



September 2023

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GRAPEVINE

Mayfield Salisbury Parish (Edinburgh) Church of Scotland



NEWS FROM CHRISTIAN AID

MORNINGSIDE JUSTICE AND PEACE

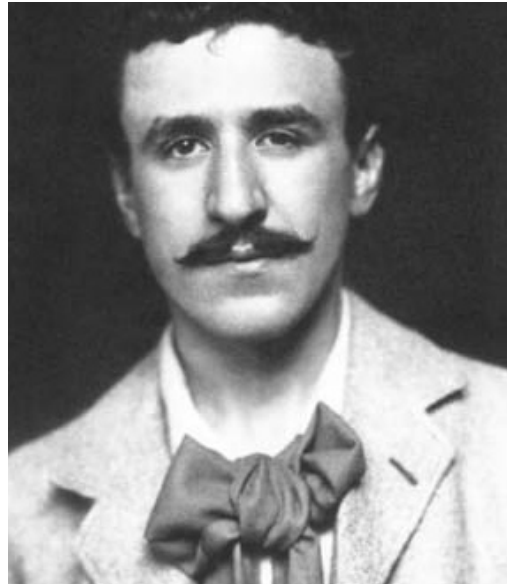
PEDAL 4 POVERTY

www.mayfieldsalisbury.org

FROM THE MANSE

Dear Friends,

In the news this week is the wonderful story about an old Glasgow pub that has been brought back to life as a 'speakeasy' social space in the offices of a hi-tech global health firm in Santa Monica, California. St Mungo Vinters on Queen Street in Glasgow was designed in the early 20th century in the 'art nouveau' style of Charles Rennie Mackintosh, and contained many beautiful architectural flourishes. When the pub closed in 1974, the whole interior of the bar was bought by a California antiques dealer, Mitchell Litt, who'd had a drink there not long beforehand. It was shipped 'lock, stock and barrel' to his Californian warehouse, where it has lain gathering dust for nearly fifty years.



Charles Rennie Mackintosh c.1900

Now a good friend of the antique dealer's son named Doug Hirsch, co-founder of the health firm GoodRX, has brought St Mungo Vintners back to life. Over the past two years, the bar has been re-assembled and restored almost exactly as it was, in a way that my more wayward Glaswegian relatives from the past would surely recognise! Doug says of the bar, 'Gathering people together in a social environment to get to know each other - especially again in a world of remote learning and people staring at computers - this is sorely needed for us all.'

St Mungo Vintners is the same bar, but now it has an entirely different outlook. It has a new life in a new country, in a way that its Glasgow clientele back in the day could never have envisaged, serving a strong social purpose in an age where technology can diminish meaningful social contact.

In counselling, one of the key ideas that clients are invited to engage with is a similar concept of 're-framing'. Just as the beauty and aesthetic of a picture can be hugely

enhanced by a change of the frame in which it sits, so identifying ourselves, or our issues and problems, within a new framework can alter the perspective and lead us to a place where we can begin to understand anew, and thus to 're-frame' our situation.

Such a 're-framing' is also a constant motif within the teachings of Jesus Christ. Ways that the world had been viewed, accepted norms which excluded and divided others, petty regulations and roads towards a closer walk with God that were impossible for any human to fulfil – all of these were 're-framed' by Jesus. 'You have heard it said...but I say' was almost his catchphrase. However, when asked how he viewed the religious laws that governed faith in his time, Jesus said he did not come to destroy them, but instead to fulfil them – to 're-frame' how they should be viewed, and how we should act in response. And how was that to happen?

The apostle Paul wrote in the letter to the



St Mungo Vintners, Santa Monica, California, 2023. Photos: GoodRX

Galatians, ‘the entire law is fulfilled in keeping this one command: ‘Love your neighbour as yourself.’ Similarly, in the letter to the Romans, we read that ‘love does no wrong to a neighbour; therefore, love is the fulfilling of the law.’ Jesus invites us to ‘re-frame’ all our preconceptions about life and faith through love - for God, ourselves and vitally for each other.

