



St John's

March 2020

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 faith that is timeless yet contemporary, thoughtful and compassionate.

Cornerstone

St John's Ministry Team

The Revd Markus Dünzkofer Rector 07962536817or 225 5004
rector@stjohns-edinburgh.org.uk

Day off usually Friday

The Revd Rosie Addis Associate
Rector 07795225098 or 229 7565
rosie@stjohns-edinburgh.org.uk

Day off usually Wednesday

The Revd Professor Kenneth Team Priest 225 6485
Boyd

The Revd Clephane Hume Team Priest 667 2996

The Revd Eileen Thompson Team Priest 315 4928

Beki Cansdale Student Curate 229 7565

In This Issue

- ◇ From the Rector
- ◇ Spotlight on Iain Herbert
- ◇ Catching up with New Comers
- ◇ Exploring Church for Club Culture
- ◇ Beggars on our Streets
- ◇ Teenage Hopes expressed through Painting
- ◇ Church Music and Me
- ◇ Symposium Report
- ◇ Book Reviews
- ◇ Service with a Smile by DES

Editorial



“Change and Decay in all around I see.”

The words of Henry Francis Lyte in his poignant hymn *Abide With Me* could well have come into our minds at the grislier moments of recent political turmoil, or in our dark thoughts about the future of our planet. Not all change means decay, though. Change is just there in the condition of our existence, inescapable and evolutionary. Along with the rest of humankind, churchpeople are called on to ‘adapt or die’, to be open-minded and flexible.

In a very modest way, your magazine is changing, as a different cover implies. It will now come out quarterly, but it will be supplemented by a Monthly Round-up of current goings-on, coming with the pew notes on the 2nd Sunday of each month. We hope you will find plenty in this issue to feed the imagination and open up debate. Please let any member of the editorial team aware of any reactions you have. It is our hope that “The Cornerstone” will come to reflect the vitality of our congregation.

Editorial team: Grace Durham, Robert Philp and Jeanette Rennie
Desktop publishing: Andrew and Sue Lyons

From the Rector



Recently, at Evensong, I preached a sermon about “baggage:” Not of the travelling kind, but of the kind we heave onto ourselves or that are heaved unto us throughout our lives. It is baggage that is metaphorical and that makes us react to certain things in certain ways and it also influences how we perceive the world and ourselves as well. In my sermon I said: “We all have baggage.” What I didn’t mention at this point is that I also believe that the baggage inflicts wounds onto our souls and into our minds. For some, the baggage also inflicts wounds psychosomatically onto our bodies.

The realisation that we all are wounded is a great equaliser. There is no shame in our woundedness as it is intrinsic to our identity as humans. Denying our own woundedness, therefore, is denying who we are at an intrinsic and basic level. Denying others the opportunity to claim their own woundedness

is a violation of their humanity. Any system (such as families, organisations, groups, charities, institutions, governing bodies...) that expects perfection (or near-perfection), encourages its members to overlook or ignore their own woundedness, or understands brokenness as a major flaw in its members and, even more so, in its leaders, is blind and oppressive. It is blind as it misunderstands the impact of the complexity and diversity of life on individuals. It is oppressive as it seeks to homogenise everybody to a perceived standard, which is artificial at best and imaginary at worst.

It was my interaction with the L’Arche community that taught me much about my own woundedness and brokenness. By affirming the diversity of mental, emotional, social, and physical abilities, the members of the L’Arche community hold up for anyone willing to engage a mirror, which will not hide or shame woundedness and brokenness,

but will reveal it as something that can be embraced and restored.

This is the insight that comes as a shock and also as liberation. It is a liberation that does not see woundedness as subjective failing in need of manipulative, even coercive correction. But our brokenness can be healed once we make ourselves vulnerable to our own inner fears and hurts, and once we are willing (within safe paradigms) to make ourselves vulnerable to others in community.

