

Leaflet



Greenbank Parish Church
Braidburn Terrace, EH10 6ES
No 630 November 2013

Pulpit Diary

Nov 3

9.30am First Sunday Service led by the Guild

10.30 am Morning Worship

Nov 10 Remembrance Sunday

10.45am Morning Worship (Springboard and Spectrum 2 & 3 remain in Church for the Act of Remembrance. Spectrum 1 commences in Upper Hall at 10.45am)

Nov 17

10.30am Morning Worship

Nov 24

10.30am Morning Worship

Nov 29

7.30pm Pre-communion service

Dec 1 First Sunday in Advent

9.00am Communion

10.30am Communion (Springboard and Spectrum meet as usual)

3.00pm Communion (Braid Room)

For information about church organisations, please contact the Church Office (Mon–Fri, 9.00am–12.00 noon, 1.30pm–3.30pm):

Mrs Virginia Johnston

tel and fax: 0131 447 9969

e-mail: greenbankchurch@btconnect.com

The pastoral team can be contacted through the Church Office:

Rev Alison Swindells

tel and fax: 0131 447 4032

email: alisonswindells@blueyonder.co.uk

Rev W. Peter Graham

tel: 0131 445 5763

Youth Minister: Rev Bill Stone

tel: 07883 815 598

email: billstoneiii@gmail.com

To make contact with any of the organisations described in this *Leaflet*, please use the telephone number given, if there is one. Otherwise please contact the Church Office.

Website: www.greenbankchurch.org

Minister's Letter

Dear Friends,

I am writing this on return from our October break. I have to say that the weather this year has been very kind to us caravanners! We even managed a couple of afternoon walks in the Lake District without getting wet.

Sunday morning found us sitting in the car outside a small village church close



to the caravan site on which we were based. We had arrived early, not out of habit but because we were not sure exactly where the church was or how long it would take us to get there along the narrow country roads with their attendant hazards of tractors and other farm vehicles. While we were waiting in the car we saw the vicar arrive and enter the church. A few minutes later he came back out, stepped back into his car and shot off down the road at full speed. Sean and I turned to each other – both of us having leapt to the same conclusion – he had left his sermon behind! Surely that must be every minister's nightmare – or their congregation's dream Sunday!

However Sean and I were both proved wrong – and I'll tell you why later. We made our way into the Church. It was beautifully decorated – the congregation were celebrating their Harvest Thanksgiving with family worship. But what immediately struck you was the buzz of activity and conversation as people of all generations milled around greeting one another. As strangers we too were made welcome.

The time came for the start of the service. The vicar had still not reappeared so the choir sang the introit and someone else opened the worship. At this point the vicar dashed back into the church carrying not his sermon notes but a projector screen. There followed a bit of a hiatus as it was set up.

And then the worship continued. The music varied between the traditional

and the more modern. Everyone from 9 months to 90 years was given a shaker and encouraged to join the children with their tambourines and bells in providing the music. By the end of worship an hour and a half later we had shared soup and sweets and were in possession of a beautiful

homegrown parsnip and enough ideas for the next three years' Harvest Thanksgiving Services!! What wonderful gifts.

But it was not all fun and laughter. We heard too about this congregation's support for their vicar's home congregation in Peshawar in Pakistan which has been the target of recent bombing and in which the vicar himself had lost relatives and friends.

I felt especially humbled because I remembered saying in my sermon the previous Sunday that you had to look hard to find signs of hope in the Church today. Yet here in a village which was little more than a hamlet, a village which did not even boast a shop, we had stumbled upon a church where over fifty people of all generations were enjoying worship and community in a way that may have been at times chaotic but was nevertheless alive and vibrant.

Now you cannot equate chaos with life, although I think it would be fair to say that life inevitably has an element of chaos. And no doubt the worship of this congregation was more traditional on other Sundays. Yet there was an almost tangible quality to the life of that congregation that enveloped us as we walked in through the door and which continued as we shared in the worship of God. Let us pray that we might offer a similar experience of Christian life and community to all who come to worship here at Greenbank.

With warmest wishes,

Alison I Swindells
Minister



The 2013 Scottish Poppy Appeal has begun. I will be outside Church for both Services on the 3rd November and for Remembrance Sunday on 10th November. As this summer has been so lovely I am optimistic that no umbrella will be required.

