

MAYFIELD SALISBURY PARISH CHURCH
EDINBURGH

Online Worship Material Available 8.00am Every Sunday

Sunday 30 August 2020

THE TWELFTH SUNDAY AFTER TRINITY

Who would true valour see,
Let him come hither;
One here will constant be,
Come wind, come weather;
There's no discouragement
Shall make him once relent
His first avowed intent
To be a pilgrim.

Hobgoblin nor foul fiend
Can daunt his spirit;
He knows he at the end
Shall life inherit,
Then fancies fly away,
He'll fear not what men say;
He'll labour night and day
To be a pilgrim.

John Bunyan

www.mayfieldsalisbury.org

AS A DIVERSE PEOPLE, THE CHURCH GATHERS TO WORSHIP ALMIGHTY GOD

Welcome **Revd Helen Alexander**

[Click to view](#)

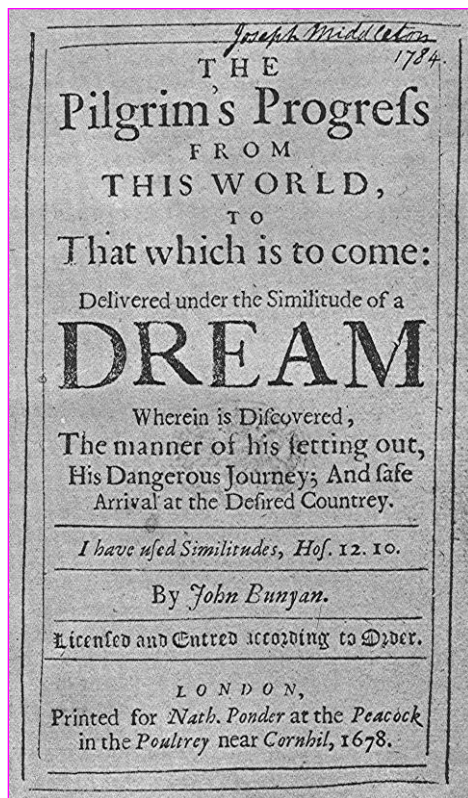
Good morning to the members and friends of the congregation of Mayfield Salisbury Parish Church and welcome to all who are joining in this worship online for the 12th Sunday after Trinity.

Every so often I take a look at my copy of the Common Worship Lectionary of the Church of England. Not only does it usually have the same Biblical lessons for the principal Sunday service that we use week by week in the Church of Scotland, but it also lists the dates for the celebration of specific Saints Days and the commemoration of various leading figures in the history of the church. Today, 30th August it's the turn of John Bunyan, the 17th Century author of *'The Pilgrim's Progress'*, the famous Christian allegory with characters like Mr Worldly-Wiseman, Giant Despair and Greatheart and places like the Slough of Despond, Doubting Castle and the Delectable Mountains, all encountered on the journey from the City of Destruction to the Heavenly one. Though unmistakably dated, linguistically and otherwise, it retains its honoured place in the history of spiritual literature.

The book contains a hymn that is still popular today:

*Who would true valour see,
Let him come hither;
One here will constant be,
Come wind, come weather;
There's no discouragement
Shall make him once relent
His first avowed intent
To be a pilgrim.*