Dutch theologian Henri Nouwen was deeply formed by this realisation. Nouwen even moved into a L'Arche community and always brought members of the community along to his talks. They had become his family. Nouwen also developed a leadership theory that was deeply rooted in this realisation. In his book "The Wounded Healer," Nouwen unfolds the idea that *"the great illusion of leadership is to think that one can be led out of the desert by someone who has never been there"* or who denies having ever been there. The marks of good, faithful, and effective Christian leadership stem right from Jesus himself, who "was a revolutionary, but did not become an extremist, since he did not offer an ideology, but Himself."

It is all about being willing to take an honest look at oneself, discovering Christ waiting within our brokenness not to condemn, but for us to ask Him to heal us, and then to take this experience of healing (without denying the wounds) into the place of ministry and leadership to which God has called us. *"Every Christian is constantly invited to overcome their neighbour's fear by entering into it with them, and to find in the fellowship of suffering the way to freedom."*

I have and will continue to seek living out of this profoundly Christian leadership model. In a world that expects verifiable success, it is hard to implement, and I am aware that my default position (which is part of my brokenness) is to depart from it in fear. But Christian leadership cannot be about living from within sets of rules and avoiding risk; it cannot be about being perfect or striving to stay within norms. It must be relational both vertically and horizontally. It must acknowledge brokenness. It must realise that healing for all, for systems, and for society can only come when we start moving from behind walls, setting mercy above righteousness, grace above rightness.

Spotlight on Iain Herbert

*New Operations Manager at
St John's*



Can you tell me a bit about yourself?

Certainly, I was born and brought up in Edinburgh living in the Murrayfield area although my parents and wider family have Northumberland roots, moving to Edinburgh in the 1950s. My mother and uncles were all doctors while my father was a Director with AB Foods based at Burtons at Sighthill.

I went to George Watson's College in Edinburgh and then on to Napier before taking up my first full time job.

I live in the Craighleith area of Edinburgh with my wife, Antigone (Tiggy for short) and son, Nicholas who is approaching his 13th birthday at speed. My daughter Claire graduated from Edinburgh with a Business & Law degree and is now working at Sky TV following a graduate scheme as a Business Analyst (it has some great family advantages!).

Have you always been in Operations?

In my career I have undertaken any number of posts as I seemed to become someone brought in at the start of a project to get things moving to completion. I started at the then Scotch Whisky Heritage Centre at Castlehill and was there from opening for over 10 years working my way up from Technical Manager to General Manager.

I was tempted away to then join a new start up company which was tasked with preparing and opening and running the Royal Yacht Britannia. My role was head of operations and the task covered just about everything including dealing with the MOD and the Royal Household.

I was headhunted from Britannia about 7 years later to take on the role of General Manager at a new project situated at the junction of the Forth & Clyde canals at Camelon, The Falkirk Wheel. This was a most interesting project and a unique piece of engineering, a giant

kinetic sculpture able to lift tons of water and boats with less than the power of 6 boiling kettles putting Archimedes theory into practice.

After 6 years there, I went to work for the National Museums as Head of Visitor Services covering 6 sites including the opening of Concorde at East Lothian. After that I moved to Hadrian's Wall Country to become Operations Director, before returning home taking on a number of different roles ranging from Buccleuch Estates, Heriot Watt as well as a short time at the troubled Gorgie City Farm, which I am happy to report has reopened in safe hands and is now benefiting from our team's £120K fund raising.

So what attracted you to St John's?

When I heard you were looking for an Operations Manager I was excited to come along and have a look to see what was needed. My wife and I came on a spying mission and enjoyed our visit very much including a good bowl of soup in the cafe. It was clear from the atmosphere and openness this was exactly the sort of place where I would like to work and it brought together my operational background along with my personal beliefs as a member of Murrayfield Parish Church and property convener there. I could not think of a better place to use my energy to assist in making a success of its new centre and celebrating its beautiful church.

What do you see as the most important tasks in the first 6 months?

