



July/August 2022 Issue 264 Scottish Charity SC000785

GRAPEVINE

Mayfield Salisbury Parish (Edinburgh) Church of Scotland



Garden of Gethsemane, Mount of Olives, near Jerusalem Photo by Sandy Forsyth June 2022

THE HOLY LAND

ECO GROUP BOOKSHELF

WORSHIPPING TOGETHER

www.mayfieldsalisbury.org

FROM THE MANSE



Capernaum from the middle of the Sea of Galilee

Dear friends,

With the schools finishing up and the summer now upon us, our thoughts turn to sunshine (potentially!), to time outside in the garden or a park, to the company of our family or friends, and maybe even some holidays, if we are able. I've just returned from time abroad with a difference. I don't think 'holiday' would be the correct word to apply to it – it was perhaps both inspiring and challenging in equal measure, and almost overwhelming at times with the depth of the experiences that were occurring every day.

For in this past week, I was one of the staff members on a week-long study trip to the Holy Land for a twenty-nine strong party of those training for ministry at New College, Edinburgh and Trinity College, Glasgow. It was the first time I have ever been to Israel/Palestine, and it has left an indelible mark

on my memory and in my thoughts, which I am only now beginning to process. An unforgettable experience from our visits to Biblical sites from Galilee to Jerusalem, to the river Jordan to Jericho; and also in seeing first-hand the harsh realities of the division caused by the Wall around Bethlehem and much of the West Bank, through the eyes of the Palestinian Christians whose lives we walked alongside. I feel that my life and ministry will have been changed forever as a result, in ways that I must now begin to work through. At the very least, you good people of Mayfield Salisbury have a store of photo illustrations to 'look forward to'! The words of the Bible have come alive in my mind, leaping off the page, and I also cannot leave behind the sights of the reality of the hardship that many are now facing in the land of Jesus, the peacemaker and advocate for all those who are marginalised and oppressed.



The Wall encircling Bethlehem

The challenge, when my thoughts now turn to the Holy Land, is that it is a place of stark contrasts and multiple layers of meaning. In its geography and climate, from the lushness around the Sea of Galilee, where we walked in Jesus' footsteps in Capernaum, and stood where he delivered the Sermon on the Mount and multiplied the loaves and fishes; to the searing heat of the Judean Desert on the clifftops of Herod's Palace at Masada and at Qumran where the Dead Sea Scrolls were found. In the beauty of the Garden of Gethsemane on the Mount of Olives, as compared to the tragedy of the events that took place there of Jesus' betrayal by Judas and arrest.

The contrasts too in its recent history from the unspeakable horrors of the Holocaust commemorated so movingly at the Yad Vashem memorial and museum in Jerusalem which led to the foundation of Israel as a Jewish homeland; to the power and might of the Israeli state in the present day which is demonstrated in the creation upon Palestinian land of multiple Israeli new towns as hilltop 'settlements' across the West Bank.

But also in the complexities which are

everywhere of the meaning of human identity; and the union of religious faith with claims to a right to possess the land, where there are few easy answers. They are most pointed perhaps in the collision of the world's major religions around the narrow, ancient streets of the Old Town of Jerusalem. Within a short walking distance, you take a journey from the Church of the Holy Sepulchre, which according to tradition houses not only the site of Calvary and the Cross, but also the tomb in which Jesus lay and from which he was resurrected; to the Western ('wailing') Wall of the Temple Mount, where Jews pray and lament the destruction of the Temple; to the Dome of the Rock above the Wall where Muslims celebrate the 'night journey' of the Prophet Muhammed from Mecca. Each one of these is the holiest of places for each religion, and all confront each other face to face only a few short steps away.

Are such contrasts and conflicts irreconcilable? Do they demand separation barriers and checkpoints and bursts of brutality and violence? Or are there still prospects of a peaceful common life of mutual recognition and inter-dependence



The Dome of the Rock and Temple Mount, Jerusalem – from the Mount of Olives

between the Israeli state and the Palestinian people? What of the responsibility of Western nations for their historical contribution to the current crisis, and their continuing support for causes which lead to further enmity?

I was struck on our visits to Palestinian Christians, in projects in and around Bethlehem, when they spoke of refusing to hate, or to adopt a victim mentality. They have embraced non-violent resistance, and seek recognition of the right to exist, rather than simply revenge and further bloodshed. This is surely the way of the Prince of Peace, our Lord Jesus Christ, who walked those same streets and hilltops.

Our lives too are often complex and conflicted. Some of us do not now turn our faces towards days of sunshine and summer, but are living through more dark times in our lives. At the Sea of Galilee, two encounters of Jesus with the disciples came into sharp focus which might guide us. As I drove a boat that we had taken from Tiberias on a short journey to the centre of

the lake, we saw a squall come up, and the wind and waves rise and then be still once more, as in Jesus' calming of those same waters. And at the shore of the lake near Capernaum, we stood at the place where the risen Jesus is said to have appeared to the disciples and inspired them to a miraculous catch of fish, ending with Jesus' commission to Peter to found the church and 'feed my sheep'.

So too now, the risen Jesus is ever-present in our lives through the Holy Spirit, as a calming and supporting presence in times of trouble, and yet also an inspirer and provoker that we might as a church always speak and act for justice, for peace and for better days for all of humanity, each person made in the image of God.

May the peace, the presence and the inspiration of the living Christ be with us all in these days of summer, and in all the winters of our lives too.

God bless,
Sandy

Worshipping Together

Please join us as we meet for Sunday worship



Sunday 10th July at 10.30am

MAYFIELD SALISBURY CHURCH

18 West Mayfield, EH9 1TQ

We are on the corner of Mayfield Road and West Mayfield.



Sunday 17th July at 10.30am

CRAIGMILLAR PARK CHURCH

2 Craigmillar Park, EH16 5LZ

We are on Craigmillar Park, between East Savile Road and Mentone Gardens, just north of Cameron Toll Shopping Centre.



Sunday 24th July at 10.30am

PRIESTFIELD CHURCH

2 Marchhall Place, EH16 5HW

We are on the corner of Dalkeith Road and Marchhall Place, just down the hill from the Commonwealth Pool.

