound truth of the sacrament as much as the importance of clean, accessible water for the continuation of life on our planet. And we hope this will allow us to claim our Christian identity more fully. Watch out for metaphorical and not-so-metaphorical water features!

Confessing. Praying. Believing. Loving. It is what we do best. It is what we are about.

Yours as ever,

Markus



1. Schießler, Rainer Maria: Himmel, Herrgott, Sakrament. München, 2016.
2. The full sermon can be found here: <http://tinyurl.com/z5hjuhd>

Cornerstone Centre Update

Here is a brief update on the progress made so far on the Cornerstone Centre. After the builders had a couple of weeks off over Christmas, they are now back hard at work. The good news is things are largely on schedule with many key milestones already met: the new doorway to the dormitory (where the Swinton memorial was) has now been formed; both gable ends of the Hall have come down along with the internal walls and the old disabled toilet and kitchen, in readiness for the new entranceway and extension. The drainage and gas works and preparatory works for the lift shaft are **complete. The 'first fix' phase has** commenced in the terraces – this includes construction of the walls and floors, electrical cabling and pipes for the water supply.



We still have some way to go in terms of fundraising and I would like to **draw your attention to the 'wishlist' of** items we are fundraising for. These include:

- The stair lift, £15,000
- The staircase, £40,000
- Entrance lobby glazing and automatic sliding door, £20,000
- Large moving storage wall between meeting room 1 and 2, £25,000
- Sliding screen between meeting room 2 and the Hall, £12,905
- A new double door into the dormitory, £6,642
- Underfloor heating in the Hall, £3,278
- Main Hall and portable induction loops, £3,200
- IT equipment for staff, £2,000
- The new servery/kitchenette in the Hall, £5,000
- Audio visual equipment for Hall, £2,000

Any donations we receive, large or small, will go towards these tangible items and the development more generally. For **the full list, please see the St John's** website. Further smaller items will soon be added to the list once they have been confirmed by Cornerstone Development Board (CDEL) and Vestry. **The Faces of St John's campaign will go live in February** and will include new signage outside, a new website, leaflets etc. It aims to highlight the work that is happening to create the new Cornerstone Centre, emphasising our inclusivity and openness to other community groups and visitors. Watch this space! In the meantime, please consider supporting the new Cornerstone **Centre at John's with a donation** – it all helps make the development a reality! Thank you.

Kerrigan and the Development Team

Advent Sermon—Rachael Fraser

When looking at the readings for today and thinking about Advent in general, I thought a lot about looking **forward, and anticipating. Because that's**

what Advent's about – looking for the **coming of God's kingdom and the arrival** of Jesus. And of course, the joy and excitement that comes with the festive

season, spending time with loved ones, the food, the presents.

But I also thought about what the **Isaiah reading says about “the last days”, and things coming to an end. We’re almost** into December now, 2016 is almost over, **and I’ve spent time recently reflecting back on this year. I think I’m not alone in** thinking that 2016 has been a pretty rough year. We lost Bowie, Wogan and Rickman; we wept for those affected by the Orlando Nightclub shootings back in June; the refugee crisis continues across Europe and in other parts of the world people are fleeing their homes; the current treatment of protestors in North Dakota against the Dakota Access Pipeline at the hands of local authorities is dreadful and inhumane; and we are now facing the prospect of a world where Barack Obama is not President of the United States. There are many more events I could mention, but **these left a lot of us, I’m sure, feeling** deeply saddened, and hurt, and worried. It makes the words of Psalm 122 all the **more significant: “may those who love you** be secure. May there be peace within your walls and security within your citadels. For the sake of my brothers and friends, I will **say, Peace be within you.” Because for** many people the world they are living in is not peaceful, it is not secure, and they face a lot of uncertainty because of it.

I’m in my final year of studying International Relations at the University of St Andrews, and in my studies, we talk a lot about security, in various contexts. We mostly talk about it in terms of weapons and defence and the physical, quantifiable **aspects of security. I’m currently writing** my dissertation, and focusing on water **security. I’m fascinated by the human** aspects of international relations, and how we treat people. So my research focuses on the state of Michigan, USA, with the Flint and Detroit water crises, where

predominantly poor, black communities have had their water poisoned or cut off by government authorities, and are being denied one of their most basic human rights – **water. It isn’t the most pleasant** research to undertake, and the stories I am hearing from those living in these communities is of fear. Fear for their own health and wellbeing, and also for that of their loved ones. Going into advent these readings are telling us to be hopeful and look forward to the coming of the Lord. **But in today’s world, and especially in the** cases of Flint and Detroit, people are rapidly running out of hope. Psalm 122 has such a simple message of that hope. May there be peace. May you and your loved ones be secure. The sad reality is that for many people around the world, both at home and abroad, this peace and security the Psalm speaks of is not a reality, and may not be for some time. There is a glimmer of hope within this uncertainty, and that glimmer is an international movement to improve the lives of people around the world.

