

July/August 2017 Issue 227 Scottish Charity SC000785

GRAPEVINE

Mayfield Salisbury Parish (Edinburgh) Church of Scotland



CONGREGATIONAL CONVERSATION

SERMON: THOMAS

ISLAMOPHOBIA IN EDINBURGH SCHOOLS

www.mayfieldsalisbury.org

Dear Friends,

I am very grateful to David Booth of the Fellowship Committee for once again organising our short pilgrimage to the holy island of Inchcolm. The day began with heavy rain but by the time we had set sail on *Maid of the Forth* the sun was shining. By mid-afternoon we had to be careful of sunburn. Our pilgrimage is shared with friends from St Columba's Roman Catholic Church and St Peter's Episcopal Church. The trip is generously subsidised by the Ian McCallum Fund.

Situated on the island of Inchcolm in the Firth of Forth, the Augustinian Inchcolm Abbey was founded in the 12th century. Inchcolm, the 'Iona of the East', takes its name from the sixth century Irish abbot and saint, Columba: *Colm Cille* or 'church dove'. The cloisters, chapterhouse and refectory take us back in time to a house of prayer, to mystical chants and meditations, while the seals that surround the island and the gulls that inhabit it convince us that the city of Edinburgh lies

hundreds of miles to the south. Our conversations on the boat, our time spent exploring the island or relaxing on bench, beach, grass or ruined wall, and our shared worship under the vaulted ceiling of the refectory, all contribute to making the brief retreat restorative and spiritually nourishing. Alongside our work with Bethany Christian Trust caring for people who are homeless and the care we provide in First Friday Friends, Mayfield Salisbury explores the religious life in a variety of different and complementary ways.

If you are looking for a book to read over the summer, why not pick up *Ask the Beasts: Darwin and the God of Love* by Elizabeth A Johnson. This is a very good read about how we might understand the God of love in light of what we know about nature and the universe.

I hope you have a restful and blessed summer.

Every blessing
Scott

SPIRITUAL GROWTH FUND

The congregation has a fund administered by the Kirk Session the purpose of which is to resource spiritual growth. One use of the fund is to support individuals who wish to undertake courses designed to help with personal spiritual growth, such as silent prayer, Spiritual Direction or Ignatian Spirituality. To be eligible, applicants need to explain how undertaking such a course would be beneficial to them and Mayfield Salisbury or the wider Church. You can apply for a grant from this fund by contacting the Minister (in confidence).



The story goes that King Alexander I was in danger of being blown out to sea one stormy night in 1123 as he was crossing the Forth. He was so grateful to take shelter on the island of Inchcolm that he thanked God and promised to build an abbey in recompense – the promise being fulfilled later by his son David I. Luckily the weather was not so bad when we crossed the Forth on Saturday 10 June on our pilgrimage to the abbey, though on the top deck of the Maid of the Forth, it was hardly tee shirt weather! But this was more than compensated by the warmth of our company – members of Mayfield Salisbury, St Columba's and St Peter's churches all participated.

Scott had prepared a very appropriate and thoughtful service – and address – in memory of St Columba for whom the island is named. The Peace was shared with many handshakes, and the stone walls

of the abbey resounded again to enthusiastic worship, with spoken prayers and confident songs of praise.

After the service it was difficult to know what to do first. Explore the abbey? Chat to old and new friends? Open picnic boxes? Study the island's flora and fauna? We managed to do nearly all of these, though some of the fauna made it very clear we were unwelcome visitors. These were the nesting gulls of course – the garden gnomes on the small neighboring island of Inchgnome (yes- really!) were silent. On the return journey, we were taken under the new bridge to admire its soaring towers, slender deck, and white web of cables. Thanks go to all concerned, and especially Jenny, for the imaginative concept of the Ian McCallum Fund which supported the costs of our enjoyable pilgrimage.

THOMAS

THERE IS MORE TO THE STORY OF THOMAS THAN MEETS THE EYE.

Sunday 23 April, 2017

Acts 2: 14a, 22 – 32

1 Peter 1: 3 – 9

St John 20: 19 – 31

In the night, under the cover of darkness, on the first day of the week and behind locked doors, Jesus came and stood among the disciples. He said, 'Peace be with you.' He showed them His torn hands and pierced side. On that first evening of the Resurrection, Thomas was not with the disciples; he was not in the room when Jesus appeared. Later, when the disciples tell him of their experience, Thomas said, 'Unless I see... I will not believe.' One week later, again the disciples gathered under the cover of darkness in a house behind locked doors. This time Thomas is with them. Jesus appeared in their midst with the same greeting, 'Peace be with you.' Jesus spoke directly to Thomas: 'Put your finger here and see My hands. Reach out your hand and put it in My side.' Thomas said, 'My Lord and my God!'

When first we think of the disciple Thomas we think of the doubter, but the Gospels suggest that there is more to the man than this. A few days before the triumphal entry, Jesus and His disciples had narrowly escaped being stoned by a crowd in Jerusalem. Then came the appeal from Mary and Martha to Jesus to go to Bethany because their brother Lazarus was dying. The village of Bethany was not far from the walls of the Holy City. When the appeal came, the disciples protested that it

was too dangerous; they would risk being captured and that would mean certain death. Realising that Jesus was determined to go to Lazarus, Thomas alone said, 'Let us go also, that we may die with Him.'

