

Leaflet



Greenbank Parish Church
Braidburn Terrace, EH10 6ES

No 647 November 2015

Pulpit Diary

Nov 1

9.30am First Sunday Service
led by the Guild

10.30 am Morning Worship

Nov 8 Remembrance Sunday

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

Nov 14 Saturday

4.00pm Families at Four

Nov 15

10.30am Morning Worship

Nov 22

10.30am Morning Worship

Nov 29 First Sunday in Advent

10.30am Morning Worship

7.00pm Night Light (at Greenbank)

Dec 4 Friday

7.30pm Pre-communion service

Dec 6 Second 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,
8.30am–12.00 noon, 1.30pm–3.00pm):

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

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Rev W. Peter Graham

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Youth Minister: Rev Bill Stone

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Minister's Letter

Dear Friends

At the highest pass in the Andes, very close to the border between Chile and Argentina there stands a large statue of Christ, the Redeemer. Recently I was reminded of how this statue came to be there. In 1900 war threatened to break out between Chile and Argentina over the location of the border. These neighbouring republics began to prepare for conflict. Troops and weapons were amassed. Punitive taxes were levied on the ordinary people to pay for these preparations. It seemed that war was inevitable.

But about this time Pope Leo XIII wrote a series of open letters to the Catholic Church calling for peace and harmony and devotion to Christ the Redeemer. This call was picked up by an Argentinian bishop named Benavente who promised to erect a statue of Christ the Redeemer to remind the people of Christ's message of peace. True to his word, he had a 7m high statue built by the sculptor Mateo Alonso and put on show on the patio of the Dominican school in Buenos Aires. But the two countries still continued their slide towards full-scale war.

At this point a well-connected society lady, Angela de Costa, who led a group at the Dominican school, had the idea that in the event of peace being achieved, the statue should be taken to the Andes and located as near as possible to the border of the two countries. Because of her connections she was able to engender interest in this plan from the governments of both countries.

In 1902 a diplomatic breakthrough was achieved. Argentina and Chile came to a peaceful agreement. There was an immense swell of popular enthusiasm for peace. The plans for the relocation of the statue proceeded. In 1904 the statue of Christ the Redeemer was moved in pieces 1200 km by train. It was then raised up the mountains by mule to where a 6 m high pedestal had been erected. The original sculptor supervised the piecing



together of the statue and its erection facing the line of the border. There Christ stands on a globe, his left hand holding a cross and his right hand raised in blessing. On 13 March 1904 3,000 Chileans and Argentinians, including their foreign ministers, the Archbishop of Buenos Aires and Chilean and Argentinian bish-

ops from both sides of the border, climbed to the pass and watched while the two armies, who only a short time before were ready to do battle with one another, fired gun salutes together. Two plaques were unveiled, one of which in Spanish translates, "Sooner shall these mountain crags crumble to dust than Chile and Argentina shall break this peace which at the feet of Christ the Redeemer they have sworn to maintain".

This year we celebrate the 70th anniversary of the end of WWII. And yet it seems we live in an ever more conflicted world. On a grand scale the conflict in Syria continues to escalate. Belligerent mutterings from Russia, news of bombings in Turkey and concerns about Iraq reach our ears daily. Closer to home we increasingly seem to take delight in refusing to adhere to any authority other than our own personal experiences or ideologies, thus placing relationships at home, at work, in the church under ever greater friction.

In contrast, the statue of Christ the Redeemer in the Andes stands as a reminder that there is another way. As one theologian puts it, "If the nations of the world could but remember, in the hour of threatening dispute, this Divine figure, standing above the world, appealing to all women and men to submit to the mediation of the Prince of Peace!"

And so I would encourage you all this Remembrance Season to reflect upon those words of Jesus "Blessed are the peace-makers!" and upon what they might mean for our own lives.

With warmest wishes,

Alison I Swindells
Minister

1939–1945: A Personal Remembrance

Here in Greenbank Church, as in many others, on Sunday 3rd September 1939, the minister, a visiting Preacher from America, announced after the sermon that news had come over the wireless (listened to by the Beadle or an Elder?) that Britain was now at war with Germany.

I was there.

The service was brought to a close. The reactions to the news were, of course, varied. The older people – “Oh not again!” The parents concerned for their children, the young men and women apprehensive and excited and the children “What does it mean? I’m frightened.”