Back in early March this year, I was part of an Anglican Communion delegation who travelled to New York to spend two weeks at the United Nations Commission on the Status of Women. The CSW is committed to the promotion of gender equality and the empowerment of women, and meets every year to consult with Non-Governmental Organizations, UN entities, and UN member states. Each commission **focuses on a priority theme, and this year’s focus was on women’s empowerment and** its link to sustainable development.

The sustainable development goals, or SDGs, were adopted by all 193 UN member states in September last year. They were the follow up to the Millennium Development Goals, which were introduced in the year 2000, and consisted of eight world targets for simply

making the world and the lives of those who live in it, better. In 2015, it was decided that progress was still to be made, so after a long consultation process, the new Sustainable Development Goals were launched. What makes these goals so significant is that not since the UN Declaration on Human Rights has there been such a universal buy-in on a global agenda. There is a truly global collective force behind them.

The SDGs are a unique and remarkable platform for action on a vision that affirms our longing as Christians to work for the kingdom of God on earth. They reflect deep biblical themes of mutual responsibility for living well together, seeking the equality of all people created in the image of God, the **responsibility to care for God's earth, and God's concern for the vulnerable and marginalized.** The goals are dedicated to improving the lives of people around the **world, as well as caring for God's earth.** The foundation principle of the goals is to **leave no one behind. And that is God's love for us too.** He remembers the least, the lost, the left out. We need to do the same and live out his mission in the world to bring his kingdom to earth.

The Isaiah reading tells us what this kingdom looks like: They will beat their swords into ploughshares and their spears into pruning hooks. Nation will not take up sword against nation, nor will they train for war any more. Come, O house of Jacob, let us walk in the light of the Lord. These 17 goals are a way of bringing his kingdom to life. End poverty, end hunger, ensure good health and well-being, ensure equitable quality education for all, achieve gender equality, ensure clean water and sanitation for all, build resilient infrastructures, reduce inequality within and amongst countries, ensure that we live and consume sustainably, combat climate

change and protect life, both on sea and on land, promote peace, justice, and strong institutions, and foster effective partnerships for the goals. It is hard to believe that God would not want any of that for us. And speaking of that last goal, of fostering effective partnerships – you can be part of that partnership. These goals are a way to ensure that there will be peace, and people and their loved ones can feel secure. As a church we are uniquely placed within civil society to be **able to effect change in people's lives, and reaching out to fellow members of your congregation who may be in need is so important.**

A lot of the discussions that took place while I was in New York were not around how big, international institutions like the United Nations can be making a difference – they were about how we, as members of the Anglican Church, working at the grassroots level, can be making a difference in the world. Our delegation came from different walks of life; we were students, clergy, social workers, artists. We came from all corners of the world: Australia, Japan, South Africa, Nigeria, Burundi, Pakistan, Hong Kong, the United States – but we shared our faith, and a commitment to ensuring that the voices of the silenced could and would be heard.

Today's gospel reading is about the second coming – it will be a surprise, like a thief in the night. The early church thought that Jesus would return within their lifetime – some of them thought there was no point in doing anything in society. Should we do the same? Romans says no. We should always be working to live out **God's love. The Matthew reading points to the importance of living every moment of our lives fully, so that, as Isaiah says, He will teach us his ways so that we may walk in His paths.**

And when we find that kingdom

we should be there, wearing that armour of light Romans speaks of, clothed in the Lord Jesus Christ, and doing whatever we can, however small that impact may be, to walk in his path and working to bring his kingdom to earth.

In Isaiah 40, we hear of ‘a voice of one calling: in the wilderness prepare the way for the Lord; make straight in the desert a highway for our God’. I was determined not to mention the US election today, but this reading reminded me of when President Obama spoke after the election, and said, of the result, history **doesn’t always go in a straight line – it zigzags, it goes backwards, and forwards – but importantly, it gets there in the end. And I suppose that is what I hope for the world – time will tell, but the realisation of these sustainable development goals will**

be a realization of God’s vision for earth. There is work to be done. These goals **won’t be realised on their own. And this is** what Romans calls for – the time has come to wake from your slumber, and to put aside the deeds of darkness. You **wouldn’t believe the power that each of us** has to affect even the smallest of changes in the world. This is the call we hear **throughout the readings for today: “let us walk in the light of the Lord”.**

Amen.

Rachael Fraser is a student at St Andrew’s University and Scottish representative on the Anglican Communion delegation to the United Nations’ Commission on the Status of Women.

Lament and Praise

Review of the 5th St John’s Theology

Symposium

Lament And Praise: Doing Theology Through Music

The Revd Professor Jeremy Begbie

Doing theology in a day? Well perhaps not all theology, but it was a very well filled, amusing and rewarding symposium, and a good alternative to ploughing through Christmas crowds.

