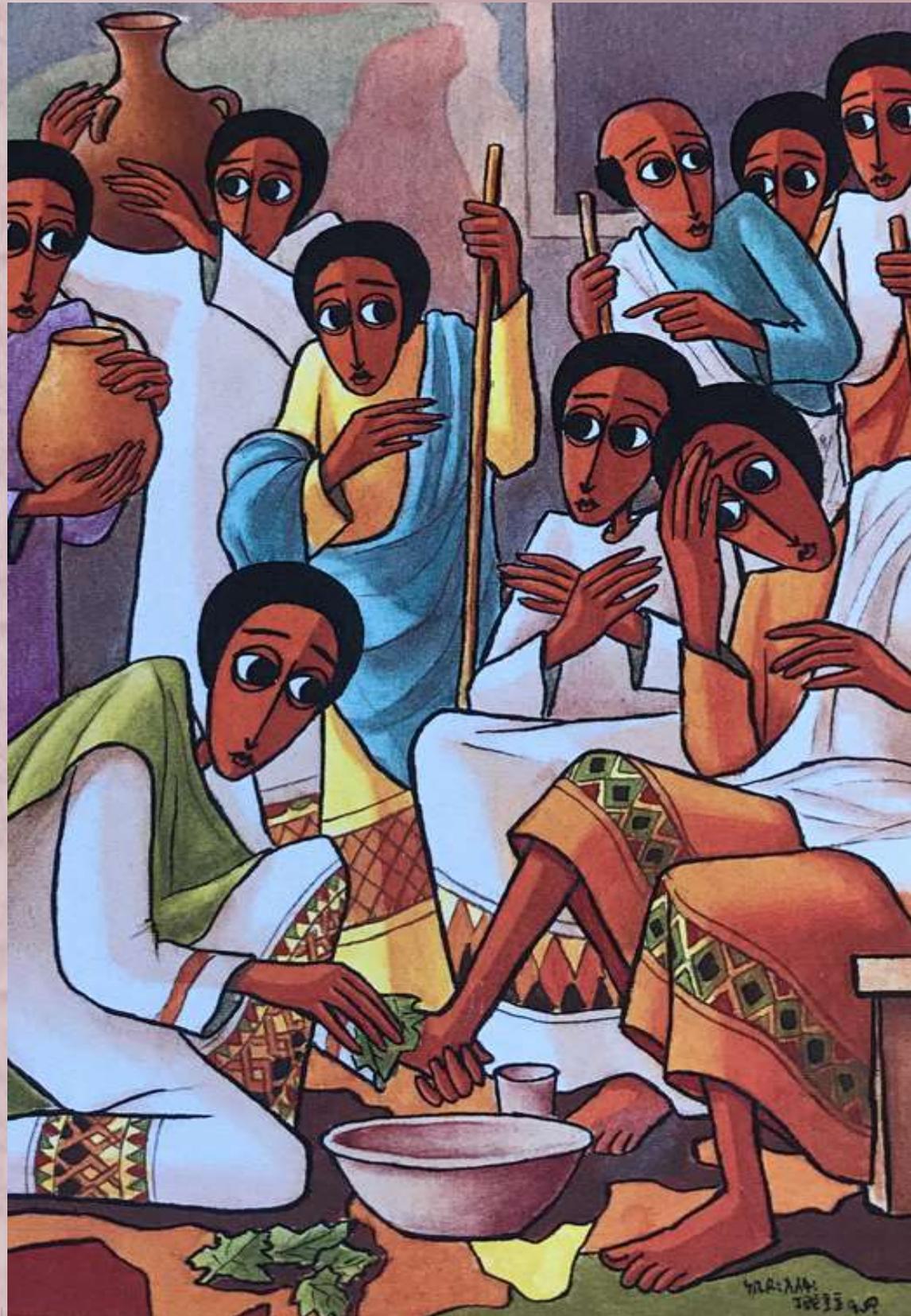


St John's

April & May 2018

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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.

St John's Ministry Team

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The Revd Donna Cooper	Assistant Curate	229 7565
The Revd Professor Kenneth Boyd	Team Priest	225 6485
The Revd Clephane Hume	Team Priest	667 2996
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Cover image: Jesus washing Peter's feet. By Nebiyu Assefa

Together News

From the Rector



Markus Dünzkofer

Dear friends,

Late last month we had to say goodbye to a pillar of our community: Angus Mitchell. By the time you read this **we will have celebrated Angus' life on 12 March** and we will have prayed him into the loving embrace of our triune God.

I will miss Angus. I will miss him for many reasons, not least because I would have liked for Angus to see the new development, which will hopefully be finished by Easter. I would also have liked to thank Angus in person for the stunning new bird bath placed in the Dormitory in thanksgiving for his life and ministry.

I will miss Angus furthermore, because when I first arrived, Angus kept on nagging me about the development. He wanted to know what it is for. Yes, Angus very much supported the ideas of upgrading the building and making it

accessible – after all, he would have benefited from this himself. He also understood that the development would create humane working conditions for clergy, staff, and volunteers, a justice issue we had not been good in addressing in the past. But he questioned if there was a vision to use the building in life-giving ways. It was Angus who prompted me to do some theological reflection about the development, which I shared with you almost four years ago. It all had to do with the idea of **Ἀγορά** (agora), the Greek word for a marketplace, where people would gather to exchange ideas, argue, and learn from each other.

I suspect Angus would have delighted **in what happened at St John's during that dreadful storm labelled "the Beast from the East."** **We kept open our doors all day and all night**, offering a hot food and drink and a warm, dry, and safe place for people to sleep in hostile weather conditions.

I don't know if there were homeless people in a Greek Ἀγορά, but I do believe that the interaction with these of our brothers and sisters, who used to be strangers, but are not so strange any more, will not leave us untouched. It might even radically change us. And I think this is a wonderful opportunity for us to hear **what God's Spirit might be saying to us**, about how we are to be after the completion of the development, how we are going to be a community of living faith, **how we are going to claim God's mission, exercise God's ministry, and live into the beauty God has created us to be.**

On 3 March I wrote this to you in an

e-news:

*Hospitality is a Christian virtue. It is a way of **caring for all God's children, as we welcome friends and strangers alike.** It is a central practice of faith that is done for its own sake, not as a means to recruit new members or look*

not as a means to recruit new members or look good in the eyes of society. Christians welcome whoever we encounter, as we ourselves have been welcomed into God through the love of Jesus Christ. Hospitality implies a lack of judgment. It changes both the host and the guest. As a pilgrim of Christ, you will sometimes be a host, sometimes a guest. Hospitality is a way of overcoming fear and isolation. And through hospitality we learn how and where God's Spirit is working in surprising ways beyond our self-imposed limits. We can then join God there in helping to build God's kingdom.