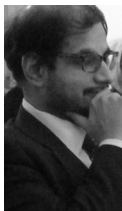
There is undoubtedly a wonderful venue here to be developed, and this will come from a number of linked activities. Before you can really 'sell' a venue to external customers you have to be totally confident with what it is you are delivering - you can waste a lot of effort in promotion which is immediately lost if things are not delivered to the best possible standards. So with that in mind a focus on the house-keeping and operation of the centre alongside the presentation of the church and grounds is vital to help achieve the virtuous circle of 'sales - delivery - recommendation'. Equally, making sure all of the required policies, procedures and risk management and equipment are up to date and fit for service to ensure a smooth back of house machine is in place.

On the sales side we are nearly ready to launch the new websites for both the church and the Cornerstone Centre which will give us a great reference tool as we look to promote the venue through social media,

familiarisation visits and general profile raising activity. The cafe and its position as part of the terrace should be a key draw and moving it to reflect more of what our market position should be will be taking place over the coming weeks. This will include removing the freezers beside the counter (nothing speaks less about home cooking than a number of large freezers), and this will be replaced with a chalk menu board and a table with the freshly produced baking and salads to tempt all palates!

The church and grounds provide comfort for those at the edge of society and particularly the homeless who need as much help as can be given; however we need to also make sure all of our visitors and staff feel safe so we are reviewing how we manage our spaces providing the best for all.

Catching up with New (or nearly new) Comers



Azeem

I am originally from Olney, Maryland in the United States. I moved to Edinburgh about three and a half years ago for work after a number of years in Pennsylvania.

I work in client/customer service, and consider myself very fortunate that I've had the opportunity to move abroad, especially to such a lovely country as Scotland.

St. John's is the first church I've regularly attended, and I am thankful for the welcome and the Christian fellowship I have found here.

Hobbies include reading books, travelling, hiking, and listening to music. I am also a proud supporter of the Oxford Comma and like a good chat. Please say hello sometime!



Judith Herring

I was educated in Farnham, Surrey and Liverpool University. I worked in Cape Town, South Africa for 2 years, and then I moved to Edinburgh in 1973.

I am a retired civil servant, having worked at the More-dun Research institute, at Gilmerton.

I came to St John's about three years ago. I am a member of the U3A; Cheyne Gang choir; Craft group; 5W penfriends club; Edinburgh leisure centre; Pilates class at the ELC...



Peter Hunter

I have recently returned to Edinburgh where I was born. My maternal grandparents lived here in the city and my father's parents lived near Roslin. I have spent 40 years teaching in Morayshire and Middlesex - and in New Jersey. I have enjoyed getting involved with various literary and arts societies and school governing since I came north, and I do some writing and historical research for pleasure.

I spend time at my family's home in Angus where I attend St Mary's Kirriemuir



Alan and Anne Martin

Alan and Anne Martin spent 32 years in Chiddingfold, a village on the Surrey-Sussex border visiting Edinburgh frequently. They moved here permanently two and a half years ago. They enjoy the cultural opportunities Edinburgh offers and are grateful for the welcome they have found at St John's.

Anne : I am a music teacher, writer, arranger and conductor, with the recorder as my main instrument and a special interest in the instrumental music of William Byrd.



I was very involved in our village church and served on the General Synod of the Church of England and as Diocesan Lay Chair (much to my surprise). I enjoy walking as well as Edinburgh's cultural opportunities.

Alan: I was born in Edinburgh but moved away when I was 17 and returned permanently with my wife two years ago. I worked in IT for many years, specialising latterly in managing computer networks. That still left time to become very involved with the village Scout Group, where I ran Cubs for 10 years before becoming Group Scout Leader, and with our parish church, serving 4 years as Churchwarden.

Photographs by Marjory Curry

Exploring Church for Club Culture 1998-2007

Exploring Church for Club Culture ("RAVEN") 1998 – 2007, started by St Cuthbert's Parish Church and taken up by "West End Churches Together", was a visionary attempt to explore how best our churches could interact with the club culture of the city centre. It was based on a mission audit with local residents, business community, weekend night life, and a night club chaplaincy in Norwich.

As we now look again at the needs of the future, the Raven experience could give us some important pointers for our mission to the West End.