On the night before He died, seated with His disciples in the Upper Room, Jesus said, 'In My Father's house are many mansions. If it were not so, I would have told you. I go to prepare a place for you. You know the place where I am going.' Many of the disciples may have wondered what Jesus meant, but it was Thomas who asked Him, 'Lord, we do not know where you are going. How can we know the way?' Unjustly discarded as a doubter, Thomas is a man of courage and inquiry. It seems to me that he cared deeply about Jesus. It is possible that the sole reason that Thomas was not with the disciples on that first night was because, in grief, he could not face being with them. Overwhelmed by the brutality of the crucifixion, by the traumatic loss of a such a friend, teacher and confidant, Thomas simply could not face anyone. Courage, spiritual searching and bereavement make Thomas a disciple with whom we can readily identify.

At evening, under the cover of darkness, Jesus 'appeared' to the disciples. The verb used for 'appear' is quite specific: it means

an apparition, an inner vision. It is something that is experienced and 'seen' within the consciousness, in the mind and heart. The 'appearance' of Jesus that night in that room in Jerusalem could not have been recorded on an iPhone. There was nothing physical to see and the verb chosen by the writer tells us that. In his conversion experience on the road to Damascus, Paul 'saw' Jesus, the Risen Christ, but what he saw was not seen by those who were with him. Paul described what he saw as similar to that experienced by the apostles. The 'appearances' are an inner experience, an intimate encounter with the Holy.

When Jesus appeared a second time to the disciples Thomas was present. Following His word of peace, Shalom, Jesus said to Thomas: 'Put your finger here and see My hands. Reach out your hand and put it in My side. Thomas answered, 'My Lord and my God.' It is not clear if Thomas does touch Jesus but, if we enter the story for ourselves, the physicality and closeness of Jesus make His presence overpowering. Thomas said, 'My Lord and my God.'

The declaration which is made by Thomas is an interesting one. Written towards the end of the first century, the Gospel of John has Thomas say, 'My Lord and my God.' Around that time, the Roman Emperor was Domitian, whose title was 'Our Lord and God.' It is possible that the evangelist is provocatively bringing into focus the competing value system of Jesus with that of Rome. To say that 'Jesus is Lord' meant that Domitian is not. In the twenty-first century, in a world torn by conflict between peoples, violence within



Bust of roman emperor Domitianus. Antique head, body added in the 18th century. Musée du Louvre (Ma 1264), Paris.

societies, selfishness, triviality, greed and a hint of nihilism, to say 'Jesus is Lord' is to make a stand for an altogether different kind of world.

The acclamation of Thomas also has a deep Hebrew resonance. Chapter 21 of John's Gospel is a later addition. The words of Thomas are the climax of the Fourth Gospel; this is the point to which the evangelist has been working. 'My Lord and my God'. These words, 'Lord' and 'God' first appear together in the Book of Genesis in the story of the Garden of Eden. Behind the word 'Lord' is the divine name, YHWH, which the Jews do not pronounce: God's name cannot be spoken. The word 'God' refers to the God 'El', as in Israel. The two names are first brought together in the story of the Garden of Eden. Let's listen to part of the story:

And they heard the sound of the Lord God walking about in the garden in the evening breeze, and the human and his woman hid from the Lord God in the midst of the trees of the garden. And the Lord God called to the human and said to him, 'Where are you?' And he said, 'I heard your sound in the garden and I was afraid, for I was naked, and I hid.

This ancient myth is a story about the loss of intimacy with God: the 'easy, natural, fear-less relationship with a God who walks in his garden in the evening breeze, and whose sound is mysteriously audible to human ears' is lost. The cry of Thomas returns us to this spiritual union: we become one with the Sacred. We are held by our Eternal Lover. Not for a moment did the writers of Genesis believe that Adam and Eve walked in a garden with God but the sheer physicality of the ancient myth makes God real for us, immediate, tangible. If we close our eyes, enter the garden, feel the evening breeze upon our face and hear for ourselves the silent vibration of God walking by, then the Divine is born in us.

In Jerusalem, under cover of darkness, in that room, the physicality of the Risen Christ, the bloody and broken body of Jesus, is no less potent in mediating the Presence of the Sacred. The ethereal vision is packed with physicality. In and through Jesus, Thomas 'sees' God, the Word or Wisdom of God, present in this world, the Spirit in the material. If we modernise the story, re-write it in the twentieth century, we could replace the Roman Empire with Hitler's Reich and the open wound of Jesus with a 'number indelibly printed on

his arm, the number given to Him in the concentration camp before being led to the gas chamber.' What now does this story mean?

Standing before Thomas, Jesus pointed to the number. Thomas declared, 'My Lord and my God.' In his apparition, his inner vision, Thomas saw God in the darkest, cruellest place on Earth, in the intolerable suffering and violence of humanity. He 'saw' the Transcendent God of heaven there, the Wisdom of God, the Word made flesh: he 'saw' Him there. More than that, he felt God with him, utterly present to him. In that Upper Room, Thomas returned to the Garden of Eden, to the existential intimacy we crave at the very core of our being.

Pope Francis said that 'We cannot live Easter without entering the mystery. It is not something intellectual, something we only know or read about. It is more, much more!' He said, 'To enter into the mystery means the ability to wonder, to contemplate, the ability to listen to the silence and hear the tiny whisper amid great silence by which God speaks to us.'

Like many people around the country, I was very moved by the Archbishop of Canterbury's story about the death of his seven month old daughter, Johanna. Johanna was badly injured in a car crash in France; she died in intensive care five days after the accident. He says, 'It's a very rare day that I don't think of Johanna.' Over those five days, Justin and his wife, Caroline, prayed deeply. He said:

That was prayer at its rawest because it's

just prayer of, Oh God help. Oh God, where are you? What's going on? Are you going to do something or aren't you?

