

MARCH 2010 NO 172 Scottish Charity Number 000785

GRAPEVINE

Mayfield Salisbury Parish (Edinburgh) Church of Scotland



MISSION IN THE 21ST CENTURY

'HEART OF DARKNESS'

GODLY PLAY

www.MayfieldSalisbury.Org

The renovation of the manse is underway. If you require to be in contact with me, then please use the usual means (tel. 0131 667 1286 or scottsmckenna@aol.com and please continue to address written correspondence to The Manse, 26 Seton Place, Edinburgh EH9 2JT)

Often when I visit members who, for whatever reason, have not been able to attend worship at Mayfield Salisbury for some time they ask me, 'What's happening at church?' It is always a pleasure to let them know what is going on. At the centre of the life of the congregation is the worship of God. The numbers attending worship each week are, by modern standards, very good and we should draw encouragement from that.

At the 9.30am service, we have recently made small changes to the Order. We start promptly at 9.30am. As at all of our services, we prepare for worship with **silence**. After the Call to Worship and first hymn, we have our **Repeated Prayer**, in which I lead the congregation in prayer and those present repeat the words in prayer to God. The first liturgical change is the introduction of a two minute **Bible Fact** talk, in which I speak each week about a different book of the Bible. For example, on the Book of Genesis I spoke of the three creation narratives, their pre-Jewish origin and the theological importance of God's covenantal relationship with the world. Our second hymn is typically **meditative in style**, which is sung just before we split into age-appropriate activities. Other of the small changes are, firstly, the inclusion of a **sung response** in our second prayer (O Lord, hear my prayer) and, secondly, instead of the Benediction, we say the **Grace** together. Taken together, these changes, which have been enthusiastically



welcomed, move the service towards a more worshipful atmosphere while, at the same time, they hold on to the fun and fellowship which typifies the early service.

The evening service is beautiful because it is gentle, meditative and intimate. The small numbers mean that everyone is **warmly welcomed** and, if desired, has the opportunity to speak to others without any sense of hurry. Through the Sacrament of the Lord's Supper (celebrated on most Sunday evenings) we have the regular pleasure of **sitting with Jesus**, in faith, imagination and in reality, praying in the company of the Lord at His Table. Holy Scripture and prayers are said while the **organ or piano is played** and we are invited to affirm our faith in the creeds of the Church. Together, we stand in the faith of generations of Christians who have gone before us. Jesus said, 'Abide in my love.' We are called to live in His love, His Presence, and enjoy Him forever.

Mission 21 is gathering momentum. Look out
Continued on page 23

MISSION IN THE 21ST CENTURY



"A manifestation of something deeper - an indication, perhaps, of a growing sense of our lostness and of a self-conscious search for meaning, and a desire to be put in touch with some reality that will transcend the ordinary and everyday?... And what has that got to do with spirituality and mission in the 21st Century?" John Drane (Head of Practical Theology at Aberdeen University).

There can be no doubt that as a church we need to address the culture of the new century, and some of the uncertainties it holds. Coupled to that we need to acquire an understanding of how we go about achieving change and why we want to change, bearing in mind that everything around us is changing.

John Drane talks about acknowledging what is missing in our lives and, if we agree with his analysis, how do we go about helping ourselves to deepen our spiritual relationship with God and others to find ways to encourage others to see that faith is actually for them?

As part of Mayfield Salisbury's plan to roll out its *mission in the 21st century* we are exploring our Church life, particularly worship and prayer – why we pray, how we feel at ease with prayer, and how we gather support and purpose from prayer. And so, in addition to prayer within the context of

worship, Scott has put some very helpful guidance on Silent Prayer on the website. Sheila is leading a short informal prayer "session" in the Tower Room following the 10.45am service after coffee, and reflects that

Scripture is saturated with prayer as is our early Christian tradition and I believe that it is only through commitment to personal and corporate prayer that any seeds which we sow can take root. Without the enrichment of prayer our 'soil' remains infertile and our landscape barren, with little prospect of an enduring harvest.

Perhaps this lies at the heart of the uncertainty and transience which sometimes characterise modern life, as human souls continue to seek and search as the psalmists did but without the underpinning of prayer. The bigger picture of how *Mission in the 21st Century* is shaping up is now on the website, www.mayfieldsalisbury.org, and there will be an opportunity to find out more and add your own thoughts and experience at the Stated Annual Meeting on 30 March. And in the meantime if you want to drop a brief note in to my pigeonhole into the halls entrance that will be very welcome. Already we have one suggestion – *Mission in the 21st century* is very last century. *Mission 21* is proposed. Can you do better?

Sandra Carter

This week, after many years, I read once again Joseph Conrad's disturbing novel *Heart of Darkness*. It is a reflection on the human condition. Conrad's tale is set in the late Victorian period when the colonial powers were at their height and when confidence in our Western civilisation was at its peak. *Heart of Darkness* is deeply disturbing because it confronts us with an impenetrable darkness at the heart of all things. The book is narrated by the principal character, Marlow. Marlow had been the captain of a steamboat belonging to a French trading society. He recounts a voyage down the Congo River, into the heart of Africa, the Dark Continent, to one of the trading stations run by a German man called Kurtz. In his novel, Conrad is working towards the realisation that the heart of immense darkness does not lie in some geographical location, such as the centre of the African continent, but in the beat of every single human heart, in the soul itself.