RAVEN aimed to create a Christian Community - with its own worship, pastoral community and appropriate Christian witness – to be a living part of the clubbing culture(s) of Edinburgh.

Three part time, club experienced people were appointed to:

- ◇ Develop a support network for identifying and offering practical and pastoral support for "gifts, passions, dreams, frustrations and pain" of people in the club scene,
- ◇ Work as "translators of christianity" within the club culture,
- ◇ Establish resources for musicians, artists and activists to work together
- ◇ Explore worship patterns and rhythm of life that relate to club culture "issues, symbols music and images"
- ◇ Develop educational patterns offering an accompanied path for "those wanting to be followers of Jesus Christ".

1998 Team building between the team and contacts was undertaken. Urban soul (worship) took place in pubs and clubs and fortnightly in St John's Episcopal church. Soul space (meeting point) clubnights and a Dream Day and weekend were held for the emerging community.

2001 WECT offered a flat (formerly used by the Franciscans) rent free as a base for a rhythm of meals, prayers, worship and discussion. Two guest-masters welcomed a variety of people. The Raven Trust was formed as a legal vehicle for the project.

2004 the flat was sold. Funds were insufficient to employ a Development worker. Gatherings took place in other flats, "Pausing Place". Individuals found roles in the wider society, overseas members dispersed and reconnections were made with early contacts.

2006 -2007 The Monastery of Sound (worship music for clubs) started. Two members wrote and recorded their own music. Poets, artists and writers came together.

2007 individuals moved on into different vocations. Raven Trust sought a fresh focus.

Great commitment was given to RAVEN by groups of people who, within themselves had different outlooks and backgrounds, including St Cuthberts Church, WECT, funders, club experienced researchers, Urban Soul, and Flat Users. Some Church members expected the Raven community to become Sunday church attenders, others certainly didn't and some Raven members wanted to focus on the flat and others on the clubs and pubs.

RAVEN was a learning and exploring community, constantly reflecting on its struggles with life, faith and each other. It was a time of learning that God is at work in unexpected places.

Its members moved into different directions including: working with 'Seedbed', becoming ordained in the Church of England and working with the Christian community 'Home' in Oxford, and becoming a recognised artist.

Jeanette Rennie - based on the RAVEN report by Peter Neilson, October 2007

Beggars on our Streets

What to do?

Robert Philp writes

A daily dilemma as we go about the streets of Edinburgh is what to do about all the people we pass begging on the pavements. This is no easy matter, and our instincts to give them cash tend to be frustrated by their sheer numbers, our ignorance of how to help and our worries that any gift might be funding a drug or alcohol habit.

It seems clear that not all those begging are homeless, and some would argue that the best response is to give money to agencies like Streetwork, the Bethany Trust or Cyrenians which deal with homelessness. At the same time, few would argue that sitting out on a dreich Edinburgh day on a damp pavement being ignored or worse by almost everyone who goes by is not a pleasant way of life. It suggests a degree of desperation.

We have no easy answer, but these thoughts may give a little guidance.

1. Acknowledge the person begging with a smile and greeting.
2. If you have time, ask about their circumstances. Do they know about the overnight Care Shelter? (Wait to be collected by the Bethany van at 9 o'clock each evening at the first bus stop on the Western Relief Road.)
3. If you are anywhere near a take-away coffee shop, buy a cup of coffee to hand to them.
4. Buy a pack of sausage rolls and take it to hand to them, one at a time.

In addition to the above, Together plan to re-issue their hand-out which lists where in the city homeless people can find food, money, shelter or medical help. When these are completed, one of them would be a good thing to give someone who is begging. Watch this space.

Teenage Hopes expressed through Painting



November saw a fine initiative for young people by Beki Cansdale with Claire Benton-Evans of the Diocese, involving a sleep-over at St John's and the joint planning of a new Mural. This found its way into the central worldwide Anglican website and was reported thus:

Budding young "Banksy" artists from the Scottish Episcopal Church have expressed their concerns and dreams through the creation of a huge wall mural outside a church in Edinburgh. A group of 29 young people from across churches in Scotland came together for a special "sleepover" in the city aimed to link up teenagers for a social

weekend.