The problem with agreeing to write up such an event is that what I heard and took away may not be instantly recognisable to other participants...I half expect to be tapped on the shoulder when this appears and told that we were clearly at different events. What follows is therefore highly personal.

There were two sessions: Lament through Music and Praise through Music, vividly illustrated both with recordings and

at the piano. There were examples of how music emulates the sigh of disappointment or distress, (and I have now to spell check ‘**appoggiatura**’)... **as found in Barber’s adagio, Elgar’s Sospiri, and even Dido’s** Lament, when not being interrupted by the burble of an Edinburgh tour bus.

We pondered Lament as reshaping of our emotional life, and in particular how the psalms are a vehicle for lamentation; how Lament can reshape us and our emotions towards God; and how through Christ, who laments with us, we are reshaped towards each other. We noted that contemporary parish liturgy has lost a lot of space for lamentation. The psalms are minimal during the Eucharist and we wondered whether there was a subtle pressure on us to be positive in worship, to leave no time for irresolution (good examples of deferred resolution in music) and to put our energy into doing, rather

than waiting. To use a sentence much liked **by the vicar of my last parish: 'Hear Lord, for thy servant speaketh'.**

You might expect music and praise to be more straightforward, and we had a splendid example from Bach (Et resurrexit from the B minor mass) to get us going. But we pondered praise as a defiant act (black music in the US and South Africa); praise as a way of bringing the future into the present as we sing of hope; and praise transforming the unpromising. Musical praise can bridge the troubling now and the glorious future: it spans the gap (especially JS Bach at his most unbuttoned). We also reflected on the sometimes perfunctory nature of the praise in our liturgy: Professor Begbie **offered the phrase 'battered old tunes' as a way of referring not only to music, but to**

people (he had borrowed the term from a colleague) but we could also recall occasions when we had sung our way out at the end of the Eucharist on a real high. And I have to note that at times the high is prompted by some very odd text, but sung to a cracking tune.

And of course, music is something we can do together (nice image from a mediaeval manuscript showing the physical proximity of the singers).

We were offered the thought that **music 'can refresh the imagination', which I** think is a powerful image and something that must enrich worship, and the phrase elegantly sums up what the day did for me. But finally, I must not omit Snowball, the dancing cockatoo... Google him.

Alison Brimelow

Mapping Sanctuary

In November, over 80 people gathered at the City Chambers on the Royal Mile for a Mapping Sanctuary in Edinburgh workshop. Hosted by City for Sanctuary Edinburgh, and with funding from Edinburgh City Council, the aim was to provide an opportunity to map out what is currently available in order to help welcome refugees and asylum seekers in Edinburgh.

Maureen Child from Edinburgh City Council opened the workshop by explaining that this work is all the more pressing given that Edinburgh is expected to receive a further 100 Syrian refugees in the next 4 years, including unaccompanied minors, and those affected by the Calais camp closure. She also put forward the fact that the public sector cannot work alone, thus the need to work with communities to make a successful resettlement programme.

The next speaker from City of

Sanctuary Edinburgh described how the City for Sanctuary initiative originated in Sheffield and has since grown to over 70 groups across the UK. The main aim of all the groups, including Edinburgh, is to map out the city so as to create a coordinated response.

Participants at the workshop were then invited to move around a number of tables, each with a large poster of Edinburgh streets, and asked to add details of services, initiatives and groups. In little more than an hour, the maps were brimming with places where folk fleeing their home could experience safety, support and feel part of the community. By lunchtime it felt palpable that participants including myself had a real desire to support refugees and to celebrate diversity.

In the afternoon, we joined groups around issues like mental health, young people, food etc and explored once again

the services and initiatives available.

The workshop ended with City of Sanctuary expressing thanks to those attending the workshop and explaining that the next step is to construct a database with the wealth of information described above.

I pray that we, the people of Edinburgh, can follow the way of Jesus which teaches us to welcome and offer hospitality to the stranger. Help us to demonstrate compassion and offer practical assistance so that refugees and asylum seekers are treated as treasured guests.



*Nicola Robinson
Communications and Administration Officer
Edinburgh Churches Together*

Gift Beyond Words - An Advent Quiet Day

Preparation for the great Christian festivals requires us to take time, and make a space for reflection. This was achieved on the Saturday before Advent in the quiet calm of Christchurch Morningside Community Centre, by a group of 20 people from St. John's, sharing fellowship and spiritual discernment. The calm, unhurried leadership of Revd John Munro, with ample pauses for personal reflection and prayer, made a welcome oasis away from the hectic crowds of the city.

The first part of the day focused on ways of structuring silence as a Transitional Space, enabling us to meditate silently on the present experience in our lives. 'Be still and know that I am God' was the key to reflection on the importance of the moment.

Next, we were led to reflect on the past. Just as 'rests' are essential in music, pauses are essential when we are truly listening to the other. This conversation enables us to bring energy from the past into our present. The task of the second

silent time was to recall people who had brought us another step along our personal journey, especially where forgiveness was needed, using a timeline of our life.