Before Marlow recounts his story of the voyage on the Congo River, he contrasts the imperial expansion of the late nineteenth century with that of the Roman conquests two thousand years earlier. Marlow asks the reader to sympathise with the Roman commander sent to Britain:

Imagine him here – the very end of the world, the sea the colour of lead, a sky the colour of smoke, a kind of ship about as rigid as a concertina – and going up this river with stores, or orders, or what you like. Sandbanks, marshes, forests, savages – precious

little to eat fit for a civilised man, nothing but Thames water to drink. No Falernian wine here, no going ashore. Here and there a military camp lost in a wilderness, like a needle in a bundle of hay – cold, fog, tempests, disease, exile, and death – death skulking in the air, in the water, in the bush. They must have been dying like flies here.¹

Conrad was writing against a backdrop of reports in the press and a public perception that Africa represented primitive nature and pure unmitigated savagery. In sailing up the Congo, Marlow spoke of 'travelling back to the earliest beginnings of the world, when vegetation rioted on the earth and the big trees were kings.' Marlow worked with cannibals. Of them he said:

Fine fellows – cannibals – in their place. They were men one could work with, and I am grateful to them. And, after all, they did not eat each other before my face: they had brought along a provision of hippo-meat which went rotten, and made the mystery of the wilderness stink in my nostrils.²

It is when Conrad's Marlow finally reaches his destination that the heart of darkness is exposed for all to see. It is in Marlow's reflection on the life of Kurtz, who ran the trading station, that we see the poverty, emptiness and meaninglessness of human life. Kurtz exploited the African continent and used all kinds of methods, persuasion, bribery and violence to obtain ivory. Kurtz collected more ivory than all the other trading stations put together: he was the epit-

¹ Joseph Conrad *Heart of Darkness* 106

² *Ibid.*, 138

ome of individual success in imperial expansion and exploration. Conrad wrote, 'Kurtz lacked restraint in gratification of his various lusts.'³ In Marlow as well as in Kurtz, a realisation dawns upon them that it has been their forgotten and brutal instincts and their gratified and monstrous passions which had brought them to Africa and had exposed the savagery of their own civilisation. Kurtz had been inspired by the ambitions and self-confidence of the greatest civilisations in the history of humanity and he was among their highest achievers, with a reputation the envy of thousands, but through his characters, Marlow and Kurtz, Conrad wrote of the heart of darkness.

At the end of the book, Kurtz dies. Of Kurtz's final moments, Marlow said:

His was an impenetrable darkness. I looked at him as you peer down at a man who is lying at the bottom of a precipice where the sun never shines.

.....

Anything approaching the change that came over his features I have never seen before, and hope never to see again. Oh, I wasn't touched. I was fascinated. It was as though a veil had been rent. I saw on that ivory face the expression of sombre pride, of ruthless power, of craven terror – of an intense and hopeless despair. Did he live his life again in every detail of desire, temptation, and surrender during that supreme moment of complete knowledge? He cried in a whisper at some image, at some vision, - he cried out twice, a cry that was no more than a breath – 'The horror! The horror!'⁴



The Roi des Belges, the ship Conrad used to travel up the Congo

What was the vision or image which caught his attention? In his final moments, was he disgusted at how he had lived his life? Did he deem horrible the inner nature of humanity and stare penetratingly into the hearts that beat in the darkness? Was it the entire universe which he loathed? Conrad's book, Heart of Darkness, presents us with reality or reality as he sees it. Life is brutal, immoral, shallow, empty and devoid of light. We may believe we are the best the earth has ever seen but, says Conrad, scratch beneath the surface and we are no more than savages. There is nothing more: no

³ Ibid., 164

⁴ Ibid., 177f

Eternal Mind, higher Morality, or beneficent Providence or, if there is, it is hidden in an impenetrable darkness, invisible to the point of being irrelevant in this life. In a mesmerised state, Kurtz cried out, ‘The horror! The horror!’

The late nineteenth century is a period of rising atheism from which the Church has never recovered. Conrad wrote of the darkness in which we live and which lies at the heart of our existence. The poet, James Thomson, penned these memorable lines:

*And now at last authentic word I bring,
Witnessed by every deed and living thing;
Good tidings of great joy for you, for all:
There is no God; no Fiend with names di-
vine Made us and tortures us; if we must
pine, It is to satiate no Being’s gall.*

.....

*This little life, is all we must endure,
The grave’s most holy place is ever sure, We
fall asleep and never wake again; Nothing
is of us but the mouldering flesh, Whose el-
ements dissolve and merge afresh In earth,
air, water, planets, and other men.*

Very often, too often, the reason poets, writers and scientists have attacked theology, the Church and God is because of the shameful witness of Christian thought and action. Though the Reformation was necessary and, in so many ways, an intellectual leap forward and a liberation, the ferocity with which Christians opposed each other cast doubt on the worth of the gospel itself. The censorship of religious authorities towards scientific theory and discovery has provoked the aggression of the scientific community. Today, the divisions and bit-

terness between and within denominations is a good reason, a very good reason, not to go to church. The pope’s invitation to Anglican clergy disaffected over the ordination of women is unhelpful, if not malicious. And I believe that because so many Christians espouse a faith, a theology, which is little more than superstition, many people as a result would never dream of attending worship. That we are here today is remarkable: we have had to overcome so many obstacles to make this trip, this pilgrimage, worth the effort. That intelligent, rational faith is possible in the twenty-first century is miraculous.