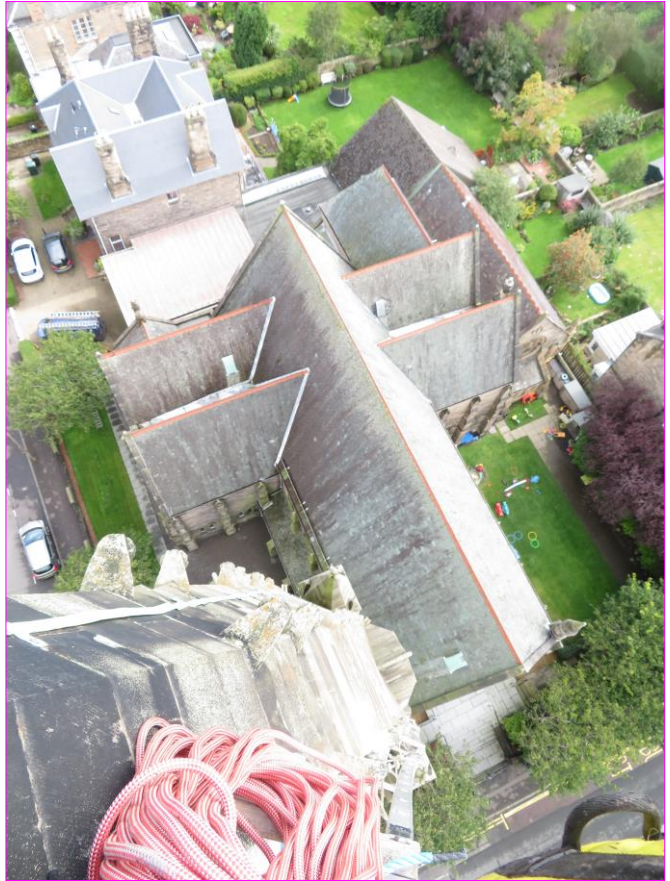
Hopeful, helpful words that are still applicable to our lives and times, I think. I invite all now to join me in a short period of silence in preparation for worship.



Scripture Sentences

Jesus said: 'If any want to become my followers, let them deny themselves and take up their cross and follow me. For those who want to save their life will lose it, and those who lose their life for my sake will find it.'

St Paul wrote: 'Consider your own call, brothers and sisters.....God chose what is foolish in the world to shame the wise; God chose what is weak in the world to shame the strong; God chose what is low and despised in the world, things that are not to reduce to nothing things that are, so that no-one might boast in the presence of God.'



From the top of the spire looking down. BCM Steeplejacks

Let us pray

We seek your presence, almighty God, for from it we receive the gift of life in its fullness: our grace, and hope and consolation. We seek your presence that we may receive assurance that we are welcomed, healed, restored, forgiven even before we ask.

We seek your presence that we may be better enabled to be present to ourselves in our weakness as well as our strength; in our doubt as well as conviction; in sorrow as well as in joy.

We seek your presence in order to be assured that we are present to one another as children of your care, where ever we are, whatever our circumstance, for better or worse by the grace of the Holy Spirit.

So, in this time of prayer and reflection, grant to us and those for whom we pray all that we need for this hour, and for the day and the week to come.

Grant us grace for our anxiety and pain; levity of spirit when we are downcast; courage for our fears; the gift of laughter and good humoured welcome for all in our lives that leads to hopefulness and joy; for your love's sake.

The Collect

Almighty and ever-living God, author and giver of all good things, graft in our hearts the love of your name, increase in us true religion, nourish us with all goodness, and of your great mercy keep us in the same; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever.

Children's Address Revd Helen Alexander

[Click to view](#)

Hello to the children and young people this morning! You haven't seen me for quite a few weeks. I'm Helen, the minister who is with Mayfield Salisbury just now. It's good to be talking to you today.

Even though you're back at school now it's still summertime, and there's lots of lovely fruit to eat. Some that we can buy in the shops comes from countries far away, but we grow some yummy fruit in this country. Some of you might have some in your gardens.