We have offered genuine hospitality in the past few days and will continue to do so. I do not know how this will unfold beyond Sunday and what it all signifies. But I trust that the God of surprises is telling us something, something beyond the current situation. Our triune God will continue to lead us to life as we continue worshipping him in prayers and sacraments as much as we continue worshipping him in serving one another and in being served.

I still very much stand behind what I wrote and my decision to offer hospitality. And as we approach the season of Easter it will be our duty and delight to not just **think of Christ's resurrection from the dead** as an event in the past. But this year, Easter will also be a great, marvellous, and also challenging opportunity to think and **consider what it means that God's** (incarnate) love cannot be locked up in a

dark grave for ever – what it means today in 2018 for you and me as much as for the people we are called to serve.

I believe that the vision of our community has to do with grounding ourselves in the worship of God, letting us fall in love with the One, who loved us into being, and sharing that love with those captured by death in body, mind, and spirit. Remember, at Easter death was overcome by life.

We have claimed the Christian practice of hospitality for our own life as a **community here at St John's. It is therefore** essential to remember that translating this vision into concrete action plans is not first and foremost an invitation to evangelical witness to those captured by death and fear. But this is a bidding to evangelical listening, to a listening with ears as much as with the heart. We are to listen to those who we hosted for a few days in the midst of a cold storm – and to others on the byways and highways of life. We are to be changed as we discover the image of Christ in each and every one of **them. What is God's Spirit saying to God's people at St John's? And how do we discover God's Spirit at work beyond our self-imposed boundaries...**

I hope Angus would have been pleased to know that a vision for us is beginning to take shape. The work of Easter has **begun...!**

Please let me know if you have any thoughts or feedback.

Yours as ever,

Markus

Bicentenary Events

This Bicentenary calendar gives members of the congregation a clear idea of the varied activities for the Bicentenary year. Most are self-financing but we still need a little support for those which are not. We are also looking for more people to stitch kneelers: all materials will be provided. Please join in these activities to make our Bicentenary year a very special one.

MARCH 2018

18 March – Bicentenary Eucharist: special preacher The Rt Revd Brian Smith followed by reception in the Cornerstone Centre.

19 March – Bicentenary Lecture: Leslie Hodgson – **the History of St John's. 7:30pm** followed by wine. Held in the Cornerstone Centre. Tickets £5.

Display: People and Stories of the Past 200 years.

MAY 2018

6 May – 10:30am Special Matins.

6 May – 3:30pm Festive Eucharist followed by reception to celebrate the Bicentenary and **the opening of the Cornerstone Centre at St John's.**

Display: Highlights of St John's History.

JUNE 2018

10 June – **10:30am Eucharist: Bicentenary Pulpit with The Revd Ian Gilmour (St Andrew's and St George's West)**

17 June – 10:30am Eucharist: Blessing of the Altar Frontal and Dialogue Sermon with Markus and the artist.

JULY 2018

8 July – **10:30am Eucharist: Bicentenary Pulpit with The Revd Peter Sutton (St Cuthbert's)**

Display: Outreach in Partnership with Other Churches.

AUGUST 2018

12 August – 10:30am Eucharist: Bicentenary Pulpit with The Rt Revd Richard Holloway (sometime Bishop of Edinburgh)

SEPTEMBER 2018

9 September – 10:30am Eucharist: Bicentenary Pulpit with Amelia Sutcliffe (theologian, **formerly St John's**)

29 September – 7:30pm Bicentenary Concert – Music in 1818 by Musicians from Live Music Now. Held in the church with wine and canapés during the interval. Tickets £12; £10 concession.

Display: Engaging with the City.

OCTOBER 2018

14 October – 10:30am Eucharist: Bicentenary Pulpit with The Rt Revd Anne Dyer (Bishop of Aberdeen and Orkney)

15 October – Bicentenary Lecture: David Todd, on Music and Theatre in Edinburgh in 1818. 7:30pm, followed by wine. Held in the Cornerstone Centre. Tickets £5.

NOVEMBER 2018

11 November – 10:30am Eucharist: Bicentenary Pulpit with Chaplain Chris Kellock.

16 November – 200 hours of ceilidh dancing held in the Cornerstone Centre from 7pm.

Display: Mission and Social Outreach Initiated by St John's.

DECEMBER 2018

9 December – 10:30am Eucharist: Bicentenary Pulpit with The Most Revd Mark Strange (Bishop of Moray, Ross and Caithness & Primus of the Scottish Episcopal Church)

There will be much more to follow in 2019...



Our bright yellow life saver

Those who approach St John's Church from Princes St may have noticed the bright yellow box attached to the railings there. This is a public access defibrillator, provided to the city by the St John and the City Defibrillator Project and funded by the Bishop's Lent appeal 2017.

How does it work?

The defibrillator is for public use, 24 hours a day. (It's powered via a cable from St John's which keeps it charged at all times.) There are instructions on the unit itself, but here's what should happen in the event of someone suffering a cardiac arrest in the street:

1. Phone 999 for an ambulance.
2. Explain that there is a defibrillator unit nearby.
3. The emergency services will provide you with a unique code that opens the unit so you can access the defib pack inside.
4. The emergency services will explain how to use the defibrillator over the phone (there are also written instructions in the defib pack).

5. Perform defibrillation: this is not dangerous, scary or anything like on TV where you shout 'clear' before zapping someone. The defib simply consists of two pads on wires which are applied to the centre and side of the chest. This issues a pulse which regulates the heartbeat and keeps the person alive until an ambulance arrives. This can be administered alongside CPR.

St John's office staff and volunteers, as well as Vergers, have all been trained to use the defibrillator.