I suppose the deepest moment was when we were in a cafe actually outside the hospital on the day Johanna died. And we were talking and we were praying and we had a sense in ourselves of needing to say to God, Your will be done. Praying that, a sense of handing over - absolutely agonising - and going back to the hospital, and the professor of intensive care saying to us, 'She suddenly seems to be going.'

Welby adds:

The presence of Jesus in that room was simply overwhelming. And there was a sense of handing her over. And that was prayer, at its most profound and getting exactly the answer we didn't want.

In searching for a metaphor to describe his experience of the Presence of Jesus, the Archbishop says:

You know the experience on a really windy day, standing on the top of a high cliff? The wind howls around you to the degree where it's almost difficult to balance. You feel almost dazed by it, yet with that there was this extraordinary presence of God and the power of God touching us very, very deeply, and love.

Is there a better example of what happened in the room with the first disciples, who were utterly broken by the brutal death of someone they knew and loved, than the experience of the Welbys? Like the Welbys, the disciples felt the



Incredulity of Saint Thomas by Caravaggio (c.1601)

overwhelming Presence of Jesus. With the eyes of faith, they saw Him and felt deeply, deeply touched by Him. Welby says there have been moments of immense pain and an absence of God but in that room 'We were carried. It's grace. It's not virtue....It's a gift.'

In prayerful, meditative reading of Scripture, in stillness, we can enter that room, stand with the disciples, and see Jesus for ourselves. So often when Jesus appeared people did not recognise Him. These stories are not about physical Resurrection, physical appearances; the Gospel writers want us to go deeper. Seeing with the physical eyes is not enough. In the language of mythology, it was not enough for Thomas to see with the eyes. Spiritually, he needed to touch and take hold of Christ. In touching Christ, he was touched by Christ, and he was changed. Our sight can deceive us. This physical world is a shadow; Thomas wants a deeper encounter. Thomas touched the wounds of Christ and by His wounds was healed, was made whole. Encounter with the Risen Christ, with Jesus, is real; it is there waiting for us in the pages of Scripture. Amen.

BEN LEDI

In search of high and holy places



In the early hours of 17 June, 16 intrepid travellers set off from Edinburgh to tackle Ben Ledi. It is not quite a Munro and although it may not be a mountain it is no mole hill. There was a mix of ages and hill walking experience. Some people had been attending Mayfield Salisbury for months, others for decades.

We applied sunscreen before setting off as it had been a bright morning in Edinburgh. Our first encounter was a deluge of midgies, but we fought them off bravely, armed with bottles of the cunning 'Skin So Soft'. When we achieved more height, the midgies lessened but then the mist set in. We applied rain wear, hats and gloves.

The mist reduced any spectacular vista to four feet. We enjoyed the 'short view' and saw voles and ravens, as well as a variety of mosses and two types of butterfly.

After two hours we reached the top, amidst thicker mist and a chilly wind. A short stop for photographs and to make sure that we all submitted by tapping the trig point we then turned around and found a more sheltered spot for lunch.

The walk with the constant babbling burn beside us, brought to mind the poetry of

Nan Shepherd, now commemorated on the Bank of Scotland five pound note. From her poem *The Hill Burns* she wrote:

*Out of these mountains,
Out of the defiant torment of Plutonic rock,
Out of fire, terror, blackness and upheaval,
Leap the clear burns,
Living water,
Like some pure essence of being,
Invisible in itself,
Seen only by its movement.*

Although soothed by the sounds of the burn and the glimpses of Loch Lubnaig the descent was more challenging on the knees and we were all grateful to reach a seat at the foot. It seemed like 4.00pm but it was only 1.00pm! We had experienced the obligatory four seasons in one half day: sun, rain, wind, mist, and midgies but, thankfully no snow.

We then headed *en masse* to Callander hoping for tea and coffee. We found a cafe which had 16 seats and was able to give us the required cake and tea. It felt like the miracle of the feeding of the 5000. Then we headed back to Edinburgh where the weather had been beautiful all day: the East/West divide!

We all felt a great sense of achievement, managing the climb, and are grateful to Jean and Alistair MacGilchrist for organising the trip. We all enjoyed being immersed in nature and seemed to have got to know each other a little better. And it is surely true that if we know more of each other's story, we will better understand and appreciate each other.

Ruth Kirkpatrick

Kirk Session met on 9 May 2017 when the following were discussed:

Robbie Bartholomew and Alice Dunhill:

Members of Session stood in silence in memory of Senior Elders Robbie Bartholomew and Alice Dunhill who had both died on Sunday 30 April. The Kirk Session wanted to record its immense appreciation of both Robbie and Alice and of their huge service and dedication to our Church community over many years.

Correspondence: A letter of thanks was received from Crossreach for our donation of £780.95 from the retiring collections at Christmas and emails from Revd Liam Fraser thanking us for our start-up grant of £4,000 to Campus Ministry and from Revd Ali Newell, Associate Chaplain to Edinburgh University, for our donation of £1,000 in relation to the Sanctuary Walk for Refugees.

A letter was received from the Executors of the late Lorna Hunter enclosing a donation of £1500 for the credit of unrestricted funds and a donation of £1000 had been made in memory of the late Alison Young to be used for the best interests of the Church.

Afternoon service An Afternoon Service had taken place that day and some fifty people had attended. The Minister understood from many that it had been a truly beautiful service which had been greatly appreciated by all who attended

and thanked Anne Sturrock and her team warmly for all their efforts in organising and running the event.

New Members Session approved the admission of the Revd Margaret Muir, Jennifer Baird, Stephen Noble and Christopher Rush. Session also resolved to add Fiona Noble to the Roll.