Thirdly, we were encouraged to reflect on the future, in a world where 'things fall apart'. The solution may be to withdraw from the world, or to transform the world through action, or to choose any intermediate point between these which keeps Christian hope alive in an unfair world. We all need deep roots in personal prayer, and a sense of the presence of Christ.

Finally, we shared some words and phrases which had emerged as important to us in the course of the day. They included peace, harmony, longing, faith, friendship, forgiveness, transformation. We lit a candle each, concluding the day in an act of reflective worship with an Advent affirmation – Christ is coming to make all things new.

Anne Pankhurst



HEARTBEAT

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

A new Dean

Good news: Congratulations to former member the Revd Frances Burberry, who has just been named Dean of our Diocese by our former rector and current bishop. May God's Spirit guide, guard, protect her and give her energy, courage, and wisdom in this new ministry.

Congratulations Ade

More congratulations to Ade Odunsi, who has recently been awarded a PhD!

Erratum

The feature 'Brothers in Arms' in our last issue part of the World War One series, concerned the brothers of Anna Young's father, not those of David Young. Apologies.

Tributes

William George Waterston, WS

2 February 1949—23 September 2016

William Waterston, often known as Willie, was born to Nancy (nee Ritchie) and George Waterston, but, after his **parents' divorce, was brought up by his mother in St Andrews in Queen's Gardens, just up the street from St Andrews' Episcopal Church. The church was part of Willie's life from his early years. It** continued to be so at Glenalmond College, itself an Episcopal school.

Willie read law at Aberdeen University and then moved to Edinburgh where he qualified and became part of the Edinburgh legal scene. He met and married

Andrea Bennett, a Canadian whose mother had grown up in St Andrews and **was a friend of Willie's mother. She too** was an Episcopalian and for both their faith was very important. They were **Matins people at St John's and for years** Willie organized sidesmen every Sunday.

Willie was an active member of the Royal Naval Voluntary Reserve and also set up a Scottish Country Dance band, The Bubbly Jocks, a popular band which entertained many a party and dance.

When Willie's step-mother died, he and Andrea moved to the cottage in

Humbie which his father had bought after **the war. This meant leaving St John's** even though officially they remained members. They attended Humbie Kirk regularly. **(According to Willie, it was also 'piskie'** since most of the members were Episcopalians!)

Matthew, their only child, was born in 1989 and Willie and Andrea delighted in being parents. Matthew was christened at

Alison Prosser

Two of Alison's cousins provided the text from which this tribute is extracted:

Thinking back to many happy childhood memories, including holidays at Tomintoul and Nethybridge, I was reminded of girl guide songs Alison taught us. Occasionally in recent years I reminded Alison of them, and she would laugh in the warm and gentle way she had. She enjoyed sharing memories, of our Gran and of her happy childhood on the farm at Langbank near Dunblane, and the countryside which she always loved, her love for her Mum and Dad. She radiated love.

Alison went to school in Dunblane, then in Edinburgh. Her exceptional talent was art and her artistic eye translated into the person she was. She noticed things and people, really saw people, and was interested and caring. After school, Alison went on a gap year to Italy, then a foundation course at Leith School of Art with Lottie and Mark Cheverton, who were very supportive of her at a difficult time with her mental health. She went on to graduate with an honours degree from Edinburgh College of Art, and a **post-graduate diploma from Gray's School of Art** in Aberdeen. All of this she achieved with grit and determination despite huge struggles with mental illness. She positively wanted to say how painting helped and how it could help others. She was particularly interested in galleries such as

St John's, maintaining the connection from years past.

Willie was diagnosed with dementia about five years before his death, and tragically Andrea developed terminal cancer and died two and a half years before Willie. Their much loved, only son Matthew survives them, along with their many friends.

Grace Durham

the Gallery on the Corner which had an emphasis on Autistic support. One of the **team there described her as "a hugely talented artist whose work was very popular."** **When a professor in France** bought one of her paintings, Alison joked about being an international artist! Alison was asked to give talks and explain to large groups of gallery staff about what it is like to visit galleries and create art while experiencing mental health problems. Recently she was involved in the choice of art work for the new Royal Edinburgh hospital buildings.

Two years ago it was confirmed that her kidneys were failing as a result of essential medication she had been on so long. Her cousin Fiona volunteered for a kidney transplant; after extensive tests she was found to be a match for Alison. It was an amazing offer made with the support of her husband and children. However, two scheduled operations were cancelled for medical reasons; a third attempt was to be made in this month, January, but it was not to be. She passed away on 15th December after a difficult period of dialysis. Since Alison was on the organ donor register, she donated her organs after her death; a transplant surgeon and his team flew up from Newcastle and operated just as she would have wanted.

George A yrton

At the time of his death, George was our oldest member. He came from a Church Army background, consequently moving around during his childhood.