During July, we will be holding some joint services with Craigmillar Park and Priestfield congregations. **On 10 July they will join us at Mayfield Salisbury.**

On the 17 July we all go to Craigmillar Park and on 24 July to Priestfield. **IMPORTANT! - on those two dates there will be no morning service at Mayfield Salisbury.** Please support these joint services with our friends. All welcome.

AFTERNOON SERVICE

TUESDAY 12 JULY
2.30PM to 3.30PM



Anne Sturrock

We hope you will join us at the Summer Afternoon Service, on Tuesday 12 July at 2.30pm. The service will take place in the Bill McDonald Hall, via West Mayfield level access, and followed by refreshments. Proceedings will finish around 3.30pm. Everyone is always made most welcome

If you haven't yet found the confidence to come back for Sunday morning services, you might find this less formal worship style a good way to re-join us and to renew friendships. If you haven't been before, please come this time! To make things easy, we all remain seated at our tables for four to six people throughout the afternoon.

If you would appreciate further information, please speak with Kay McIntosh or your Pastoral Visitor (PV) - or Anne Sturrock. Kay would appreciate having your name in advance if you intend to be present to enable us to plan seating and catering. Her number is 07587 043 191.

For your diaries – the following Service (Holy Communion) will be held on Tuesday 13 September 2022 at 2.30pm.



COLLECTION

www.give.net/20311853



Hugh Somerville
[hs.somerville2@Gmail.com](mailto:hs.somerville2@gmail.com)
0131 466 2446

The Kirk Session wishes to express its continuing gratitude to those who support the Church's work through their offerings. Covid restrictions have prevented circulation of the plate during services but those who would have wished to use it may make use of the bowls marked **Plate Collection** situated in the vestibule and halls entrance, at the close of the service.

Regular and one-off donations are possible online at www.give.net/20311853 or please contact our Freewill Offerings Treasurer, Hugh Somerville.

TRAI DCRAFT STALL

Jean MacGilchrist

There will be a Traidcraft Stall on Sunday 10 July - an excellent opportunity to spend that old-fashioned money that you'll find lurking in your purse. Coffee, tea, biscuits, cereal, and chocolate will all be available.

RESPONSE TO THE CRISIS IN UKRAINE

The Church of Scotland hosted a **webinar** setting out the possible avenues of response to the war in Ukraine and the plight of refugees, both by church members and congregations, as well as the Church nationally. It can be accessed at www.youtube.com/watch?v=HaMGivmG58Q

HOSTING REFUGEES IN YOUR HOME

The only route presently available to host refugees is by visa application through the **Home for Ukraine** scheme of the UK Government. Sabine Chalmers of the Church of Scotland has put together a helpful briefing page on how the scheme operates, including very important considerations to be taken into account if intending to host. It can be accessed at www.churchofscotland.org.uk/resources/the-church-response-to-the-ukraine-crisis/homes-for-ukraine-briefing-for-churches The Scottish Government is a 'super sponsor' under the UK scheme. Its route to accommodation, support and care in Scotland, the Warm Scots Welcome, removes the need for Ukrainian applicants to be matched to a named individual before they are cleared to travel to the UK through the visa system. The website can be found at www.gov.scot/news/scheme-opens-for-displaced-ukrainians/

If hosting is not appropriate, Scottish Faith Action for Refugees has put together a summary of other possible avenues of support - www.sfar.org.uk/7-things-you-can-do-to-respond-to-the-situation-in-ukraine/

The UK government has also promised to match donations to the DEC's Ukraine Appeal up to £20 million. Donate at <https://donation.dec.org.uk/ukraine-humanitarian-appeal> For donating surplus goods and volunteering, see the Volunteer Scotland website at www.volunteerscotland.net/about-us/news-blog/news/domestic-support-for-refugees-ready-scotland-guidance/

For further prayer resources, see the webpage of the Student Christian Movement at www.movement.org.uk/blog/ukraine-group-resources-prayer-and-reflection

I'm happy to discuss further, both in relation to specifics above, and to Mayfield Salisbury's involvement. As a church, there are several of our members intending to host – we should be fully supportive of them, both practically and prayerfully, and we should consider how to co-ordinate this soon.

Sandy

GRAPEVINE MAGAZINE DISTRIBUTION

Thanks to Distributors who have a spring in their step. The team of over twenty five willing distributors especially look forward to carrying out their *Grapevine* deliveries this Spring as it's such a pleasure to see parks and gardens in this area bursting with re-growth in bud, leaf, blossom and vibrant colour once again as we get back to normal.

We thank them all for their part in ensuring that *Grapevine* reaches households on the paper copy list over such a wide area, in all seasons throughout the year, a service giving opportunities for personal contact and catch-ups.

For those readers who were accustomed to picking up their own *Grapevine* issues when they came to Church before Covid19 upset normal life, and who would like to return to doing this, you are welcome to collect your own *Grapevine* issues once again. However, to prevent duplication and to ensure our lists are always up-dated, please make a point of advising William in writing to the Church Office, or by email, that you are collecting your own *Grapevine* issue, so that he can pass on the information to those who manage the master communication lists. Obviously he requires your name and address!!

With thanks to all.

CHRISTIAN AID

Thank you! The Christian Aid group is immensely grateful to everyone who contributed during Christian Aid Week. Mayfield Salisbury has raised a magnificent total of £4,929.55, including £538 from the marmalade sale. Your gifts will help resilient women like Janet and Jessica, whose stories we heard during our Christian Aid service, to cope with the devastating effects of the climate crisis.

Loss and Damage petition - it's time for polluters to pay! In Zimbabwe, crops are lost to drought. In Haiti, homes are damaged by a hurricane and in Kenya, a road is washed away by a flash flood. This is what the climate crisis looks like - it's hitting the poorest people in the world the hardest.