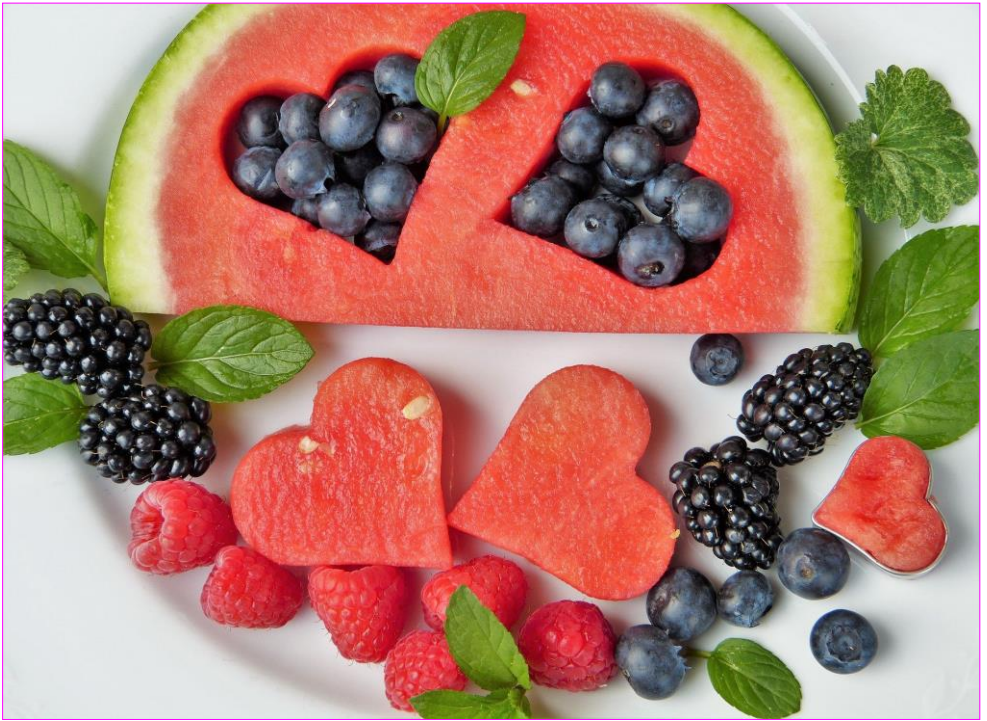
What's your favourite fruit, I wonder? If we'd been in the church together I'd have been asking you to tell me, but for now I have to guess. I wonder who likes strawberries best. They're super with cream or ice cream. Or raspberries? Peaches..... apples.....oranges....pears....grapes....? We could go on and on....

I wonder if anyone thought of brambles? Sometimes they're called blackberries. I think they're yummy with lots of sugar. Here are some I've bought just waiting to be eaten.

I like the sound of the word 'bramble' as well as its taste. Try saying it now out loud with a really loud rrrr sound! **BRAMBLE!**

I wonder if you've ever picked wild fruit when you've been out walking in the country? Bramble bushes are prickly and so you've to watch your fingers.

In the Bible we read about a special bush that was probably a sort of bramble bush, perhaps with flowers.



The story goes that a young shepherd called Moses saw it when he was out with his sheep. The bush seemed to be on fire, and yet it didn't burn up. All very strange It stopped Moses in his tracks and he went up close to see its wonder. As he was looking at it, he seemed to hear a voice telling him to take his people on a long, difficult journey. He wasn't very keen at first but he did it in the end, and became a famous Jewish leader whom Jews and Christians still remember today.

The emblem of the Church of Scotland that Mayfield Salisbury belongs to is the Burning Bush. You might be able to make out the bush in the picture. I think this means that no matter what difficulties we have, we can trust we'll come through them OK. This is good to remember these days when things are a bit hard and sometimes upsetting because of the coronavirus. Don't forget that God loves you and that you have parents, families and teachers and friends to love and help you. So when you're feeling upset, tell someone you trust and ask for help.



Now we'll say a prayer together with your all saying each line after me:

Thank you God for flowers and fruit and good things to eat!
Thank you for people who love and help us when things get tough.
Bless our families and friends.
And bless people who are sad or lonely or not very well;
for Jesus' sake. Amen

Hillary will be speaking to you next week and I'm sure you'll see me again sometime too. Meantime, have a good week. Bye for now.

HYMN 533

Kelvingrove

Will you come and follow me

[Click to listen](#)

Will you come and follow me
if I but call your name?
Will you go where you don't know
and never be the same?
Will you let my love be shown,
will you let my name be known,
will you let my life be grown
in you and you in me?

Will you leave yourself behind
if I but call your name?
Will you care for cruel and kind
and never be the same?
Will you risk the hostile stare
should your life attract or scare?
Will you let me answer prayer
in you and you in me?

Will you love the 'you' you hide
if I but call your name?
Will you quell the fear inside
and never be the same?
Will you use the faith you've found
to reshape the world around,
through my sight and touch and sound
in you and you in me?

