

# MAYFIELD SALISBURY PARISH CHURCH EDINBURGH

Sunday Services of Public Worship: 10.00am  
Worship Online from 8.00am Every Sunday

Sunday 6 September 2020

## THIRTEENTH SUNDAY AFTER TRINITY

### Thanksgiving

Thanksgiving starts with thanks for mere survival,  
Just to have made it through another year  
With everyone still breathing. But we share  
So much beyond the outer roads we travel;  
Our interweavings on a deeper level,  
The modes of life embodied souls can share,  
The unguessed blessings of our being here,  
Threads of connection no one can unravel.

So I give thanks for our deep coinherence,  
Inwoven in the web of Gods own grace,  
Pulling us through the grave and gate of death.  
I thank him for the truth behind appearance,  
I thank him for his light in every face,  
I thank him for you all, with every breath.

*Malcolm Guite*

Printed with permission,  
*Sounding the Seasons*  
Canterbury Press

[www.mayfieldsalisbury.org](http://www.mayfieldsalisbury.org)

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

Welcome **Revd Helen Alexander**



*Christ in Majesty - Romanesque illuminated manuscript Gospel Book, c.1220*

*interweavings....Threads of connection no one can unravel.....our deep coinherence inwoven in the web of God's own grace:* a reminder that we are bound together by the grace of the Spirit regardless of where we are in time and place, whether in church today or listening and looking from somewhere else entirely. Thus wherever or however we are, we may truly give thanks for *Christ's light in every face* and with Malcolm Guite declare: *I thank him for you all, with every breath.*

I invite you now to join me in a short period of silence in preparation for worship.

**Updated link** [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 13<sup>th</sup> Sunday after Trinity.

Today Mayfield Salisbury celebrates a return to Sunday morning services in church with a short act of worship at 10 o'clock. Necessarily we shall be restricted in the numbers that can attend and in the form of the liturgy which will nonetheless largely contain the readings, reflection and prayers that make up this online service.

In the poem *Thanksgiving* which is reproduced on both Orders of Service today, Malcolm Guite gives thanks for the blessings of *our*

## Scripture Sentences

The earth is the Lord's and all that is in it,  
the world and those who live in it....

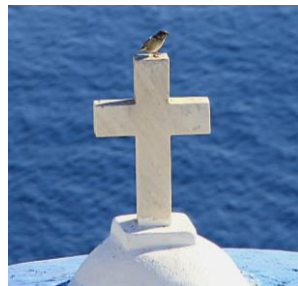
Who shall ascend the hill of the Lord?

And who shall stand in his holy place?

Those who have clean hands and pure  
hearts,

who do not lift up their souls to what is false....

They will receive blessing from the Lord.



## Let us pray

Almighty God maker of heaven and earth, and as near to your people as our own breath, in blessing your name, we seek *your* holy blessing upon us.

We join with those who today will gather together in the sanctuary beloved of so many of us, offering the prayers of our hearts for grace and hope and the peace that passes understanding.

Eternal God, whose influence extends beyond all boundaries of time and space, assure us of that gracious influence wherever and however we are.

For our folly and mistakes grant us awareness, assurance of forgiveness and time to make amends.

For our frustrations and difficulties, grant patience and the will to re-collect ourselves in the spirit of solidarity with others with whom we share the limits as well as the glory of our human nature.

For perplexity, and struggle over the direction of our lives, grant the willingness to pause, openness to help and hope, and the light of your guiding presence.

For loss that may be deeply personal, as well as that shared with our families, our neighbours, our communities and nation, grant thanksgiving for all that is good in wholesome memory and the will to let go all that would hold us back from living creatively and well.

And for our delight: in renewal of relationship; in solidarity with friends and companions on the way; in joys great or small; in appreciation of ordinary things as well as hints of the eternal, grant us gratitude and the confidence of faith; for the sake of Jesus Christ our Lord.

## The Collect

Stir up, O Lord, the wills of your faithful people, that richly bearing the fruit of good works, we may by you be richly rewarded; through Jesus Christ our Lord, who is alive and reigns with you and the Holy Spirit, one God, now and forever.