Christian Aid says it's time for polluters to pay up and repair what's damaged. By paying into an international loss and damage fund, the countries and polluters who've done the most to cause the climate crisis could help people recover and rebuild when disasters strike and compensate them for all that is permanently lost. The only problem is, no such fund exists – yet! It's time that governments across the world set up a central fund to pay for the loss and damage caused by climate change:

- a fund which those who are hit hardest can easily access
- a fund which would pay for the rebuilding of homes flattened by hurricanes
- a fund which can support those who can no longer farm their land, because of rising sea levels or persistent drought

Our message to Boris Johnson: back the fund Christian Aid is calling on the UK Prime Minister, Boris Johnson, to fully back the creation of an international loss and damage fund as a matter of urgency, and to push for other governments to back this too.

Add your name to the petition now, by following the link below:

www.christianaid.org.uk/get-involved/campaigns/loss-and-damage-petition

Or visit the website at:

www.christianaid.org.uk

Thank you for your support.



A Prayer

Creator God, cultivator of our faith, thank you for the privilege of living in this global garden planted to bear your fruit, to delight our tongues, to fill our bellies, to energise our bodies. You have given us life in all its fullness. You have given us life, yet millions still hunger. Take our gifts of money and use them to help Christian Aid support communities throughout the world and partners who hunger to provide. But may our support not end here. May we be the seeds from which your kingdom grows. And in our hunger, we pray that you will fill us with your hope, your passion and your life, that we may give, act and pray, so all who hunger to provide may be filled to overflowing. In the name of Christ, Amen.

PASTORAL CARE

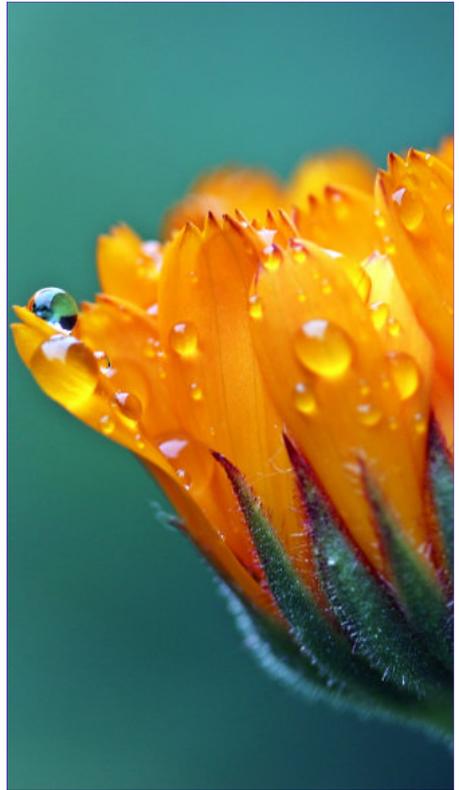
*Drop thy still dews of quietness,
Till all our strivings cease;
Take from our souls the strain and stress,
And let our ordered lives confess
The beauty of thy peace
J.G Whittier*

We have just passed the longest day in the year and some are beginning to have the confidence to visit other countries to see family and friends. Others aren't so willing and are taking life a little more cautiously.

Without a doubt, for many life has changed in ways that they never could imagine but it's very OK to go at you own pace just now.

If you would like to receive an occasional telephone call or visit from one of our pastoral care team then please contact me and I shall organise that for you.

Blessings *Kay*
07587 043191
pastoralassistantms@gmail.com



COLLECTING MILK BOTTLE TOPS

Grateful thanks to those who add their saved plastic screw-type milk bottle tops to our box collection in the West Mayfield entrance area. We have had a surge of tops deposited in the past few weeks and are really pleased to help them on their journey.



delivered in bulk to a local company who wash, chip and then melt them down. This material then becomes covering for optic fibres.

Galashiels Rotary receives an annual payment which is donated to Borders Palliative

Care agencies. Recently £750 each was sent to Marie Curie and Lavender Touch. THANK YOU ALL !

A number of people have enquired why they are useful and where they go next. The tops are delivered to St Peter's Church in Galashiels where they are sorted by a small dedicated team of local Rotary Club members. After the checking process - selecting only suitable tops - they are

Care agencies. Recently £750 each was sent to Marie Curie and Lavender Touch. THANK YOU ALL !

PLEASE NOTE that only tops with a 2 or 4 inside the RIC triangle are suitable but this imprint is hard to decipher.

SEEKING LOST COINS

PSALM 23

LUKE 15:1-10



'Psalm 23', John August Swanson, 2010

Amazing Grace, how sweet the sound that saved a wretch like me, I once was lost...'. Some people think that losing things is easy, but I can assure you, that to be a true expert, you have to build up your abilities over many decades of training and hard practice until you reach an Olympian's standard. The Olympics have expanded to beach volleyball, synchronised swimming and golf, so if the absent-minded ability to lose stuff can be a spectator sport, I might still make the plane to the Paris Olympics in 2024. Decades of umbrellas and scarves and pens have disappeared. Where have they all gone? I've no doubt left them behind in somebody's house, in an office, or a restaurant, on a train, but do they stay out there in circulation? Is all my stuff spread out across the UK helping people to stay dry and warm, or to write some notes? Whatever happened to that cool shirt I had in the early 90s that had a Paisley pattern inlaid in the collar? Is somebody else still wearing it? Where are all the books I had in my student flat? Are they still doing the rounds of the charity shops? I have no idea

where it has all gone. Just as I genuinely have no idea when I use what my family tells me is my new favourite phrase, 'have you seen my glasses?' Well, I can't see my glasses without my glasses. And sometimes they're on my head!

It's easier to lose something than to find it again. When I visited a school friend in London a few years back in March, he returned to me an LP he had borrowed over thirty years before when we were teenagers. We had a good laugh - I hadn't missed it really. If it's trivial - the broly, the pen, the shirt, the record, who cares? Forget about it... Life moves on. But if it's something deeply personal, the stakes are so much higher. The child lost at the fairground. The wedding ring that is somewhere in the sand on a beach. The missing letter from a loved one from many years ago. For something lost that is precious, there is an intensity and an urgency in the searching, and when it is found, oh the joy, the relief, you almost want to weep tears of happiness.

Matters of the heart run so much deeper. You can see that joy on the faces of those reunited after decades in the TV programme *Long Lost Family*. Or maybe you've stood for a while at international arrivals at the airport and witnessed the deep gladness of the hugs and kisses for those who have been far away and have returned home.