Image by Marjory Currie

The First Extant Account of Early

Christian Worship

We all know that the New Testament gives us no description of services in the late 1st century churches – only a few scattered hints. We could reasonably expect one or more of the earliest Church Fathers to fill in the gap for us. But they were anticipated in an unexpected and extraordinary way: we owe the first account to a Roman official

of the early 2nd century – and he, of course, a pagan!

At that time the administration of the Roman province of Bithynia (in northern Asia Minor) had somehow got into a complete mess, and the (very efficient) Roman emperor Trajan decided (c. 110 A. D.) to send a competent senior Roman official over, to take control of the

administration and to restore it to order. His choice (which turned out to be a very good one) seems rather surprising: a man in his 50s who had had administrative experience in Rome but no provincial experience at all. He was to spend three successful years on this unfamiliar job. He is known to us as Pliny the Younger to distinguish him from his uncle of the same name, a scholar and writer.

Pliny the Younger wrote no books, but he wrote a vast number of letters to his friends, which he then had collected and published. We still have nearly 250 of them! But (historically much more valuable) we have some 70 letters (mostly long) sent to Trajan from Bithynia to give information or to ask for advice and help, **together with some 50 of the emperor's replies, all very much briefer than Pliny's letters and some just curt and dismissive.**

You must by now be wondering when I shall get back to my title. Well, **here goes: one of Pliny's latest letters to Trajan**, after a short introductory sentence, gives us nearly two pages (in the Penguin translation) about his sudden and unexpected encounter with people called Christians. Most of it is concerned with the question of whether professed Christians deserved punishment (i.e. for disloyalty to the official Roman cults); but the most interesting (and to us most valuable) part of the letter comes in the middle, where Pliny tells us how he interrogated some renegade Christians about the cult which they had abandoned:

“They declared that the sum total of their guilt or error amounted to no more than this: they had met regularly before dawn on a fixed day to chant verses alternately” (I think that this must mean antiphonal singing) “amongst themselves in honour of Christ as if to a god, and also to bind themselves by oath” (the Latin word is “sacramentum”), “not for any criminal purpose, but to abstain from

theft, robbery and adultery, to commit no breach of trust and not to deny a deposit when called upon to restore it. After this ceremony it had been their custom to disperse and reassemble later to take food of an ordinary, harmless kind; but they had in fact given up this practice since my edict, issued on your instructions, which banned all political societies. This made me decide that it was all the more necessary to extract the truth by torture from two slave-women, whom they call deaconesses. I found nothing but a degenerate sort of cult carried to **extravagant lengths.”**



The Latin word “sacramentum” means specifically a military oath, the one taken by all recruits, promising to obey their commanders, fight bravely, and so on. Pliny clearly understood it to refer in the Christian context to Christian promises to avoid various serious sins, promises which could well have been included in the primitive Eucharist. But I wonder whether the ex-Christians interrogated by Pliny were using it already in the later sense to denote the whole Eucharist service, and Pliny (hardly surprisingly) misinterpreted it as simply a civilian adaptation of a military term.

The social meal briefly mentioned as being held later in the day was clearly the **Agape (“love-feast”), with the stress on**

the “ordinary and harmless” character of the food used then being an implicit rejection of the (understandable) pagan misinterpretation of the Eucharist as a ritual with cannibalistic connotations. **Pliny’s letter had opened with a much-elaborated statement that he had not known how he should treat people put on the mat before him as Christians, and that his temporary solution had been to dismiss all those who gave clear proof that they were not any longer Christians by taking part in pagan worship, but to keep in custody those who refused to relent because “their stubbornness and unshakable obstinacy deserved punishment.” (Did it, in fact, in Roman law? Not as far as I know.)** The letter ends with a long-winded request for Trajan’s opinion and advice on the problem.

Trajan’s reply is about one tenth the length of Pliny’s letter, and is an excellent example of sitting on the fence: it is impossible, he says, to lay down a general

rule, so don’t hunt for Christians; but if any turn up who refuse to recant, punish them. Unhelpfully, Trajan fails to specify the appropriate punishment.

What Pliny made of this vague reply, and what he did, we have no idea. This correspondence most probably dates from **the year of Pliny’s death, and he wrote only a few more letters to Trajan.** But any response from Pliny would very probably be of far less value to us than the brief and shadowy picture of an early Church service given by former, not current, Church members to their letter-mad provincial governor, whose hobby has preserved it for us.

*Prof Mary Smallwood
Christ Church Morningside*

This article is reprinted by kind permission of the author and editor of the Newsletter of Christ Church Morningside (October 2017)

Homelessness: the Bethany Night Shelter

Homelessness presents a major humanitarian and political challenge to our society, with a widening of the gulf between those people privileged and those less fortunate. We will all have our own understanding of what homelessness means but our focus at St John’s has been to provide assistance to the work of the Bethany Christian Trust, in particular in the provision of overnight care for those who otherwise might be rough sleeping.

The work of the Bethany Night Shelter provides for those needing overnight care from October 9th through to April 22nd and includes a kind welcome, a two course supper, a safe and warm place to sleep for the night and breakfast before they re-join life outside.

Each night Bethany supply professional assistance for the guests, with an arrival registration and overnight supervision. The Faith Communities of Edinburgh provide the catering arrangements in rotation and a friendly ear if wished, but are only present during the evening.

The number of people needing this service has increased year by year and the anticipated increase in numbers encouraged Bethany to centralise the Night Shelter service on one church in the early New Year. Meadowbank Church (Holyrood Abbey) was chosen and has been the focus of activity throughout this year. This decision has been met with mixed responses by many different

churches but it is logical from Bethany's point of view to keep all the bedding in one church.

The congregation of St John's have been extraordinarily generous in three areas: some have donated much needed clothing, others have given large financial donations to this work and many have acted as volunteers on our two allotted evenings, either in the catering team or in the general helping community. The quality of the food produced has been outstanding and greatly appreciated by the clients who often queue for thirds! Indeed we owe a debt of gratitude for those who produce such a delicious meal and in particular Isobel and Poppy for their contribution.

The clients are drawn from varied sections of society and during our last evening there were guests from Sub Saharan Africa, Eastern Europe and from local areas. Listening to the experiences of these people is humbling, distressing at times and we hope helpful for them. Bethany always provide a short induction talk and inform us that the 'gap' between functioning safely and being destitute can

be very fine. Relationship difficulties, physical or mental health issues, alcohol or drug addiction or financial chaos can all create a destabilising environment. Our role is not to pass judgement, question or evangelise. Through circumstances, some guests like to open up to certain volunteers and this is a fundamental part of volunteering.