Used wisely, Holy Scripture is a beacon for us. It is a window; it lets in light. The faith narratives of the Old and New Testaments are eloquent meditations. The Scottish preacher, the late H R McIntosh, said that:

*To collect one’s spirit and pray with energy,
with intensity, with persistence, may with-
out exaggeration be called the most absorb-
ing, and in a very real sense the most
exhausting action of which the human mind
is capable.*

In the mind of our hearts, our consciousness, with the power of imagination, we encounter the Holy One. We know God in our personal story. The faith we feel needs to be filtered through reason before it becomes sensible theology but, in different ways, we have felt God in our lives – of that, we need no persuading. As we approach our Scripture this morning we do so as always with the hope and expectation that we will hear the voice of God in it. Scripture records the shining face of Moses having been to the mountain top; his face radiating



The Transfiguration (1520) by Raphael

light having contemplated and looked into the Mystery of God, and undoubtedly having seen Love. Like Moses, it is in prayer that Jesus is said to radiate the light of God. He must have prayed for a very long time, perhaps hours, because the disciples had time to fall into a very deep sleep. The Gospel states that Peter and the other disciples were heavy with sleep but when they were fully awake in the mind of their hearts they saw and heard the voice of God in Jesus. Their moment of spiritual intimacy with Jesus was such that they did not wish to leave: ‘Master, it is good for us to be here.’ In his Second Letter to the Corinthians, St Paul wrote of seeing the glory of God in Jesus which he himself experienced in his heart. However intellectually open we are to the world around us, however damaging certain theologies can be and however deep the suffering of the world, we must with greater conviction trust in the God who has brought us to this sanctuary, whose Presence we have felt in moments past and who we believe will go with us when we leave here.

Let me close with this: in his book, *Man’s*

Search for Meaning, the psychiatrist, Viktor Frankl, tells the story of his struggle for survival in Auschwitz and other Nazi concentration camps. Frankl said that despite the enforced mental and physical primitiveness of the camps, it was possible for spiritual life to deepen. On one early morning march, with the commands ringing in his ears, ‘Left -2-3-4!’ ‘Caps off!’, slipping on the ice, the biting wind on his face and ears, he ‘looked up at the sky where the stars were fading and the pink light of the morning was beginning to spread’ and began to think of his wife. From the heart of darkness that was Auschwitz, Frankl said this:

My mind clung to my wife’s image, imagining it with uncanny acuteness. I heard her answering me, saw her smile, her frank and encouraging look. Real or not, her look was more luminous than the sun which was beginning to rise.

A thought transfixed me: for the first time in my life I saw the truth as it is set into song by so many poets, proclaimed as the final wisdom by so many thinkers. The truth – that love is the ultimate and the



*Children and an old lady on the way to the Auschwitz-Birkenau death barracks.
From the German Federal Archives*

highest goal to which man can aspire. Then I grasped the meaning of the greatest secret that human poetry and human thought and belief have to impart: The salvation of man is through love and in love. I understood how a man who has nothing left in the world still may know bliss, be it only for a brief moment, in the contemplation of his beloved.....

For the first time in my life I was able to understand the meaning of the words, 'The angels are lost in perpetual contemplation of an infinite glory.'⁵

⁵ Viktor E Frankl *Man's Search for Meaning* 47f

There is savagery in the world, potential brutality in human nature and there is atheism and materialism and meaninglessness all around, but in the mind of his heart, Viktor Frankl saw a light brighter than the sun. Marching in sub-zero temperatures in one of the darkest places on earth, Frankl saw a light shine and understood the perpetual contemplation of the angels. For a fleeting moment, he was transfigured by the Light of God, so much so that he could say, 'A man who has nothing may know bliss.'

The Web & The Word

A selection of sermons (audio or in text) preached by Scott can be found on the Web at: www.mayfieldsalisbury.org

NEWS

Thanks again to everyone who supported our recent collection for the Salvation Army project REGENR8+. We were able to send a generous selection of foods, clothing and toiletries as well as £122 in cash. We also distributed some meal vouchers and the Salvation Army confirms that they are looking forward to providing the recipients with meals, warmth and activities.

REGENR8+

Next collection dates:
14th March, 11th April

Diana Tudhope

First of all, I must apologise for an omission from last month's *Grapevine*. I got so carried away waxing lyrical over the Christmas tree that I forgot to mention that flowers for the first Sunday in December were very kindly donated by Christine Clark. I am sorry - all your donations are very much appreciated. During February the donors were Norah MacFarlane and Rosemary Mackenzie and arranged by Alison Keir and Jane Main.

FLOWERS

Jane Main
667 1711



Did you ever meet Rodgers, the vet from Zimbabwe who worshipped regularly with us a year or two ago? If so, you will be interested to hear that the congregation of Mayfield Salisbury has enabled him to join the Zimbabwe Diaspora Volunteering Programme.

ZIMBABWE DIASPORA PROGRAMME

Zimbabwe's many problems are exacerbated by the fact that so many of its qualified professionals are living abroad. WORD Trust International is the charity which runs the programme, enabling Zimbabweans to use their professional skills back home for a few weeks. Each volunteer has to raise £300 and towards the end of last year our church contributed this on Rodgers' behalf. Due to administrative delays he did not get away immediately, but he has now left for the University of Zimbabwe, where there is a desperate shortage of lecturers in veterinary science. He will be there for at least 10 weeks to enable him to give a full course of lectures.