Claire Benton-Evans, youth and children's officer for the Diocese of Edinburgh and youth committee enabler for the province, said that St John's Church in Princes Street, where the young people were being hosted, had a tradition going back over 30 years of murals painted by a collective of artists on a wall outside the church. She said: "We thought it would be a great thing having all these young people at the church staying overnight to see if we could invite the artist to come and work with them on designing a mural of their own."

Following a workshop with one

of the artists, the concept of the mural was developed with the top of the image in monochrome to represent the adult world and the pressures of the adult world, as they perceived it. The images at the bottom in bright colours, represented things that were important to the young people, which ranged from climate change and the positives and negatives of computer technology, along with other issues. Claire said: *"The colours in the mural are growing-up into the monochrome adult world, representing their desire to take people of all ages with them. They wanted an inclusive vision. The slogan they chose was 'Young people rise' but adding in the hashtag #withus. We've seen that in the way our young people have taken part in climate protests and how adults have come in to support them and been there alongside them"*.

Talking about the mural, one of the young people said: *"It represents hope for the future. The youth are the bright colours, pushing up into the past things that maybe haven't been so good."* Claire said the hope was that the mural would inspire people of all ages to change the world for the better. In the corner of the mural the group had

included the interlocking cross, which symbolised the youth from seven different dioceses in the province coming together as one. She said: *"This is the first time they have been able to say what they think in terms of art. Everybody really enjoyed the experience and it was good to try something new"*.

The mural will only remain on show for three weeks before it is changed for another image to comply with the listed building restrictions for the church. Murals by the collective of artists reflect current concerns and aim to be prophetic messages planned in conjunction with the church leadership.



Church Music and Me



I had a conversation recently about my musical journey and how I've found myself singing in St John's choir. Over the years, I've done a lot of reflecting on what it means to be a church chorister, and the role of music in worship, through the Royal School of Church Music (RSCM) 'Voice for Life' program (VfL) and the RSCM Certificate in Sacred Music Studies.

The VfL program used to be just for youngsters, but then it was extended so that adults could work through it as well. It has five sections at each level: Using the voice well, Musical skills and understanding, Repertoire, Belonging to the Choir and Choir in context. For church choristers, the Choir in context section looks at the choir's role in worship and the wider ministry of the church, as well as the basics of liturgy. Once you reach Gold level, this section requires you to write a short service for a given Festival, to include hymns, anthems, read-

ings and prayers. Suffice to say it gives one a great appreciation of, and respect for, the work that goes into choosing the music week by week!

Sacred Music Studies looks at how music is used in worship. There is a theology element to it, as well as practical work. I was lucky enough to be allowed to work with the very junior singers in the choir I was in at the time - we had fun playing games such as 'What's the beat Mrs Conductor?' and playing pirates with musical treasure. However, the assignment that really got me thinking was based around the Pharisee and Tax Collector. The question was 'In your church music making, are you the Pharisee or the Tax Collector?'. To my horror, I had to admit that I'd been the Pharisee. So I had to think long and hard about what the role of a chorister is, why are we there in the first place, and how can we avoid getting so caught up in what we're doing that the

primary purpose gets lost?

For me, singing in the choir is a privilege. We never know who comes through the door, what their particular needs are, or how what we do may touch them. I firmly believe that music can touch the soul as other media cannot. There is anecdotal evidence of people being drawn towards God, almost against their will, as a result, for example, of attending Choral Evensong. As a choir, we are invited to share moments of great joy (weddings) and great sadness (funerals). We cannot know what seeds are sown as we sing. As a child, I wasn't able to sing in the church choir as it was boys and men. I don't remember feeling particularly deprived – it was the way things were – mum and I stood outside the choir vestry (at another St John's) until dad and my brother emerged. I didn't start singing in a church choir until I was 17, when we'd moved to another, more local, Parish Church. At University, I was welcomed into the choir at yet another St John's, but it wasn't until I settled in Saffron Walden that I really began to get to sing the repertoire that had been part of my life for so long! In Saffron Walden, I had my first singing lessons and bagged my first solos. My children joined me as soon as they