Congregational Gathering and Conversations

The final single sheet report on the Congregational Gathering had been circulated to Session and to the congregation. It was now proposed to adopt the objectives in that report and to put them into action. In the discussion it was agreed that the report should include as an additional objective 'maintain and try to grow our congregational numbers'. Subject to that amendment Session agreed to adopt the report. A copy would be inserted into the June edition of *Grapevine*.

Mission Fund Governance The Business Committee has become aware that we need stricter governance in relation to giving from various funds. The Business Convener has agreed to prepare a paper relating to governance.

Salisbury Fund

Alan Paterson, Salisbury Fund convener, reported that in 2016 in addition to £1,500 given to the Christian Aid Malawi Food crisis appeal to match the contribution from the Congregation, the Salisbury Fund made a final contribution of £1,250 to the Wycliffe Bible Translators to

support the work of Oliver Stegen in his translation activities in East Africa. This payment was matched by Session with a donation from General Funds. There was also a payment of £300 to Jabulani to match donations by the congregation in relation to the evening lectures by Rabbi David Rose. Also agreed in 2016 were payments of £1,000 to Solar Aid for safe solar powered lamps in Africa, £1,000 to World Vision UK for their international work with children and £1,000 to the St Andrews Refugee Services for their work with refugee children from South Sudan. The Fund has agreed to donate £1,500 to the Scotland Malawi Mental Health Education Project.

Shierlaw Fund Peter Grant, convener of the Shierlaw Fund, reported that in 2016 the Fund made a modest award to Kirsty Blackwood for her 15 day visit to China, to gain experience in speaking Chinese. It also supported Alexander Krabbendam (from Peebles High School) in late 2016 with £450 towards his 12 month programme as an assistant teacher in Malaysia, organised by Project Trust. In 2017 £400 was awarded to Lucas Watson as a Volunteer with Scottish Love in Action's 16 day India Volunteer Venture to work in the Light of Love Children's Home in Tuni, Andhra Pradesh, in July 2017. He will be working there with a Consultant Paediatrician before he goes to University to study medicine. The committee is anxious to secure more good applications and asked Session if they can help find young people who are going overseas to do good work, particularly with children or disadvantaged persons.

Awards are usually in the range £400-500 and the candidates should be of school or university age. As the committee has very few requests generated by the congregation it is now throwing the net wider to secure appropriate candidates to support.

Business Committee *Open sanctuary:* The Business Committee had consulted with our insurers and had gathered advice from churches across Edinburgh about their practice and experience. The experience of other churches in Edinburgh Presbytery and the attitude of the insurers were both discouraging. The Committee therefore has decided not to proceed with this issue at the present time.

West Windows: Given some difficulty in removing the west window, the Committee agreed to explore the possibility of restoring the north window in situ.

Ramp: A proposal to construct an off-the-shelf metal frame ramp had been discussed at length but rejected. New plans have been requested from the church architect for a stone-built ramp.

Youth worker: An offer had been made to a candidate who is a US citizen and we are complying with the relevant employment and immigration legislation.

Organist: Dorien Schouten is leaving at the end of June and the position of organist has been advertised.

Bethany: Following the recent Session decision, the Committee agreed that a

donation of £1000 to the Bethany Trust could be made from the Buttberg fund.

Sanctuary Walk for Refugees: The Committee agreed to donate £1000 from the Buttberg fund towards the Sanctuary Walk for Refugees.

Christian Aid (CA) Our new CA Convener, Aileen Nimmo, presented her report. Plans for the forthcoming year include a coffee morning, Christmas dinner, a harvest ceilidh, jam and jelly and marmalade sales as well as the week of activities in May 2018. The committee also seeks to recruit new members.

An Away Day was held on 22 April when the committee enjoyed a period of reflection and learning at Sandy's Mill. Wendy Young of CA presented an absorbing account of the problems faced by refugees and the Minister was thanked for leading a period of meditation in the afternoon.

The theme of this year's CA Week is *I am a Stranger* highlighting the plight and needs of refugees.

The Committee wished to record its thanks to Jane Main for all her hard work and support for CA over many years. Her practical common sense, quiet efficiency, gentle wit and kindness were appreciated by all. Jane will continue to run the Fairtrade Stall.

The committee also wished to express a huge thanks to Hilary Watkinson who has stepped down as CA Convener after a

decade of diligence and dedication! Over that time she has been innovative and fun. Inspiring others with her infectious enthusiasm she and her team have trail blazed ideas which are now adopted centrally as best practice by CA. Under her leadership the CA team have held many events: marmalade sales, coffee mornings, Christmas dinners, the stunning Wedding Belles, Garden Parties, an Artwork sale, Christmas sales, Auctions of Talent as well as ten CA Weeks. Mayfield Salisbury CA Committee has raised well over £185,000 for CA in the last decade. The committee is delighted that Hilary has agreed to stay on in the committee as a hard working 'consultant'. Session expressed its thanks to Hilary by warm and loud applause.

First Friday Friends (FFF)

Sandra Carter reported that FFF continues to develop. However there is a need to increase the number of friends and Sandra asked members of Session to let her know of anyone who might wish to join the group. FFF try to suit everyone with their diverse range of activities and themes. This summer the friends will even be taken for a cruise! And music is always involved, from *Figaro* to *Edehweiss*.

Sheila Bryer's Poems The Clerk reported that it had been proposed that a book of Sheila Bryer's poems should be compiled and published. The profits should go to the Crossreach perinatal/postnatal depression project. The proposal was agreed enthusiastically.