The general optimistic reaction was that it would be over by Christmas. Not many realised that it would take six long exhausting years. Those in the Territorials and other similar units had to report to them at once, including the Rev David Read, our newly inducted minister.

As we walked home that morning the air-raid sirens sounded; fear welled up as we looked to the skies, but it was a beautiful day with a clear blue sky. The All-clear sounded. The sirens were being tested.

After about a week of wondering what was going to happen, ordinary citizens realised that life goes on and preparations for what was to come must be taken seriously and properly organised. First and foremost was to make sure that no lights could be seen from any building – the blackout had arrived! Arrangements were carried out for the evacuation of children from cities, the issuing of gas masks (I had helped to assemble many during my school holidays the previous year), and the building or digging of air-raid shelters. Some schools were evacuated and the others reopened with many contingency plans. All, where possible, went on with their work, as well as doing war work – air-raid wardens, bomb disposers, first aid classes and the setting up of emergency posts. The phoney war had begun.

It was decided I should go up to St Andrews University. It was a busy time with the usual lectures and socials and war work volunteering as well.

Two enemy attacks I remember well. Within the first few months I was standing with my father at the corner of Braid Road and Braid Crescent watching a dog fight between a British fighter and a German aircraft trying to bomb the Forth Bridge. My father, a Gallipoli veteran complete with field glasses, was shouting “Hit it! Hit It!” The second was about a

year later when there was an attempted attack on Leuchars airfield and St Andrews Science Department and Library were bombed.

Gradually rationing was introduced. Sweets were scarce which made them a real treat – how much healthier our children were! After the war goods came off ration in turn. I believe sweet rationing came to an end on the Queen’s Coronation Day.

The end of the phoney war came with Dunkirk and the incredible rescue of troops from Europe. The Navy, Air Force and many little ships crossed the Channel to bring home whom they could.

After Dunkirk Britain was standing alone and the real war hit us. We did not think we were special in any way, we were just doing the work that was required of us to make the world a better place. The fact that too many of us were killed was considered inevitable at that time; we just had to bear it in the best way we could. Sir Winston Churchill was a great leader. Everyone rushed to the wireless when he was broadcasting... “Blood sweat and tears” – he never spared us. There were raids on cities all over Britain, such as London, Coventry, Birmingham, Aberdeen, Newcastle, Liverpool and Glasgow, but the citizens carried on with their daily work, often after a night in an air-raid shelter or sleeping on an Underground platform. The morning after a big night raid on Glasgow, St Andrews Ladies Golf Team was due to play Glasgow and somehow they managed to arrive!

Then came the Battle of Britain. We listened to the BBC News with horror at the bombing in the South and amazement at how the Spitfires and Hurricanes repelled the German bombers as best they could “...So many by so few...” It was a very anxious time.

I left St Andrews without completing my degree and went into the Women’s Auxiliary Air Force. After the “square bashing” training I was sent to 9-Group HQ Fighter Command where I joined the operations room, plotting aircraft friendly and hostile, and worked in Aircraft Liaison Control, still in the Ops Room. Strange unidentified objects arrived over London one morning: the V-1s had arrived. They were unnerving, their engines cut out before they landed. They were followed by the V-2s (Doodlebugs) which were fewer but deadlier.

Singapore was another horror with Japan

entering the war and overrunning Burma and other countries in the Far East, and Pearl Harbour brought in the Americans. They were something new to the British as they arrived to ‘save’ us with food parcels and nylon stockings and to fight. All went into very hard training. The preparations for D-Day (Operation Overlord) were intense and not talked about. They were very secret. “Careless talk cost lives” was a very important statement and much honoured.

All excitement was let loose on 6th June 1944 as news of the landings was broadcast. At that time I was posted to RAF Turnhouse working in the Watch Office (Flying Control), then in the Intelligence Office where we marked the progress of our troops through Normandy and Brittany, where they destroyed the Doodlebug launch pads as they fought on towards Germany.