The Tribute Money by Peter Paul Rubens c. 1612

The intensity and urgency of the searching, and the joy in being re-united with that which is precious and has been lost. Herein lies the lesson of the parables that Jesus told of the lost sheep and the lost coin. Yes, that is indeed the key, seeing these stories from God's perspective in seeking what is lost. Yes, it must be about the 'seeking love of God', always acting, searching, never wavering; the joy of His encounter with all of us who have come alive to our own flawed and often broken and wrong-headed humanity, and our need for God. Yearning for the homecoming with God that being 'found' might hold. Carried back home by God like the lost sheep in the first parable, to the warmth of the fold.

As Clarence Jordan said 'God is not a celestial prison warden jangling the keys on a bunch of lifers: he's a shepherd seeking for sheep, a woman searching for coins, a father waiting for his son.'

But maybe there is something more. Must it just be passive? Do we sit and wait for God, always lost and wandering? What if we too are the seekers? What do we seek that we have lost, both as individuals and as a church? Can we turn the mirror of these parables around, so that we too might look to recover and retrieve the lost coins?

But let's think of it first, though, with God's eyes. If we look at these two parables through that lens, the roles that each of the

characters in the stories play comes into sharpest focus. At the start of Luke Chapter 15, Jesus was associating with a large group of what are called by Luke 'tax collectors and sinners', talking and sharing food with them, and they were rapt by his company. Verse 1, 'they were crowding in to listen to him'. Now these people were the outcasts and riff-raff of Judean society, the folk on the margins. It was an offence for any orthodox scribe or Pharisee, who lived his life in strict adherence to the codes of Jewish law, to be in contact in any way with those who did not. They labelled them 'The People of the Land'. The scribes and Pharisees were forbidden to give them any money, to have any business dealings with them, to show them any hospitality or be their guest, even to accompany them on a journey. These people were the 'untouchables', for as reprobates and sinners, they would surely defile the purity of orthodox Jews. The Pharisees did not want to save the sinners and the tax collectors, they wanted to shun them and marginalise them.

Think of their horror and anger at the company Jesus was encouraging. And what's more, when Jesus replied to the Pharisees in answer to their murmurs at his behaviour from verse 3 onwards, the characters Jesus chose to represent God in these two stories would have left them aghast. God as a shepherd, an ordinary rural hick often distrusted by the urban Jew



with thoughts of lawlessness and dishonesty. God as a woman, whose status was subservient in society, and whose need to remake the lowly sum of ten silver coins showed her poverty and her crying need. That a living God could be reflected in lives like these would have produced more wide-mouthed shock.

But the worst was yet to come. Beyond that, Jesus lives out the saving grace, the 'seeking love' of a God in these stories who forever takes the initiative, without human mediation, turning the accepted order upside down. That was the final offence that dismissed all that the Pharisees stood for.

Jesus was saying to the Pharisees, God actively seeks out those who are lost, those who are struggling for meaning, for purpose and for hope in their lives. In doing so, God looks to bring restoration, new life, and not just wrath and punishment on those who have wandered astray. Notice not only the dedication and urgency of the search, but what happens when the sheep or the lost coin is found. The word used by Luke is translated to English as 'repentance' of the sinner. When we use that word, we might think of remorse, guilt, contrition and forgiveness. But the kind of 'repentance' that Jesus talks about here is different. When the sheep or the lost coin is found, there is no comment in Luke on

punishment for what has been done.

Instead, the focus in the parables is on God's joy, and the recovery and new life of the person whom God has found. It's so positive and purposeful. There is no-one outside the gate who is condemned to be lost forever. Nothing is too low for the cross. The Greek word *metanoia* that is used here for repentance is not about judgment for what has been; it's all about transformation to what will be, a change of mind and purpose with God, which demands joy and celebration both here and in heaven.

So Jesus says to the Pharisees, God does not support your mission of search and destroy; instead this is God's mission, which passionately seeks and transforms. The parable says, God's mission does not need his followers and his church, then or now, to confront, to castigate, and to condemn others around them (who do not believe) for their lifestyle or their past misdeeds or their different views of religion. God will ultimately be the judge, and Jesus is the evangelist. No, God's instincts are kinder than ours. Those lost are not pushed away. Instead the parable tells us that, if we are to act like God, his mission calls his followers to be with, and walk alongside, those they encounter, to humbly dialogue, so that through God there might be a transformation for them, and for us, in the

'The question is not 'How am I to find God?' but 'How am I to let myself be found by Him?'

Henri Nouwen

way that we all perceive and respond to life. That God may bring the sound of joy and gladness that brings a pure heart and a new spirit, instead of a tolling of the bell.

And what if we do turn all this round for a second, and think of ourselves as the shepherd or the woman, seeking what is treasured and has been lost, and in its retrieval, looking to find again new life, new beginnings, new starts?

There was a lot of talk in the UK at the time of the EU referendum and at the last two American Presidential elections of 'taking back our country', as if someone has stolen it. On closing borders and building walls, focusing on those who should be kept outside the gate, lest they undermine what is inside. I'm not commenting politically on whether that is bad or good, only suggesting that as well as focusing on the other so intently, maybe at the same time some honest soul-searching is required. Not just, 'what have they caused us to lose', but have we lost anything ourselves? How do we make ourselves and our country better by seeking those lost coins?

What if we were the seekers in the parables? What coins would we be searching for, to recover and retrieve?

As individuals, there are so many things that we are said to 'lose' in our lives, but we keep on keeping on. Of course, we lose loved ones, which is the hardest to bear. But within ourselves, we can be said also to lose things that we can re-find with new direction; focus; ground; heart; spark; touch; temper; plot; although unfortunately it's not quite so easy with hair or teeth.

And maybe we can lose and re-find faith too, or at least the essence of what it is to be a Christian in the world. Maybe the lost coins to be retrieved and re-discovered form the core of who we are, and what that means for us as people, and for this church as a Christian community in this place at this time. Not just as individuals but in our churches. There may be many of those lost coins hidden under the carpets or the floorboards of every congregation, waiting to be brought back out, polished and put into use again.