## Children's Address [Hillary Leslie](#)

[Click to view](#)

Good morning everyone! I hope you've been enjoying being back at school. I'm sure it's been really nice to see your friends and teachers in the classroom.

I've been wondering - are there are lots of new rules for you to be following at school this year because of the coronavirus? I bet your teachers have many rules for the classroom, lunchroom and hallways this year, even more so than they did last year!



Everywhere we go there seem to be rules to follow, especially right now! Why do we have all of these rules?

Well, I think it's helpful to think of them more as guidelines. They are reminders. According to God, we really only have one rule in this world. All the other rules are summed up in these words from Christ: **Love your neighbour as yourself**. And who is our neighbour? Our neighbours are all of God's people in the world – family, friends, school mates, teachers, and strangers just to name a few.



You might be thinking to yourself 'If we only have this one rule, then why do we have all of these other guidelines?' Because all of these guidelines help us know how to love our neighbours! And right now, during this difficult time in our world with the coronavirus, these guidelines are helping us keep our neighbours safe – at school, at work, at church, when going to public places like the park or the shop

or visiting friends and family. We are showing others love, by following the rules.

When we are waiting our turn, what are we really doing? We are loving our neighbour. When we listen and don't interrupt, what are we really doing? We are loving our neighbour. When we wash our hands? We are loving our neighbour. When we wear our face coverings? We are loving our neighbour. When we give someone space to walk on the pavement? We are loving our neighbour.

In our Bible story today, Jesus talks about people working in the community. He talks about them following the rules, because showing love is the best thing we can do for our neighbour. It takes all kinds of people to make up a community—to make a school, a church, a family. Our guidelines help us remember the one rule that makes community possible: **Love your neighbour as yourself.**

God calls us to work together, serving one another, looking out for one another, and loving one another. May we remember to love our neighbour as ourselves, wherever else we may go.

Let's pray together

**Gracious God,**  
**Thank you for showing us love.**  
**Please be with those who need your love today.**  
**Help me to remember the most important rule:**  
**Love my neighbour as myself.**  
**In Jesus' name, Amen.**

**HYMN 694**  
*Servant Song*

**Brother, sister, let me serve you**

[Click to listen](#)

Brother, sister, let me serve you,  
let me be as Christ to you;  
pray that I may have the grace to  
let you be my servant too.

We are pilgrims on a journey,  
and companions on the road;  
we are here to help each other  
walk the mile and bear the load.

I will hold the Christ-light for you  
in the night-time of your fear;  
I will hold my hand out to you,  
speak the peace you long to hear.

I will weep when you are weeping;  
when you laugh I'll laugh with you;  
I will share your joy and sorrow  
till we've seen this journey through.

When we sing to God in heaven  
we shall find such harmony,  
born of all we've known together  
of Christ's love and agony.

Brother, sister, let me serve you,  
let me be as Christ to you;  
pray that I may have the grace to  
let you be my servant too.

*Richard A. M. Gillard (b.1953)*  
*Played by Kate Pearson*  
*Sung by Susan White*

## WE LISTEN FOR THE SPIRIT OF GOD

<b>Readings</b>	<b>Romans 13: 8 - 14</b>	<a href="#">Click to read</a> <a href="#">Click to view</a>
	<b>St Matthew 18: 15 - 20</b>	<a href="#">Click to read</a> <a href="#">Click to view</a>
	<i>Readers: Tom Mole and Kay McIntosh DCS</i>	
<b>Reflection</b>	<b>Revd Helen Alexander</b>	<a href="#">Click to view</a>

*'Where two or three are gathered in my name I am there among them'*

An encouraging sentence for us this morning perhaps, when, as in past weeks, two or three will gather together in a household for this online service, though not forgetting those who are listening alone, for we might also remember Malcolm Guite's image of the *'threads of connection no one can unravel'* that I referred to in the introduction to this service: threads that join us to other

households listening in, as well as to those who will gather in church this morning.