This is a time of change and transition as the season begins to move from summer to autumn – summer holidays are over, the schools have started back, and our city now draws a breath after the end of a very successful and well-attended Festival and Fringe. It may also be a time of change and transition in your life, for positive or negative reasons. If so, perhaps you might take a moment to seek to ‘re-frame’ with God, knowing that you are loved deeply and unconditionally by God, and that the Christian community of Mayfield Salisbury values you and yearns to support and uplift you, in friendship and in prayer. It may not mean that the challenge you face, or the pain or struggles you feel within, will fall away to nothing. But it may mean that the new frame within which it sits will now cast a fresh light, and that what seemed a dark

and foreboding image now has glimmers of hope dappled across the canvas.

May God bless you and your loved ones in the coming months. And let’s raise a glass to St Mungo Vintners and all who gather in her – flat caps, Woodbines and copies of the *Racing Post* no longer required!

God bless,

Sandy



NEWS FROM CHRISTIAN AID

Saturday 19 August was World Humanitarian Day, when we celebrated frontline humanitarian workers across the world and recognised the work they do with communities across the world. We wanted to take this opportunity to share a few stories with you and to recognise the work our Humanitarian colleagues are doing with your support.

The devastating earthquakes that hit Turkey and Northwest Syria in February 2023 left thousands of already vulnerable people homeless and displaced. With your support we were able to move swiftly and start providing emergency aid, cash, hot meals, and winter kits. As well as meeting these fundamental needs we made additional payments for Ramadan and to celebrate Eid.

Christian Aid staff member, Beth, recently visited Turkey and met with our partners to attend a workshop to learn about Survivor and Community Led Response (SCLR) and to embrace new ways of humanitarian work. Beth told us of the lightbulb moment when the group realised that the message was to “unlearn” some of the traditional approaches to humanitarian aid in order to fully embrace the SCLR approach of empowering communities to take back their dignity and to create their own solutions.

In Northern Kenya our Humanitarian Department and our partners have been responding to emergencies that include drought, conflict/violence, disease outbreaks, floods and locust infestation. Responses include cash and other non-food item distribution as well as models that promote resilience and agency such as SCLR and self-help groups. Our colleague Pasca visited recently and met with some of the communities. She told us that one of the most significant highlights of the visit for her were the insightful conversations she had with the various project participants. They shared

how their lives had been impacted by drought and floods and how they have been able to cope with the different disasters: “Despite the numerous challenges, the communities remain optimistic for a better future. Their voices echoed resilience, determination, and hope – qualities that inspire us to do more and go further in our efforts to uplift these incredible communities”.

And we continue to support communities, where possible particularly focussing on women, in Afghanistan. Our partners are distributing food, cash and other emergency items. We are striving to empower communities through vocational training and encouraging economic independence through community projects. Our Head of UK Advocacy and Campaigns, Jennifer Larbie, asserts Christian Aid’s position that ‘Afghanistan cannot be allowed to be another forgotten crisis. We owe it to the people, for whom life has become a daily struggle for survival, to step up urgent humanitarian funding.’

A Prayer for Afghanistan

O God of mercy and of peace, We hold before you the peoples of Afghanistan. Be living bread to those who are hungry each day. Be healing and wholeness to those who have no access to health care. Be their true home to all who have been displaced. Be open arms of loving acceptance to those who fear because of their gender, ethnicity, religious or political views. Be peace to those engaged in armed conflict and those who live within its shadow.

Turn our hearts and minds to your ways of just and gentle peace, Open our eyes to see you in all acts of compassionate care. Strengthen our hearts to step out in solidarity with your suffering people and Hold us all in your unfailing love. We pray in the name of Jesus Christ, who emptied himself of all but love in order to bring life in all its fullness. Amen

This prayer was written by Ramani Leathard, Christian Aid’s Head of Region for South East Asia and Afghanistan.

CRISIS TALKS - EIFA



On Monday 21 August I attended an event held at Mayfield Salisbury under the auspices of the Edinburgh Interfaith Association (EIFA). It is Scotland's oldest interfaith association and has long had links with our church.

The event was to look at how faith organisations might look beyond immediate responses to the challenges of the cost of living crisis.