The family lived for a time in Lancaster and then George was in the Army at Catterick and in Austria where his enthusiasm for the mountains was born. This led to his meeting Barbara who became his wife, and enjoyment of climbing and walking holidays.

Coming to Edinburgh, he worked with BT in engineering. Barbara was a country dancing enthusiast but although **he had the sartorial kit, George's sister Jean** commented that he danced more under sufferance than for enjoyment. The admin side of the society was more his

scene.

He had an interest in photography **and someone wrote, "he was rather a dear.** I knew him in the photographic society. He enjoyed putting in pictures for **competitions and attending lectures."** But there, as everywhere, his deafness was a problem.

He was a member of St John's for over 60 years and was described as "ever present at evensong", usually arriving early to fulfil his role as sidesman and **welcomer. He didn't linger afterwards, so people didn't get to know him easily but** he is warmly remembered, particularly by the choir, for his quiet faith and unflinching commitment.

Clephane Hume

Children's Ministry

Where do we go from here?

With the hall out of action and no **children's worker (Reuben Addis having** headed off to pastures new at the end of last year), Sunday activities for children have been a little ad hoc of late.

It's lovely to have young people in church, but keeping fidgety little ones quietly entertained during a service isn't much fun for anyone, so we're currently putting together a rota of volunteers who can be on standby to take children to the David Reid Thomas room during the Eucharist. What we do there depends quite a bit on who turns up. We have toys for the younger children. We can read Bible stories and have discussions with the older ones, and maybe do a little craft **activity. But there isn't a huge amount of space, so we're muddling through as best** we can for the time being.

Despite this situation – or perhaps because of it – **we're keen to continue the** Godly Play sessions at the Rectory, roughly once a month, with a family lunch afterwards. All families are welcome to **these lunches, and they're always a fun and slightly raucous affair.** (What is it about pizza that makes 5 year olds feel the need to cartwheel? Thank goodness the Rectory has a large hall.) At our gathering just before Christmas, for example, we had a very creative time decorating **gingerbread figures. It's fair to say this** provided as much amusement for the adults as the children.

In the meantime, we're taking this interim period to think about what we want for our Sunday school, or Godly Play, **or children's worship, or whatever we call** it. If anyone – children and parents

especially – has any ideas or suggestions, we would love to hear them. Please speak to

Markus or pop a note through the office door.

Olivia Donaldson



Gingerbread decorating at the Rectory in December

Carols, Costumes and Christingles

For the 2016 Christingle Service the church was full with children and parents of **St John's families, extended families and** visitors, aged from a few months old up to grandparents. The narrative, prayers and Christingle story were read by young people from our Sunday School family.

Back stage was a hive of activity trying to get children into costumes so we could have all the characters from the

Nativity story ready to go 'on stage' at the appropriate moment. We did succeed, though there were two Josephs and at least five wise men!

It was a lovely occasion for everyone. Some also had the fun of eating the sweets from the Christingles while watching the Nativity story unfold.

Mary Reilly

Notes from a Wild Garden

We are still not living in the house; it resembles a building site. So most of the gardening has been in the mind, not on the ground.

However, I did do two very easy things shortly after the last article. One was to turn the felled trunk of the too-big apple tree into a small log pile. The other

was – **as advised by the charity "Buglife"** – to make a cylinder of chicken wire, anchor it to the ground and fill it with dead leaves. I shall never know what invertebrates use it over winter, unless some serious entomologist does research on it. But it seems fairly certain that many will. It is easy for the amateur like me to

concentrate on the large and pretty things – butterflies or ladybirds, for example. But most of the thousands of invertebrates that could share our gardens are not easy to find in the basic field guides and lack well-known English names. They are still fellow members of the natural world. I hope readers of Cornerstone have long got beyond the theology that starts by asking “**How is this creature useful to me?**”

Meanwhile for Christmas I was given

a new five-year garden diary. What birds and beasts and flowers will I be able to record, I wonder? Will living within hopping and scuttling distance of the Water of Leith make a difference? We have done virtually no work yet, but we have selected the small patch which is going to be dedicated to wild nature. There will be a pond, an uncut patch, some wild flowers and a native shrub or two. We will watch the space, and hope you can too, through these articles.

The Green Ginger Group

Our plan for 2017 is ambitious. The main theme will be the vast one of Water. Our thinking is that in Lent the focus will be on thoughts arising from the Baptismal Prayer; there is enough material there for many sermons, prayers and reflections. Then in Creationtide the thinking will be on the many environmental problems associated with water – floods, droughts, pollution and so on.