The generosity of our congregation has been overwhelming and the donated money will now be given to the 'Together Churches Homeless Work' for decisions about ultimate use but there is much emphasis on prevention in some of the potential projects focused around homelessness.

Thank you to Robert Philp who was so supportive and effective in coordinating this work for St John's for many years, and thanks to Markus and Stephen for their commitment, to the volunteers and their sensitive kindness to the clients and to the congregation for their generous responses.

Tony Falconer

Notes from a Wild Garden

I have no doubt that many of you took part in the Great Garden Birdwatch. **I don't know where all the birds go when I** choose an hour to sit and watch, but all I saw were three wood pigeons, two collared doves and a starling. However, the small birds do seem to be getting used to the idea that my squirrel-proof feeders are not bird traps. Various of the normal tits can be seen. Nothing rare or exciting has been seen, but we do frequently get sparrows, I am glad to say. They, and starlings, had not been seen for many

years in the garden at the old house. As well as the feeders, I put a little seed out every day for the ground feeders. As well as the big birds already mentioned, dunnocks, robins and blackbirds often call in.

Now that spring is (almost) here I have started to do more to the pond. In particular I have started to make more marsh in the shallower parts, and move some of the plants from their neat pots to the newly formed mud. The idea is to make something more like a wild pond

and less like a neat garden pond. I have to keep reminding myself that my old pond was not only much larger, it had 25 years to reach the state of wildness I remember with affection. One big hope and anticipation is that some of the **“Pond-edge Mini-mix” seeds I sowed in the autumn will germinate and grow in the spring.** I shall not believe it till I see it.

There was also a packet of “Butterfly Mini-mix”. Surely something will come up. Also the three dog-roses I put in do seem to be alive still. Wordsworth called fishing a triumph of hope over expectation (or words to that effect; this is from memory). My gardening is a bit like that.

George Harris

Spring in the Church Garden

With the building work coming to an end there is some restoration work to be done in the garden.

Firstly, let’s look at the Dormitory: one section near the entrance to the hall has been paved and the path leads to the iron gate. It does look good. The garden group and the vergers have done some tidying up. The green shed has been removed and we are working on the restoration of the grass and re-planting some of the flower-beds.

The lovely bird bath which was kindly donated by Ann and Angus Mitchell has been installed thus giving us another interesting and useful feature in the garden.

The area opposite the cafe will need **to be “sorted out”.** The roses will need a major pruning to encourage new growth, and any other herbaceous plants will be cut back. However, it will have to wait till the builders are finished.

Bulbs are growing and our “Fair Maids of February,” the snowdrops, are in bloom although the cloud of winter still hangs over us. Plants are on the move, narcissi are pushing up, crocuses and other small bulbs are starting to flower: this truly is a wonderful time of year. A time of hope and renewal, spring is not far away, and then our spirits will certainly be uplifted.

We welcome Ian Silver who has joined us. Ian has a good horticultural background in landscaping and tree surgery which is much appreciated.

Fred Mobeck



The Green Ginger Group

By the time you read this I hope that packets of wild-flower annual seed will **have been given out on Mothers' Day.** I think it possibly the most useful thing for biodiversity that we do. The winter edition of the Buglife magazine reminds us: **"Creating wildlife habitats in an urban space is great for pollinating insects and can make a colourful summer buzz in your garden."** So please do take this seriously. It is not just a gesture. By the way, you can join Buglife for a very small subscription. Have a look online.

Mine were more successful last year than they have ever been. I guess this is because I took trouble to follow the advice on sowing wild flower annuals. It is not the same as sowing your vegetable garden. I am sure Buglife will not mind if I quote a bit more from their magazine: **"Scatter on bare earth (weed free) in full sun"...** **"Do not improve the soil – these plants flourish on poor soil"..."** Once sown lightly tread the seeds to bring them into contact with the soil. Do not bury

them." I took one extra step. Until the seeds had germinated I covered the area with a bit of netting to make sure that ground-feeding birds did not misunderstand what I was doing. Then, once summer came, we had a colourful strip of flowers and many bumble bees.

In the summer we shall once again try to make a display of photos of our wild-flower patches. **Let's make this the** summer we put up 40 photos instead of 6. That would be a step forward!

When wild life is in conflict – for example when a mystery beast (fox?) pulls apart the small log-pile I have made for mini-beasts – you have the privilege and responsibility of making your mind up. I suggest that a true wild gardener is one who does not favour creatures who are furry and bug-eyed, one who does not favour pretty birds over coarser ones and **who says, with sincerity, "Look at my beautiful dandelions and slugs."**

George Harris

St John's Memories

Ah yes, I remember it well...

Except that many people reading this **won't remember the song! (Gigi)**

Robert Philp and a small group have been working hard to produce the first of a series of displays about our history and some of the people who have been influential in the life of the congregation. I hope that this less serious piece will serve to complement that.

This is a potpourri of reminiscences

and to save any embarrassment, I have only included the names of people who are no longer with us.

1930s...

One of the people I 'interviewed' some time back was Isobel Rainnie who, at the age of 99 recalled that Harvie Clark (Rector) went on the Jarrow marches. She also remembered how the trams rang their bells as they went round the corner

from Princes Street into Lothian Road and that this impacted on worship. And because of them, one had to be careful crossing the road. **Plus ça change...**

1940s...

Pat Rodger, later Bishop of Oxford, told me that on arriving as curate in 1944, **'I was told to wear a hat at all times so that if I met a lady from the congregation, I could greet her properly.'** And that became the habit of a lifetime.

A member of another church remembered the people queuing in Lothian Road, waiting to get into services. **'Quite ethereal on a misty evening'**.

It has already been recorded that during the Second World War, troops used the rooms downstairs for rest and relaxation during transit to Europe. Members of the congregation helped to **organise this and remember the 'pillbox'** outside the church. The entrances were sandbagged and of course the building was without lights during the blackout.

On D Day there was a service in the evening – **'packed out'**. And Victory services later.

The Men's Fellowship was restarted after the war – any memories of that?