were old enough (at James's baptism, he was carried up into the chancel by Laurie, who had just baptised him, on the grounds that 'this is where he's going to end up'). We moved to Scotland in January 2006. I started singing with the Rosenethe Singers in Dunblane, conducted by an old friend from the church where I grew up. However, I didn't have a church choir at that point, so when RSCM Scottish Voices was founded, I was delighted to be able to join! Later, I was asked to step in when a soprano at St Saviour's in Bridge of Allan was seriously ill – it was meant to be for three weeks but I ended up staying for several years! I then moved to join Dunblane Cathedral Choir, where I stayed until Andrew and I got engaged and we moved to Gorebridge. By chance, we saw a Facebook post in October 2016 about an open Evensong at St John's. We both knew the music so decided to come along. The rest, as they say, is history...

Sue Lyons

Symposium Report

The Church from 1900 to today

The 16th November saw another in the annual St John's series of Saturday Symposia, started by Stephen Holmes but now - to our great benefit - masterminded by Kenneth Boyd, with strong support from Nancy van Kirk and Theophilus Yalley-Ogunro. Brian Stanley, Professor of World Christianity at New College, took as his topic the way the Church has changed since 1900.

THE WORLD CHURCH

19th Century

The last thing the Church should be is static, as the Holy Spirit moves through the centuries. When a church moves outwards in mission, it inevitably changes as it is transplanted. The 19th century was the great century for missionary expansion, powered mainly by Protestants until in 1870 Roman Catholics joined in again. While the gospel reached many countries, this century was not very successful in terms of pure numbers.

THE CHURCH in the UK

The dominant narrative in the UK is one of decline and secularisation, in:

20th Century

Paradoxically, the 20th century, seen in Europe as a period of steady decline, was globally in terms of numbers the great century. Since 1900 the number of Christians across the world has exploded. In Africa, from around 10m in 1900, numbers had by 2015 risen to 581m. In China, from 900,000 they had gone up to 100m. The central focus of Christianity has moved away from Europe. While in 1900 70% of Christians were in Europe, today the percentage is a mere 22.9%.

In the first two centuries of its life, the Christian Church moved from Asia to Europe. Now this movement is in a sense being repeated, as faith groups from Asia and other continents start to re-occupy the West. In London there are now more black worshippers than white, while in nearby Wester Hailes there are five different Ghanaian Pentecostal churches. Increasingly, Christianity is learning to live without the support of the state.

1. The Media. They project a Euro-centric view that the church is on the way out and living on borrowed time.
2. Academic theology. It pays little attention to the non-Western church, and training for the ministry concentrates on how to minister to a secular society.
3. Church Life: Many congregations are dominated by the spectre of dwindling, ageing rolls.

ECUMENISM

Early in the 20th century it became clear that Christians must engage with those in other cultural contexts. For the first 70 years the ecumenical movement powered on, as Methodists coalesced, the United Reform Church came together and the churches of South India merged. After 1970, though, ecumenism began to run out of steam.

In other countries, by contrast, there has been fragmentation. In 1907 Korea had one United Presbyterian Church, but today there are 230 different ones. In 1951, China tried to draw all Protestant churches into a single non-denominational body, regulated to a degree by the state. In the years since, though, many non-registered churches and two brands of Roman Catholics have emerged. In Europe since the 1980s, Christians, especially young people, have tended to unite in fellowship rather than be confined by church structures. Thus the labels of Orthodox, Protestant and Roman have begun to blur, to the point where today we are less wedded to our denomination than those in the global south.