We have also realised that we seem to spend less time than we used to on the everyday issues that confront Cornerstone readers: shopping, recycling, energy-saving and so on. So the rest of this article will be a summary of the excellent blog post by Jonathan Foley called “**So, What can I do?**” To read the whole blog (recommended), go to <https://the-macroscope.org/>

1. Food.

- (a) Reduce food waste. 30%-50% of the food we grow is wasted. Serve smaller portions; reuse left-overs; take home left-overs from functions.
- (b) Eat less meat, especially feed-lot beef and dairy. The production of these items has a disproportionate effect on land use,

water use, pollution and greenhouse gas emissions.

- (c) Support more sustainable farming systems. This is a huge subject. It includes organic farming, and beef fed on grass not feed-lots (roughly speaking this expression refers to intensive artificial feeding).

2. Water.

- (a) Do not irrigate your garden so much – especially the lawn. What can you do with mulches, drought-resistant plants, and rich organic soils?
- (b) High efficiency toilets are a good idea. If you rent, see if your landlord will change them. (I'm ashamed to say I don't know much about these. I'm quoting direct from the blog.)
- (c) Get low-flow shower heads and taps. And when you buy a new washing machine, ask about water use.

3. Energy.

- (a) Drive less. Walk, bike or use public transport when you can. Try car-sharing.
- (b) Your car ought to do at least 40mpg. And as hybrid and electric cars continue to be developed look to move to them.

(c) Fly less. Many internal flights, or ones to Europe, are not necessary. Some are, of course; but think before you fly.

4. Electricity.

(a) Use the best possible thermostats to avoid heating spaces unnecessarily.

(b) Make sure all your bulbs are high-efficiency, low energy.

(c) Look into buying renewable electricity. Look into getting solar panels.

5. Heating.

(a) Your draught-proofing and insulation

should be of the highest standard. Do shut curtains and shutters after dark.

(b) Do not use hot water when cold would be fine.

6. Plant trees. Dr Foley recommends this, and we, at St John's, have set up a Memorial Grove with Trees For Life, so it is really easy for you to plant trees for £5.00 each. Why not do it?

George Harris

Christmas Mural



Water and Fire - Hogmanay 2016

The Together churches led the congregation through a journey of water and fire at **St Cuthbert's on Hogmanay** as we entered 2017. Markus Dünzkofer, Allison Becker and Ian Gilmour led the service of worship through a liturgy which focussed on the baptism, captured in this **'Affirmation for a New Year' used on the night:**

Through the Paschal mystery, dear friends, we are buried with Christ by Baptism into his death, and raised with him to newness of life... as we leave behind an old year, with all its fond memories and disappointments, with its joys and sadness, with a past we can no longer change, and as we enter a new year with its hopes and fears, with its opportunities and challenges, with a future yet to come, to renew the solemn promises and vows of Holy Baptism...

This was achieved through a short reflection, and a symbolic action which was shared pew by pew, and from person to person throughout the eighty plus congregation. The action was the drawing

of a shape in water on the hand of each worshipper, everyone received and everyone gave the sign of the cross. It reminded us of Jesus, the one who in the face of apparent powerlessness always did the honest, healing, and hopeful thing. The invitation was to follow the way of the cross throughout 2017.

The service ended with a blessing drawn from Micah 6:8
God has told you, O mortal, what is good;
and what does the Lord require of you
but to do justice,
and to love kindness, and to walk humbly
with your God?
Remember this and go into this night and
into the

coming year with the blessing of God...

Having been challenged to reflect and remember our own baptism and reconnect to Jesus, we left the church to a spectacular sky full of colourful flames as 2017 was introduced to Edinburgh in a baptism of fire.

Ian Gilmour

Creative Together

Creative Together's next venture is a Button Fair, on Friday 16 and Saturday 17 June this year.

It will be held at St Andrew's and St George's West in George Street, to raise funds for Marie Curie Cancer Care.

The group has already been busy sorting and evaluating many donations of **"Granny's Button Box"**. **Keep the date in your diary if you're a button enthusiast – or let us know if you have any old buttons you'd like to donate.**

**Maggie Romanis at St Cuthbert's
Sheila Waterer at St John's
Dorothy MacKenzie at St Andrew's and St
George's West**



Cornerstone Bookshop Reviews

'Landscapes - John Berger on Art'

Edited by Tom Overton

9781784785840

£16.99



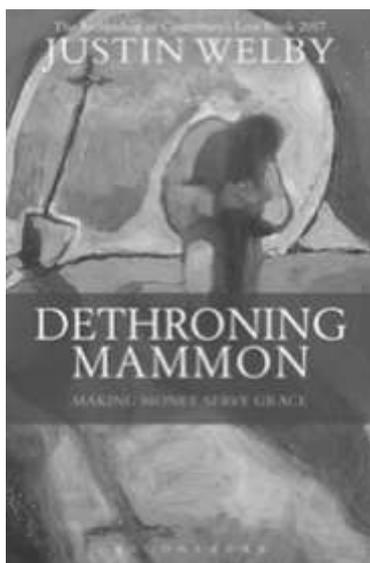
When John Berger died earlier this year, he did so having made a significant contribution through his life to the fields of literature, philosophy and the arts. This brilliant collection of diverse pieces – essays, short stories, poems and translations – **spans many years'** engagement and, through it, Berger reveals how he came to his own unique way of seeing. The words of this master storyteller and thinker are a feast for the reader, paying homage to artistic movements and individuals such as Walter Benjamin and Bertolt Brecht, informing, challenging and nourishing our understanding of the world. It is no **surprise the book has already be hailed “an intellectual benchmark for many years to come”**.