The search might be one of these. Have we mislaid time with God every day because of the busyness in our lives, or because He feels distant or irrelevant? Have we lost our will to help others and change lives through compassion fatigue? Where did we put our love of God? The desire to pray? To read Scripture? To speak of Jesus and act in his name? And has the church, as a result, in the words of the Scottish historian Callum Brown, 'become estranged from the fulcrum of community identity', or in plainer language, lost its touch with providing meaning to how people live their lives?

If these or others are the right questions, we might be seekers too, like the shepherd or the woman in the parables. With an urgency and an intensity, and anticipating the joy of finding that moment of re-connection with God, and then of transformation for ourselves, our church and our community.

As in Psalm 23, moments of re-assurance and trust that 'the Lord is my shepherd, I shall not want'. A relationship with the God who made us, and one as close as a shepherd has with the sheep, not alone or abandoned, but experiencing God's love, the shepherd always one step ahead of the flock, knowing what will be for their good, their nourishment and their rest. What we need is not just more stuff or things, but a restored soul, right with God, with others and with the world.

Sometimes it is a good strategy to retrace our own steps. To go back to the shop where you think you left your bank card. To go back to the sink where you maybe took off your ring to wash. Or on a deeper level, to remember why you fell in love with someone back in the day, or why you appreciate the help and support of your friends or family, or the moments in the

past when your faith ran deep. To recount those intense feelings of first love, or of the kindness and bonding of friendship, or of a devotion to God. And to say, please God let me find that essence again. Let me feel that strength of connection with others or with you once more. To re-discover why that matters, to celebrate the finding of it again, and to use that as the road-map for change and a new direction for the future.

I'll never get the umbrellas, the scarves or the pens back, and yes, I have currently lost my glasses. But as people, and as a Christian community, if we retrace our steps in our own hearts, maybe we might re-find the lost coins and find out what they might bring us.

Amazing Grace, how sweet the sound that saved a wretch like me, I once was lost but now I'm found. Amen

JEAN'S KILTWALK

For Edinburgh Street Pastors

Hello! On 18 September, I'm taking on a Kiltwalk to raise funds for Edinburgh Street Pastors. We patrol the city centre streets from 10.00pm to 4.00am on Friday and Saturday nights caring for homeless people. We provide hot drinks, blankets, wooly hats (many of which have been knitted by our own Kristin Tulloch) and a listening ear.

We also look out for vulnerable young adults when the night clubs empty out in the wee small hours, sometimes providing flip-flops and lollipops! We try to make sure everyone remains happy, and gets home safely. Any donation you can spare will be very gratefully received by Edinburgh Street Pastors and go to helping vulnerable folk on our city centre streets.

To make a donation please visit www.justgiving.com/EdinburghKiltwalk2022-JeanLeitch

Thank you! *Jean MacGilchrist*



ECO GROUP BOOKSHELF

Next time you're on your way to the Bill McDonald Hall for coffee after the Sunday service, take a few minutes to look at the Eco Group's bookshelves. You will find a small, but growing collection of books which you are very welcome to borrow.

These have been lent by members of the Eco Group and we simply ask that if you take away one of the books to read, that you write your name and the title of the book in the notebook on the shelves.

If you have relevant books of your own that you would be willing to share, please do add these to the bookshelf - you may want to write your name inside so we know who it belongs to.

For more Eco tips and news, don't forget to look at our noticeboard too. Happy summer reading!

Alison Bogle
on behalf of the Eco Group



SCOUTS UPDATE

The summer term always means getting outdoor and it was great to able to have our first May Camp since 2019. 24 Scouts enjoyed the first camp of the year at the Scottish HQ site at Fordell Firs, Fife. New camping skills were learned and refreshed, challenges faced and solved, and fun enjoyed with climbing, archery and the giant King Swing.

We had a great night firing laser guns at the Combat Challenge near Dalkeith but the wind prevented water activities the following week at the Scout Water Activities Centre at Longcraig, near South Queensferry. We made good use of a nearby beach and forest, though, with an instant programme of sandcastle-building and a wide game. A delivery of chips made for an enjoyable end to the evening.



A planned beach visit followed two weeks later, this time at Gullane. Games on the beach, wide games in the dunes and a BBQ at the end made for a great evening.

We now prepare for our Summer Camp at our usual site up near Carrbridge. Everything we do builds up to this event and, given some decent weather, we know that we are in for new experiences, exciting challenges and a lot of fun.

Alan Dickson
Scout Leader

Headquarters
Mayfield Salisbury Parish Church
18 West Mayfield
Edinburgh
EH91TQ
Scottish Charity No SC006141

CROSSREACH PERINATAL SERVICES

Following a fun and successful fundraising bake sale in May, we heard recently from our contact at CrossReach Perinatal Services of news of how the contributions from our congregation have been allocated.

CrossReach PNS have found that mothers and babies have had bonding issues since the Covid pandemic. In collaboration with a research study being carried out by Dundee University, CrossReach PNS are about to launch a new Art at the Start project. This is an art therapy project for parents and babies with attachment issues, anxiety and depression.

The process of making art together can support bonding between parents, helping them to develop new ways of relating to each other. The project will run until the end of the year at the Museum of Scotland, with the venue being generously provided for free.

The following link will take you to a film made by the University which gives a flavour of what the CrossReach PNS project will be like:



www.dundee.ac.uk/stories/art-start

CrossReach PNS have again passed on their appreciation for the support that our congregation has given.

Ailsa Garland
For the CrossReach Committee.