In 2011 Greenbank Church raised £520, last year the total was £604. This is an impressive amount for one church to contribute for only 2 days standing outside church. The 2012 Poppy Scotland appeal raised £2,586,788; although this was slightly down on the previous year (3.76%) it was not as steep a fall as many other charities. For our total to rise is a credit to your generosity.

Once again I will place Gift Aid Declaration forms in the Church pigeon hole in the letter A section if you wish to apply Gift Aid to your donation. If you do decide to complete the form I can take the Gift Aid Declaration from you while outside Church on either the 3rd or 10th November.

I look forward to seeing you in November.

John Adair

Haiku

Remembrance



Twa meenits seelance
at the cairn: ane gizzen leaf
scartin the plainstones

Two minutes silence
at the memorial: a dry leaf
scraping the paving stones

Bruce Leeming, *Scots Haiku*

Changes to the Programme for Session 2013/2014

Please note that, for various reasons, changes have had to be made to the provisional programme for the next couple of months.

2nd November: The Charity Card Sale will not take place in Greenbank this year. Session will be considering the long-term future of this event.

10th November (Remembrance Sunday): Worship will commence at **10.45** and not at 10.50. As happened last year, children from Spectrum 2 upwards will remain in Church with their parents until after the Act of Remembrance. Spectrum 1 will meet in the Upper Hall throughout the service, Crèche as normal.

8th December 15.00: There will be a Blue Christmas service for all who have suffered loss or who for any reason are finding it hard to enter the usual Christmas festivities. *Please note the change of date.*

15th December 17.30: Big Christmas Sing-along, in aid of Scottish Love in Action. *Please note the change of date.* The Guild will have a Produce Stall at this event selling home baking, jams, jellies and preserves in aid of SLA.

Tools for Self-Reliance

Do you have any unused gardening tools cluttering your shed? Any wood-working tools you don't use but don't know what to do with?

You may remember that *Tools for Self-Reliance* received money from our special Easter appeal. They collect and refurbish tools; the majority of which are currently sent to specific projects in Tanzania, DRC and Uganda.

A recent report highlights that metal jack planes, V-shaped carving chisels and plough planes are very much in demand. So if you have any lurking in your shed, attic or garage, please hunt them out!

Gardening tools and small craft tools, not suitable for overseas projects, are renovated and sold here to raise much needed funds. For more information, please refer to the *Tools for Self-Reliance* section on the Garvald website, www.garvaldedinburgh.org.uk or contact warrencanham@garvaldedinburgh.org.uk.

You can hand tools in to their workshop at 454 Gorgie Road. Also look out for the date of their interesting Christmas Bazaar, usually late November.

Janet Ferguson

Donations for the *Leaflet* and *Life and Work* – Reminder

If you have not already done so, there is still time to make your donation towards the cost of producing the *Leaflet*. The suggested donation towards the *Leaflet* is **£10**.

If you currently get *Life and Work* but wish to cancel it for 2014, or if you wish to start receiving *Life and Work* for the discounted price of **£20** for the whole of 2014, please contact me.

For both publications the donation is a total of **£30**.

Donations, along with details of your name and address please, should be put in an envelope addressed to me and delivered through the Sunday offering bags or to the Church Office by post or hand. Cheques should be made payable to Greenbank Church. All donations received are eligible for tax recovery under the Gift Aid scheme.

Robert Young, Treasurer

Greenbank Christmas Event!

for Primary School Children

from 1.30pm to 4.30pm

Saturday 7th December

Have fun, enjoy messy Christmas crafts,
play games and lots more.

(Let the grown-ups do the boring shopping.)

Cost £5. To reserve a place contact
the Church Office (Tel 447 9969)

or visit the website —

www.greenbankchurch.org

This is a very popular event so book your place soon!

Church and Society

Religious Observance in Schools

According to the recently published 2011 Census results, the proportion of Scots stating their religion as Christian fell by 11 per cent to 54 per cent over the last decade. The percentage saying they belong to the Church of Scotland is 32 per cent, a decline of 10 per cent over the last decade; 16 per cent say that they are Roman Catholics; 37 per cent declare that they have no religion. How then in 2013 should the Church of Scotland attempt to fulfil what it sees as its duty “to bring the ordinances of religion to the people in every parish of Scotland”, to quote the Articles Declaratory of 1929?