He is most grateful for the help and we look forward to hearing all about it after he gets home.

Elsbeth Dougall

A TALK

'Meditation and Spirituality in a Secular Age' by Fr Laurence Freeman, OC, O.S.B.

Chair: Murshid Saadi Shakur Chishti (Dr Neil Douglas-Klotz).
Forum Panellists: Ani Rinchen Khandro, Kagyu Samye Dzung
Edinburgh Tibetan Buddhist Centre for World Peace and Health; Venerable K Sri Rewatha, Scotland's Buddhist Vihara.

St John's Episcopal Church, Princes Street, Edinburgh

Wednesday 26 May 2010.

Doors open at 7pm. Event starts at 7.30pm onwards.

Cost: £7/£5 (Concessions).

To book contact: Tickets Scotland Ltd, 127 Rose Street, Edinburgh 0131 220 3234. www.tickets-scotland.com

LIFTS TO THE SUNDAY EVENING SERVICE



As mentioned in the February *Grapevine*, we are unusual at Mayfield Salisbury in that we have a Sunday Evening Service every week. This service is a quiet peaceful worship space which allows time for reflection in a busy world which those who attend find immensely valuable. It was thus decided to try to arrange lifts to and from this service just as we do in the morning. George Ross, who offered to coordinate this, is delighted to report that, so far, five people have said they would appreciate having a lift and five other people have come forward to offer lifts. George can be contacted at 3, West Mayfield / Tel 668 3859 / email g.r.ross@btinternet.com.

HOLY WEEK BREAKFAST SERVICES



Craigmillar Park Church is hosting the Newington churches Holy Week services (7.45am each day), followed by breakfast, this year. The organisers would be glad of offers of assistance in serving the breakfasts - if you are able, please contact David Booth (667 0582), who is coordinating the Mayfield Salisbury helpers.

The early morning Easter Sunday service will be held at Mayfield Salisbury as usual. The service starts at 7.30am in the garden. Breakfast with bacon rolls will be served after this service in the Upper Hall.

MANSE RENOVATION - UPDATE 2

The renovation work on the manse is progressing well after a slight hiatus because asbestos had to be removed from under the kitchen floor. Also, as this was done in the first week of February an extra day was required because the Monday was so cold that the contractor's decontamination unit froze solid! The whole kitchen floor including all the joists had to be cut away. In fact this turned out to be a blessing in disguise as it gave much easier access to the large redundant oil tank in the cellar beneath, the removal of which was the next job!

Since then a portion of load bearing wall has been taken down in the kitchen / breakfast room area to enlarge the space, and three steel beams have been installed to support the rooms above. The area has been made much lighter by the masons who have now cut the holes ready for the fitting of

French windows and an additional window in this area. The set of stone steps which will lead from the French windows down into the garden have also been completed.

The detailed plans showing the lay-out of the new kitchen, bathroom and shower room have been prepared by the architect and the goods required for these ordered. The electrical re-wiring scheme has also been finalised and the electrical contractor is expected to start on this shortly.

The job is, however, at present lagging about one week behind schedule. This has arisen because of the unforeseen delay caused by the need to remove asbestos, but the builder assures us that he can make this up and still finish on time in May.

Kirstine Baxter

AFTERNOON SERVICE

**EVERYONE will be made most welcome at the next
MID-WEEK SERVICE OF WORSHIP**

on Tuesday 23 March 2010 @ 2.30 pm

Celebration of Holy Communion in Church followed by Fellowship -
Tea and Cakes - in The Upper Hall (until approx. 4 pm)

(please arrive by West Mayfield entrance)

The Minister will be pleased to receive favourite hymn requests in good time

If transport is a problem please talk to your Elder for suggestions



The Session last met on 26th January. Scott opened the meeting with prayer and then spoke warmly of **Tom Turnbull**. Tom was ordained as an elder in 1950 and was church treasurer for many years. He died on January 4th. Elders stood for a minute's silence in tribute to Tom.

Session heard that Presbytery were to host an **Energy Use Event** in our halls on 6th February aimed at encouraging churches to reduce their energy usage. Members of our Eco-congregation group subsequently represented us at this meeting. Session also heard that Presbytery will be conducting a **Quinquennial Visit** to Mayfield Salisbury on 9th June. Scott explained that this year, unusually, every charge will be included. A team is being assembled to represent all aspects of our work.

Rosemary Currie updated elders on **District Visiting**. Because of various changes which had taken place over the last few months a number of households were in need of a new district elder. Rosemary confirmed that these gaps had now almost all been filled and expressed her thanks to those elders who had felt able to add an extra household or two to their districts.

Aileen Nimmo reported to Session on **Risk Assessment**. At a recent Health and Safety inspection only four small points were noted, all of which have now been addressed. William was commended on this excellent result and was also thanked

warmly for his care of our pavements during the wintry weather. A recently noticed potential hazard is that the fire doors that lead from the upper hall to the garden can trap children's fingers, especially at the hinge side. Parents will thus be warned of this danger and hinge covers will be fitted.

Angus McIntyre, convener of the **Business Committee**, spoke briefly about his already circulated report which covered such topics as the manse renovation, gifting, and finance, all mentioned elsewhere in Grapevine. He then expressed particular thanks to Anette Hagan who has now finished her term of office with this committee and asked Session to endorse the appointment of Hugh Somerville, which was duly done with enthusiasm.