Eventually after nearly six years, light began to appear at the end of the tunnel, the Rhine was crossed and so on to Berlin. On the night of 7th May 1945 I was on a very, very crowded train standing all the way to London. As we looked out of the blue-lit train we could see lights from time to time – who was breaking the blackout rules? We could not understand. On arrival at Kings Cross we discovered – VE Day! London went mad. The streets were filled with people dancing, singing and rushing about – to see Churchill and hear his speech, to Buckingham Palace to wave to the King and Queen and Princesses on the balcony. Few of us knew that the Princesses managed to mix with the crowd outside the palace that night. The war continued in the Far East and when peace with Japan was declared, relief and thankfulness that it was all over seemed at that time to be more important than the nuclear attack on Hiroshima.

This is not the place to tell of the many tragedies and triumphs that occurred over six years on the battlefields both at home and abroad. It is just a record of some of the ways we coped and what we did.

It was only after D-Day when our troops crossed the Rhine and saw for themselves the horrors of Belsen and Auschwitz, the most notorious concentration camps, that they could believe the stories they had heard from Jews and other political refugees. What was God doing to let such dreadful things happen? God gave us the strength to carry on, to put down the evil that battered so many innocent people.

Anne Morham

Book Review

Walking Backwards to Christmas

Stephen Cottrell

SPCK; £7.99; ISBN 9780281071470

This book was a Reading Group suggestion last year. Stephen Cottrell, Bishop of Chelmsford, tells the Christmas story backwards and so helps us encounter it in a new way. Women feature more than usual, including a prophetess and an innkeeper's wife. Each chapter is narrated by a different character describing their experiences and/or feelings.

The story starts with Anna the prophetess in the Temple coming face to face with the glory of God. There follows the story of Rachel

weeping for her baby after the massacre of the innocents perpetrated by Herod. Herod, a frightened man, relates his fears and the deception by the wise men. Caspar, a wise man and stargazer, describes why he came to Bethlehem and what he found there. David, a shepherd in the fields, then tells his story. Martha, an innkeeper's wife, gives shelter to travellers and delivers a baby. We meet Joseph, a practical man and new father with a young wife. The story continues with Elizabeth and Mary, the mothers of John the Baptist and Jesus.

Towards the end of the story we encounter Isaiah telling of the coming of a Wonderful Counsellor, Mighty God, Everlasting Father, The Prince of Peace. The book ends with the story of Moses, his encounter with the burning bush and God's promise of deliverance to his people.

Reading the familiar story in reverse chronological order enables us to get under the skin of a complex narrative and gives new insights into the horrors, uncertainties and joys of Christmas.

I recommend *Walking Backwards to Christmas* for your Advent reading this year.

John Ritchie

Cornerstone Books

Cornerstone Books is due to relocate towards the end of the year to a portacabin outside St John's church at the foot of Lothian Road to allow for work to be done under St John's. The staff expect

to be in temporary premises for over a year. They are still trading from the Terrace where they stock a wide range of religious books, including children's bibles and story books and other items such

as charity Christmas cards. The Cornerstone is the only outlet in Edinburgh where you can walk in and buy Crossreach cards.



Joan and John Ritchie

What's been happening in Greenbank?

Summer is traditionally a busy time in Greenbank: a chance to work in empty halls and rooms, when organisations are not meeting. This has been a particularly busy year. So, what's been happening?

Mirek, our Caretaker, has been repairing the garden walls and decking outside the Centenary Hall, repairing the plaster in the Upper Hall then painting the walls, woodwork and radiators. The result is a light, bright, clean room. Volunteers washed the curtains and the overall ambience of the room is much improved. We'd love to put in secondary glazing and replace the curtains with thicker, more insulating material (for the hall is cold for much of the year) but the cost is beyond us this year or next. A longer term ambition is to replace our very expensive electric heating by central heating in the Upper Hall, the Church Office, and the Pentland Room – if and when funds become available.

Mirek has also painted many of the walls in the Centenary Hall – a constant task, given that it is used every day from 8.30am until after 9pm – a joyful whirl of children and adults. A lot of time has also gone on buffing the floors of our corridors and halls.

We've had two big projects this summer. The first was encapsulating the asbestos in the Crypt. It meant that everyone had to remove all of their equipment from the Crypt. The chance was taken to dispose of redundant material to the recycling centre, courtesy of David Easton. We managed to find a secure storage area for bulk purchases, and to create a work area at the far end of the Crypt for the Caretaker.