This question arises particularly sharply with regard to religious observance in schools and is discussed in a recent article by the Rev. Ewan Aitken, the Secretary of the Church and Society Council, published in the Council's *enews* for October. He accepts that such religious observance is no longer tied to any one faith's creed or liturgical calendar. To reflect the multicultural, diverse society of the 21st century religious observance has to be “focused on the beliefs and values that shape and are shaped by each school community.” Religious observance, says Mr Aitken, has to be inclusive of people of faith and of no faith. Mr Aitken concludes by saying that the Church believes that Religious Observance provides a fundamental part of the whole school curriculum and therefore it has to be provided on an opt-out basis rather than opt-in. Opt-in, says Mr. Aitken, would diminish the educational experience of young people.

Roger Bland

World Mission

George and Margaret Shand

Greenbank Church's Missionary Partners are George and Margaret Shand who are currently in Jerusalem where George has been the Minister of St Andrew's Church for five years. St Andrew's is just outside the Old City walls.

George wrote to us recently to tell us that in January 2014 they will be returning home to Scotland. He is to be inducted to the charge of the 'Tinto Parishes' near Biggar in Lanarkshire. George said that it will be a big change for himself and Margaret to live in a rural community after 35 years of city life but it feels right for them.

The 'Tinto Parishes' serve a number of small communities situated around Tinto Hill - Symington (where the manse is), Libberton, Quothquan and Carmichael. There are three functioning churches.

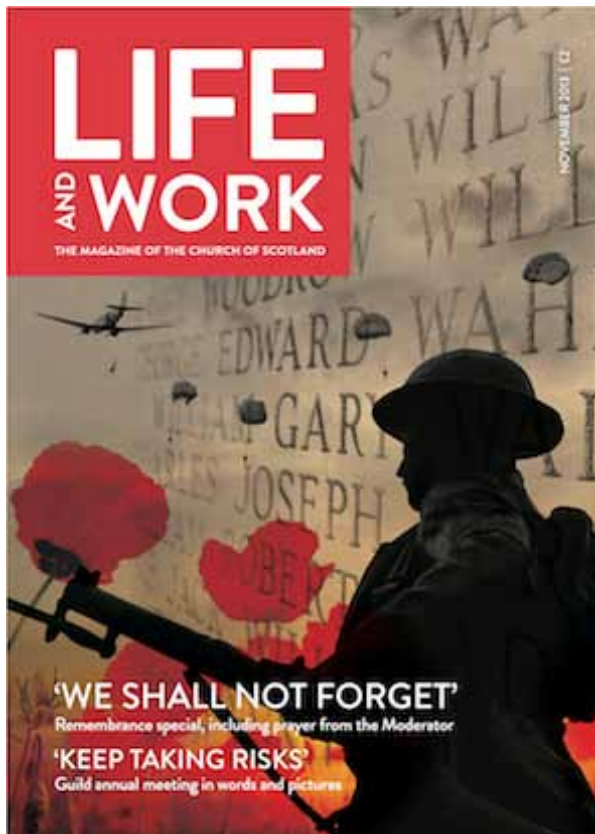
One World Stall

The next One World Stall will be on **8th December** and it will have a Christmas flavour.

John Ritchie

Material for the December/January *Leaflet* should be delivered to the Church Office or to the Editors' pigeon-hole in the Main Hall by Sunday 10th November, or sent by e-mail by 9am on Tuesday 12th November to greenbankleaflet@googlemail.com

Life and Work: November Issue



'We Shall Not Forget'

Remembrance reflection by the Rev John Chalmers, two and a half years after his son was injured in Afghanistan

Jackie Macadam meets the Church of Scotland minister who helps injured service personnel look to the future

Remembrance prayer from the Moderator

Guild urged to 'keep taking risks'

Lynne McNeil reports from the 2013 annual meeting of the Church of Scotland Guild

Who is my Neighbour?

The Very Rev Dr Sheilagh Kesting reports on new insights from a study of ecumenical activity

The God Question

Lynne McNeil learns more about a new resource in the science v. faith debate

'A God Thing'

Thomas Baldwin meets the Christian writer and actor Abby Guinness

A Fife Success

John R Hume focuses on a new church in Dunfermline

Changing Church

Thomas Baldwin discovers a Dundee congregation reaching out and serving the local community

The Church of the Night

Elizabeth White and Jenny Williams report on the progress of NiteKirk in Edinburgh

Plus: news, letters, reviews and cross-words – all for just £2.