Speakers included the Moderator of the Church of Scotland, the Rt Rev Sally Foster-Fuller; and from the University of Edinburgh Drs Nason Maani and Gwenetta Curry. The vote of thanks came from Prof Joe Goldblatt and the EIFA team were there also in support.

It was a detailed discussion about how best to turn good intentions into action, recognising the complex interactions of various levers in society. Some are funded by central and local government; others are provided by the third sector, faith groups and volunteers. What we are witnessing just now is the culmination of years of cut backs with no recognition of the cumulative effect.

There was a call to petition and to voice our concerns, indeed our disbelief, that in one of the richest countries in the world such a significant proportion of our society lived in poverty and is reliant on food banks.

Boyd McAdam

AFTERNOON SERVICE

Tuesday 12 September at 2.30pm



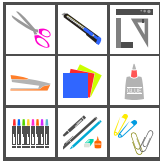
Anne Sturrock

All are welcome to come to the September Short Afternoon Service of Holy Communion to be led by our Minister, Revd Dr Sandy Forsyth, on **Tuesday 12 September at 2.30pm**. As usual, this will be held in the Bill McDonald Hall (via West Mayfield level access) and we will share refreshments afterwards. Proceedings finish around 3.45pm.

If you haven't joined us before and are perhaps unable to come to Sunday Services we would be happy to see you for this quiet reflective gathering seated around tables. More information from from Anne Sturrock.

And, for your diary, the **last Afternoon Service of 2023 will be held on Tuesday 14 November 2023 at 2.30pm** – Remembrance – when we hope that others from Priestfield and Craigmillar Park congregations might join us.

CRAFT FAIR



It is planned to have a Craft Fair at Mayfield Salisbury on **Saturday 4 November**. All contributions and assistance will be welcome. So, if you bake, sew, sculpt, paint, embroider, upcycle or whatever, do note that date and get making. In addition, there will be a sale/exchange of paperbacks; so do start clearing out those bookcases. More information from Hilary Watkinson hilary.watkinson@btinternet.com or Marjory Grant marjorygrant2001@yahoo.co.uk

MAYFIELD RADIO



Boyd McAdam
boydmcadam@blueyonder.co.uk

We continue to look for a volunteer to chair Mayfield Radio which is looking to reboot and refocus its activities and rebuild its volunteer base.

We are looking for someone to lead the Committee in exploring the options for the future of the unit. In the 50+ years since it was founded the volunteers have built up a wealth of music and other recording resources which we should be able to use but we need someone to help develop the unit for the future. Can you help? If you wish to discuss, please get in touch with me. Many thanks Boyd McAdam. boydmcadam@blueyonder.co.uk

THE 2023 BILL MCDONALD LECTURE

Future date for the diary: The Very Revd Professor David Fergusson will take the next Bill McDonald lecture later this year. It will take place at Mayfield Salisbury on Sunday 3 December at 7.00pm. More information to follow.

The Very Revd William J. G. McDonald DD (1924–2015) was Minister of this church from 1959 to 1992. He was also Moderator of the General Assembly of the Church of Scotland in 1989.



CHANGE OF ADDRESS

Burry and Kirstine Baxter have asked us to let you know that they have moved house and are no longer resident in Findhorn Place.

Please contact William Mearns in the Church Office for a note of their new address: churchmanager@googlemail.com or 0131 667 1522



COFFEE AND BLETHERS: Our meetings have now finished for the summer so to all who came to chat, welcomers, kitcheners, tea pourers, etc. a big **THANK YOU** to all for your help in making our meetings so successful over the summer months. We had regulars of around 20 with others popping in as and when convenient.

We now look forward to the restart on 5 October of the Thursday Club with Second Row Singers as guests. The Club meets every Thursday in the Bill McDonald Hall from 2.00pm to 3.30pm. All are very welcome.

THURSDAY CLUB



BETHANY CARE VAN



Request for winter warmers

As the colder weather will begin to bite, we invite you to donate certain items of clothing which are most often requested by folks who use the care van.

Your help will be greatly appreciated. Please leave items in the foyer at West Mayfield where there is a labelled box. Many thanks.