'There were coal shortages and rations and the Rector's Discretionary Fund provided support for the needy.'

1950s...

There are still quite a few people who remember the Sunday afternoon **Children's Services of the 1950s**, especially the little books into which we put stickers to show that we had attended. It was possible to obtain back copies of these but then one missed the related sermon! And in the summer there was the outing to Barnton Park for games and a picnic.

1960s...

In the 1960s, St John's was still very formal.

'I took the collection at the 12.30 communion service and volunteered to do the same at matins. But as a mere student, I was told that that was only undertaken by Vestry men.'

As a newcomer, 'I remember women with hats and fur coats, guarding their pews.'

The Scouts, who were a stalwart group for many years, still hold reunions from time to time but the Guides have scattered.

'The 58th Guide Company provided a Colour party on Remembrance Sunday, though the Rector thought that our marching wasn't totally up to scratch...'

(My own first ecumenical action was to amalgamate the company with that of **St Cuthbert's**. No-one could be found to take over when I went on placement to Dundee as a student. CH)

And we had the Hassocks. Nothing to do with kneelers! But the name chosen (why?) by the youth fellowship, which followed on from the Coffin. Organised by a series of hapless curates, they were allowed to organise evensong from time to time. (The actual kneelers at the high altar and in the chapel were stitched in the 1970s.)

Other people recall that the screening of the Forsyte Saga led to the time of evensong being brought forward from 6.30 to 6pm. Such was the power of **the media even then...**

-X-

There are more contentious memories. **'We had the debate as to the future of the choir screen, eventually removed, together with the angels and**

their trumpets which flanked it. I still miss **those angels.**

There were likewise differences of opinion surrounding the reredos – **'horrible tiles' which we now accept quite happily.**

In an attempt to introduce the Matins and Eucharist congregations to each other, coffee was scheduled in between, with mixed success. And during the time that we used the Corner Stone Coffee house, one of the coffee makers recalled how **'those wretched' Cona glass stoppered jugs** frequently had airlocks - which caused stress.

We had a special service to mark the **tenth anniversary of Neville's time with us.** Complete with balloons! Some of these floated upwards and one attached itself to the cross above the nave. It stuck there for weeks, resisting all attempts to **dislodge it, much to John Burdett's frustration!**

Any correction of inaccurate memories, and further examples, would be happily received!

Clephane Hume and team



Angus Mitchell

It is with deep sadness that we have to let you know that Angus Mitchell died on 26 February. Angus was a long-term member and strong supporter of St John's, not just by convening the Fabric Committee but by initiating and leading the creation of our Peace Garden. He will be dearly missed. As mentioned on another page, Angus and his wife, Ann, donated the bird bath, now installed in our Dormitory garden. A tribute to Angus will appear in the next Cornerstone.

Please pray for Ann and all of Angus's family. May Angus rest in peace and rise in glory!

Badge of Honour

Congratulations to Deb (Deborah) Hathorn, who was recently decorated with the Order of the Rising Sun, Gold and Silver Rays, at the residence of the Consul General of Japan in Edinburgh.

This prestigious honour was awarded in **recognition of Deb's longstanding achievements** in promoting Japanese culture and deepening international exchange through ikebana.



New arrival

Congratulations to our Verger, Steve McLaren, upon the recent birth of baby Rhys.

Parties at the Rectory

In January, past and present pastoral visitors gathered at the Rectory to mark 25 years of this valuable service.



A pancake party was held at the Rectory on Shrove Tuesday, with entertainment by a group of choir members.



Images by Marjory Currie

Eulogy for Tom Smith

We were aware that Tom was rapidly failing, so the news from Irene that he had died was not a surprise. Nevertheless, the news was received with a mixture of sadness and relief. Sadness that this friend of over thirty years had left us and relief that **the burden of Alzheimer's had been removed** from his shoulders.

Tom was born in Coatbridge in 1934, the son of Thomas Smith, Architect, and the grandson of Thomas Smith, Architect. The name of Tom and the art of architecture seemed to run through the DNA of the Smith family at that time.

At the outbreak of war, Tom's father was posted to Blackpool where he was **joined by his wife Betty, Tom's elder sister Pat and Tom.** Tom joined the choir of St Stephens on the Cliffs, although he did not sing with them for long as his father was posted to India and the family returned to Coatbridge.

Tom and his sister Pat were sent as boarders to Morrison Academy, Crieff, and it was here at a school dance that Tom first met Irene. The friendship continued when they both moved to study in Edinburgh. They acted together, taking the **main roles in a student production of 'As You Like It'.**

They parted as good friends when Tom, already a qualified architect, joined the RAF. Irene went to Venezuela with Shell to teach. It was to be twenty-two years before they met again.

Tom married Ann. In 1962 they moved to Coatbridge and Tom joined the family firm. Three boys were born, Niall, Colin and Euan, all of whom have done well in their chosen professions, although none became architects. Their father was quietly proud of their success, as he was of his grandchildren Lena, Harry and Leo.

In the early 70's, Tom and Ann's

marriage ended and Tom moved to open **the firm's Edinburgh Office. He converted** a derelict mill in Forth, West Lothian, into **a new home. One of Tom's favourite books was 'Wind in the Willows'. I do not recall** an indulgent Tom, but at that time he **emulated 'Mr Toad' through ownership of** fast and sporty cars including an Aston Martin DB7 and later a Scimitar.

The firm prospered and Tom was involved in a number of committees including the National Council of the YMCA. He was also a Fellow of the Royal Incorporation of Architects Scotland and a Fellow of the Royal Institute of Architects.

In 1981 Tom and Irene met again, they married and Tom inherited three step-children and later five step-grandchildren. Tom and Irene both became members of this church. Tom became a member of the Vestry and his professional skills were freely given in the development plan. A member of the Vestry commented that **"without Tom's experience and judgement, the planning process would have taken much longer."** Sadly Tom will not see the completion of the project.

I first met Tom in the early '80s and we remained good friends until his death. Visits to him in the nursing home were always convivial enough although it was sad to witness the failing memory of this charming man.

In the late '80s I became a client as well as a friend. Tom was commissioned to design a new entrance gate and Orientation Centre for Edinburgh Zoo. **I was most impressed with Tom's** understanding of the physical requirements of the building, its importance for demonstrating the work of the zoo and its purpose. In every aspect of the development the wishes of the zoo were achieved. The orientation centre was opened by HM the Queen.