Online: Visit www.lifeandwork.org for up-to-date news, exclusive features and tasters of the magazine. Like us at [facebook.com/lifeandwork](https://www.facebook.com/lifeandwork), follow us at twitter.com/cofslifeandwork.

Book Review

Personhood and Presence

Self as a resource for spiritual and pastoral care

by Ewan Kelly

T&T Clark 2012, ISBN 9780567283283

Having met Ewan Kelly several years ago I was interested to find this volume written to teach us what it might mean to know and to love ourselves in such a way that we can truly reach out with love and care towards God and others.

Although written primarily for those offering pastoral or spiritual care, his insights will be helpful to anybody who wants to learn what it means to love God and care for others. He starts by outlining the importance of having an awareness of who we are and what we bring to a particular encounter when we are involved in pastoral care. Through a variety of topics the reader is encouraged to reflect on specific aspects of oneself such as the implications of early relationships, one's ability to wait with others attentively and the effect our vulnerabilities have on our response to challenging situations. He describes the unconscious aspect of our being as "like a shadow which we cannot wipe out or cut adrift"; to become emotionally healthy we need to understand and integrate our basic drives and deep-seated feelings. Ewan offers biblical references, psychological and poetic examples to illustrate how readers can explore their humanity – this knowledge then gives insight into the different ways in which they relate to others. Well-known Biblical references such as the parable of the prodigal son or Nathan's prophetic story-telling are used to illustrate

particular issues in providing pastoral care. Examples from hospital chaplaincy bring a personal dimension. The chapter on "Mortal self" is not an easy read as one reflects on the existence of intense fears and the expression of unanswerable questions as well as the significance of our awareness that death is part of life.

There is a lighter tone in the closing chapter in which Ewan discusses the spiritual needs and development of self-awareness of those offering pastoral care. As Ewan puts it "not one of us ever knows what will emerge out of a caring encounter".

I would recommend this book to anyone seeking to know themselves better.

Joan Ritchie

Friendship Club

Dorie Wilkie's eagerly anticipated talk on the *Scottish Tapestry* exceeded our expectations and was enjoyed by a large audience. Maybe some of our visitors will now join us as members? Following our *Trip to Transylvania*, we have, on 13th November, appropriately, a speaker from Historic Scotland on the subject of *Bats*. Kathleen's Musical Afternoon on the 20th has *Anniversaries* as its theme, and our final topic for the month is *Assisi*. Our speaker, the Rev Tom Cuthell, an ex-minister of both St Giles' Cathedral and St Cuthbert's Parish Church, has visited Assisi on many occasions so we look forward to what will be a very special afternoon.

Next month, December already, we will have *Seasonal Music* with Kathleen on the 4th and maybe more *Between the Notes* from Noel de Jongh at our party on the 11th.

Val Smart



Harvest 2013



The Guild

The Guild has had a good start to the session with two very different topics: Alison Swindells leading us in a thoughtful and encouraging discussion on our current theme *A Fellowship to Build* (with much cheerful fellowship being evident), and an interesting and amusing talk about the *Things that happen to a Vet*. We start November with the Guild taking the early service on 3rd November on the subject of *The Julius Project* which we are supporting this year. This is a very down to earth programme of befriending the homeless in Scotland and helping vulnerable people in moving towards permanent independence.

On 5th November at 7.30pm our topic is *Images of Japan*, and on 19th November at 2.30pm we have an afternoon meeting in Greenbank with Neighbouring Guilds where our speaker is from the *Street Pastors* programme.

All are welcome to come to any meeting which catches your attention; enjoy (in any order) tea, biscuits, fellowship and topics to interest or amuse you or to make you think.

Edith Armit

Christmas Bookstall

On **Sunday 17th November** in the Main Hall after the 10.30am Service we will have a selection of books on a variety of religious topics and for all ages, including books suitable to give or receive at Christmas.

Books reviewed recently in the *Leaflet* will be available for purchase – please telephone us if you would like to reserve a copy. The books we sell come from the Cornerstone Bookshop.

If there are any titles you would like to see on the Bookstall, please contact us.

John and Joan Ritchie



Wanted – more good quality household goods

Dates for your Diary: The next dates for Fresh Start are **24th November 2013** and **12th January 2014**, after the Sunday 10.30am Service (table in Main Hall).