In particular, we are looking for men's:

- Warm jackets
- Sweatshirts/ hoodies
- Jogging trousers
- New thermal vests
- Ordinary T shirts
- Warm socks
- New briefs or boxer shorts
- Gloves / beanie hats
- Toothpaste, soap, shaving foam, dispose razors and deodorant.
- Sleeping bags

MORNINGSIDE JUSTICE AND PEACE



Morningside Justice and Peace, Edinburgh, is moving to a new venue! We now meet in the Eltham Suite at the Eric Liddell Community, 15 Morningside Road. This is at Holy Corner, EH10 4DP. Our meeting runs from 10.30am - 11.30am. There are usually about 25 present whilst others join by Zoom.

Morningside Justice and Peace has been running since the 1980s, offering weekly talks on issues of social justice every Wednesday morning from October - March.

Everyone is welcome. Many of us are seniors wanting to keep abreast of modern thought, especially on social justice. We often say the meetings equip us to join with family and friends to discuss issues of current concern.

We try to have topics local, national and international in equal measure. The talk

lasts for 30 minutes and is followed by 30 minutes Q&A. There are usually about 20 people present and perhaps six on Zoom. Some people stay on for coffee. We have had talks on a huge range of topics including energy and climate change, homelessness in Edinburgh, also USA and China.

Our new session begins on October 11. We have a simple website: www.morningsidejandp.org Our past programmes are there. The new programme is almost complete.

We invite everyone to put us in their diary for October 11 - Dec 13. Some people come every week. Others choose by topic. Some people pay £30 for the session. Others pay £3 when they attend. We would be delighted to put you on our mailing list.

Barbara Darcy

TRAVELLING LIGHT

Readings: Ezekiel 2:1-5
& St Matthew 9:35 - 10.14



In the brilliant war movie *The Cruel Sea* set in the Battle of the Atlantic, Jack Hawkins as Lt Commander Ericson, said, 'The men are the heroes; the heroines the ships. The only villain is the sea, the cruel sea that man has made more cruel.'

The sea seemed far from cruel as we skipped over the waves in our hired boats off the Greek island of Kefalonia on holiday last Monday. But if we ever doubted that it is a cruel sea, one that humanity has made more cruel, we need have looked just a few hundred miles south where the sinking of a hugely overloaded migrant ship was unfolding; or later last week at the implosion of the submersible near to the Titanic, diving so far for adventure and for profit. The terrible loss of life all its great potential, and the wounds of the loved ones who now mourn, are dark and deep tragedies. The cruel sea, 'that man has made more cruel'.

Long boat journeys are often fraught with danger and the risk of calamity. Our own

coastline is littered with wrecks from centuries past. And yet, since humanity first embraced the potential of sailing across broad oceans, such journeys have been the instigation of worlds meeting worlds, of empires rising and waning, of the globe being transformed in migration and trade.

And so too of the migration not only of people, but also with them of the great world religions. This is certainly true in the case of Scotland, in a lineage we can trace all the way from the 6th century to worship in this church on this very morning. All starting with a perilous boat journey. For in the year 563, a Christian monk called Columcille from Donegal in Ireland, known to us by his Latin name Columba meaning 'dove of the church', departed on just such a journey with twelve followers and no clear destination or outcome. Sent by God, as it transpired to make the Gospel of Jesus Christ known in the lands of Dalriada in the west of present day Scotland; to the Picts in the north, the Anglo Saxons in Northumbria at Lindisfarne through his followers in the

next century Oswald and Aidan, and it is said even to parts of northern Europe and Russia.

After being tossed and turned over the Irish Sea for a distance of over 100 nautical miles, tradition has it they landed on the beach at Port na Curaich on Iona, the port of the curragh or coracle, the name of their wooden framed boat covered in animal hide. On arriving, Columba and his twelve fellow monks climbed the hill to the west of the bay to confirm that Ireland, their beloved country, could no longer be seen. They spent many years establishing their monastic community on the sheltered east side of the island, close to the site of the 12th century Benedictine abbey, now restored. And so began their lives of mission to the people and rulers of the mainland and beyond, and on the island lives of faith, commitment, and the melding in community of work and worship.