John Graham, convener of the **Appeal**, reported that, to date, responses had been received from about one third of the membership, allowing for couples. The returns showed that on average there was an increase in giving of 29%, which is very heartening, the bulk of this from those who give regularly by standing order, cheque, or through the Freewill Offering scheme. John was thanked for his report and the plans he outlined for securing a response from the remaining two thirds of members were fully endorsed by Session.

Sandra Carter, Convener **Mission in the 21st Century**, spoke briefly on her already circulated report. The web site is proving to

be a very useful mission tool and Jim Ross presented some charts, including one which showed the number of 'visits' on which it was interesting to see a 'spike', presumably by non members, on Christmas Eve. Jim and others involved in keeping the web site updated were warmly thanked by Session, as was Sandra for all her hard work. More details of this initiative can be found elsewhere in Grapevine, and the congregation will have an opportunity to hear more about it and put forward suggestions at our Annual Meeting on March 30th.

Boyd McAdam presented a paper on the **Young Church**. In particular, he updated Session on the thinking of Sunday school leaders and the 9.30 Development Group on the resource implications now that we no longer have a Director of Youth Ministry. Thanks to the commitment of the congregational team, full provision is in place for the 9.30 service up to the summer holiday time, except for the 9 -16 age group where a gap still exists at present. The age band leaders are also confident they can continue to manage the teaching activities, but they have identified a need for someone to carry out administrative coordination. The intention is to consider all options and to explore with the Business Committee what resources are likely to be available. Boyd was warmly thanked for all the work he is currently undertaking.

Session was delighted to hear that the Salisbury fund had agreed to match what the congregation gave to the **Haiti Appeal** to a maximum of £2000, and as the collection

far exceeded this, being more than £4,000, it will be matched in full.

Session agreed that an enquiry should be made about having our Sanctuary included in the list of buildings for **'Doors Open Day'** this coming autumn. This will initially be taken forward by Bob McNie and Christine.

A former student minister with us, **Gavin Niven**, has recently been ordained and inducted into a charge in Stewarton, Ayrshire. Scott has written a letter of congratulation on our behalf.

Sheila Porrer has intimated that she and her husband plan to move south in the next few months. Session expressed their sadness that they will be leaving, and were conscious of the need that will arise to find someone to take over the many tasks that Sheila has done so well, particularly in relation to the **editorship of Grapevine**.

Session then divided into two **Discussion Groups**. One group concentrated on ideas put forward by the **9.30 Development Group** on new initiatives in our children's ministry, the other on ideas put forward by the **Eco-Congregation Group** on reducing our carbon footprint. After a time spent in discussion ideas were shared in a plenary session. More details of this are available in the Session Minutes available on the Session Notice Board.

The meeting closed with the Benediction at 9.35 p.m.

GODLY PLAY



Godly Play is an imaginative approach to Christian nurture. It is based on Montessori teaching principles but is more like worship than school. It was developed in the 1970s by Dr Jerome Berryman of the American Episcopal Church and involves creating for children a sacred space in which Bible stories are presented and wondered about in an open-ended way. As Dr Berryman said 'In most religious education children are told who God is. In *'Godly Play'* children discover who God is.' It is now used in many parts of the world and by many different Christian denominations. There is an excellent website at www.godlyplay.org.uk

Creating the sacred space is important. A fun message fosters expectations of entertainment, whereas an uncluttered space invites a quieter mood more likely to result in spiritual engagement. There is a single

visual focus, such as a low table on which sits a wooden cross. Tables are moved away and a carpet alone defines the space. The story teller sits on the floor and the children are invited to form a circle so all can see.

The Bible story is told slowly and quietly in a reflective manner without interpretation. Every story is illustrated by the use of figures or objects made from wood or fabric and the children's faces are a study in anticipation as they lean forward to see what will come out of the box next! The quality of the materials is high but their design is deliberately simple. Figures rarely have detailed features thus allowing the children more easily to project their own ideas. There is nothing disposable or broken and each object is handled with great care as a thing of beauty and meaning.



Eilie Blackwood

The story is followed by a time of wondering using a range of open-ended questions. For example, when the parable of the Good Shepherd was being told in our Sunday School in a *Godly Play* session in February, the group wondered how the sheep felt as they followed the shepherd, whether the sheep had names, and how it felt to be inside the sheepfold. The whole atmosphere was one of calm thoughtfulness. As one of our 'coffee' helpers, who was preparing the mugs at the far end of the room, said afterwards: 'I was amazed at how still and peaceful the children were'.

Later the children are encouraged to respond to what they feel is most interesting in the story. What they do varies: some create a picture or make an object, others read, play with the figures or simply sit. Then at the end of the session all the children return to the circle to talk about what they have been doing and to share some food and drink.

At Mayfield Salisbury the introduction of *Godly Play* had its origin in an article in the August 2009 issue of *Life and Work* by Margaret Grant, Edinburgh Presbytery's Children's Ministry Adviser, which caught the attention of one of our members, Eilie Blackwood. Also Scott attended a session run by Margaret for ministry staff. More details can be found on the Presbytery web site Children's Ministry page (www.edinburghpresbytery.org.uk/ch-events.htm). *Godly Play*, with its respect for the innate spirituality of the child, complements well the other approaches already in use in our Sunday school. The next *Godly Play* sessions are during the 10.45 joint services at Easter (April 4th) and Pentecost (May 23rd). So if you have children of Sunday School age and would like them to have this experience then that is the time to bring them, and if parents or grandparents, or indeed anyone, would like to sit in on the sessions they would be more than welcome to do so.