There were few items donated in September because I forgot to publicise the date, but a good response in October. Please keep this up as the need is as great as ever. Below is a full list of the items needed. Please refer to it to avoid giving unwanted goods.

Fresh Start List

Dishes and Crockery

Dinner plates, side plates, bowls, cutlery, mugs, glass tumblers, tea-towels.

Pots and Pans etc.

Pots with lids, milk pans, frying pans, plastic boxes, cooking utensils, can openers, potato peelers, wooden spoons.

Cleaning Things

Washing up basins, washing-up liquid, toilet cleaner, toilet rolls, hand soap, toothbrushes, toothpaste, dust pans and brushes, pedal bin liners, rubbish bags, all purpose cleaner, laundry tablets.

Bed Linen and Towels

Single flat sheets, double flat sheets, single duvet covers, double duvet covers, pillow cases, blankets, duvets, bed covers, towels, face cloths, bath mats, curtains, rugs.

Also Wanted are small household electrical items – not TVs.

Electrical Re-use

Fresh Start tests and re-uses small electrical appliances e.g. kettles, toasters, lamps, irons, etc. (i.e. items that are useful for everyday living). All items are tested to ensure they are fully operational, safe for use and comply with current regulations. Every year, Fresh Start produces for distribution around 1000 electrical starter packs, each containing three appliances.

Pick up a leaflet on a Fresh Start Sunday, see www.freshstartweb.org.uk or telephone 476 7741, to find out more about Fresh Start.

Alison Ambler





We had a lot of fun at Families@4 (Messy Church) on 5th October. As the pictures show, our theme was *Creation*.



Congregational Register

Omitted from the on-line version

Welcome Teams

November

- 3 **John George**, Kenneth Aitken, Alastair Hunter, Hazel Macaulay, Kathleen Patrick, Jill Powlett-Brown, Dorothy Whitehead, Tony Foster
- 10 **Ian Thom**, Keith Clark, Ray Dely, Catherine Hardie, Elizabeth Htet-Khin, Anne Oxbrow, Isobel Thom, Kay Ellis, Charles Black, Greig Scott
- 17 **Alan Armit**, Edith Armit, Louise Coghill, Iain Davidson, Hugh Cowan, Susan Black, Malcolm Watters, Nora Kellock, Elizabeth Mackay
- 24 **John Ritchie**, Eric Brown, Stewart Coghill, Ralph Davidson, Susan Inch, Gill Sweetman, Ian Thomson, David Easton, Susan Jackman

December

- 1 **Donald King**, Brian Barron, Walter Crosby, Donald MacLeod, Roderick Morrison, Mairi Stevenson, Jim Young, Kathryn Sangster

Coffee Rota

November

- 3 Rachel McWilliam D58
- 10 YES Group
- 17 Caroline Kehoe D70
- 24 The Guild

December

- 1 Communion



Crèche Rota

November

- 3 Vivien Hutchison
- 10 Alison Ambler
- 17 Lorna Htet-Khin
- 24 Hazel McLachlan

December

- 1 Shona Murray



Flower Rota

November

- | | <i>provided by</i> | <i>delivered by</i> |
|----|--------------------|---------------------|
| 3 | WAGs | Janet Inglis |
| 10 | Helen Aitken | Isabel Graham |
| 17 | Jean Denison | Gail Beveridge |
| 24 | Marjorie Fletcher | Miriam Jackson |

December

- | | | |
|---|--------------|----------------|
| 1 | Paddy Bowman | Aileen Thomson |
|---|--------------|----------------|



Some Prayers of the Old Testament

Fascinating Mummies was an exhibition staged in the National Museum of Scotland in the spring of 2012. This offered a unique opportunity to view an outstanding selection of objects which help us to understand more fully attitudes to life, death and the afterlife in ancient Egypt. Found in graves, tombs and temples, the remarkably well-preserved mummies, coffins, jewellery and other artefacts on display showed not only how the ancient Egyptian regarded death but also of how the ancient Egyptians lived. Their civilisation and culture flourished for more than two thousand years. Their achievements in art, science, agriculture and in architecture were unsurpassed until modern times. Their greatest buildings continue to bear silent witness to their technical skill and ingenuity. All this magnificence and grandeur, however, were founded on the institution of slavery. Hordes of slaves spent their whole lives working for a state which did nothing for them. And very few ever escaped from the constant misery of slavery.