NEWS

GARDENS OF THE ROYAL MILE



Fellowship Group
David Booth

On Wednesday 26 July there is a walking tour of the hidden gardens of the Royal Mile, led by Jean Bareham of Greenyonder Tours. These varied oases of peace behind the Royal Mile's historic buildings all have a story to tell, and Jean is an expert in conveying their magic. The tour begins at John Knox House at 2.30pm, finishing at the Scottish Parliament about 4.15pm, costs £5 per person, and covers up to one mile of mainly pavement walking, with some slopes and cobbled surfaces. The group has to be limited to 20, so please book early for a place.

APPEAL FOR DRIVERS

[dtudhope@
btinternet.com](mailto:dtudhope@btinternet.com)
0131 669 4819

Diana Tudhope

Would you agree to offer a lift to Church one Sunday a month to one or two members of our congregation? Car Pool has been bringing our less able folk to Church for many years but is now a bit creaky itself as we need more drivers if we are to continue this much appreciated service.

Please consider if you could be the missing link! Don't be shy - let me know. Thank you for reading this far!

CHRISTIAN AID



*The Christian
Aid Committee*

ADVANCE NOTICE **Christian Aid Coffee Morning Saturday 26 August in the Upper Hall at 10.30am.**

Come and join us for coffee, cake and a summer catchup and chat. Tickets available from the committee at the beginning of August. £5.

Prayer Thoughts

The Kingdom of Heaven is like pennies and pounds being put into Christian Aid Week envelopes and added together, helping hundreds of thousands of people improve their lives.

The Kingdom of Heaven is like a campaign postcard being posted to 10 Downing Street and followed by hundreds and thousands more, drawing political attention and making change happen. The Kingdom of Heaven is like a prayer diary being opened and a prayer being uttered, joining with hundreds of others and being heard by the one who delights to hear and to answer.

Read Matthew 13:31-33, 44-52

During May and June the Sanctuary flowers were provided and arranged by Deirdre Eustace and Bett Wood, Christina Somerville, Jinty Murray., Nicola Crosbie, Hilary Watkinson, Aileen Nimmo and Anne Graham.

The beautiful pink and white arrangement for the wedding ceremony on 27 May was donated by the family for Sunday morning and continued to stay fresh for a whole week in the halls entrance.

With sincere thanks to all the donors, arrangers and faithful band of distributors and good wishes for a lovely summer.

Our Afternoon Service on **Tuesday 11 JULY** will take the form of a Summer Afternoon Gathering sharing in hymn singing and memories of summers past over afternoon tea.

Everyone is welcome at the usual time - 2.30pm until around 4.00pm via the West Mayfield level access into the Upper hall.

These mid-week gatherings are especially appreciated by the less mobile in our parish community. Assistance is given on arriving and leaving and we all remain seated at tea tables throughout the afternoon.

Especially in summer months people living alone miss family, friends and neighbours while they are away – and so it will be good to meet up again for a special afternoon of fellowship. If you would like to bring a poem of summer to share we hope you will do so.

If you need further information or if you are unable to arrange a lift please ask your own Pastoral Visitor (PV) or any Elder who are welcome to liaise with Anne Sturrock.

Offers from drivers (to Anne) will be really appreciated to make it possible for those who require extra support to be with us on 11 July.

Diary note: The following Afternoon Service will be Holy Communion on Tuesday 12 September

FLOWERS



Jane Main
0131 667 1711
Chrystine Patterson
0131 662 4506

AFTERNOON SERVICE

TUESDAY 11 JULY

2.30PM TO 3.45PM



Anne Sturrock

ISLAMOPHOBIA IN EDINBURGH SCHOOLS

What picture does the term ‘Islamophobia’ bring to you? As followers of Christ, we are told that ‘perfect love casts out fear’.

The term, as it appears in the media, ‘is a way of referring to dread and hatred of Islam, and therefore, the fear and dislike of all Muslims. In the last twenty years, however, the dislike has become more explicit, extreme, and more dangerous. It is an ingredient of all sections of our media, and is prevalent in all sections of our society.’ (The Runnymede Trust, 1997)

The booklet *Islamophobia in Edinburgh Schools* by Samena Dean, (2017), is published by Scotland Against Criminalising Communities (SACC) at the Edinburgh Peace and Justice Centre, and is supported and launched by Annandale Mosque.

Last September we were privileged to have leaders of the different Faith Traditions in our city speaking to us about the beauty in their religion. We are connected to each other.

The booklet makes disquieting reading for those of us who thought ‘it cannot happen here’. The reality is that many Muslims in our city, adults and children, are reluctant to speak up, for different reasons. Samena Dean, Edinburgh resident and Youth Worker, was impelled to write, having herself experienced Islamophobia, but was shocked when her children acknowledged their own experiences, verbal and physical, while attending school.

With the assistance of Arzu Merali, a founder of the Islamic Human Rights Commission in the UK, Samena interviewed 100 children, from Primary 5 to High School Year 6, from 18 different high schools and 22 different primary schools. Winning their trust, she heard their stories; some were positive, but there was a high number of children reporting the infliction of aggressive behaviour. She met the children in groups, with a teacher present and with parental permission.

‘The reporting by children of Islamophobic harassment, attitudes and bullying, highlights the gap between existing anti-Islamophobia policies and initiatives and the lived experiences of children at schools. This work demands further investigation be carried out by the relevant institutions.’ (Arzu Merali, 2017)

The full results of this report may be seen in the book, available free from SACC.

The results, abridged for this article, showed these questions and responses:

Have you or anyone at your school experienced any verbal Islamophobia? Over 50% of the children said ‘yes’.

Have you or anyone at your school experienced any physical Islamophobia? 15% in high school, and 26% in Primary said ‘yes’.