St Matthew in the 'Ebbo Gospels' 9th century

A Christian way of living that we will explore over the next few weeks in a pilgrimage round the Abbey and through the everyday existence in the Middle Ages of the monks in the Abbey and the nuns in the nearby nunnery: contemplating in the cell, worshipping in the chapel, gathering in the cloisters and meeting house, sharing work and hospitality in the garden and the refectory. How can that communal life speak to us for our own faith and our churches as we look to the future locally, nationally and globally? What rich themes there are to explore over the next few weeks, as we join together with our friends in the two neighbouring churches and anticipate our new union next year?

Christianity has its origins in sacred and often dangerous journeys, like that of Columba. Journeys of trust and commitment, of an almost astonishing core of belief that God will show the route ahead, and will care and protect along the way, so that, in the words of Julian of Norwich, 'all shall be well, and all manner of things will be well'. And of a seeming indifference to outcome. That whether or

not those sent by God are accepted or rejected, whether their Gospel message or the light of Christ shining from them as they seek to care and console is fully embraced, or ridiculed and ignored, the work is still to be done, and, if needs be, the dust then shaken from the feet to move on. Like Columba and his followers standing on the hill to the west of the bay where they landed, the leaving behind of the past and the embrace of new beginnings in mission. The sending in mission by God of his followers on those very terms, on journeys of faith and pilgrimages of the heart, is a strong recurring theme in both Old and New Testaments.

We see it in the journey of the prophet Ezekiel, sent by God in the 6th Century BC to the dispersed people of Israel in exile in Babylon, a people who have turned their back, 'for they are a rebellious house' as our passage says. God spoke and raised Ezekiel up onto his feet, gave him the strength and the purpose to set off, and when he got there, what was he to do? Simply to say, 'thus says the Lord God', in other words, to speak to them on God's

behalf and let them know that God is present with them. And verse 5, whether they heard or refuse to hear, then they would know that God's messenger has been there.

We see it too in the sending by Jesus of the twelve disciples, now to be called 'apostles' or 'sent ones', in Matthew 9 and 10. 'Travel light', as Jesus says, with no baggage to carry on the journey, no expectation of payment or reward. And so travel light also in our church today in mission. How often we burden ourselves for the journey Jesus sets us upon as his apostles - with the baggage of all the preparations, checks and balances and proposals and plans filtering their way through church courts. Travel light, he says - all you need do is proclaim the good news that the Kingdom of heaven is here, and care for the sick and the needy in my name. 'Travel light', but travel 'with the light'.

Jesus too spent his whole ministry as an itinerant preacher and healer, travelling from town to town with, as he said, no place to lay his head and no home of his own, frequently depending on the hospitality of others, the long journey culminating at Jerusalem and on the cross.

And it was on the way there that significant encounters took place for Jesus with lepers, tax collectors,



fishermen, Pharisees, women at the well, the disabled, the disadvantaged and the dead, and, in turn, through those encounters his very being as God come to earth was made known. And with it the advent of the Kingdom of God and a radical manifesto of forgiveness, renewal and fullness of life, was expressed and embodied.

It all came not from a pulpit but a lecture. Or through a carefully worded Presbytery Mission Plan. But on the road. Wisdom and understanding in life sometimes come not in the arriving but in the steps we take towards the destination; sometimes faltering and wandering, other times striding ahead in boldness and confidence. In such a journey, there are echoes of the recent resurgence amongst Protestant Christians, and those of other faiths and none, of the depth of self-discovery that might occur on the road of pilgrimage, from the well walked paths of the Camino de Santiago in northern Spain, to journeys of encounter to Iona itself, or to Lindisfarne that we made as a church two weeks ago, or St Andrews last year.

Notice that in both of our passages today the journeys of the faithful that God begins are not judged by results, only in the faithfulness of Ezekiel and of the twelve in responding to the call. Plant seeds, of

course, but the harvest is up to God. The measure of success for the church is not only numerical gains, more people in the pews or saving an institution. It is faithfulness in discerning the call of God and expressing the Gospel of Jesus Christ in who we are, what we do and what we say. It is in trust and faith. The rest is up to God. Whether those around hear or refuse to hear, like Ezekiel or the twelve, they will know that God's people have been there. So, unlike ninety minutes at Hampden Park, or nearly 200 minutes in the downpour last week, this is not a results game. The journey is marked instead by what the scholar NT Wright calls 'learning to listen to the prophetic call of God, and the pain of the present world, and to live at the point of intersection between the two'.