Tom and I spent quite a lot of time

over the years fishing for salmon and trout. Tom never measured the quality of the days fishing by the number or weight of fish caught, but rather by the pleasure of seeing the blue flash of a passing kingfisher or the sight of an otter. You will understand that I could spend hours remembering fishing days, but I will keep these for my own fond memories. One tale I will tell, because it was a bit un-Tom-like. We had fished all day on Loch Finlas – a strange name for a loch that contained a multitude of small trout! Following a very good dinner, someone suggested that we should march along the road to a bridge some 400 yards away. With Jeanie leading the way playing the bagpipes we all marched smartly behind her. As we neared the bridge we noticed a car parked in a lay-by and as we approached, two heads popped up and peered out of the rear window looking at the advancing pensioners. We stopped at the bridge and rushed over to a gate situated alongside the bridge and we all put our ears to its tubular metal frame. This was too much for the observers who, having regained the front seats of the car, drove away at high speed. What they could not have known was that we had discovered earlier in the day that a breeze blowing over the holes **in the gate's frame produced a wonderful** clearly heard harmonic, provided the ear was close enough to the gate. To be **known thereafter as the 'Singing Gate'.**

Enough of this fishing, although Tom did have a favourite prayer relating to his fishing activities:

God grant that I may live to fish until my dying day,

And when it comes to my last cast, I then most humbly pray,

When in the Lord's safe landing net, I'm peacefully asleep,

That in his Mercy I be judged as big enough to keep.

Another activity that gave Tom a great deal of pleasure and satisfaction was attendance at the Leith School of Art. This allowed him to give expression to the artistic side of his temperament, making a transition from the discipline of architectural drawing to the freedom of watercolour.

With the onset of Tom's illness he got much pleasure in attending the Erskine Hospital for residential respite care. He very much enjoyed the company of military men and for their part they made him most welcome. There was a similar welcome when he moved permanently into the Sir James McKay House. Here, truly exemplary loving care was **demonstrated by all the staff. Tom's easy** nature and his ability to get on so well with people did not desert him.

The final comment I wish to make is to remember the wonderful lunch and dinner parties we enjoyed round Tom and

Irene's table at Belgrave Crescent. They were masterly in creating a wonderful atmosphere in their home. This, like their 37 years together, was a happy and loving team effort and they both played their part in ensuring that their guests truly enjoyed themselves.

It is impossible to say very much about anyone in 12 minutes, so in my thoughts and memories I have barely **touched on the many facets of Tom's life.** The successful businessman and architect, the family man, the fisherman. I am conscious of missing out shooting, golf and the sports of his youth, the artist and the good friend to so many. Tom was essentially a quiet man, a thoughtful man, a generous man and a loving man. All these attributes can be summed up in just two **words: 'a gentleman', who will remain long** in the memory of us all.

Roger Wheeler



The Together trustees embrace a wide range of skill-sets, currently including accountancy, administration, finance, law, music and social welfare. The current secretary, a lawyer trying to attain retirement, was interviewed by the Times because of an unusual case in which he had been involved. The interview questions ranged wider and the eagle-eyed will **pick up the links with our three congregations...**

What's the best decision you've taken as a lawyer – why? To agree to be **General Editor of the new Practical Guide to Charity Law. I hope that the result of the team's** work proves accessible to the administrators of small and medium charities who cannot run for legal advice on every issue.

Who has inspired you in your career? A university lecturer, RWM Dias: good society needs lawyers who understand the proper controls on otherwise unfettered liberty. My devil-master, David Hope: commanding strength comes from comprehensive reconnaissance and unflinching courtesy.

What's the oddest/funniest thing that has happened to you - as a lawyer? Attending the US Securities and Exchange Commission when I expected to be leading the discussion and ended up being unceremoniously grilled.

What's the best advice you've received? **(2010) "If you don't stop working as hard as you are, you will never find out what else you might be burning to do."**

Which three qualities should a lawyer have? Being well read within and outside the law: there are few things new under the sun. Logical thought: you have to persuade clients **and courts immediately. The courage to doubt: you won't win if you don't understand the other side's view of you.**

What law would you enact – and why? The new Trusts Bill for Scotland (our draft has been waiting for 3 years). The confiscation of any convertible motor car driven on a good day with the roof up (my MG and I have been together for 45 years and would not be at risk).

For what/how would you like to be remembered? The support and encouragement of young musicians. Music sustains the community, whether in health or challenged. Working with the next generations is both inspirational and the greatest of fun.

Churches Together Trust

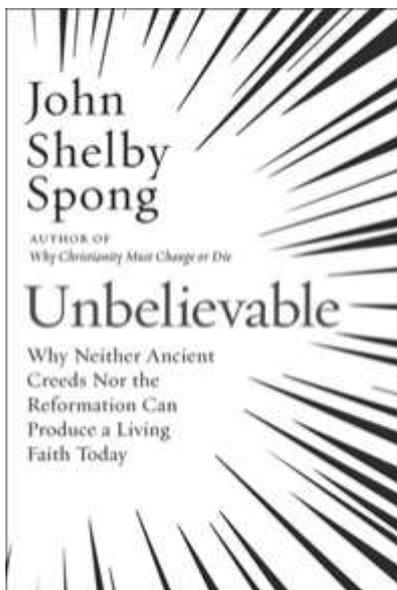
Cornerstone Bookshop Reviews

'Unbelievable'

by John Shelby Spong

9780062641298

£18.99



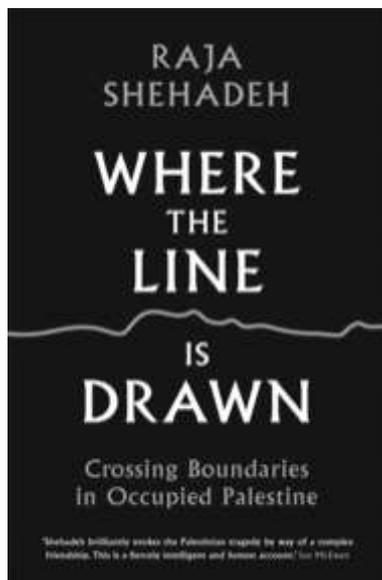
In this, his last book (he has so far written **five 'last' books!**), **John Shelby Spong** continues his quest to encourage the church to loosen the shackles of its past in order that it be relevant today. Despite advances of science and philosophy since the Reformation, the church, he argues, **has rendered itself 'unbelievable' by failing** to re-evaluate its creeds and claims in light of these developments in human thought. The idea that the church needs to be re-forming all the time is not new. However, Spong takes that idea and **presents twelve 'theses'** – areas which he believes pose particular barriers to people – and through each one offers his vision of **what we mean by the word 'God' and what 'faith in God' might mean for us.**