If you were to experience/or have experienced either of the above who

would you tell? Ignore 20%: Respond 41%: Tell parents 59%: Tell friend 29%:

teacher? Yes 31% No 67%

If were to experience/or have experienced the above would you tell a

After informing a teacher, what was the outcome? Positive 43% Negative 57%

Q3 cont. Tell teacher (if yes describe outcome)

The respondents provided freeform answers that were categorised as positive or negative by myself.

Some examples

"Did nothing"

"Don't do anything, sometimes respond"

"Talk to person - got a sorry"

"Spoke to them but not much happened"

"I did it before, nothing happened"

"Told teacher and they didn't do anything"

"Send to head teacher"

"Sorted Out"

"They got a detention"

"Head teacher spoke to the boys"

Special measures taken by schools



How do you feel when teachers talk about a) Islam and b) Terrorism? a) Islam, Positive 57% Negative 30% b) Terrorism, Positive 17% Negative 65%

After a terrorist attack: a) were you worried about going to school? b) did you miss school? c) did the school make any special measures? a) worried 46% b) missed school 8% c) school measures? yes 15% no 14%

Have you ever been fearful of going to school because you are a Muslim? Fearful 21%

Concluding Remarks

Samena Dean concludes: At first 'I never expected the number of children who suffered Islamophobia to be as high as this. It was heart breaking to listen to some of the testimonies, especially the stories of physical abuse. I came across Muslim children wanting to change their identity, accepting the label of 'terrorist', and

fearful of carrying out their religious obligations publicly.' 'I hope that this leads to a recognition of the scale of Islamophobia in Edinburgh. I also hope that publishing these results will lead to a deeper understanding of how Islamophobia is affecting these young Muslims.

Finally, I hope this encourages our wider society, councils, unions, and schools to challenge Islamophobia in all its forms."

Credits: Speech Bubbles by John_Dakapu @ Shutterstock.com
Hijabi girl cartoon by Kinoko Tagawa @ Shutterstock.com

Thanks to the author and to SACC for permission to use material from the Report. Copies of the booklet are available (FREE), and more information, from enquiries@sacc.org.uk or pdf version to download at www.sacc.org.uk

Eilie Blackwood

Q6 cont. Please explain if yes

Some examples

"Everyone give me dirty looks"

"I wear hijab and I feel I get judged a lot and people don't like it when I wear it"

"I feel like people are going to be mean to me"

"Scared of abuse and getting attacked"

"Peoples reactions"

"Because what happens on the news"

"Because you get called names"

"What people might think of me as I wear the hijab"

"They would be bully me and say 'Go back to your country'"

"I was scared if I might get attacked"



HIGHLIGHTS OF THE GENERAL ASSEMBLY.



I first attended the General Assembly when I was 15 and our school chaplain brought us through to sit in the public gallery one day. I was already struggling with a sense of call to fulltime service within the Church but I never dreamed that I would find myself there one day as Chaplain to the Moderator. It was a real privilege to be with Derek – now the Rt Rev Dr Derek Browning, as he was installed as Moderator. The week held many high points, including the privilege of welcoming the Lord High Commissioner, the Princess Royal as she arrived each day and experiencing her hospitality and sharp conversation at the Palace of Holyrood.

The role of the Moderator's chaplain is to pray with him each morning before he sets out for the Assembly and among other tasks, to help look after his guests. I did this with my former colleague in healthcare chaplaincy, the Rev. John McMahon, now chaplain at Broadmoor Hospital. The Moderator's theme for the year is inclusion and hospitality.

The guests certainly contributed to making the Assembly an enriching experience. As a member of our own Christian Aid committee I was encouraged to hear Loretta Minghella, Chief Executive of Christian Aid UK, speak warmly of the CA's transformational partnership with the Church of Scotland. 'We share your belief that poverty is an avoidable scandal that robs people of their dignity and diminishes us all. We believe that each person is made in the image of God, gifted with life and created to flourish.' I told her what an excellent committee we had.

Jackie Kay, the Scotts Makar, read several of her poems and made me both laugh and cry. Rev Dr Sam Wells of St. Martin-in-the-Fields spoke of Kingdom Communities where we rejoice in the things that God gives in plenty, and that never run short – love, joy and peace. HRH prince Ghazi bin Mohammad of Jordan was the guest of the Lord High Commissioner and had the difficult task of addressing the Assembly just after the Manchester terrorist attack. He



condemned the attack in a hard hitting speech and criticised fundamentalism in all its forms. It took courage to make such a vehement speech on such a public occasion.

On a lighter note, it was encouraging to see familiar faces from our own congregation each time I entered or left the hall and of course William was always around with a supportive word. There is an amazing team of people in the background keeping the show on the road. Everything you need is in place even before you ask for it!

I felt proud of the Church of Scotland. The needs of our country and indeed the wider world were high on the agenda. The Moderator's worship reminded us of the Word of Life each morning. The Princess

Royal in her closing address said the Word of Life, for her, was love – a quality that is the 'driving force' of the Church of Scotland". I look forward to seeing more of the Church's work first hand as I travel with the Moderator in the coming year.

Anne Mulligan

The Web & The Word

A selection of sermons preached at Mayfield Salisbury Church, in audio, video or text formats, may be found on our website:

www.mayfieldsalisbury.org

CONGREGATIONAL CONVERSATION

The Minister and Kirk Session are extremely grateful to everyone who has taken part in the congregational conversation. It has been a rich and very worthwhile experience, so thank you! It has been beneficial and therapeutic to share our stories and perspectives with one another.