The other large summer project has been the upgrading of the Ladies' toilet in the Hub, and improving the Gents' next door. In the Ladies', lighting has been improved and motion sensors installed to save on costs, and the flooring and work surfaces changed. The room was painted by the Work Squad. Toilet seats and ironmongery were also changed. The project was only possible because it was paid for by a donor from the congregation.

The Work Squad has been a wonderful help, painting the outside doors of the church and halls and replacing the ironmongery, and painting the Hub foyer, the Ladies' and the Gents' toilets. A group also cleaned all of the glass which could be reached in the Centenary Hall and the Hermitage and Braid Rooms. Without them little of this would have been done.

And, finally: if anyone has a little time and would be prepared to give a few hours at their convenience to painting (simple domestic painting is the skill standard required), occasional gardening or sewing, please let me know.

David Allan, *Property Convener*
(davidtgao@gmail.com)

Congregational Board Notes

In addition to the work described by David, above, the two boilers in the Centenary Hall were replaced and a range of Health, Safety, Security and Fire Safety issues were addressed. The Board noted its appreciation of the work of the volunteers.

In the year to August offerings were slightly ahead of budget but costs were greater than budget.

John Ritchie is to take over from Robert Young as Church Treasurer when the latter demits office at the end of the year.

Alan Ramage, *Clerk to the Board*

World Mission Council

Tumekutana 2015

Tumekutana is a Swahili word which means “we have come together” and has been the title of three gatherings of Presbyterian women from across Africa since 2007. The aim is to give African Presbyterian women the opportunity to share their stories, enjoy fellowship, pray together and provide mutual support and encouragement. I had the privilege to represent the Church of Scotland at the third of these gatherings in Accra, Ghana in September. Over 70 women came from more than 20 countries.

The theme of the gathering was “Freedom in Christ: from Slavery to Empowerment” and the underpinning biblical text was Luke 13.12 – *woman you are freed from your infirmity*.

It was a powerful event, grounded in biblical teaching and prayer; with well researched presentations; moving stories about current examples of slavery; fellowship, fun and sharing; and a commitment to action by the women on their return home.

To help set the context for the conference theme we made a very moving visit to a Portuguese slave castle where we were shocked



to hear of the conditions suffered by the slaves even before they were loaded on to the death traps of ships that took them across the Atlantic.

Slavery is, sadly, not a thing of the past and, throughout the gathering we were often moved to hear about its modern manifestations – girls as young as nine given as brides to whoever could offer their fathers the most cows; human trafficking and sexual exploitation; harsh treatment of widows (blaming them for the death of their husbands, calling them witches and forcing them into witch camps).

A particularly impressive element of the programme came on the Thursday when we dressed in black (we had been pre-warned) in support of the *Thursdays in Black* campaign against rape and violence. The sight of so many African women departing from their normal colourful attire for this purpose gave out a strong and serious message.

Faith is very visible in Ghana. Churches are numerous and people speak about their faith all the time. Worship is a joyful experience with much singing and dancing. On the first day of the conference the delegates attended services in the local language that lasted for 3 hours – quite a challenge after lengthy travels and not what this Presbyterian woman was used to, except in Africa!

Valerie Macniven

Friendship Club

I'm not sure how we are getting there, but on **4th November** we are going to remote *St Kilda* with Catherine McPherson, a one-time librarian and Careers Advisor, now an archaeologist volunteer with the National Trust for Scotland. Then on **11th November** Kathleen's musical afternoon has the appropriate title of *Anniversaries*. We look forward to an intriguing talk on **18th November** when I hope that Prof. Arnie Maran is going to explain how one can play *Golf in the Arctic*. Then in December we travel to South America and the *Inca Trail*.

Val Smart

As well as welcoming you along to support the event and buy some Christmas goodies, we are also seeking donations of baking. These can be delivered on any day from **28 November to 4 December**, to **The Open Door**, 420 Morningside Road, between 10am and 4pm. Preserves are also welcome: they can be delivered at any time from now.

Very many thanks from The Open Door fundraising team.

Greenbank Pre School Open Day

Saturday 7th November, 10am–12 noon

Parents and carers who are looking for pre school education are invited to visit. Pre School will be set up to let you see what's available indoors and outside and staff will show you round. All children are welcome. Refreshments will be provided.