Despite the encouraging ending of our Gospel today, the main passage with its apparently uncompromising disciplinary message may seem particularly inappropriate when today of all days, we seek to give thanks for renewed emphasis on openness and welcome. Instead of the image of an open door, the words might conjure up that of the Stool of Repentance upon which offenders were made to sit during Scottish Presbyterian church services in the old days: enforced ‘social distancing’ of a particularly harsh, though happily dated variety!



*Stool of Repentance from  
Old Greyfriars Kirk*

But the history of the church goes back further than Scottish Presbyterianism and our text to a different context - and it's never a bad idea to take account of context. Many of the early Christian communities that formed in the decades after the life, death and resurrection of Jesus were made up of a mixture of converted, or half-converted Jews unsure whether their allegiance lay in the old faith or the new; together with people drawn to worship in the name of Jesus who weren't Jews at all, thus bringing with them none of the old allegiance to Jewish tradition and practice, but different presuppositions altogether.

All this was a recipe for factions and vigorous disagreement. You'd *have* to have some way of managing these difficulties, along with the ordinary everyday disputes and misunderstandings that you get anywhere when two or three people, or two or three hundred, are gathered together.

When you think of it, it's amazing that so many of the early Christian assemblies held together in some kind of unity.

It seems that they did so because a core understanding from the life of Christ had sunk in, allowing for the formation of a kind of bed-rock from which policies could be thought through and acted upon. This was certainly St Paul's conviction when he urged the members of the church in Rome to '*put on the Lord Jesus Christ*' as we heard in the first lesson.

I think this phraseology points to the foundational centrality of grace and mercy in Christian belief and practice. You see this clearly if you read what comes before today's passage in St Matthew's Gospel, as well as what comes after it. Immediately before the talk about discipline and exclusion, Matthew inserted the parable of the lost sheep with its emphasis on searching for and, crucially



*The Good Shepherd by Jean-Baptiste de Champaigne (1631 – 1681)*

perhaps, bringing back the errant wanderer. And immediately after this morning's words comes Christ's injunction to forgive 70 times 7, which means limitlessly.

So grace and mercy envelop St Matthew's disciplinary verses like a blanket of care. One gets the feeling that those who may have been shown the door by his community were seen off more in sorrow than in anger, and only after much heart –searching and debate.

Would the excluded have been let back in again if, with a radical change of heart, they'd knocked on the door? Though not clearly stated, the possibility is implied, I think.

Of course, our 21<sup>st</sup> Century world is very different to that of the 1<sup>st</sup> not least in respect of institutional policies that are rightly put in place to protect members of communities, including churches when crimes have been committed. These inevitably result in closed doors, though not necessarily in the withdrawal of care and concern for the miscreant.

Several years ago I heard a representative of an American Mennonite church speak movingly of his community's support of a child abuser, necessarily banned from public worship or any other activity in the family church and at this point in prison, yet being faithfully and regularly visited there by experienced elders of that same church. At the time of the lecture, the visits were continuing. Very possibly they're still ongoing, if the person remains in prison more than a decade after I heard the story. It was the commitment to support the perpetrator of the crime that impressed me, especially when this came from within the very community that had been so horrifically violated. You may know that Mennonites are a continuation of a Protestant movement begun in 16<sup>th</sup> Century Central Europe, and are now known world-wide for their commitment to mediation and peace making.

The kind of persistent costly care for all, including the most culpable that I've described may seem unimaginable for most mainstream Christian congregations – but I can't help thinking that while unequivocally supporting the necessity for the payment of the penalty for the crime, this particular church was seeking to live out its faith in grace and hope with a distinctive commitment that few of the rest of us might be able to muster.

Fortunately perhaps, we might rarely be called upon to grapple with this kind of horrible situation, but all of us in our personal as well as communal lives have to deal with lesser issues arising from misunderstandings and disagreements in church or elsewhere, at least some of the time.

In this, the 1<sup>st</sup> Century conflict management promulgated by St Matthew's Jesus might still be helpful to us. First honesty: facing the truth of a situation oneself with as much clarity as possible. Then the willingness to discuss the difficulty with the person or people concerned, with as much openness and willingness to hear another point of view as possible.