'Dethroning Mammon'

By Justin Welby

9781472929778

£9.99



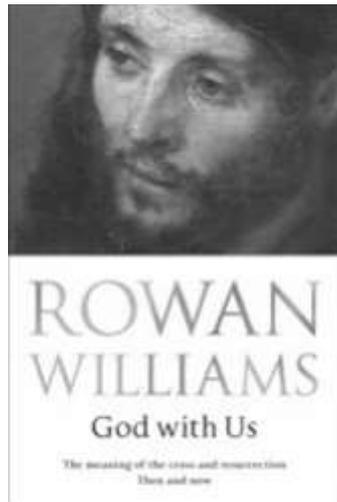
This year's Lent book recommended by the Archbishop of Canterbury is written by the current incumbent, Justin Welby, in what is his first book to be published. Onto its first re-print already – having been famously pictured being read by the Chairman of the Bank of England, Mark Carney – the book looks at money **and materialism. In it, Welby asks, 'What motivates us?' 'What do we value?' and explores the tensions that arise in a society dominated by "Mammon's modern aliases, economics and finance, and by the pressures of our culture to conform to Mammon's expectations."** With themes that are far reaching, this book will surely command interest well beyond the season for which it is intended.

'God with Us'

By Rowan Williams

9780281076642

£8.99



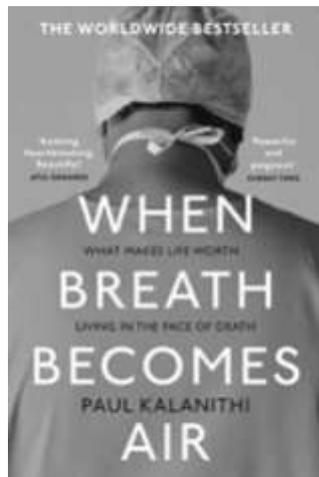
This is the third in a series of books by the former Archbishop of Canterbury providing accessible introductions to topics fundamental to anyone seeking to follow or engage with the Christian Faith. In this timely volume, he explores the meaning of the Cross as a sign of change for those encountering Jesus throughout the centuries, and considers how, in the light of the Resurrection, Christians now must ask how they, themselves, can be signs of who and what God is for others. Designed for personal or group use, each chapter has accompanying questions to help the reader explore these key issues further.

'When Breath Becomes Air'

By Paul Kalanithi

9781784701994

£8.99



Recently published in paperback, this is the worldwide bestseller which asks **'What makes life worth living in the face of death?'** Aged 36, it's author was on the verge of completing a decade's training as a neurosurgeon when he was diagnosed with inoperable lung cancer. Through the course of this extraordinary, lyrical and life-affirming book (published posthumously by his widow) Kalanithi chronicles his journey and reflects with searing honesty on his life in the face of impending mortality. He does so with a startling clarity and profundity which makes his story eminently readable and comes highly recommended.



Service with a Smile by D E S

“What is wrong with telling the truth with a smile?” Desiderius Erasmus to Martin Dorp

“Your challenge for Epiphany

Is: write some rhymes for frankincense.

You'll do well to find one, if any.

The competition's not intense.

* * * *

The king who'd brought the frankincense
Stood in the dark and watched the star.
His friends were slumbering in tents.
That's no surprise; they'd journeyed far.

Their presents daily heavier grew,
Gold, myrrh and fragrant

frankincense.

But still they trudged, resolved and true.

They knew the occasion was immense.

The star had led a winding way
O'er desert sand and moorland bent.
So many a mile; so many a day
To bring gold, myrrh and frankincense.

DORP: I suppose I should not be surprised that you dare to publish such drivel!

DES: My dear friend, the rhyme scheme is borrowed from Byron and from Manley Hopkins. If it is real drivel you seek I must refer you to my collaborator, Canon Wishwash.

A Message from Canon Wishwash

It occurs to me that many of the symbols we use are open to multiple interpretation. During Advent the picture of John the Baptist on our service sheet was accompanied by a picture of a small axe. In the interests of research I have been asking various members of the congregation what this might signify.

The Not-very-Reverend Parkin Slipshod (Platitudinarian): It signifies truth. Was it not **George Washington who said “I cannot tell a lie. I did it with my little hatchet”?**

Mystic Rose of Sharon: It is a constant reminder that we must bury the hatchet and strive for peace.