Greenbank Pre School offers places for mornings or afternoons for children from their 3rd birthday. You can register your child from their 2nd birthday. For further information please see our website, www.greenbankpreschool.org

Joan Ritchie
Chair, Management Committee Greenbank Pre School

The Guild

At our opening meeting on 6th October we were entertained by a stream of humorous stories by the Rev Elizabeth Kenny entitled “*Laughter is the best medicine*” - a splendid start to our new session before the more serious but interesting talk about the life of *Mary Slessor* on 20th October.

The Guild leads the 9.30am service on **1st November**, basing its content on our theme for this year “*Go in Peace*”. The topic for our meeting on 3rd November at 7.30pm is “Cashmere Shawl and Paisley patterns” and the presenter has invited those attending to bring along any heirloom shawls for display. On **17th November** we go to Morningside Church to join neighbouring Guild members at **2.15pm** for a talk by a former National Convener of the Guild, Mrs Marjorie Paton, on “*Life after National Convener*ship”. Visitors are welcome to join us for any of these events.

Kathleen Patrick

Springboard goes to Iona

This past July, three boys from Springboard and six girls from Fairmilehead's Pathfinder's youth group set off to spend a week on Iona. Our journey to Iona started in Waverley station and ended ten hours later as we walked up the hill to the Macleod Centre. In between, we rode on two trains, two ferries, and a bus. It takes just about as long for Bill and Hayley to travel to America!—but when you finally get to Iona you feel that you have arrived someplace truly special.

Iona has been a place of pilgrimage for many years, and we were grateful to spend a week walking in the footsteps of the many saints and pilgrims who had gone there before us.

The Macleod Centre, where we stayed, is a building owned and run by the Iona Community that is especially suited to families and young people. It houses about 40 people, in dorm style rooms with bunk beds. There is a small library and reading room, a craft room, a play area for younger children, and a large dining hall where we all ate together.

Our time at the Macleod centre was full, but the overall pace was much slower and more relaxed than what we are used to back here in Edinburgh. Our days began and ended with prayers in



the abbey, which was more church than we were used to—but it was good to experience a different style of worship and to worship with people from England, Scotland, Pakistan, and America. During the week the staff at the Macleod Centre led us in a number of activities. One morning we went down to the beach and collected seaweed with a local expert who helped us identify the different species we were pulling out of the water. We even took some back to the “Mac” to eat at lunch. Another day we took a pilgrimage walk around the island, stopping at different places along the way to reflect and pray. We also visited the abbey one afternoon and tried to explore it not as tourists but pilgrims—and Sharon Kyle helped us to think what we had seen and experienced.

Our conversation that afternoon led to us attending the evening communion service barefoot—à la Moses.

We really enjoyed our time on Iona—living in community with the other families and guests at the Macleod Centre; exploring the island; and worshipping together in the restored abbey. The young people from Greenbank and Fairmilehead got along really well, and we have since combined for two other events here in Edinburgh. This is a trip we definitely hope to make again!

Bill Stone

Wear the Poppy

The Scottish Poppy Appeal 2015 has already started. You may have noticed the boxes in local shops selling poppies but I will be available outside church for both services on 1st November and the Remembrance Sunday service on 8th November.

I am honoured to be part of Scotland's largest street collection for this worthy charity. Last year the appeal raised £2.88 million.

The poppies are handmade in the Lady Haig factory at Warriston Road. The first poppies were made by two WW1 veterans in 1921. Now over 40 disabled veterans with service from Korea to the Gulf War make over 5 million poppies and 8,000 wreaths which are distributed all over Scotland. Often I am asked why the difference between the English and the Scottish poppy. The Scottish poppy is not only botanically correct but saves £15,000 in production costs by not having the little green leaf.

Whichever poppy you have, wear it with pride remembering those who did not come home and for the ex-Servicemen and women who need our support today.

I look forward to seeing you outside church.



John Adair

Well Done!

We are pleased to advise of the Chief Scout's Long Service Award to Kenny Htet-Khin (acting GSL) and Andy Stanley (Cub Leader); and the award of the Wood Badge (leadership award) to Elaine Jones (Explorer Leader) and John Ferguson (Assistant Scout Leader).