PRAYER DIARY FOR MARCH

Monday 8 March is the **United Nations Day for Women's Rights and International Peace**.

Please pray for girls and women around the world, and for a change to all the structures and systems that disempower them.

Please pray for:

- Christian Aid partners working on women's literacy and education, offering them a way out of poverty
- Christian Aid partner Gham Khori in Tajikistan, educating women about their rights
- Christian Aid partners in Afghanistan, working for improved health and education access for women
- the Karen Women's Organisation in Thailand, working to reduce domestic violence in the refugee camps along the Thailand/Burma border
- Christian Aid partner the Deccan Development Society in India, working with dalit women to produce a women's community radio giving voice to one of the marginalised groups in Indian society.

An online version of the full prayer diary can be found at

www.christianaid.org.uk/prayer



CATRIONA MACKENZIE



Everyone will have been very sorry to hear that Catriona MacKenzie is leaving us on March 14th.

Catriona spent her early life first in Brechin and then Strachur, Argyll, where her father is a Church of Scotland minister. She is no stranger to Edinburgh though, as she attended university here reading Japanese and linguistics, and has subsequently worked here since. Music has always played a large part in her life. She begged to learn the piano at an early age, and later took up the violin and, her greatest love, bagpipes. Thus

the Inveraray and District Pipe Band features high on her 'must do' list!

Catriona joined us here at Mayfield Salisbury in October 2008 as the musician for the 9.30 Service. She tells us that she has very much enjoyed her time here supporting young members of the church through music and in their own music making, and will miss us all very much. She is to be congratulated on her recent promotion at work, the quite understandable reason why she feels she will no longer have the time to continue with her role here.

BURNS SUPPER



Alastair Scouller introducing the performers at our Burns Supper

Mayfield Salisbury and the Chinese Evangelical Church joined together in January for a traditional Burns Supper – a sell-out event organised by the Fellowship Group which raised over £440 for the Christian Aid Haiti Earthquake relief fund, thanks to the combined talents and enthusiastic support of both churches. Alastair Scouller welcomed everyone, led the grace, and introduced each item to an appreciative audience. James Meiklejohn piped in the haggis, which George Ross expressively described and addressed, cutting up “wi’ ready slight” for serving with the neeps and tatties. Catering in our small kitchen was a carefully planned operation, led by Anne Aithie. This worked out well and provided a satisfying introduction to the programme of speeches and songs,, beginning with Piper Neil Wang pro-

viding a skirl of the pipes. Anne Graham then gave an address worthy of the bard’s Immortal Memory, while husband John proposed the toast to the Lasses, and Catriona Graham replied, with the customary mixture of cheek and humour - and occasional praise! Musical interludes separated the speeches, with William Kay playing a violin selection, and our organist, John, accompanying George Ross who sang ‘Mary Morison’ and ‘Duncan Gray’, and the whole company singing other Burns favourites. The international gathering closed with ‘Auld Lang Syne’ for which we were delighted to receive a translation in Chinese characters. As Alastair noted - how interesting to know which character corresponds to a ‘right guid-willie waught’!

David Booth

EDINBURGH MUNICH TWINNING VISIT

We have an exciting programme taking shape for next September 4th to 11th, when we entertain a party of about 30 friends from the Bavarian Lutheral Dekanat (Presbytery)

This is part of the long twinning arrangement between Edinburgh and Munich, and the visits have been going on very successfully every other year for nearly 30 years. The Presbytery of Edinburgh oversees events at this end.

We will be staying for a few days at Kinnoull House, near Perth, a former monastery with a stunning garden and view, and will have a conference on the theme "For God's Sake". We hope the speakers will include Cameron MacKenzie, Andrew Dick, Eirig Scandrett and Kathy Galloway.

In our spare time, we plan visits to Perth, Scone Palace, and other local places of interest where we will show our German friends around. The emphasis will be on Christian sites in the area.

Back in Edinburgh, we have a number of events like a reception at the council chambers, a visit to Edinburgh Castle including we hope one of the "Margarets" who look after St Margaret's Chapel to tell us about their work, and the war memorial. We should be able to catch the Festival Fireworks on the first night of the visit.

If you would like to know more, get in touch with either Suzette Bell (Secretary) on 0131 334 5241 or Niall Martin (Treasurer)



on 0131 467 8468. Suzette, and Niall have been involved since 2000 when they both went to Germany and haven't missed an exchange visit since. A number of friends from South Leith Church are also involved, and the exchange is open to anybody living in the area of the Edinburgh Presbytery

ACCOMMODATION REQUEST

We are also looking for accommodation for our guests with hosts during the few days they stay in Edinburgh, that is the nights of Saturday 4th and Sunday 5th September, then Friday and Saturday 10th and 11th. If you are able to help with this, please get in touch with Niall or Suzette, above. You will find it a lot of fun and have the opportunity to come to our events in Edinburgh if you wish.

If you don't understand German, you are not alone. Most of our visitors are fluent in English, and there is always an ongoing translation at talks and discussions.