PENTECOSTALISM

The second part of the Seminar concentrated on the Pentecostal churches, who aim to recover those bits of the Gospel that the Reformation left out. Avoiding too many doctrinal hang-ups, they seek to tune in to the 'birth of the Church' at Pentecost, and the immediacy of the action of the Holy Spirit on the apostles

(= the church). This is not a denomination, but more a style or way of being Christian. Following the evangelical revival of the sixties, the 'neo-Pentecostals' emerged in the 1980s, and the recent explosion in this movement has been a driving force in the surge in numbers of Christians round the globe. This striking phenomenon challenges our thinking. Anglicans of mature years, steeped in the haunting cadences of Thomas Cranmer and King James, are often not keen to ditch the structures and language that give a reassuring context for their faith.

Our instinct may then be to recoil from the unstructured worship of the Pentecostals, the Are-You-Saved? theology, the guitar instead of the organ, the unfettered displays of emotion. Professor Stanley, though, invited us to consider what we might learn from a dynamic movement that has generated such devotion round the world. Among those attending the Seminar, there were varied suggestions. Among them were 'a sense of joy', the fervour of Pentecostal singing (contemporary words, powerful tunes), their confidence and their sense of the Holy Spirit as a present, driving force.

Those from St John's and other local churches were left with much food for thought. They warmly appreciated Professor Stanley's eloquent handling of the Seminar, and Kenneth's efforts in arranging it. The body as well as the spirit was nourished, as the redoubtable pairing of Isobel Watson and Sheila Brand had been enlisted to cook lunch for us. Altogether a success.

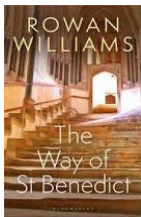
Cornerstone Book Reviews

'The Way of St. Benedict'

by Rowan Williams

9781472973078

£12.99



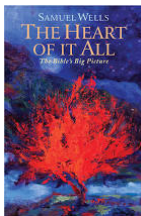
Saint Benedict's Rule has informed the lives of people beyond those of his own Order for fifteen hundred years. In this, his latest book, Rowan Williams looks at areas of our lives today through the lens of what he describes as the "undramatic but transformative power of Benedict's wisdom". The Rule, he says, is not a set of legal dictums but a practical guide to living well in community, one where we "learn to sit still with whatever company arrives, in the confidence that God in Christ sits still with us." In a world which seems to many of us broken and fragile, this way of attending to one another, he argues, is crucial and with chapters on Ecumenism and Europe his scope of where such wisdom might be applied is far-reaching.

'The Heart of it All'

by Samuel Wells

9781786222251

£9.99



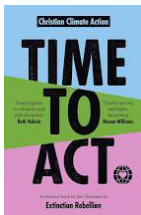
Sam Wells' latest offering is a back-to-basics introduction to the Bible and how it might be read. Retelling what he considers to be the 'soul' of both old and new testaments in narrative form, he presents what can be seen as a daunting set of books as "A single story – a love story between God, creation and humanity". The essential themes are summarised in eighteen brief chapters, followed by an equally brief commentary of just thirteen pages! A six-part study guide is also included making this not only an ideal book for those new to the bible but also a pithy companion for those wishing to consider again what lies at its heart. Great for groups or individuals.

'Time to Act'

by members and friends of Christian Climate Action

9780281084463

£9.99



Climate Change has come to the forefront of Agendas both political and personal and there is much being written in response. This book is based on that which was published last summer, 'This Is Not a Drill – an Extinction Rebellion Handbook' (written to inspire and empower ordinary people to demand government action). The Christian Climate Action group who have compiled it are committed to non-violent action and here set out the moral and religious case for joining the fight against the biggest issue facing humanity today. Alongside stories to encourage from those engaged in the protest movement this book provides resource material for worship including prayers, sermons and liturgies and is filled with suggestions of how to motivate congregations and individuals into action.

'The Paper Bag Princess'

by Robert Munsch

9781773213439

£12.99



40 years since it was first published, this is a superb new edition of the inspiring story which turns fairy-tale stereotypes on their head, yet still has a happy ending!

When a dragon attacks, Elizabeth loses everything – her castle, all her clothes are burnt and the handsome prince Ronald, to whom she is engaged, is kidnapped – but Elizabeth is one feisty princess and isn't going to let this beat her. With only a paper bag to wear, she sets out and, using her cunning, she outwits the dragon, is reunited with her beloved and learns an important lesson about love and self-respect.