For Columba though, just as for Ezekiel or the twelve, the likelihood of success in his journey must have seemed minimal to laughable, the gap between God's ideal and human capability almost infinite. But still he went. Maybe Columba, Ezekiel and the twelve had confidence, nerves of steel and determination that we could never match. If Columba had failed on Iona, I'm sure he would have moved on, shaken the dust from his feet, and tried elsewhere. We might lack the confidence to speak about faith with others here, far less with strangers in strange places. In our secular and multi-religious country, we grow hesitant of seeking to lay down Christian roots anywhere, for fear of breaking social norms where faith is a private matter, or seeming too pushy and proselytising.

Yet, just like Columba, Ezekiel or the apostles, the followers of Jesus continue to be challenged to take little more than our faith into the world in Christ's name – to be, to say, to do, with Him. In a world of division, war, starvation, mass migration, and an existential struggle with truth and honesty, God knows the world needs to hear a message of love, of peace, of justice, equality and reconciliation. Yet however flimsy and ridiculously ambitious travelling light like Columba, Ezekiel or the twelve might seem, with only faith, trust and hope and love in our rucksacks, amazing



Ezekiel on the ceiling of the Sistine Chapel in the Vatican painted between 1508 and 1512

things throughout the past 2000 years have been done, and continue to be done, by the meek and the lowly, seemingly out of nothing, in the strength of faith. The gap between the real and the ideal is perhaps not as wide as we think. The labourers have been sent out for the harvest, and still are. Jesus sends the apostles, we are told in Matthew, out of compassion for a helpless crowd, the sheep without a shepherd. Jesus, for one at least, seems to think that they, and us, can bring that compassion to the world around us.

Saint Columba died on Iona on 9 June 597 at the age of 77, 34 years after his arrival there. It is said that in the Scriptorium of the monastery on Iona where Scripture was written and read, the last words that he copied that day were from Psalm 33: "Those who seek the Lord shall not want for anything that is good."

As we reflect on our faith and begin to re-imagine what our church could be, and where God is calling us to act, let us walk together as pilgrims on the journey and companions on the road; however perilous or even hopeless it might seem, seeking Jesus Christ as our guide on the way. As we do, 'we shall not want for anything that is good'. Amen.

EDINBURGH STREET PASTORS

On any one night or why Street Pastors don't sleep at night

A man lies unconscious in the street, abandoned by friends. Passers-by are concerned but don't know what to do. We do. We assess, call an ambulance and wait with him for however long it takes, because we can, and we do.

A girl is too drunk to walk, turned out of the night club. The security guard approaches us for help. She is distraught. She has split up from her partner of 8 years. We listen and wait with her. Her drink may have been spiked as she is so much worse off than her friend. Could she have taken drugs as well? She is offended and angry at this suggestion. Street Assist arrive. We leave so she can be assessed.

Three young men in balaclavas are tampering with a parked motorbike. As we drive up, they flee only to return when they perceive we are harmless. This time they make off with the bike. But we have alerted CCTV and the police give chase.

Grief arrives from an unexpected quarter. A dearly loved horse, a childhood companion, 15 years a part of the family has had to be put down. A group of young friends have been drowning their sorrows. We listen to their story.

An ex-soldier has taken to the road after a succession of family bereavements. He has travelled from south of the Border to be with cousins in Edinburgh. He wants to get to Glasgow to lay flowers on his Pappy's grave. He will walk or hitch hike, his rucksack on his back. He accepts a hot drink and a pair of socks. A man reels precariously close to the fast-moving traffic. He has too much alcohol in his blood.

Three men are bedded down in a doorway fast asleep. They have blankets and sleeping bags. This is their new bedroom. They have been bussed into the town centre and will be picked up again in the morning. Are they victims of human trafficking?

A young woman is sobbing. She has been inappropriately touched in a night club. We try to comfort her, and we help her friend locate their taxi. A group of men newly arrived from Turkey resort to begging in the street. 'Where can we get a job?' one asks. Who has tricked them into believing that will be possible?