COFFEE & BLETHERS



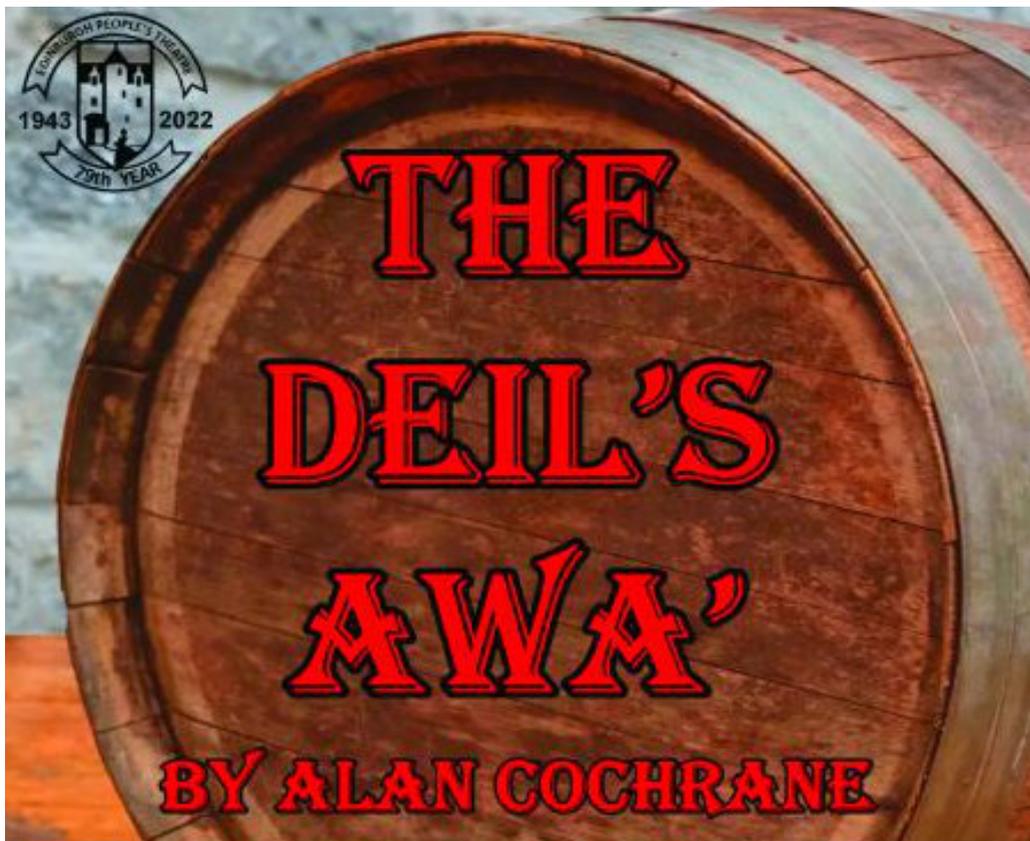
We recognise that there are many lonely people around the community of Mayfield Salisbury and so we have made this space an opportunity to meet new people and make new relationships. There is no charge for this group - just bring yourself along and enjoy a coffee or tea or juice and perhaps a biscuit. Time out over the summer for a wee bletcher.



If you are reading this and saying that isn't for you, well, we also need people to chat to. We meet on every second and fourth Thursday in June, July, August and September from 2.00pm to 3.30pm.

If you have any questions contact Kay on 0758 704 3191 or email pastoralassistantms@gmail.com

EDINBURGH PEOPLE'S THEATRE



On the Edinburgh Festival Fringe since 1947

Edinburgh People's Theatre (EPT) are delighted to be back in action after a two year absence due to the pandemic.

Our Fringe offering this year is the Scots comedy *The Deil's Awa* by Alan Cochrane, a roistering tale of smugglers and excisemen in 18th century Pittenweem.

EPT are proud to be the only theatre group remaining from the original eight that 'gatecrashed' the very first Edinburgh International Festival in 1947.

So, if you want to take part in the REAL EDINBURGH FRINGE do not miss this

August production In Mayfield Salisbury Church Hall (Venue 11).

Tickets are now on sale, priced at £12 (£10 concession) and are available online at www.ept.org.uk/boxoffice or by phone on 0333 666 3366 (booking fee applies.)

All performances commence at 7.30pm from Friday 5 August to Friday 19 August except Saturdays 6, 13 and 20 August which commence at 2.30pm. (No shows Saturday evenings or Sundays.)

There is a two-for-one offer on Monday 7 August (full price tickets only)

More information is contained on the leaflets now available in the Church Hall. Looking forward to seeing you all there!

FIRST TIME COMMISSIONER



Moderator Rt Revd Dr Iain Greenshields.

In the congregational email of 28 May I provided a quick summary of my week as a first-time Commissioner at this year's General Assembly. In my comments, I promised a report for *Grapevine*. There will be some overlap with the email as not everyone who reads *Grapevine* is on the email chain but I will reflect a bit more on the experience now that a few weeks have passed.

This was the first hybrid General Assembly (GA) and the first in a couple of years when Commissioners have been able to gather in person. Everyone attending is a Commissioner - whether a Minister, Deacon or Elder – and everyone is given a number. In my case it was 45 and if you wished to speak you had to give your name and number. While this made you feel a bit like a conscript, it did allow clarity for the record over who was speaking. Indeed the initial experience was one of joining a large institution for the first time. There were lots of procedures -and customs - to get used to. Many there, the experienced hands, knew these inside out but for those of us attending for the first time it took a wee while to get into the flow of how business was conducted. However, we had received some online training and a specific session had been held the evening before the formal start of

the GA. The latter event is well worth attending both to familiarise yourself with the building and the processes but also as a chance to meet up with other first-time Commissioners from across Scotland.

I found meeting others to be one of the very interesting benefits of attending: getting to speak with people from all parts of Scotland and hearing of their experiences and challenges. It made me realise in sharper focus that what we have at Mayfield Salisbury, and what we may take a bit for granted is not replicated elsewhere. In a few instances, some of the people I spoke to did not have any children attending church. We need to nurture what we have.

Not everyone was a stranger. There was the reassuring sight of our church manager, William Mearns, in his official GA role of Assembly Officer. Some of our elders were acting as stewards. And, managing the GA for the last time as Principal Clerk, was one of our congregation, the Revd Dr George Whyte who used all his knowledge, skills and experience, and not a little humour, to make sure the event progressed as smoothly as possible. He was warmly thanked at the end of the GA as he handed over to his successor the Revd Fiona Smith.



Revd Dr George Whyte - Retiring Principal Clerk

George's expertise was needed on the first day – the Saturday - once the formal proceedings got underway as the technological challenges of running a hybrid GA with around 600 participants tested everyone's stamina. The event over-ran by nearly two hours with not all of the planned business taken. But as the week went on everything went much more smoothly although some strict controls were placed on participants' speaking time which was reduced first to five minutes and then to three minutes. A bell was rung to signal that time was up. It was not always effective at curtailing the presentation!