Lord, your summons echoes true
when you but call my name.
Let me turn and follow you
and never be the same.
In your company I'll go
where your love and footsteps show.
Thus I'll move and live and grow
in you and you in me.

John L. Bell (b.1949) and Graham Maule (b.1958)
Words and Music: (c) Wild Goose Resource Group
Played by Kate Pearson
Sung by Stuart Mitchell

WE LISTEN FOR THE SPIRIT OF GOD

Readings **Exodus 3: 1 – 15**

[Click to read](#) [Click to view](#)

Romans 12: 9 – 21

[Click to read](#) [Click to view](#)

Readers: Walter Thomson and Kay McIntosh DCS

Reflection **Revd Helen Alexander**

[Click to view](#)

This reflection could be entitled *The Call of the Sacred*. For we've heard two Biblical passages, one from the New Testament and one from the Old, about sacredness of people, of place, of God.

When Moses asked for the name of the one who gave him the divine commission to lead the Israelites out of slavery in Egypt, the enigmatic answer from the burning bush was '*I AM WHO I AM.*'.... '*Thus you shall say to the Israelites, 'I AM has sent me to you.'*

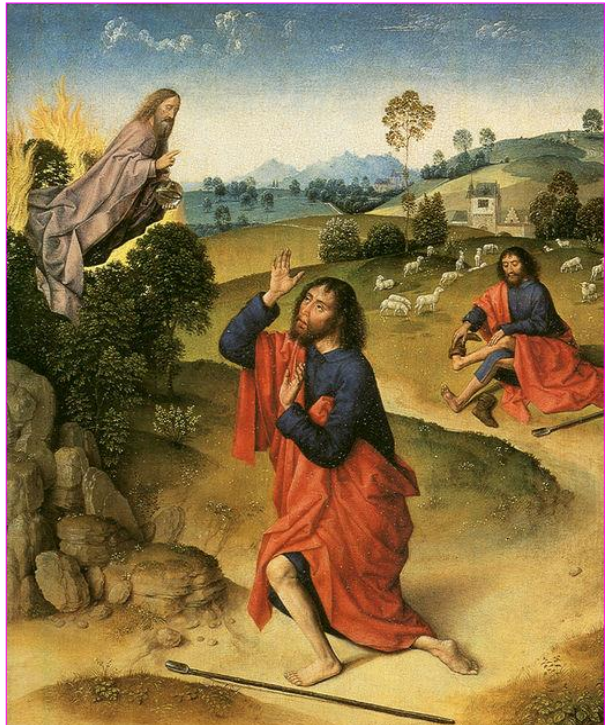
Much scholarly work has been devoted to the meaning of this. The Hebrew for 'I AM' – or 'I WILL BE WHAT I WILL BE' as some say is the more accurate translation, when changed to the third person sounds quite like 'Yahweh' a word considered by Jews to be so holy that it is written with consonants only.

If the better translation is '*I will be what I will be*' then the point might be that the sovereign freedom of God is to be precisely whoever and however God wills, bound by no necessity whatever, and certainly not by any name. To the

Hebrew mind, you have power over something or someone if you know the name. The human being has no such power over God.

So it's clear that we need to tread as carefully as the barefooted Moses at the burning bush when it comes to naming divine reality.

The great 20th Century theologian Paul Tillich suggested that it would be helpful to impose a moratorium on the word 'God' for 100 years, so overused and misused had it become. One might think that this advice is as good for the 21st Century as it was for the last. At best the word 'God' can be a helpful pointer in the direction of the reality in the light of which we worshipfully seek to live. At worst it is used to corral the mystery of that reality into some kind of definable entity that people either accept or reject – mostly reject when put like that.



Moses and the Burning Bush, c. 1450–1475, attributed to [Dieric Bouts](#).