Annual Subscription for *Life & Work* and Donations for the *Leaflet*

It is that time of year when you are invited to subscribe for 12 editions of the Church of Scotland's popular *Life & Work* magazine for the 2016 calendar year. The annual subscription is £24, payable by **30th November 2015** to enable us to submit the Church's bulk order in time. We will order *Life & Work* only for those who have made the payment by that date.

The *Leaflet*, with its up-to-date news about Greenbank Church, will be provided to all members free of charge for nine editions during 2016. In order to defray the printing and production costs, a suggested donation of £10 or more per household, also payable preferably by 30th November 2015, would be welcome. A single payment of £34 can be made to cover both the *Leaflet* and *Life & Work*.

Payments, stating whether you are subscribing to *Life & Work* or contributing to the *Leaflet* or both, and – importantly – giving details of your name and address, should be put in an envelope addressed to ‘The Treasurer’ and delivered to the Church Office (by post or hand) or through the Sunday offering bags. Cheques should be made payable to ‘Greenbank Church’.

I thought it would be useful if I mentioned a couple of things. The donations for the *Leaflet* last year were significantly lower than the cost of publishing it, so all donations are very welcome. Also, by bulk ordering *Life & Work*, we receive a discount to the cover price of £26.40.

Robert Young, Treasurer

Christmas Trees

The Scouts will be selling Christmas trees (including home delivery) this year as a joint fundraiser for the Scout Group and the YACHT fundraising project. Full details will be issued shortly.



Advent and Christmas Bookstall

The Bookstall will be open after the 10.30am Service on **Sunday 15th November** with a selection of books from The Cornerstone including some for Advent and Christmas. A larger selection of Christmas reading can be found in the Cornerstone bookshop.

If you would like to order a copy of *Walking Backwards to Christmas*, reviewed in this *Leaflet*, please contact us before 14th November.

John and Joan Ritchie

Thanksgiving Lights

We in Greenbank have much to be thankful for, and each Sunday as we worship we give thanks to God for all he has done for us. It's also good for us at any time to reflect that, no matter how difficult our lives can be, we still have a great deal more to be thankful for: we are largely spared the ravages of war, revolution, sectarian murder and the natural disasters which we see on our televisions or in our newspapers. Of course, as individuals, we have our worries and our sadnesses, but we also have so much for which to thank God.

Like me, many of us here have travelled through much of our lives together as a community. This is where we belong and Greenbank is a community of believing and belonging people. Look round the pews and think just how long you have known many of the people you see. Just a little reflection shows us how much we could give thanks for what this ever-changing community has given us.

The Board is committed to the "Greening of Greenbank". God has given us responsibility for our world and for the environment. We are asked to commit ourselves to exercise responsible stewardship for the Earth's resources. We intend to move gradually to replace the existing lighting in the church buildings with LED bulbs. Our first 44 bulbs will be in the Centenary Hall and converting them will reduce the electricity we use to light them by three quarters. We will then work our way steadily round the church buildings, replacing old lights as resources permit.

The Board would like to offer each one of us the opportunity to light a light (or lights) as a visible symbol of thanks for someone or something that God has given us here. Each LED light will cost us £25 to convert.

It will shine for somewhere around 20 years. If you feel that you have good cause for giving thanks and would like to celebrate that in a tangible way by lighting a light, please make a donation of £25, and that thanks will shine here in Greenbank for the next 20 years. Please write a cheque payable to 'Greenbank Church', put it in an envelope addressed to David Allan and hand it in at the office, post it to the church, put it in the plate or give it to a member of the duty team. If you prefer to use cash, please include your name. Names will help us to claim Gift Aid and do even more. If you would like to, please include a note on what your cause for thanks is. I'd like to write a short article in the *Leaflet* sharing our reasons for being thankful (no names will be given). It might also help someone struggling to see any reason for giving thanks at a particular stage in life.

David Allan



Wanted – more good quality household goods for Fresh Start

Dates For Your Diary: The next dates for good quality donations to Fresh Start are **15th November 2015** and **24th January 2016** after the 10.30am Sunday service.

Jay cloths and cleaning materials are in short supply and always welcome, should you not have bedding, towels, etc. Please keep the donations coming, as the need is as great as ever.

Please refer to the list below to avoid giving unwanted goods.

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.