A woman is begging beneath an ATM. She will not talk to us, does not want a comforting hot drink, accepts socks and a poncho but turns away from us. She has been in this same spot for months now.

A man is so drowsy from excess drug use he is falling asleep while eating his pizza stretched out on the pavement at the top of Waverley Steps. He is well wrapped up in blankets and sleeping bag, but we give him an extra protective waterproof layer against the rain and a hat. Later as we pass by he is dead to the world but still breathing.

Keith is begging. We know him well from months begging on the streets, deathly pale, straggly hair and beard, old-looking beyond his years. He can't get over waking up and finding his flatmate dead. He can't get over being wrongly accused of murdering him.

Emil is begging outside the takeaway shop, pleased to see us, but still no accommodation forthcoming. He uses neither drugs nor alcohol. He is just one of many immigrants for whom there is no prospect of work or entitlement to benefits.

Continued/



In the darkness the night economy lights up the night, but sadly in the shadows sorrow, misery, violence, abuse, injustice, poverty, and deprivation inhabit our streets. We absorb the stories, the broken lives, the shattered dreams. It's hard to listen to but that's what we do.

We offer care where we can and do our best to support. That's what we've been trained to do. We pray that God will lead

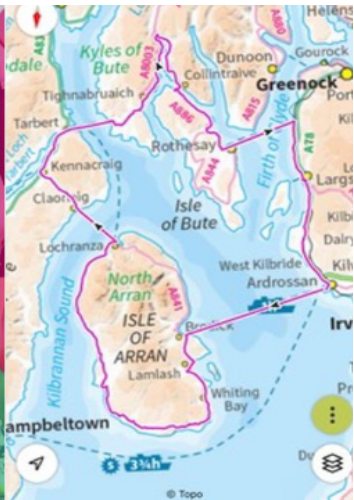
us to those who are vulnerable and need our help. He answers our prayers and confronts us with our society's failings.

On any one night we see it all while others sleep!

Jean MacGilchrist, Street Pastor

www.streetpastors.org/locations/edinburgh

PEDAL 4 POVERTY Jean and Alastair MacGilchrist



EMMS International Four Nation Challenge – Pedal 4 Poverty

Alastair and Jean MacGilchrist are getting back on their bikes to raise funds to support those living in extreme poverty in Malawi, Nepal, India, and Scotland. We will be taking on the Mulanje Mission challenge to cycle 100 miles.

The route, cycled over 2 days on the 18th and 19th September, combines the 5 ferries route (Arran-Kintyre-Cowal-Bute-Ayrshire) with a circuit of the Isle of Arran. Funds raised for EMMS (Edinburgh Medical Missionary Society) will help create sustainable

healthcare infrastructures, give vulnerable young girls the opportunity for a career in healthcare, provide clean running water at rural health

centres, offer palliative care to those in need, fight the effects of healthcare emergencies and tackle the effects of climate change.



If you would like to find out more, please contact Jean on **07710213754** or jebileitch@gmail.com or Alastair on **07931730805** or a.macgilchrist@gmail.com or in person most Sundays. If you are reading this online, the link to our Just Giving page is www.justgiving.com/page/alastair-and-jean-macgilchrist-1690752463462

DATES FOR YOUR DIARY

SEPTEMBER

- Sun 3 Fourteenth Sunday after Pentecost**
 9.30am All-Age Service of Worship (Revd Dr Sandy Forsyth)
 10.45am Service of Worship (Revd Dr Sandy Forsyth)
 7.00pm Evening Communion Service (Revd Dr Sandy Forsyth)
- Tue 5 10.00am Morning Prayers in the Newington Room
- Sat 9 2.00pm BARBECUE AND GAMES at Priestfield Church**
- Sun 10 Fifteenth Sunday after Pentecost**
 9.30am All-Age Service of Worship (Revd Dr Sandy Forsyth)
 10.45am Service of Worship (Revd Dr Sandy Forsyth)
- Tue 12 10.00am Morning Prayers in the Newington Room
- Sun 17 Sixteenth Sunday after Pentecost**
 10.30am Joint All-Age Service of Worship (Revd Dr Sandy Forsyth)
- Tue 19 10.00am Morning Prayers in the Newington Room
 7.30pm Kirk Session in the Bill McDonald Hall
- Sun 24 Seventeenth Sunday after Pentecost**
 9.30am All-Age Service of Worship (Revd Dr Sandy Forsyth)
 10.45am Service of Worship (Revd Dr Sandy Forsyth)
- Tue 26 10.00am Morning Prayers in the Newington Room