'Where the Line is Drawn'

by Raja Shehadeh

9781781256541

£8.99



Newly published in paperback is Raja Shehadeh's powerful meditation on what Palestinian life under military occupation is like. Born three years after the foundation of the Israeli state, his life was shaped by the political events going on around him. Shehadeh grew up in Ramallah where his parents, along with many thousands of other Palestinians, had taken refuge after being forced to abandon their homes in the coastal city of Jaffa. As a young man he decided to take up law and, having studied in London, returned to his homeland, working to halt land seizures and to promote peace and justice among communities. At the heart of his chronicling the years of conflict is the friendship he had with an Israeli Jew, Henry. Both idealists, over the years their relationship became wounded and fragile – a symbol of the wider situation which has left so many communities and regions diminished and volatile. The point, however, is that their friendship endured and this is offered as an illustration of hope. Acknowledging the hurt they sometimes caused each other and the anger and disappointment both have caused the other to feel, yet they have reconciled with a mutual respect for one another. Beautifully written and never sentimental, this memoir explores the profound power of affiliation and love and, ultimately, asks whether those considered bitter enemies can ever come together to forge a common future.

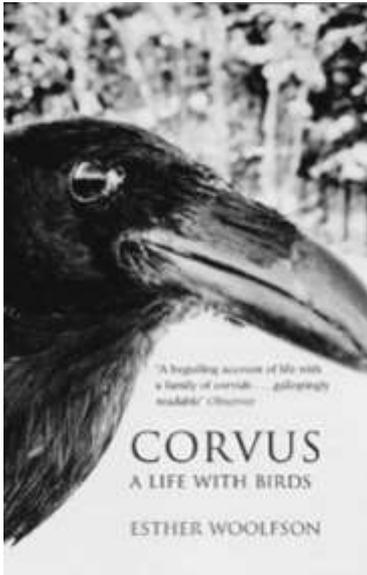


'Corvus—A Life with Birds'

by Esther Woolfson

9781783784486

£9.99



Corvus is the exploration of a very different friendship – between a woman and the many varied birds with whom she and her family shared their home. Having taken in a rescued, fledgling rook (called Chicken!) Woolfson discovered the special bond she felt with Corvids – members of the crow family – who amazed her with **their “personality and capacity for affection.”** Essentially an autobiography, there is plenty of science in this enchanting, gentle and beautifully illustrated study. A welcome addition to the many books currently on the market which reveal the extraordinary bond that humans and animals can forge and how much we can learn from our encounters with them.

'I Love You, Stick Insect'

by Chris Naylor-Ballesteros

9781408869925

£6.99



Our favourite recent picture paperback to **come into stock!** **“Tickle my splinters! You are the most beautiful stick insect I have ever seen! Come with me and we’ll have fun, laughter and live happily ever after.”** But something isn’t quite right and Butterfly has spotted the problem. A story which **very gently illustrates the fact that life isn’t** always what it seems, that a dream may not come true, but another one comes along and life goes on!



Forthcoming Events

Celebrate Easter with the Edinburgh City Centre Churches - Together

Sunday 25 March, Palm Sunday

St John's 8am Holy Communion
9.30am Choral Matins
10.30am Sung Eucharist with Sung Passion
6pm Evensong

St Andrew's & St George's West 9am Communion
9.45am All age worship
11am Choral service – Love arriving

St Cuthbert's 9.30am Holy Communion
11am Sunday Service – the Liturgy of the Palms
6pm The Way of the Cross

26 March, Monday in Holy Week

Joint service 7pm – **St John's Church – "Anointing"**

27 March, Tuesday in Holy Week

Joint service 7pm – **St Andrew's & St George's West – "Coins", with female voices of the Choir**

28 March, Wednesday in Holy Week

Joint Soul Space 12.30 – 2pm & 5-7pm – **St Cuthbert's Church**; Led reflections at 1pm & 6pm.

29 March, Maundy Thursday

St John's 7pm Maundy Thursday Liturgy
with Footwashing & Stripping of Altar

St Andrew's & St George's West 7pm – **"Seder" (A meal based on the Passover), with male voices of the Choir.**

St Cuthbert's 12.45pm Community Service for Holy Week
7pm Holy Communion & Tenebrae Vigil

30 March, Good Friday

Joint Good Friday Liturgy 12 noon – 3pm – **St John's**

St John's 7pm Prayers & Choir Meditation on **Durufle's** Requiem

St Andrew's & St George's West 7pm Worship with Choir

St Cuthbert's 11am Good Friday service
7pm Evening Reflection

31 March, Holy Saturday

Joint Messy Church **For children to P7, theme "Garden", St Andrew's & St George's Church; with the Deaf Church**

St John's 9pm Easter Vigil
This is the centre and focus of all our liturgical worship of the church year

1 April, Easter Sunday

Joint service 7:30am Easter Dawn Communion in the garden **at St Cuthbert's.**
Followed by breakfast

St John's 9:30am Matins
10:30am Festival Eucharist
6pm Eucharist

St Andrew's & St George's West 9am Short Communion
9:45am Easter Breakfast
11am Joint Easter Service with Albany Church for the Deaf

St Cuthbert's 11am Easter Worship
6pm Easter Evening reflection



Next Growth Group

Monday 9 April, 7pm at Anne Gray's (79 Brunswick Street, Edinburgh, EH7 5HS).

Topic: Mindfulness.