As one of my theological mentors, the late Professor Alan Galloway of Glasgow University was fond of saying: *'God is not a problem to be solved, but a mystery to be entered into.'*

Just to balance the Scottish cities, I'll quote Claire Henderson Davis who holds a PhD from the University of Edinburgh. In her short but illuminating book *'After the Church: Divine Encounter in a Sexual Age'* she wrote this:

'Do I believe in God? My instinct is to follow Moses and hide my face. For Jews it is forbidden to speak or write the name of God, and I share this inhibition. God is unknown and cannot be contained in human language..... We search the edge of language, struggling to say what's not been said. Something within us draws us to our limits, and we labour for its name.' ⁽¹⁾

‘Something within us draws us to our limits, and we labour for its name.’

In the long run, I suggest it may be helpful to drop excessive labouring over the name in favour of allowing ourselves to be caught up in the experience of being drawn to our limits.

As Moses discovered, we can be drawn to our limits any place, any time. For him the transformative call came through the world of nature where a bush on a mountain became a sacred place, opening up his heart and soul to that which would be forever beyond him, yet strangely personal.

Some of us may have experienced something of the sort somewhere, sometime. It seems to have happened to the Scottish poet Norman MacCaig. In his poem *‘Illumination: on the track by Loch Fewin’* he wrote of his experience when the sun suddenly shone through the clouds to illumine the mountains, bog and water that *‘blazed on the eye like the Book of Kells.’*

It was as if, he wrote *‘the serpent of wisdom whispered in our skulls and our hands were transparent with love.’*⁽²⁾

If you’ve ever emerged from a walk beside a loch or on a mountain with the whisper of wisdom in your mind and renewed love in your soul you are truly blessed, even as you and others may also find similar nourishment in holy buildings great or small.

You can be stopped in your tracks by the sight of a tiny simple church nestling at the foot of a glen, or quietly situated on the shore of a loch. These small stone witnesses to the sacred that we have all over this land, and the likes of which can be found all over the world, express the human need to have a place set apart for worship, for prayer, for the great celebratory occasions of life:



birth, marriage,
individual and
communal
thanksgiving; as well
as for occasions of
mourning, of death; or
of random seeking
since, as Philip Larkin
declared *‘someone
will forever be
surprising A hunger in
himself to be more
serious.’*⁽³⁾

For many listening now, the Parish Church of Mayfield Salisbury may come immediately to mind. And for more there may be other familiar buildings whose sacred atmosphere with its transference of wisdom and love over weeks, months, years, sometimes many years have remained in our minds and hearts even when we've been unable recently to enter them. Fortunately this enforced closure is beginning to open up again.

We may also think of the glory of irreplaceable places of worship all over the world like the expansive pillared mystery of the mosque at Cordoba, the vast mosaic-covered walls of St Mark's in Venice, the hallowed sanctity of Canterbury Cathedral. Within all of these and many more, the silent call of the sacred can be heard despite the relentless chatter and tramp of tourists.

Some would say that greatest sense of the sacred is to be found between people: that the sacred mystery reveals itself between human beings; that in our human relationships we have the opportunity to recreate as nearly as is humanly possible the Christian mystery of God-in-relation which the name Holy Trinity seeks to convey.

This is as difficult a call as ever Moses heard. Constantly to call to mind the sacredness of encounter every time we engage with another human soul may be impossible, but to recall it some of the time might greatly help us in the conduct of our human relations. Every person is a mystery as profound as the deepest Scottish loch and we do well to remember this, as much when we are exasperated by the inexplicable behaviour of our fellow human beings as when we are overcome with love for them. The human being is sacred; relationship is sacred. This is the supreme insight of all the developed religions of the world, and none of their exponents knew this better than St Paul.

As we heard today, writing to the church in Rome Paul did his best to describe human relations as they might be at their most sacred and thus at their most honourable. Of course we struggle every day to live the words rather than simply to hear them. But hearing them is a start.