The introductions by Conveners of their various reports sometimes were more detailed and often lengthier than seemed necessary but most helped considerably to focus on the key issues set out in the (reams of) paperwork (known as the Blue Book). All papers were online which was the default position: so access to technology was necessary. In my case I found working with two devices helpful. The screeds of text online were at times difficult to follow and, if you have not been involved in the development of policy and the related texts, the significance of some of the proposed amendments and motions was not always obvious. My advice to anyone attending in future is to steep yourself in the paperwork as far in advance as possible and to have a chat with others. The GA is the senior court of

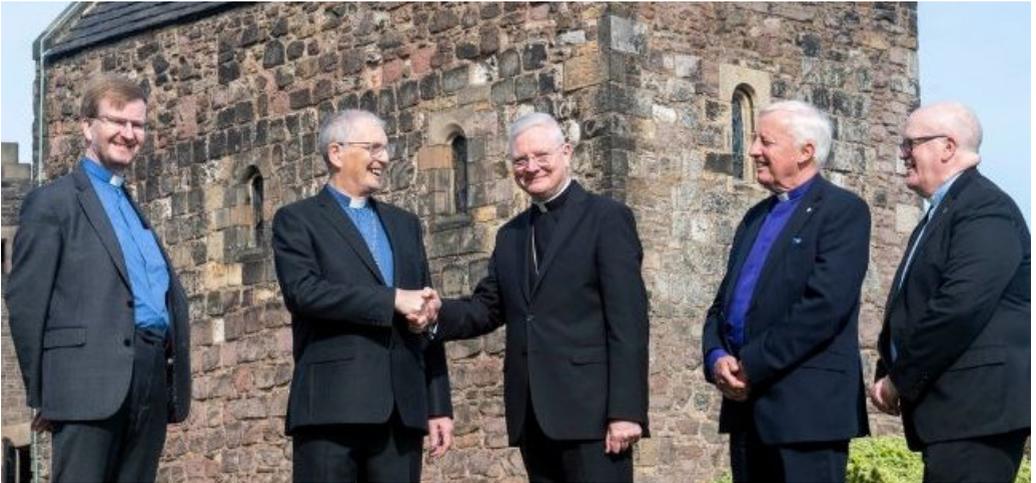


Revd Fiona Smith - New Principal Clerk

the Church and the procedure is very like Parliament in discussing and agreeing policy and the associated legislation. While I have experience as a former civil servant to the parliamentary process both at Westminster and at Holyrood, the GA felt like a year's worth of work crammed into a week.

The key decisions of the Assembly are recorded elsewhere both in the media, in Life and Work (the summary is at www.lifeandwork.org/resources/general-assembly-2022-special-supplement) and Sheena McDonald's programme on the BBC iPlayer (www.bbc.co.uk/iplayer/episodes/b007m3zk/general-assembly)

The agreement to allow Ministers and Deacons to opt in to the solemnisation of same-sex marriages was approved 2-1 but it is clear that many strongly held convictions remain amongst a sizeable proportion of Commissioners. So the development of the policy will require ongoing sensitivity. The apology by the Church of Scotland for her part in the persecution of witchcraft felt timely and right (notwithstanding an interesting debate on what constituted an apology and its purpose). There was an overdue declaration of friendship with the Roman Catholic Church; and a welcome dialogue with the Jewish community over glossary so we can understand the significance of words and concepts in our respective heritages. A significant decision was taken



Centre - The Moderator of the General Assembly of the Church of Scotland; Most Reverend Leo Cushley, Archbishop and Metropolitan of St Andrews and Edinburgh. Commissioners at the 2022 General Assembly gave a ringing endorsement to an historic agreement between the Church of Scotland and the Catholic Church in Scotland, proposing that it be named the Saint Margaret Declaration, after the 11th Century Scottish Queen venerated for her missionary Christian faith and her kindness and generosity to poor people.

heritages. A significant decision was taken to create a Book of Confessions into which the Westminster Confession of Faith will go alongside other confessions. This will mean the Westminster Confession will have less of a primary fundamental role in the Church's expressions of faith. Some aspects of the Westminster Confession are hard to stomach and rationalise in 21st century Scotland and the new approach allows more latitude in committing to the Church's doctrine. There were also encouraging messages of mission both at home and abroad as well as various statements on Ukraine and windfall taxes. And a lot of humour!

In addition to the formal events, there were various side happenings where you could learn more about programmes and approaches being tried out elsewhere. And as always there were the opportunities for fellowship and discussion.

As every year there was an element of pomp and pageantry although even this year some of that was virtual as the Lord High Commissioner – Lord Patrick Hodge – fell victim to Covid and had to address the

Assembly remotely on the Saturday. On Sunday, the service at St Giles was a mix of the Church and civic society, some dressed in their robes and wigs. The service overall was moving as was the music. By Monday Lord and Lady Hodge had recovered sufficiently to attend in person and undertake the various visits and host the Beating the Retreat at Holyrood Palace which was followed by a reception.

The transfer from one Moderator to another allowed for a number of thoughtful speeches. As with several occasions throughout the week there were emotional and reflective moments as well as inspiring ones. Despite all the challenges of resource constraints, the need for reform and restructuring and the - at times - intense financial pressures faced by Ministers and congregations, I came away with a positive feeling for the future. It will be different to what we experience now but it should help us channel Christ's message better to the communities in which we live.

Boyd McAdam
 clerkmspc@gmail.com

SESSION MATTERS

I have now been in the post of Session Clerk for just over a year. One task I have failed to undertake is to report in *Grapevine* on what has been considered in the Kirk Session. My plea in mitigation is that the weekly congregational email has proved information to you on many of the key issues. However, I know that not everyone the congregation can access emails and there have been some issues which merit description for everyone

The Stated Annual Meeting summary which was published a few weeks ago provided an overview of the calendar year 2021. This brief report runs from June last year to now.