Then, if the issue still can't be resolved, taking it up with trusted a third party, which incidentally is altogether different from indulgence in what one commentator on the passage has memorably called the *'fellowship of denigration'* (\*) - in other words, trying to pull others into one's own one-sided view of the situation.

These principles set out what most would agree are the best working possibilities for dealing with national and international relations, as well as for individuals and members of smaller communities, Christian or otherwise. No easy task and quite a challenge. Facing our fellow human beings can sometimes call for much courage. It can be risky and it doesn't inevitably end well. On the other hand, rising to the challenge of honest heartfelt communication can prove strangely liberating, setting us free, and teaching us much about grace and the human capacity for true community.

The Collect for today began with the words *'Stir up, O Lord, the wills of your faithful people.'* It's a prayer sometimes used on the Sunday before Advent, and is often associated with the stirring of Christmas puddings in preparation for 25<sup>th</sup> December. We may be some way off preparing Christmas puddings, but any time of the year we might be encouraged to become a bit like the best of them: fruitful, spicy, well held together, even if possibly a long time in the making!

\*The Rev Emeritus Professor William Loader of Murdoch University, Perth, Australia

# RESPONSE TO THE SPIRIT OF GOD WITHIN

## Voluntary

*Kate Pearson*

[Click to view](#)

*Aria in G, BWV 988/1*

*J.S. Bach, (1685-1750)*

## Thanksgiving and Intercession **Revd Helen Alexander**

[Click to view](#)

At the beginning of the church's Season of Creation, we offer our thanksgiving for the earth that is our home; for the brilliance of the heavens above and the mystery and blessings of the ocean's depth.

For all beauty and colour, difference and diversity we give thanks; for the glory of rivers and mountains, hidden lochs and vast swelling seas; for creatures of the earth: beasts that roam the world's wild places, birds that soar in the air, and tiny secret animals hidden in clefts in a rock or high in the trees; for animals dear to us that give us loyalty, companionship and pleasure; for all in nature that delights our senses and leads us to a better understanding of health and wholeness for ourselves and our world: for all such we give thanks.



And we think with sympathy and concern of places in the world and their people where fields lie barren and crops wither for lack of water or equipment; or because of the ignorance and greed of people far away, or because it is as if ploughshares have become swords, and pruning hooks spears, and the science of husbandry has become the deadly science of war.

We pray today for people anywhere and everywhere in want and hardship.

We pray for those who are dispossessed, frightened, at sea in a world that is threatening and that promises death rather than life.

We pray for children who know pain and tears when they should grow and play in security and wonder; for parents unable to feed those who depend on

them; for people grown old and fearful in a world of rapid change. We pray for lost homes, lost livelihoods, lost faith.

We pray in hope for the work of Tearfund, Christian Aid and for all organisations that seek to promote care for the planet and care for people in need and those on the margins.

We pray for people trying to settle in lands like ours that are so different from those they left behind. We pray for those who call this country home and yet are without shelter or means of support or self- respect.

We make our prayer for the church at home and abroad: for buildings cautiously opening their doors again; for communities of beloved people so long separated from one another and so recently beginning the process of re-engagement. We pray for people still afraid, or ill, or worried about their living, their future, their sanity, their welfare. We pray for those whose names come to our mind now: those we think of with delight and overflowing gratitude, those we remember perhaps with misgiving and a sense of anxiety; those we may have wronged and those who may have hurt and disappointed us.

We give thanks for those we have loved and lost in death and love still, committing them and ourselves to the love of God in the community of the faithful.

Oh Thou in whom all things are held in unity that we see only in separation and division, renew in us a vision of a world in which justice prevails, diversity is celebrated, and that which separates is drawn together into a rich tapestry of colour, race and creed. Let the healing dream of the few become the work and purpose of more and more,+ to the coming of the kingdom of grace, equality and peace, for the sake of 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 Lord's Prayer (Le Pater Noster)  
by James Tissot (1836 – 1902)*

## **HYMN 182**

*Nun Danket*

### **Now thank we all our God**

[Click to view](#)

Now thank we all our God,  
with heart and hands and voices,  
who wondrous things has done,  
in whom his world rejoices;  
who from our mothers' arms  
has blessed us on our way  
with countless gifts of love,  
and still is ours today.