If you'd like to join us, please RSVP to Anne Gray on 466 8513

Messy Church

St Andrew's and St George's West

Messy Church provides a few hours of fun, crafts and lunch/snacks for children up to P7, with parents or carers. Here are the next few dates:

31 March 10am – 12.30pm

22 April 2pm – 3.30pm

26 May 10am-12.30pm

23 June 10am – 12.30pm

22 July 2pm – 3.30pm

If you'd like to come along, please register in advance by emailing admin@stagw.org.uk or phoning 0131 225 3847.

Social Committee Programme

10th April: Spring Talk - Eileen Thompson on India

28th May: Summer Tea Party

June: Summer Cocktails/Pimms party (tbc)

August: Festival Fireworks (tbc)

October: Autumn Talk (potential speaker has been contacted but not yet confirmed)

November: Possible final event of the year (details tbc)

Look out for full details of these events in the weekly pew notes.



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 Bicentenary of St John’s, Canto Two

This Sandford – Bishop Daniel, I should say –
Dreamed of a new church for a new season.
His diocese perhaps would point the way
From the Enlightenment and Age of Reason
To post-Napoleonic piety. A day
For Godly worship to confound the heathen.
He wanted most (and bless his cotton socks)
A Gothic temple, not a preaching box.

Let’s have, he thought, stained glass; a solemn file
Of lofty pillars, drifting ever higher
Towards the vaulted ceiling in the style
Called “Perpendicular”. Let’s have a choir
Engendering pious musings. All the while
He planned two churches piskies to inspire.
And first of these two New Town Gothic halls
Was Ps and Gs – in those days just St Pauls.

But churches aren’t just castles in the air,
Whether for Kirk Established or some sect.
They must stand up; put up with wear and tear.
They’re stone and mortar, lead and glass, bedecked
With ornament. And they must have a care;
“Authentic Gothic detail” would be checked.
You need an architect. They chose to turn
To the young, up-and-coming William Burn.

An architect is not the only thing.
By no means! There are plans to make. A lot
Of funds to raise and give, donors to bring
And many legal tangles to unknot.

We had the man! Wealth, energy and “zing”.
So if on March Nineteenth your spirits fly, go
Drink a toast to Forbes of Pitsligo.

DORP: I assumed the word “sect” had been chosen to rhyme with “architect”.

DES: There are many ways to tease one’s readers, my friend.

St John's

Coffee Rota

April

1st S Brand; W Wyse
8th M Warrack; P Walliker
15th M Currie; E Anderson
22nd G Edgar; M Brewer
29th A Usher; J MacLeod

May

6th to be announced
13th C Legge; J Rennie
20th M Currie; S Goode
27th E Yeo; E Law

We have left the rota as two people until we have some idea of how the new kitchen area will work.



Harry's



The institution of the
West End is back.

Come in and have a look.

Harry's focuses on
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Bring this advert and enjoy
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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 April to June 2018

Readings for all services each week are available in the *St John's Calendar and Lectionary 2017-2018* available at Cornerstone Bookshop for £5.

Year B	9.30am Matins	10.30am Eucharist	6.00pm Evensong
8 April Easter 2		Acts 4.32-35 1 John 1.1-2.2 John 20.19-31	1 John 1.1-7 John 14.1-7
15 April Easter 3	Luke 24.36b-48 Chrysostom	Acts 3.12-19 1 John 3.1-7 Luke 24.36b-48	Acts 9.1-19 Galatians 1.11-24
22 April Easter 4	John 10.11-18 Peter Chrysologus	Acts 4.5-12 1 John 3.16-24 John 10.11-18	Acts 16.16-24 Acts 16.25-34
29 April Easter 5	John 15.1-8 Augustine	Acts 8.26-40 1 John 4.7-21 John 15.1-8	Acts 17.16-31 John 1.1-18
6 May John the Evangelist, Patronal Feast	Liturgy as arranged	Exodus 33.7-11a 1 John 1.1-9 John 17.20-26	
13 May Easter 7	John 17.6-19 Cyril of Alexandria	Acts 1.15-17, 21-26 1 John 5.9-13 John 17.6-19	Isaiah 22.15-22 Acts 2.37-47
20 May The Day of Pentecost	John 15.26-27;16.4b-15 Aelred of Rievaulx	Acts 2.1-21 or Ezekiel 37.1-14 Romans 8.22-27 or Acts 2.1-21 John 15.26-27; 16.4b-15	Acts 4.18-21, 23-33 John 4.19-26
27 May The Most Holy Trinity	John 3.1-17 Chrysostom	Isaiah 6.1-8 Romans 8.12-17 John 3.1-17	Revelation 19.4-16 John 1.29-34
3 June Pentecost 2; Trinity 1		1 Samuel 3.1-20 2 Corinthians 4.5-12 Mark 2.23-3.6	Galatians 1.1-12 Luke 7.1-10

Useful Contacts

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	
Business Manager	George Fyvie <i>george.fyvie@stjohns-edinburgh.org.uk</i>	229 7565
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Flowers	Anne Goodwin <i>annedgoodwin@gmail.com</i>	337 3556
Magazine Editor	Jill Duffield <i>magazine@stjohns-edinburgh.org.uk</i>	558 3575
Postal Secretary	Rosemary Denny <i>mrdenny@yahoo.co.uk</i>	447 1766
Church Photographer	Marjory Currie <i>photo@stjohns-edinburgh.org.uk</i>	337 3833
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> ; Colin McEachran; Tony Falconer; Eden Anderson; Grace Durham; Barbara Graham; Mo Grant; Anne Pankhurst; Oscar Kelly.	
Children & Families Ministry	Isobel Armstrong-Holmes, Mig Coupe, Olivia Donaldson, Sue McPhail, Mary Reilly <i>sunday-school@stjohns-edinburgh.org.uk</i>	
St John's Terrace	Cornerstone Bookshop Anna Pitt One World Shop Rachel Farey	229 3776 229 4541
Vergers	Ryan Dimarco, Steve McLaren and Randal 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 1st Sunday)
- 10.30am Sung Eucharist with activities for children
- 6.00pm Choral Evensong

Monday

- 12.30pm Eucharist

Tuesday

- 12.30pm Eucharist
- 3.30pm Silent Prayer

Wednesday

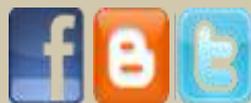
- 11.00am Eucharist
- 12.30pm Midday Prayer

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

Email: office@stjohns-edinburgh.org.uk

Scottish charity number SC012386