A regular theme of our discussion has been seeking to understand the implications of the reforms being promoted by Presbytery and the General Assembly as we grapple with getting the church fit for the 21st Century and better able to promote God's mission in our communities. There are implications for every congregation in Scotland. Draft proposals issued in December 2021 by the then Presbytery of Edinburgh – which merged with West Lothian from the start of 2022 – put forward the suggestion that Mayfield Salisbury form a union with Priestfield and Craigmillar Park congregations. This led to various initiatives including the Congregational Gathering which, after a few postponements, took place in January. The Kirk Session took stock and agreed that the ongoing discussion with the other congregations should continue. A team was appointed in May to help support this process.

There was much uncertainty over what Presbytery would recommend over the future retention of buildings and whether they are in the right place and fit for the future mission of the church. An assessment exercise was undertaken across Scotland and the outcome of that process has only recently been published

for discussion. Mayfield Salisbury received a high score and we are grateful to all those who have helped maintain the buildings over the years. This might imply that our buildings will be retained but there will still have to be discussion and negotiations in the context of a union if this is to be confirmed. The building report and the responses to the draft proposals earlier this year are currently being discussed at Presbytery. We can anticipate an updated set of proposals which the Session will discuss further. The deadline for agreeing the way forward is by the end of this calendar year with the commitment to implement the necessary changes by the 2025. There will be further reports for the congregation to consider as part of that process.

The Session operates with much of the routine business being undertaken in Committees. Considerable thanks are due to all those who manage this and report back to Session. I will not list all the groups but they range from the practical such as the Business Committee and Safeguarding; to future thinking such as the Research Committee; to mission and outreach such as Christian Aid and Bethany; to fellowship and prayer such as First Friday Friends and Five Minutes Peace. An initiative promoted by Sandra Carter - Southside Faiths Care - has been developed over the year with Session support and you will have seen the leaflets in the pews recently. There are many other voluntary activities underway in the church and others, such as John Graham our Treasurer, who manage the practical side of running a charity – the Trustees of which for Mayfield Salisbury are the Kirk Session. Staff matters and the significant pastoral work are overseen and the recently created Youth Committee reports regularly to Session the work they are undertaking.

Since March 2020 the Session delegated Covid issues to the Covid Task Group. Heather Cubie was appointed as chair and

DATES FOR YOUR DIARY

ADVANCE NOTICE JOINT SERVICES WITH CRAIGMILLAR PARK AND PRIESTFIELD CHURCHES

During July, we will be holding some joint services with Craigmillar Park and Priestfield congregations. **On 10 July they will join us at Mayfield Salisbury. On the 17 July we go to Craigmillar Park and on 24 July to Priestfield. IMPORTANT!** - on those two dates there will be no morning service at Mayfield Salisbury. Please support these joint services with our friends. All welcome.

JULY

- Sun 10 Fifth Sunday after Pentecost**
10.30am Joint Service of Worship (Revd Dr Sandy Forsyth)
with Craigmillar Park and Priestfield congregations at Mayfield Salisbury.
- Tue 12 10.00am Morning Prayers
2.30pm Afternoon Service
- Sun 17 Sixth Sunday after Pentecost**
10.30am Joint Service of Worship at Craigmillar Park Church
- Tue 19 10.00am Morning Prayers
- Sun 24 Seventh Sunday after Pentecost**
10.30am Joint Service of Worship at Priestfield Church
- Tue 26 10.00am Morning Prayers
- Sun 31 Eighth Sunday after Pentecost**
10.30am Service of Worship (Revd Dr Sandy Forsyth)

AUGUST

- Tue 2 10.00am Morning Prayers
- Sun 7 Ninth Sunday after Pentecost**
10.30am Service of Worship (Revd Dr George Whyte)
- Tue 9 10.00am Morning Prayers
- Sun 14 Tenth Sunday after Pentecost**
10.30am Service of Worship (Revd Dr Sandy Forsyth)
- Tue 16 10.00am Morning Prayers
- Sun 21 Eleventh Sunday after Pentecost**
10.30am Service of Worship (Revd Dr Sandy Forsyth)
- Tue 23 10.00am Morning Prayers
- Sun 28 Twelfth Sunday after Pentecost**
10.30am Service of Worship and Baptism (Revd Dr Sandy Forsyth)
- Tue 30 10.00am Morning Prayers

SEPTEMBER

- Sun 4 Thirteenth Sunday after Pentecost**
TBC Service of Worship (Revd Dr Sandy Forsyth)

WHO'S WHO IN MAYFIELD SALISBURY

Mayfield Salisbury Parish (Edinburgh) Church of Scotland
Scottish Charity Number SC000785

Minister

Revd Dr Alexander Forsyth AForsyth@churchofscotland.org.uk 0131 667 1286

Pastoral Assistant

Kay McIntosh DCS pastoralassistantms@gmail.com 0758 704 3191

Youth Worker

Hillary Leslie Hillary.MayfieldYouth@gmail.com 0745 372 2224

Church Manager

William Mearns churchmanager@googlemail.com 0780 801 1234

Organist

Kate Pearson *Maternity Leave*

Session Clerk

Boyd McAdam clerkmspc@gmail.com 0777 358 7579

Treasurer

John Graham culkein@btinternet.com 0131 667 6331

Safeguarding Co-ordinators

Aileen Nimmo and Dougie Robertson mayfieldsafeguarding@gmail.com 0131 667 1522

Gift Aid Donations & Roll Keeper

High Somerville hs.somerville2@gmail.com 0131 466 2446

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Mayfield Radio

mayfieldradiounit@gmail.com
0131 667 7742

Parish Magazine: Grapevine

William Mearns 0131 667 1522
churchmanager@googlemail.com

Copy date for July/August Issue

6.00pm on Friday 26 August 2022

Print Run: HelloPrint 250

Pastoral Care

For Home or Hospital visits, please contact the Pastoral Assistant, Kay McIntosh DCS.

Online Giving

Secure online offerings: www.give.net/20311853

Staff Days Off

Minister: Fridays
Pastoral Assistant: Friday & Saturday
Youth Worker: Friday & Saturday
Manager: Monday-PM & Fridays

Social Media



www.facebook.com/MayfieldSalisbury



www.youtube.com/user/MayfieldSalisbChurch



www.flickr.com/photos/98063709@N06/



www.mayfieldsalisbury.org