As a congregation, as we reflect on our spiritual journey together, we have a considerable amount to give thanks for. At Mayfield Salisbury, we are fortunate to have three diets of worship each week as well as our regular afternoon services. There are too many excellent examples to mention of the diverse ways in which we seek to live out our calling. Without ever being self-righteous, it is appropriate that we acknowledge to ourselves the tremendous amount of good work done by members of the congregation. At the end of this conversation, it is now possible to distill a number of broad, achievable objectives. These are:

1. Strengthen congregational fellowship
2. Support and develop our commitment to youth work
3. Increase our presence on the internet and in social media
4. Introduce flexibility for Elders, where requested
5. Continue to improve accessibility in our building
6. Maintain and try to grow congregational numbers

As yet, there is no agreed programme of action in order to reach of these objectives. However, some examples are:

Objective 1: a number of informal receptions at the manse involving a range of people from across the congregation; a renewed initiative to promote more house groups; coffee machine provision throughout the week; TV monitor in halls entrance promoting the work of the church and sharing information

Objective 2: appointment of a youth worker (establish youth group for 12-16s to meet on an evening; more involvement of young people in worship, possibly an evening service; art, craft and activity support for Sunday School staff; links to other church youth groups); children's choir

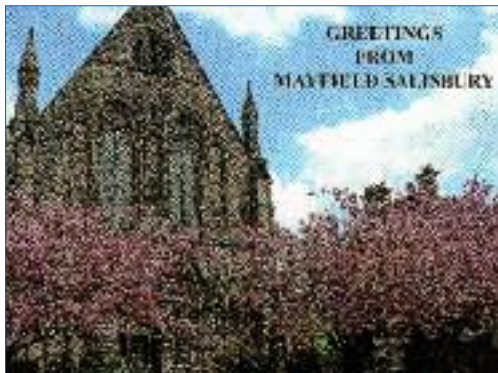
Objective 3: Dedicated and informed use of Facebook, Twitter & blogs

Objective 4: fixed-term years of service for new and existing Elders

Objective 5: Provide ramp at the West Door (Mayfield Road) and improve ease of access at North Door (West Mayfield)

These five objectives and the accompanying examples are not an exhaustive list but they are achievable. Taken together, they further enrich our witness at Mayfield Salisbury.

A CHANCE ENCOUNTER



Mayfield Salisbury Parish Church

Revd Scott S McKenna
Minister

18 West Mayfield
Edinburgh EH8 1TQ

www.mayfieldsalisbury.org
0131 687 1522



While we were on a recent river cruise in France, we met a retired Anglican Canon from Dorchester. During our conversation he told us that he loves poetry and we told him about Canon Mark Oakley's visit to Mayfield Salisbury. As he was very interested, we gave him one of the greetings cards from Mayfield Salisbury so that he could look up the web site and listen to Mark Oakley's talk. Two weeks later we received an e-mail from him via Scott to let us know how much he had enjoyed Mark's talk, that he had bought 'A Splash of Words' and that he is thoroughly enjoying it. Since then our

friend has been in touch with us again.

We have left these Mayfield Salisbury greetings cards in various churches and

cathedrals over the last couple of years and these have always been welcomed and appreciated. Maybe other members would like to make similar use of these cards when on holiday. They can be obtained from William in the Office, or from Kirstine Baxter (07549913813).

Morley and Cynthia Sewell

CONGREGATIONAL REGISTER

NEW MEMBER

Anne Liston

DEATHS

James Dey

Tammy MacNiven

Elizabeth Crozier

Irene Brown

Linda Young



THE BIBLE IN A YEAR

July 2	II Chronicles 35,36 / Luke 1: 39-80	Aug. 7	Job 41,42 / Philippians 3
July 3	Ezra 1,2 / Luke 2	Aug. 8	Proverbs 1,2 / Philippians 4
July 4	Ezra 3,4 / Luke 3	Aug. 9	Proverbs 3,4 / Psalm 89
July 5	Ezra 5,6 / Psalm 77	Aug. 10	Proverbs 5,6 / Colossians 1
July 6	Ezra 7,8 / Luke 4	Aug. 11	Proverbs 7,8 / Colossians 2
July 7	Ezra 9,10 / Luke 5	Aug. 12	Proverbs 9,10 / Psalm 90
July 8	Nehemiah 1,2 / Psalm 78: 1-37	Aug. 13	Proverbs 11,12 / Colossians 3
July 9	Nehemiah 3,4 / Luke 6	Aug. 14	Proverbs 13,14 / Colossians 4
July 10	Nehemiah 5,6 / Luke 7	Aug. 15	Proverbs 15,16 / I Thessalonians 1
July 11	Nehemiah 7,8 / Luke 8	Aug. 16	Proverbs 17,18 / Psalm 91
July 12	Nehemiah 9,10 / Psalm 78: 38-72	Aug. 17	Proverbs 19,20 / I Thessalonians 2
July 13	Nehemiah 11,12 / Luke 9	Aug. 18	Proverbs 21,22 / I Thessalonians 3
July 14	Nehemiah 13 / Luke 10	Aug. 19	Proverbs 23,24 / Psalms 92,93
July 15	Esther 1-3 / Psalm 79	Aug. 20	Proverbs 25,26 / I Thessalonians 4
July 16	Esther 4,5 / Luke 11	Aug. 21	Proverbs 27,28 / I Thessalonians 5
July 17	Esther 6,7 / Luke 12	Aug. 22	Proverbs 29,30 / II Thessalonians 1
July 18	Esther 8-10 / Luke 13	Aug. 23	Proverbs 31 / Psalm 94
July 19	Job 1,2 / Psalm 80	Aug. 24	Ecclesiastes 1-3 / II Thessalonians 2
July 20	Job 3,4 / Luke 14	Aug. 25	Ecclesiastes 4,5 / II Thessalonians 3
July 21	Job 5,6 / Luke 15	Aug. 26	Ecclesiastes 6,7 / Psalms 95,96
July 22	Job 7,8 / Psalms 81,82	Aug. 27	Ecclesiastes 8,9 / I Timothy 1
July 23	Job 9,10 / Luke 16	Aug. 28	Ecclesiastes 10,11 / I Timothy 2
July 24	Job 11,12 / Luke 17	Aug. 29	Ecclesiastes 12 / I Timothy 3
July 25	Job 13,14 / Luke 18	Aug. 30	Song of Songs 1,2 / Psalms 97,98
July 26	Job 15-17 / Psalms 83,84	Aug. 31	Song of Songs 3,4 / I Timothy 4
July 27	Job 18,19 / Luke 19	Sept. 1	Song of Songs 5,6 / I Timothy 5
July 28	Job 20,21 / Luke 20	Sept. 2	Song of Songs 7,8 / Psalms 99-101
July 29	Job 22,23 / Psalm 85	Sept. 3	Isaiah 1,2 / I Timothy 6
July 30	Job 24-26 / Luke 21		
July 31	Job 27,28 / Luke 22		
Aug. 1	Job 29,30 / Luke 23		
Aug. 2	Job 31,32 / Psalms 86,87		
Aug. 3	Job 33,34 / Luke 24		
Aug. 4	Job 35,36 / Philippians 1		
Aug. 5	Job 37,38 / Psalm 88		
Aug. 6	Job 39,40 / Philippians 2		