Oh, may this bounteous God  
through all our life be near us,  
with ever-joyful hearts  
and blessed peace to cheer us,  
and keep us in his grace,  
and guide us when perplexed,  
and free us from all ills  
in this world and the next.

All praise and thanks to God  
who reigns in highest heaven --  
the Father and the Son  
and Spirit -- now be given:  
the one, eternal God,  
whom earth and heaven adore;  
for thus it was, is now,  
and shall be evermore.

*Martin Rinkart (1586-1649)*

*translated Catherine Winkworth (1827-1878) (alt.)*

*Played by Kate Pearson , Sung by Walter Thomson*

### **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 full choir**

[Click to view](#)

# INTIMATIONS

1. **NEXT SUNDAY'S READINGS** Romans 14: 1 – 12; St Matthew 18: 21 – 35
2. **ECO-SUNDAY 27 SEPTEMBER 2020** Marking the close of the Season of Creation, and focussing on climate change.
3. **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 current 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](http://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.

#### 4. **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.

5. **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](mailto: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.

## 6. **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!

**Family Trivia Night!** All ages (P6-S6) and their parents are invited for our zoom Youth Group kick-off trivia event tonight, **Sunday 6 September at 7.00pm**. Families will be a team, and individuals will be put on a team. For Zoom log-in details, please contact Hillary.

**Video Request!** Hillary is looking to put together a video of some of our children and young people sharing about their experiences during the lockdown, and now back at school. The videos will be compiled together and uploaded on our YouTube page and church website to share during an upcoming online service. If you're interested in taking part, please get in touch with Hillary for more information regarding consent for the use of videos by Wednesday 16 September. Questions to consider:

- How have you been doing during the lockdown? What did you do?
- Where have you seen God in your life over the last 6 months?
- How has it been returning to school?

7. **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](mailto: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.

\*\*\*

### **Copyright Notices**

**Scripture quotations** are from New Revised Standard Version Bible: Anglicized Edition, copyright © 1989, 1995 National Council of the Churches of Christ in the United States of America. Used by permission.

All rights reserved worldwide.

**Mayfield Salisbury Parish Church** holds a CCLI Streaming License: #88916

\*\*\*

**Images** – Some courtesy of Pixabay

# WHO'S WHO IN MAYFIELD SALISBURY

**Interim Moderator**

Revd Neil N. Gardner [ngardner@churchofscotland.org.uk](mailto:ngardner@churchofscotland.org.uk) 0131 556 3515

**Locum Preacher**

Revd Helen Alexander [HAlexander@churchofscotland.org.uk](mailto:HAlexander@churchofscotland.org.uk) 0131 346 0685

**Pastoral Assistant**

Kay McIntosh DCS [kay@backedge.co.uk](mailto:kay@backedge.co.uk) 0790 326 6307

**Youth Worker**

Hillary Leslie [Hillary.MayfieldYouth@gmail.com](mailto:Hillary.MayfieldYouth@gmail.com) 0745 372 2224

**Church Manager**

William Mearns [churchmanager@googlemail.com](mailto:churchmanager@googlemail.com) 0780 801 1234

**Organist**

Kate Pearson [kate.q.kate@gmail.com](mailto:kate.q.kate@gmail.com) 0744 238 2296

**Choir Leader**

Walter Thomson [walterthomson@hotmail.co.uk](mailto:walterthomson@hotmail.co.uk) 0131 662 0405

**Session Clerk**

Charles Garland [charles.edin@gmail.com](mailto:charles.edin@gmail.com) 0776 290 8343

**Treasurer**

John Graham [culkein@btinternet.com](mailto:culkein@btinternet.com) 0131 667 6331

**Gift Aid Donations & Roll Keeper**

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

## Social Media

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