Small Household Electrical Items (but not TVs)

Electrical Re-use

Fresh Start tests and re-uses small electrical appliances, e.g. kettles, toasters, lamps, irons (i.e. items that are useful for everyday living). All items are tested to ensure that they are fully operational, safe for use and comply with current regulations. Every year, Fresh Start produces for distribution around 1,000 electrical starter packs that each contains three appliances.

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

Alison Ambler

Christian Aid

Refugee Crisis Appeal

Our retiring offering for the above raised **£2,700**. Many thanks to all who contributed so generously.

Coffee Rota

November

- 1 Diana Hastings & Clare Campbell (D31A, D32 & D33)
- 8 Christina Morrow (D41A & D41B)
- 15 The Guild
- 22 Hazel Macaulay (D89)
- 29 Alison & John Murison (D62 & D60)



December

- 6 Communion (*no coffee*)

Crèche Rota

November

- | | | |
|----|-----------------|------------------|
| 1 | Hazel McLachlan | Lorna Perriss |
| 8 | Shona Murray | Jenny Wright |
| 15 | Isobel Thom | Rosemary Collier |
| 22 | Janet Ferguson | Carrie Reid |
| 29 | Eileen McKinnon | Elaine Crummey |



Congregational Register

*Omitted from the Online
version of the Leaflet*

Welcome Teams

November

- 1 **Rosemary McCulloch**, Rona Ferguson, Fiona Grant, Christina Morrow, Alison Murison, Malcolm Reid, Joan Ritchie, Toby Tucker, Alastair Ross
- 8 **Stuart Sanders**, Moira Davidson, John Murison, Rachel Cadell, Jenny Wright, Sandy Cameron, Carrie Reid, Moira Land, Julia Dunbar
- 15 **John Ritchie**, Eric Brown, Ralph Davidson, Susan Inch, Gill Sweetman, Ian Thomson, David Easton, Susan Jackman.
- 22 **Alan Armit**, Edith Armit, Louise Coghill, Iain Davidson, Hugh Cowan, Susan Black, Malcolm Watters, Nora Kellock, Elizabeth Mackay
- 29 **John George**, Rhian Ferguson, Alastair Hunter, Diana Teasdale, Kathleen Patrick, Dorothy Whitehead, Tony Foster, Mark Ferguson

December

- 6 **John Rutherford**, David Allan, Richard Denison, Caroline Kehoe, Anne Kinnear, John Mowat, Jean Roynon-Jones

Flower Rota



Provided by

Delivered by

November

- | | | |
|----|-------------------|----------------|
| 1 | Louise Coghill | Janet Inglis |
| 8 | Helen Aitken | Isabel Graham |
| 15 | Pauline Macdonald | Gail Beveridge |
| 22 | WAGs/Flower Group | Miriam Jackson |
| 29 | Marjory Fletcher | Aileen Thomson |

December

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| 6 | Paddy Bowman | Enid Mowat |
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Request for Socks, etc!

Once again I would like to thank all those kind people in the congregation who, in the past year, have so generously donated lots of socks, gloves, hats and men's underwear for the homeless of our city. Please continue to donate whatever you can of new or nearly new items. Items can be put in the wooden box in the church vestibule

The Greenbank Church *Help the Homeless* group will once again be providing meals at six night shelters over the coming months. We shall take the socks etc. to the Bethany team at these shelters who will distribute your donations. Very many thanks.

Pauline Walker

To make contact with any of the organisations referenced in this *Leaflet*, please use the telephone number given, if there is one. Otherwise please contact the Church Office.
Website: www.greenbankchurch.org

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 15th November, or sent by e-mail by 9am on Tuesday 17th November to greenbankleaflet@googlemail.com

CONCERNING WORSHIP – ITS ORIGINS

“Change and decay in all around I see” we sing in Henry Francis Lyte’s well-known hymn. Whether we like it or not, every part of our lives is affected by change. Change is necessary and inevitable: otherwise we would stagnate and be stuck in a rut. In the church we sometimes adopt a different attitude to change. Without denying the need for relevance in worship, some church members welcome the seemingly unchanging nature of worship as a fixed point in an otherwise constantly changing and increasingly confusing world. Others, however, may complain that the services they attend have remained unchanged for as long as they can remember. Surely, they argue, our worship ought to reflect contemporary ways of thinking and communicating. Both attitudes fail to realise that Christian worship is very much a work in progress, that from the earliest days of Christianity right down to the present there have been many changes in Christian worship, and that it has taken many other forms as well as that with which we have become accustomed in the Church of Scotland.