Pittie Slop of Colinton: I 'spec it's the best they could do for that silly line “His fan is in his hand.”

Vestry-person Trendsetter: Ah yes. We should return to the golden age before power saws and combine harvesters.

Mrs Hilda Ramrod Pewbible: It is obviously a reference to the fact that the man depicted needs a bloody good haircut.

Easter Service Times

Ash Wednesday, 1 March, 11am & 7:30pm

Holy Eucharist with Imposition of Ashes

Maundy Thursday, 13 April, 7:30pm

Holy Eucharist with Washing of Feet & Stripping
of the Altar

Good Friday, 14 April, 12noon-3pm

The Three Great Hours – Praying &

Contemplating Jesus' Last Words

Good Friday, 14 April, 7:30pm

Musical Meditation for Good Friday

Easter Sunday, 16 April, 7am

TOGETHER Churches Easter Celebration (no
8am service at St John's!)

Easter Sunday, 16 April, 9:30am

Festival Matins

Easter Sunday, 16 April, 10:30am & 6pm

Holy Eucharist in Celebration of the Feast of the
Resurrection

St John's Coffee Rota

February

5th A Usher; S Kilbey
12th M Warrack; W Wyse
19th V Lobban; S Jamieson
26th E Yeo; J McLeod

March

5th C Legge; J Rennie
12th S Brand; E Bath
19th A Usher; P Walliker
26th V Lobban; E Law

Harry's



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West End is back.

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smokehouse grill and now
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www.harrysedinburgh.co.uk

Tel: 0131 539 8100

Email: info@harrysedinburgh.co.uk

Check us out on Social Media
for more details



Sunday Readings

Sunday Readings February—April 2017

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

Year A	9.30am Matins	10.30am Eucharist	6.00pm Evensong
5 February The Presentation of the Lord		Malachi 3.1-4 Hebrews 2.14-18 Luke 2.22-40	Haggai 2.1-9 John 3.1-8
12 February Epiphany 6	Matthew 5.21-37 John Chrysostom	Deuteronomy 30.15-20 or Sirach 15.15-20 1 Corinthians 3.1-9 Matthew 5.21-37	Malachi 2.17-3.5 Luke 7.18-35
19 February Epiphany 7	Matthew 5.38-48 Cyprian	Leviticus 19.1-2,9-18 1 Corinthians 3.10-11,16-23 Matthew 5.38-48	Song of Solomon 5.2-16 Luke 7.36-50
26 February Sunday next before Lent	Matthew 17.1-9 Ephrem	Exodus 24.12-18 2 Peter 1.16-21 Matthew 17.1-9	Isaiah 52.13-53.11 Luke 9.28-45
5 March Lent 1		Genesis 2.15-17; 3.1-7 Romans 5.12-19 Matthew 4.1-11	Luke 10.25-37 Luke 10.38-42
12 March Lent 2	John 3.1-17 Cyril of Alex	Genesis 12.1-4a Romans 4.1-5,13-17 John 3.1-17	Luke 13.1-9 Luke 13.31-35
19 March Lent 3	John 4.5-26 Augustine	Exodus 17.1-7 Romans 5.1-11 John 4.5-42	Luke 15.1-10 Luke 15.11-32
26 March Lent 4	John 9.1-17,34-38 Ambrose	1 Samuel 16.1-13 Ephesians 5.8-14 John 9.1-41	Amos 8.1-10 Luke 16.19-31
2 April Lent 5		Ezekiel 37.1-14 Romans 8.6-11 John 11.1-45	Isaiah 50.4-11 Luke 18.31-19.10
9 April Palm Sunday	Zechariah 9.9-12 John Palamas	At the Liturgy of the Palms: Matthew 21.1-11 At the Liturgy of the Passion: Isaiah 50.4-9a Phillippians 2.5-11 Matthew 26.14-27.66 or 27.11-54	Zechariah 12.9-11; 13.1,7-9 Luke 19.29-44
16 April Easter Day	Luke 24.1-16 John Chrysostom	Acts 10.34-43 or Jeremiah 31.1-6 Colossians 3.1-4 or Acts 10.34-43 John 20.1-18 or Matthew 28.1-10	Isaiah 51.9-11 Luke 24.13-35 or John 20.19-23

Useful Contacts

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St John's Terrace	Cornerstone Bookshop Anna Pitt	229 3776
Vergers	Ryan Dimarco, Steve McLaren	

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 1st Sunday)
- 10.30am Sung Eucharist with activities for children
- 6.00pm Choral Evensong

Monday

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

Tuesday

- 12.30pm Eucharist
- 3.30pm Silent Prayer

Wednesday

- 11.00am Eucharist
- 12.30pm Midday Prayer

Thursday

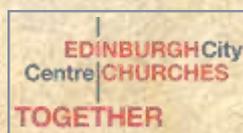
- 12.30pm Eucharist

Friday

- 12.30pm Eucharist



/churchofstjohn



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