Alongside the story, this edition also contains a commentary on the impact the feminist princess has had on the generations of readers who have met her and contains insights from the author on what led to the legendary story being written in the first place.

Service with a Smile by DES

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

The Episcopal Ombudsperson, Offbish, has developed a new method for assessing the worth of churches. A team of incognito inspectors will arrive without warning (no dog-collars) and survey the number and disposition of mops and buckets within the buildings. So far only one Gold Award has been presented. I quote the report: “At St Aidan

and St Thomas’s we found 27 mops and buckets. The buckets were colour-coded according to the liturgical calendar. They were positioned so as to block the doors of toilets, in sinks and randomly positioned in cupboards. One subterranean passage was obstructed by a veritable zariba or cheval de frise of mops. Truly cleanliness is next to godliness.

If your flagpole’s getting bent,

Then it’s leant.

If your borrowed money’s spent,

Well, it’s lent.

Why not give up giving up

Just for Lent?

Letters continue to pour in to “The Ditch” (sister paper to “The ‘Edge”).

Dear Des,

I have heard tell of the St John’s Church Walking Group. Now that there are reliable sightings of otters on the Water of Leith might you consider setting up a St John’s Church Otter Hound Pack?

(Name withheld for security reasons)

Dear DES,

Users of twitter, such as myself, will have frequently come across the terms “woke” and “leftie” used as terms of abuse. I am at a loss to understand their meanings. Please could you explain.

Your fervent admirer,
Liberal Boomer

DES: No need to lay the flattery on thick, chum. Your query is easily answered.

There exist some people, I am glad to say, who are broad-minded, tolerant and humanitarian, reluctant to judge and preferring to practise kindness. Those who despise these views, finding no good arguments against them, describe them as “woke”.

“Leftie” ought, of course, to mean “favouring socialism”. This is not helpful, because there are as many varieties of Socialism as there are of football (Rugby Union, Association, Aussie Rules, Gaelic, American and so on). So

those who would ignore or exploit the poor, vulnerable, unlucky and disadvantaged in the world throw the word “leftie” at any who would like the vulnerable, unlucky etc to be helped by political and social organisation. “Leftie” is an effective term of abuse for the mindless because it cannot be denied that many of the governments across the world claiming Socialism have been very bad indeed.

Useful Contacts

General Enquiries: Office Open Monday-Friday 9.00am – 5.00pm

admin@stjohns-edinburgh.org.uk

Tel: 0131 229 7565 Fax: 0131 229 2561

Operations Manager Iain Herbert 229 7565

operations@stjohns-edinburgh.org.uk

Admin Assistant Sandra Black 229 7565

admin@stjohns-edinburgh.org.uk

Director of Music Anthony Hammond

music@stjohns-edinburgh.org.uk

Flowers Anne Goodwin 337 3556

annedgoodwin@gmail.com

Magazine Editor TBC magazine@stjohns-edinburgh.org.uk

Postal Secretary TBC - please contact the church office with any queries

Church Photographer Marjory Currie 337 3833

photo@stjohns-edinburgh.org.uk

Vestry Markus Dünzkofer, Rector, 07962 536817 (see inside front cover)

Rosie Addis, Associate Rector, 07795 225098 (see inside front cover)

Austin Reilly, Secretary, vestry@stjohns-edinburgh.org.uk;

Wren Hoskyns-Abrahall, Treasurer, treasurer@stjohns-edinburgh.org.uk;

Isobel Watson, Lay Rep;

Anne Martin, Alternate Lay Rep;

Nicky Benn; Grace Durham;

Tony Falconer; Azeem Gopalani;

Mo Grant; Sue Lyons;

Fiona McLuckie

Children & Families Ministry sunday-school@stjohns-edinburgh.org.uk

St John's Terrace

Cornerstone Bookshop Anna Pitt 229 3776

One World Shop Rachel Farey 229 4541

Vergers Marc Farrimond and Jack Simons

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