Jenny Martin

JUSTICE & PEACE LUNCHEON LECTURE

Around forty people gathered in St. Columba's Church Hall in Upper Gray Street on Saturday February 27th to listen to Sister Aelred from the Homeless project in St. Catherine's Convent. Sister Aelred spoke very movingly about different aspects of homelessness in Edinburgh. She described her own experiences as a young sister visiting different hostels, and the profound shock she experienced helping an alcoholic in a derelict and filthy squat, which brought home to her the power of addiction. Addiction, whether to drink or drugs of various kinds, is the single most important cause of homelessness. It takes a person over and changes them, and can lead to family breakdown and to criminality – broken relationships and spells in prison also lie behind much homelessness. St. Catherine's has close links with anti-addiction charities such as Alcoholics Anonymous and Narcotics Anonymous, which use the premises for their group meetings. Ultimately, Sister Aelred stressed, the turning-point for change must come from within the individual, and, sadly, not all addicts are able to achieve this.

Sister Aelred had extensive experience of homelessness and its effects. She had seen homeless people from all backgrounds, privileged as well as disadvantaged. She had worked with the children of addicts, who she said possessed a "spirituality of the moment" – when away from their parents, whom they still loved, they were able to

enjoy the present and put aside thoughts of the problems at home. She told us about St. Catherine's, which works as a "mercy centre", providing meals, showers, clothing and advice for the 200-300 homeless who may come through the doors each day, without any regard to religion. She outlined the different facilities available to homeless people in Edinburgh, including the cold-weather programme of the Bethany Trust, which featured in last October's issue of *Life and Work*.

Sister Aelred gave us several examples of people St. Catherine's had tried to help, of the distress of their families, of the difficulty of supporting them in their attempts to re-establish themselves in the outside world. She opened our eyes to the suffering in our own city – and the selflessness of those who are dedicated to relieving it.

Anne Havard, of St. Columba's, thanked Sister Aelred, and Scott McKenna, our Minister, closed the session with a prayer, before we enjoyed the soup and rolls lunch St. Columba's had provided.

This was the last of the current season of Justice and Peace lunches arranged with our friends at St. Columba's, but we hope that there will be news soon of further cooperation in this valuable project.

Sheila Porrer

DATES FOR YOUR DIARY

MARCH

- Sun 7 9.30am Service of Worship & Education (SSM)
10.45am Morning Service: Third Sunday of Lent (SSM)
7.00pm Evening Worship (SW)
- Tues 9 7.30pm **Kirk Session**
- Wed 10 2.30pm Camilla N H (SW)
- Sun 14 9.30am Service of Worship, Education & Holy Communion (SSM)
10.45am Morning Service: Fourth Sunday of Lent & Holy Communion (SSM)
7.00pm Evening Service (SSM)
- Wed 17 2.30pm Belleville Lodge N H (SW)
- Sun 21 9.30am Service of Worship & Education (SSM)
10.45am Morning Service: Fifth Sunday of Lent (SSM)
7.00pm Communion round the Table (Revd Robert Lawrie)
- Tues 23 2.30pm Afternoon Worship: Holy Communion (SSM)
- Sun 28 9.30am NO EARLY SERVICE
10.45am Morning Service: Palm Sunday & Holy Baptism (SSM)
7.00pm Communion round the Table (SSM)

HOLY WEEK SERVICES

Monday to Friday (March 29th to April 2nd) 7.45am (15 minutes)
Daily Worship in **Craigmillar Park Church**, Craigmillar Park
Good Friday (Friday 2nd April) 7.30pm Evening Worship in MSPC

The ANNUAL BUSINESS MEETING of the congregation for the presentation of accounts will be held on in the Lower Hall on Tuesday 30th March, 2010 at 7.30pm.

APRIL

- Sun 4 7.30am Service in the Garden (SSM)
9.30am NO EARLY SERVICE
10.45am Morning Service: Easter Sunday (SSM)
7.00pm Communion round the Table (SSM)
- Wed 7 2.30pm Camilla N H (SW)

MAYFIELD MILERS PROGRAMME OF WALKS

All walks start promptly at 10am from Mayfield Salisbury Church unless stated

MARCH

- Sat 6 Dalmeny circular to Hound Point 6 mls M Woolgar 667 2688
9.40 X43 Bus Waterloo Place.
- Mon 22 E. Linton circular to Hailes Castle (steps!) 4 mls M Woolgar 667 2688
9.25 X8 Dunbar bus
W side St Andrew Square

APRIL

- Sat 3 Limekilns to Charlestown 6-7 mls B McNie 667 9391
10.00am
- Mon 12 Granton Promenade 3-4 mls B Davidson 667 1416
10.19 24 bus Blackford Station

MAYFIELD SALISBURY THURSDAY CLUB

MARCH

- 11 Rev Dr J.A.P Jack of Duddingston Church *We're All John Thomson's Bairns*
18 Pat & David Small *St Lucia Revisited*
25 Mavis Bain *Thailand continued*

APRIL

- 1 EASTER BREAK
8 Gordon Casely *Cycling across Tibet - Altitude with Attitude*
15 Peter Kendrick *Fred with and without Ginger*
22 Dr John Willmetts *Music and Memories*
29 *Musical afternoon with surprise guests*