Christian worship did not suddenly come into existence fully developed. It did not begin as the rich and varied activity in which we can engage in the 21st century. What we say and do at 10.30 on a Sunday morning in Greenbank is the product of a long and at times complicated process. When we look back to the origins of Christian worship, we can identify the roots from which worship has grown and recognise elements with which we are familiar. Since the immediate followers of Jesus, and many of the earliest converts to faith in Jesus as Messiah and Lord, came from a Jewish background, there was a strong Jewish influence on early Christian worship.

As a faithful and obedient Jew, Jesus himself went to the Temple in Jerusalem for major religious festivals. The Temple was regarded as the meeting-point between heaven and earth, the place where the Lord of all was pleased to make the divine glory known. Despite Jesus’ own teaching that he would somehow replace the temple in the plan and purpose of God, the earliest Christians continued to meet regularly in the temple precincts to continue their association with the traditional practices of their religion. More than that, they took to the crowds gathered there their message about Jesus. Not surprisingly, once the truly radical claims of Christianity began to be more fully stated and understood, there was no longer any possibility of Christianity remaining as a sect within the Jewish religion. Eventually the followers of Jesus found themselves excluded from the Temple and from the synagogues, which they had also used as a base for their missionary work.

The synagogue was probably more influential on early Christian worship than the temple. Much has been inherited from synagogue worship. It is commonly agreed that the synagogue first developed in Babylon to meet the need of the Jews living in exile there. In 597 BC the Babylonian king, Nebuchadnezzar, had besieged and captured Jerusalem, destroyed the Temple and deported all the leading citizens to Babylon. Although their outward circumstances were far from harsh, their greatest problem lay with their spiritual life. As a later psalm was to ask,

How can we sing the Lord’s song in a strange land? How could they remember God’s actions which had made them a distinctive people? Nevertheless, during the years of exile the Jews refocused their faith. They realised as never before that God’s presence was not confined to one special place, Jerusalem, and in particular to one special building, the Temple. No longer would their faith be based on a city or a building, but upon God alone.

Out of this desire to be faithful to God was born the synagogue. From spontaneous meetings to recall what God had done and to rejoice in these memories there emerged the institution of the synagogue. The synagogue became the centre of Jewish life instead of the temple. In the centuries which followed, as Jews dispersed around the Greek and Roman world, they established synagogues wherever they went. Anywhere ten Jewish men could gather, a synagogue could be formed. All that was needed was a book and the people. By the time of Christ the synagogues were well established and organised places for instruction and prayer around the Mediterranean world. Wherever Jesus or his disciples would go they were sure to find a synagogue.

Central to the synagogue was the Torah, God’s Law, the first five books in our Old Testament. Reading and reflecting on the sacred writings led to rejoicing, both sung and spoken, and to prayer. The basic form of prayer was the blessing. God was blessed for what God had done, especially as narrated in the reading from the Scriptures. Blessing and thanking God are equivalent, largely a recital of what has been done for God’s people. Such a prayer became very like a statement of faith. In time worshippers used their recollection of God’s mighty acts in the past to ask God to bring about those yet hoped for in the future. This synagogue worship did not merely remember a dead detached past but recalled a living God, who was made known through past events which came alive in worship. As the story of the past was told, it became a present reality through which God’s saving power could be experienced again and again. Thus the Jews sought to ensure their survival as a unique people, chosen by God.

Synagogue worship was the worship most familiar to the majority of the earliest Christians. We glimpse it in the story of Jesus at the Nazareth synagogue, where he read from the Scriptures and then sat down to preach. And in the course of his travels St Paul was invited to participate in a synagogue service. The first Christians adopted the synagogue pattern of worship with its emphasis on hearing and responding to God’s word, and rejoicing in what God had done, and made it uniquely their own.

Nearly two thousand years later the Church continues to hear and to respond to God’s word. Week by week we gather to listen for God speaking to us through readings and sermons. We speak to God through our prayers and hymns. Our coming together for worship focussing on God and what God has done enables us to identify ourselves more clearly as the community of faith, called into being by God, nourished by God’s word and equipped by God’s Spirit to be and serve as God’s people in this part of God’s world in which we find ourselves.