1. Claire Henderson Davis *After the Church: Divine Encounter in a Sexual Age* Canterbury Press 2007 P xiv
2. Norman MacCaig *Illumination: on the track by Loch Fewin* Collected Poems Chatto and Windus 1988
3. Philip Larkin *Church Going* Collected Poems The Marvell Press 1988

RESPONSE TO THE SPIRIT OF GOD WITHIN

Voluntary

Kate Pearson

[Click to view](#)

Menuet in G, Georg Böhm (1661-1733)

from the Anna Magdalena Bach Book of 1725

Thanksgiving and Intercession **Rev'd Helen Alexander**

[Click to view](#)

We pray in hope for a world in need, even as we give thanks for all the ways we are blessed despite the strange circumstances of our times: for opportunities for work or service; the bliss of recreation and of not doing much; the benefits of modern communication and the untold blessing of science and medicine for the well-being of humanity and the whole of creation; good and satisfying relationships with family, friends and colleagues; the world of nature; and the buzz of city life.

We think of this city with its beauty and its grace as well as the poverty and need that stalks our streets and makes for division, distrust and inequality.

We pray for organisations and individuals that try to help: those who work with people who have been catapulted back to homelessness after recent sanctuary from the ravages of the virus; those continually on the margins of society; social workers, and all who are engaged in health and welfare of the citizens of this city and of those who visit this land.

We pray for Scotland in these challenging times and for all the nations that make up the United Kingdom. We remember those suffering from the effects of flooding, sometimes over and over again. We give thanks for rescue services, for the police and the army, and neighbourly help and kindness.

We remember pupils and students returning to school, University and College, and all those who are beginning a new stage in their life's learning. We pray



in sympathy for all who are anxious about the future and for their welfare and that of their families and friends. We remember teachers and parents as they grapple with difficult questions and with the best way to help all those in their care. We pray for local government across the nation; for devolved assemblies, our Parliament here in Scotland, and for Westminster.

We pray for integrity of heart and soundness of judgement in those who lead us; for openness to all and not just to a few; for the ability to rise beyond immediate gain in pursuit of a larger vision of health and hope for all.

We pray for the church throughout the world and in this land in these times of challenge and change, asking that the best of the past may be carried forward in hope, and that new and creative thought may lead to healthful and positive change.

We pray for the nations of the world, thinking of the leaders and people of the United States of America in these difficult, divisive days where citizens clash with one another in the streets and politicians battle for the souls of voters and storms lash coastlines. We pray for the people of New Zealand reliving the dark days of the massacre in the mosques; and for the countless millions all over the world who have nowhere decent to call home and are hungry, frightened, war-weary and dispossessed. We pray for every nation in the world including our own touched by the coronavirus and its effects, and join our hopes with millions that out of this crisis may emerge some better way of managing the life and health of all.

And we remember those we love and care for; those we wish we might care about a little better; those from whom we may be estranged; those with whom we may have recently been happily reunited; those forever in our minds and hearts. We pray for any in this community and those known to others who are ill or in need, giving thanks for the lives of those we have lost in death, and seeking for ourselves and one another all good and grateful memory and confidence of faith in our unity with them and with all who will come after us in the loving care and keeping of almighty God; through Jesus Christ our Lord

The Lord's Prayer

Our Father, who art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done, on earth as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory, for ever. Amen.

The God of Abraham praise,
 at whose supreme command
 from earth I rise, and seek the joys
 at his right hand.

I all on earth forsake,
 its wisdom, fame and power,
 and him my only portion make,
 my shield and tower.

He by himself has sworn,
 I on his oath depend:
 I shall, on eagle's wings upborne,
 to heaven ascend;
 I shall behold his face,
 I shall his power adore
 and sing the wonders of his grace
 for evermore.

There dwells the Lord our King,
 the Lord our Righteousness,
 triumphant o'er the world and sin,
 the Prince of Peace;
 on Zion's sacred height
 his kingdom he maintains,
 and glorious with his saints in light
 for ever reigns.

The whole triumphant host
 give thanks to God on high;
 'Hail, Father, Son, and Holy Ghost!'
 they ever cry.
 Hail, Abraham's God, and mine! --
 I join the heavenly praise --
 all might and majesty are thine,
 through endless days.