OCTOBER

- Sun 1 Eighteenth Sunday after Pentecost**
 9.30am All-Age Service of Worship (Revd Dr Sandy Forsyth)
 10.45am Service of Worship (Revd Dr Sandy Forsyth)
 7.00pm Evening Communion Service (Revd Dr Sandy Forsyth)
- Tue 3 10.00am Morning Prayers in the Newington Room
- Thu 5 2.00pm Thursday Club in the Bill McDonald Hall

THE BIBLE IN A YEAR

SEPTEMBER

- 1 Song of Songs 5,6 / I Timothy 5
- 2 Song of Songs 7,8 / Psalms 99-101
- 3 Isaiah 1,2 / I Timothy 6
- 4 Isaiah 3-5 / II Timothy 1
- 5 Isaiah 6,7 / II Timothy 2
- 6 Isaiah 8,9 / Psalm 102
- 7 Isaiah 10-12 / II Timothy 3
- 8 Isaiah 13,14 / II Timothy 4
- 9 Isaiah 15,16 / Psalm 103
- 10 Isaiah 17-20 / Titus 1
- 11 Isaiah 21,22 / Titus 2
- 12 Isaiah 23,24 / Titus 3
- 13 Isaiah 25,26 / Psalm 104
- 14 Isaiah 27,28 / Philemon
- 15 Isaiah 29,30 / Hebrews 1
- 16 Isaiah 31,32 / Psalm 105
- 17 Isaiah 33,34 / Hebrews 2
- 18 Isaiah 35,36 / Hebrews 3
- 19 Isaiah 37,38 / Hebrews 4
- 20 Isaiah 39,40 / Psalm 106
- 21 Isaiah 41,42 / Hebrews 5

- 22 Isaiah 43,44 / Hebrews 6
- 23 Isaiah 45,46 / Psalm 107
- 24 Isaiah 47,48 / Hebrews 7
- 25 Isaiah 49,50 / Hebrews 8
- 26 Isaiah 51,52 / Hebrews 9
- 27 Isaiah 53,54 / Psalms 108,109
- 28 Isaiah 55,56 / Hebrews 10
- 29 Isaiah 57,58 / Hebrews 11
- 30 Isaiah 59,60 / Psalms 110,111

OCTOBER

- 1 Isaiah 61,62 / Hebrews 12
- 2 Isaiah 63,64 / Hebrews 13
- 3 Isaiah 65,66 / John 1
- 4 Jeremiah 1,2 / Psalms 112,113
- 5 Jeremiah 3,4 / John 2
- 6 Jeremiah 5,6 / John 3
- 7 Jeremiah 7,8 / Psalms 114,115
- 8 Jeremiah 9,10 / John 4
- 9 Jeremiah 11,12 / John 5
- 10 Jeremiah 13,14 / John 6
- 11 Jeremiah 15,16 / Psalm 116

WHO'S WHO IN MAYFIELD SALISBURY

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

Minister

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

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Session Clerk

Boyd McAdam clerkmmspc@gmail.com 0777 358 7579

Treasurer

John Graham culkein@btinternet.com 0131 667 6331

Safeguarding Co-ordinators

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Mayfield Radio Unit

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Pastoral Care

For Home or Hospital visits, please contact the Minister

Staff Days Off

Minister: Mondays
Children and Young Families Worker: Mondays
Manager: Monday-PM & Fridays

Social Media Accounts

-  www.facebook.com/MayfieldSalisbury
-  www.youtube.com/@ChurchEdinburgh
-  www.flickr.com/photos/98063709@N06
-  www.twitter.com/churchscotland
-  www.instagram.com/the.msyg
-  www.mayfieldsalisbury.org



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