There was at least one group of slaves who made their way to freedom. They were Hebrews, a semi-nomadic people who had settled in Egypt and had become part of the enslaved labour force. They were to become the nucleus of an aggressive and nationally conscious tribal group which eventually gained control of Palestine. Looking back, they regarded their escape from Egypt not only as the beginning of their nation's history but as one of the most significant moments in it. Their leader out of slavery was Moses.

By any standard Moses was an outstanding leader and innovator. He has been described as an historical figure of towering personality and irreplaceable religious significance. He made such an impact on the Hebrews that he gave a new direction to their religion, their law and their sense of identity as a distinct people. He was a man of great courage. And he gave this people profound and lasting insights into the nature of God, based upon his own faithful relationship with God. As the Bible puts it, from his birth to his death Moses' whole life was unequalled for all that God achieved through him.

Moses was very often the man in the middle. Before he led the slaves out of Egypt, he had been involved in a violent confrontation between a brutalising Egyptian taskmaster and a Hebrew slave. After a dramatic encounter with God, Moses became God's messenger to the Egyptian ruler, the Pharaoh, seeking the release of the Hebrew slaves, a request that was understandably resisted and rejected. Eventually, Moses found himself in the middle between God and the Hebrews (or Israelites as they became known). Not only did Moses deliver God's commandments to his people but he had also to take back to God the people's doubts and questionings, their complaints and misgivings.

The mood of discontent reached a climax as the Israelites made their weary way through the wilderness. The long journey from Egypt to Canaan (a much larger area than modern Israel) by way of the Sinai Desert meant that for several decades the people eked out a sparse existence in barren country where there were scant resources for life. Although by this stage no longer an ill-assorted rabble of former slaves but an efficient fighting

force, they were reluctant to invade Canaan. Instead, a hard core of trouble makers rebelled against Moses and so against God's intention. They proposed to elect another chief to lead them back to Egypt. Something drastic and powerful was needed to remedy this situation.

God intervened. According to the old story God became exasperated with the people for their constant complaining and shared that exasperation with Moses. *How long will this people despise me? And how long will they refuse to believe in me, in spite of all the signs that I have done among them?* It was not intellectual assent God was seeking, but trust and commitment. How could they go on not trusting in the God who had done so much for them? So the story goes that the Lord decided to punish them by striking them with a fatal epidemic disease and by disinheriting them and replacing them with some other more deserving people.

Moses prayed that God would not destroy the people. He did not make any excuses on behalf of the Israelites nor did he apologise for their behaviour. Rather, he urged God to be aware of what others would think if Israel were to be annihilated. All the nations were watching, he said, to see if God was consistently reliable and capable of keeping the promise to bring the people to a land of their own. Could God's promise be kept? It may seem strange that Moses should appeal to God's sensitivity to popular opinion! And then Moses came up with a better idea.

Moses daringly reminds God of the divine reputation. Referring back to an earlier crisis, Moses asked that God's power be shown not by destroying the people but by forgiving them: *"And now, therefore, let the power of the Lord be great in the way that you promised when you spoke, saying, 'The Lord is slow to anger, and abounding in steadfast love, forgiving iniquity and transgression, but by no means clearing the guilty, visiting the iniquity of the parents upon the children to the third and the fourth generation.' Forgive the iniquity of this people according to the greatness of your steadfast love, just as you have pardoned this people, from Egypt even until now."*

Moses was a powerful man of prayer and a compelling model of prayer. His prayer suggests that true prayer grows out of a long, trusting history: Moses did not come before God as a stranger with his plea, but prayed as an old and well-established colleague and confidant of God. His prayer was not entirely spontaneous: it was clearly based on what Moses regarded as God's own utterance, on what we now treat as sacred Scripture. And his bold prayer shows the extraordinary importance of human praying in the shaping of the future. We do not know what God would have done if Moses had not entered into the debate as he did. Simply to leave the future in God's hands is something other than what God desires. Simply to leave the future in the hands of human beings is not the divine desire either. Their acceptance of God's forgiveness made it impossible for the Israelites to return to Egypt and the rest is history...!

(If you want to know more, read Moses' prayer to God in its wider context in Numbers chapter 14.)