MAYFIELD MILERS UPCOMING WALKS

JULY

Sat 8 1) Mendick Hills Circular 7mls Susan Wooding 667 2754
 2) Dolphinton to West Linton 3-4mls Isabel Smith 667 6336
 For both walks 9.35am Morningside Clock for 9.47 Stagecoach Bus

Tues 18 Summer Meal and Walk
 Figgate Park to Joppa Pans 2mls Eileen Watson 622 0491
 Walk – meet at Church 4.00pm for 42 LRT Bus

Tues 25 Bonaly to Balerno 4.5 mls Honey Ballantine 337 4438
 10.20 Tollcross – Leven St. for No10 LRT bus. Short hill. Cafes at Balerno

AUGUST

- Sat 5 Newton St Boswells Circular 4.5mls Laura Ross 01835 822 941
9.00am Commonwealth Pool or Cameron Toll 9.10am for Perryman's bus
- Wed 9 West Linton Circular Walk 3mls Jenny McCallum 667 2888
9.35am Morningside Clock for 102 Stagecoach Bus at 9.47am
- Tues 22 Penicuik Estate 4mls Morley Sewell 627 2077
9.45am Meet at Church for 37 LRT bus. Good paths – mostly downhill.

DATES FOR YOUR DIARY

JULY

- Sun 2 10.00am Morning Service (SSM)
7.00pm Communion round the Table (SSM)
- Sun 9 10.00am Morning Service (Revd Tom Cuthell)
7.00pm Evening Service (Anne Mulligan DCS)
- Tues 11 2.30pm Afternoon Service & Tea
- Sun 16 10.00am Morning Service (Revd Iain & Isabel Whyte)
7.00pm Evening Service: Reflective Worship (Eilie Blackwood)
- Sun 23 10.00am Morning Service (Revd Tom Cuthell)
7.00pm Evening Service: Godly Play (EB)
- Sun 30 10.00am Morning Service (Revd Tom Cuthell)
7.00pm Evening Service: Iona Liturgy

AUGUST

- Tues 1 9.30am Prayers in the sanctuary
- Sun 6 10.00am Morning Service (Revd Tom Cuthell)
7.00pm Communion round the Table (SSM)
- Tues 8 9.30am Prayers in the sanctuary
- Sun 13 10.00am Morning Service (SSM)
7.00pm Communion round the Table (SSM)
- Tues 15 9.30am Prayers in the sanctuary
- Sun 20 10.00am Morning Service (SSM)
7.00pm Communion round the Table (SSM)
- Tues 22 9.30am Prayers in the sanctuary
- Sun 27 10.00am Morning Service (SSM)
7.00pm Communion round the Table (SSM)
- Tues 29 9.30am Prayers in the sanctuary

SEPTEMBER

- Sun 3 9.30am All-Age Informal Worship (SSM)
10.45am Morning Service: 12th Sunday after Trinity (SSM)
7.00pm Communion round the Table (SSM)

WHO'S WHO IN MAYFIELD SALISBURY

Minister

Revd Scott S McKenna scottsmckenna@aol.com 0131 667 1286

Pastoral Assistant

Sheila Bryer s.bryer@btinternet.com 0131 672 2232

Church Manager

William Mearns churchmanager@googlemail.com 0131 667 1522

Organist

Kate Pearson kate.q.kate@gmail.com 0744 238 2296

Session Clerk

Angus McIntyre angusbmcintyre@gmail.com 0131 557 8458

Treasurer

John Graham culkein@btinternet.com 0131 667 6331

Gift Aid Donations & Roll Keeper

Hugh Somerville hs.somerville@btinternet.com 0131 667 9797

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18 West Mayfield,
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Pastoral Care

For Home or Hospital visits, please
contact Sheila Bryer - 0131 672 2232
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Mayfield Radio

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Grapevine Distribution

Kirstine Baxter 07549 913 813
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Staff Days Off

Minister: Mondays (generally)
Pastoral Assistant: Flexible
Manager: Monday PM & Friday

Print Run: Web