*Thomas Olivers (1725-1799) (alt.)
 based on the Jewish Yigdal
 John Greenleaf Whittier (1807-1892)
 Played by Kate Pearson
 Sung by Stuart Mitchell*

BENEDICTION **Revd Helen Alexander**

[Click to view](#)

Deep peace of the running wave to you
Deep peace of the flowing air to you
Deep peace of the quiet earth to you
Deep peace of the shining stars to you
Deep peace of the Son of peace to you

And the blessing of God: **Father, Son and Holy Spirit** be with you all.

AMEN **The Children**

[Click to view](#)

INTIMATIONS

1. RETURN TO WORSHIP IN THE SANCTUARY

You will no doubt be aware that communal worship in the church will start on **Sunday 6 September**, though with limited numbers. This is an important and reassuring step in our return to some form of normality and will be welcomed by many but is not necessarily suitable for all. We will all need to adjust to the new conditions and restrictions, and be ready for periodical changes, but what follows is a brief summary of some of the main practical points to note. Details will also be included in the next edition of *Grapevine* and on the church website.

a. **Booking system**

Phone: On Wednesdays, from 11.00am to 1.00pm, you may reserve a space by phoning the Church Office (0131 667 1522).

Internet: We would encourage anyone with internet access to use the Eventbrite booking system, which will be open from 4pm on Wednesdays. The system can be accessed from our website via this link: www.mayfieldsalisbury.org/attend Names and contact details will be required. While it is possible for a booking to be made by one person for a family, we will need to know how many adults and how many children will be in the group. The beauty of Eventbrite is that not only will we know when our 'ceiling attendance' has been reached, but we will also have the necessary contact details for Test and Protect. If you book but your plans then change please let us know, either by cancelling via Eventbrite

or by phoning the Church Office; that way, somebody else will be able to have your space.

We appreciate that this is all rather different from what we have been used to. However, it will no doubt soon become familiar, and we hope that restrictions will be eased over time. Any changes to these arrangements will be publicised as widely as we can, and you can always check by having a look at our website for any updates. But if you have any questions please just ask me, or Heather Cubie, our Covid-19 task group chair, or William Mearns in the Church Office.

- b. There will be a single Sunday service, at 10.00am. Please enter by the ramp at the West Door, keeping a 2m distance from anyone in front or behind. You will be welcomed, as usual, and please follow the directions of the welcome team to a seat. To ensure physical distancing, each seat will be marked with an order of service placed on the pew. A maximum of two people may sit at each space, but only if they are from the same household. (A small child may also sit with two adults, but please consider whether in such cases it would be better for the two adults to sit separately, with the child with one of them.) There will be a great temptation to go and speak to others, but please resist: a wave will be taken as a hello!
- c. A one way system, which is clearly marked, means that you will leave by the door beside the pulpit and then out of the West Mayfield door. Again, please respect physical distancing. Masks must be worn at all times inside, except for those with a medical exemption.
- d. There is a limit on the number of people who may be in the church for worship. In our case it means that there is a strict limit of 42 in the congregation (including children). Those who attend will need to leave contact details, for the purpose of the Test and Protect scheme. (A privacy notice will be displayed at the entrance and on our website.) At least initially, we will be introducing a booking system, which you can use either online (via Eventbrite) or by phone. Full details are given below. As we cannot exceed the permitted limits, if demand is heavy we would ask you to consider attending only every second week.

- e. The congregation will be seated throughout, without the comfort of pew cushions (which have been removed, as soft furnishings are harder to clean) and there will be no singing. At the end of the service there will be no access to the halls and you must leave the premises without staying to chat; no coffee/tea can be provided; and the toilet can only be used in an emergency (so as to reduce the burden of cleaning).
- f. There will be some provision for children present. Over the next few weeks this will take the form of a worksheet to fill in; this will be included in the order of service at each allocated seat. A limited supply of pens will be available but it would be much better if those with children brought their own! You are asked to take your order of service and worksheet away with you at the end of the service.
- g. We have taken out a professional cleaning contract with a company whose team is already cleaning the church regularly. With your cooperation, eg by using hand sanitiser, we will keep ourselves and others safe. It goes without saying, however, that each of us, and particularly those who fall within a vulnerable group for Covid-19, or who are living with someone in that situation, will want to consider very carefully the point in time at which we wish to resume attending church in person rather than joining by means of the internet or telephone.