MAY

- 6 Outing

MORNINGSIDE JUSTICE & PEACE GROUP

Meetings Wednesday 10.30 - 11.30 at Open Door Cafe, 420 Morningside Road

MARCH

- 10 Sandy Howat *SNP parliamentary candidate for Edinburgh South*
17 Neil Hudson *Conservative parliamentary candidate for Edinburgh South*
24 Sheila Gilmore *Labour parliamentary candidate for Edinburgh East*
31 Fred Mackintosh *Liberal Democrat candidate for Edinburgh South*

Continued from page 2

for news in this magazine and elsewhere of the ideas and energy which are growing. The Research Committee, together with the Mission Co-ordinator, Sandra Carter, have some exciting ideas for us to think about and, hopefully, engage with over the next twelve months. **Our work is rooted in prayer.** The Holy Spirit is our guide and without God's leading and strength our efforts will come to nothing. Sheila Wallace and I meet each week to pray for the work of the Church, Mayfield Salisbury, the people of this parish, our office-bearers and staff, members and for one another. Whatever else prayer may achieve, it is both a privilege and a pleasure to set aside time, each day, each week, to deliberately prepare ourselves and enter into the silence of God. Holy Scripture is always a help on this road; it is a meditative tool to inspire the imagination.

I feel that there is a growing enthusiasm and spiritual openness at Mayfield Salisbury, which it is a joy to be part of. As in other walks of life, if we are going to surprise ourselves, if we are



going to achieve new things, we need to push ourselves, challenge ourselves and one another and, with our reliance on the Holy Spirit, we will become ever more faithful. It is a joy to be on this road.

Every blessing

Scott S McKenna

THE BIBLE IN A YEAR

March 2 Numbers 8,9 / Acts 16
March 3 Numbers 10,11 / Acts 17
March 4 Numbers 12-14 / Psalms 28,29
March 5 Numbers 15,16 / Acts 18
March 6 Numbers 17-19 / Acts 19
March 7 Numbers 20,21 / Acts 20
March 8 Numbers 22,23 / Psalm 30
March 9 Numbers 24,25 / Acts 21
March 10 Numbers 26,27 / Acts 22
March 11 Numbers 28,29 / Psalm 31
March 12 Numbers 30,31 / Acts 23
March 13 Numbers 32,33 / Acts 24
March 14 Numbers 34,35 / Acts 25
March 15 Numbers 36 / Deuteronomy 1 / Psalm 32
March 16 Deuteronomy 2,3 / Acts 26
March 17 Deuteronomy 4,5 / Acts 27
March 18 Deuteronomy 6,7 / Psalm 33

March 19 Deuteronomy 8,9 / Acts 28
March 20 Deuteronomy 10,11 / Romans 1
March 21 Deuteronomy 12-14 / Romans 2
March 22 Deuteronomy 15,16 / Psalm 34
March 23 Deuteronomy 17,18 / Romans 3
March 24 Deuteronomy 19,20 / Romans 4
March 25 Deuteronomy 21,22 / Psalm 35
March 26 Deuteronomy 23,24 / Romans 5
March 27 Deuteronomy 25,26 / Romans 6
March 28 Deuteronomy 27,28 / Romans 7
March 29 Deuteronomy 29,30 / Psalm 36
March 30 Deuteronomy 31,32 / Romans 8
March 31 Deuteronomy 33,34 / Romans 9
April 1 Joshua 1-3 / Psalm 37
April 2 Joshua 4,5 / Romans 10
April 3 Joshua 6,7 / Romans 11
April 4 Joshua 8,9 / Romans 12

WHO'S WHO IN MAYFIELD SALISBURY

Minister

Revd Scott S McKenna 26 Seton Place EH9 2JT 667 1286
scottsmckenna@aol.com

Pastoral Assistant

Sheila Wallace c/o 18 West Mayfield EH9 1TQ 0773 324 3046
sheilad.wallace@virgin.net

Church Manager

William Mearns 18 West Mayfield EH9 1TQ 07595 302 255
churchmanager@googlemail.com

Organist

Dr John Willmetts c/o 18 West Mayfield EH9 1TQ 539 0341
s9810477@sms.ed.ac.uk

Musician

Catriona MacKenzie c/o 18 West Mayfield EH9 1TQ 07810 828 124
catrionalmackenzie@googlemail.com

Session Clerk

Christine De Luca 17A Seton Place EH9 2JT 667 9090
deluca.c@gmail.com

Treasurer

Hugh Pollock c/o 18 West Mayfield EH9 1TQ 662 8388
pollock@ukonline.co.uk

Gift Aid Donations

Hugh Somerville c/o 18 West Mayfield EH9 1TQ 667 9797
hs.somerville@btinternet.com

Roll Keeper

Hugh Somerville c/o 18 West Mayfield EH9 1TQ 667 9797
hs.somerville@btinternet.com

Church Address:

18 West Mayfield Edinburgh EH9 1TQ

Church Telephones:

Office 667 1522
Mayfield Radio 667 7742

Grapevine

Editor: Sheila Porrer - 620 0338
sheilaporrer@blueyonder.co.uk

Distribution: Mrs Janet Moncur - 664 3918
williammoncur@btinternet.com

Pastoral Assistant

For Home or Hospital visits, please contact
Sheila on 0773 324 3046

Church Office

Office Hours: by Appointment
07595 302 255
churchmanager@googlemail.com

Staff Days Off

Minister: Mondays (generally)
Church Manager: Monday AM & Friday

Copy Date for next issue: 7.30pm on Friday 26th March 2010