Finally, please remember that our **ONLINE SERVICES WILL CONTINUE** to be put on the website at 8.00am each Sunday as usual; the prayers and reflection will be largely repeated at the church service.

2. **DIAL-A-SERMON** **Mayfield Salisbury Sermons by phone**

Simply call the dedicated phone number **0131 546 4337** and listen on Sundays from 8.00am onwards. Alternatively, the recording may be heard at any other time over the week. Note: there may be a slight pause on connection! Important intimations regarding reopening of the church buildings, the ministerial vacancy and others will be included when appropriate.

Important! Read this before calling - Call costs! This is a local call so local geographic call charges will apply and will, in most cases,

form part of any inclusive minutes or call packages you have i.e. standard local call rates may apply. Please make sure you understand the costs before using this service.

Please pass this message on in full to those who do not have access to the internet.

3. **NEXT SUNDAY'S READINGS** Exodus 3: 1 -15 and Romans 12: 9 – 21.

4. **INVITATION TO JOIN A READING GROUP WITH MEMBERS OF ST COLUMBA'S CHURCH**

Anne Havard writes: “I a member of St Columba's in Upper Gray Street and some of us are considering forming a small discussion group to consider the human and ecological challenges facing the planet. As a starting point we would read and consider Laudato Si, the letter written by Pope Francis to the whole world five years ago, and which deals with these matters.”

This is a valuable opportunity to think about some pressing issues for us and, more particularly, for future generations, and to do so in conjunction with fellow Christians from a neighbouring church. If anyone would like more information, please contact Anne directly at annehavard46@gmail.com. It is very likely that discussions will need to be on Zoom or similar, at least at the beginning. The encyclical can be accessed online but paper copies can be sourced for those who are interested in joining the discussion group and would prefer hard copy.

5. **YOUTH UPDATE**

Virtual Youth Programming: The *virtual* youth schedule for the month of August can be accessed on the church website under the 'Young People' tab. All youth programming will be held over Zoom. Virtual youth consent forms must be sent to Hillary before attending a session. For log-in access to the Zoom sessions, or to get a copy of the consent forms, please contact Hillary!

Youth Worship: Sunday 30 August we will meet on Zoom for a Youth Worship service at 7pm. Please bring some colouring and writing supplies as we gather together with music, prayer and time for reflection. For Zoom log-in information, please contact Hillary.

Family Trivia Night! All ages (P6-S6) and their parents are invited for our zoom Youth Group kick-off trivia event on Sunday 6 September at 7pm. Families will be a team, and individuals will be put on a team. For Zoom log-in details, please contact Hillary.

6. **ONLINE OFFERING / DONATION** The Church is very grateful to all those who give by standing order enabling us to maintain a large portion of our income through these difficult times. We now offer the ability to contribute to our work electronically through the ‘give.net’ facility which appears on the home page of the Church’s website. This provides the possibility of adding Gift Aid to donations. There is also a direct link to the new system which is: <https://www.give.net/20311853>

With best wishes, Hugh Somerville, Free Will Offerings Treasurer

Forthcoming Deadlines

Order of service for next week: Thursday at 6.00pm.

Next Grapevine: **Friday 25 September at 6.00pm.**

Please send submissions to the Church Manager, William Mearns.

Phone: 0780 801 1234 or email: churchmanager@googlemail.com

Books for the Journey

My Sour-Sweet Days: George Herbert and the Journey of the Soul by Mark Oakley.

Luminaries: Twenty lives that illuminate the Christian Way by Rowan Williams.

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WHO'S WHO IN MAYFIELD SALISBURY

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Youth Worker

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Church Manager

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Choir Leader

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Session Clerk

Charles Garland charles.edin@gmail.com 0776 290 8343

Treasurer

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Social Media

www.facebook.com/MayfieldSalisbury
www.youtube.com/user/MayfieldSalisbChurch
www.flickr.com/photos/98063709@N06/
Youth Instagram: [the.msyg](https://www.instagram.com/the.msyg)