

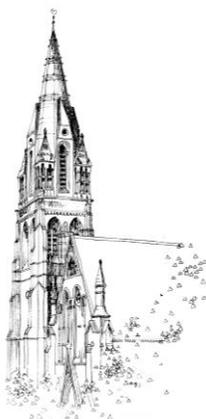
MAYFIELD SALISBURY PARISH CHURCH
EDINBURGH

Online Worship Material Available 8.00am Every Sunday

Sunday 26 July 2020

THE SEVENTH SUNDAY AFTER TRINITY

A kind of tune



A kind of tune, a music everywhere
And nowhere. Love's long lovely undersong,
A trace in time, a grace-note in the air,
Borne to us from the place where we belong
On every passing breeze and in the breath
Of every creature. *All things hear and fear,*
For faintly, through our fall, we too may hear
The strong song of the Son that undoes death.

And one day we will hear it unimpaired:
The joy of all the sorrowful, the song
Of all the saints who cry 'how long',
The hidden hope of all who have despaired.
He sang it to his mother in the womb
And now it echoes from his empty tomb.

Malcolm Guite From After Prayer: a response to George Herbert
Printed with permission *After Prayer: New sonnets and other poems*, Canterbury Press

www.mayfieldsalisbury.org

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

Image by susannp4 from Pixabay



Welcome **Revd Helen Alexander**

[Click to view](#)

Good morning to the members and friends of the congregation of Mayfield Salisbury Parish Church and welcome to all who are joining in this worship online for the 7th Sunday after Trinity.

One of the unhappy effects of the coronavirus has been the absence of choral singing, except when voices have been blended together electronically. At Mayfield Salisbury we've been fortunate in that over past weeks the organist has been able to combine one or more of the chamber singers with the piano to enable you to listen or sing with them during our services. Today they are joined by members of the full choir, reminding us that they're still there, and ready to lead the congregation in hymn singing in church whenever this is possible again. We thank them all today and look forward to seeing as well as singing with them live sometime in the future.

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

Scripture Sentences

O sing to the Lord a new song, for he has done marvellous things....
Make a joyful noise to the Lord, all the earth;
break forth into joyous song and sing praises.
Sing praises to the Lord with the lyre,
with the lyre and the sound of melody.
With trumpets and the sound of the horn
make a joyful noise before the King, the Lord.

Let us pray

Lord of the song and the dance and the quiet murmur of the human heart hear our glad thanksgiving for the birth of a new morning, as we join with the glory of all nature in praise of the Father and the Son and the Holy Spirit.

Father of all whose blessed Son Jesus Christ taught his followers to cry ‘Abba, Father’ , as a loving parent welcomes a beloved child hear now our joys and sorrows; our longing and our hope; bless, comfort and restore us, and assure us of the constancy of your everlasting grace, for your love’s sake.

Christ our brother whose prayer for humankind is heard forever in the community of heaven, and who assured your followers that the least is the greatest in the kingdom of God’s grace, hear us whatever our status on earth and assure us all of the peace that passes understanding.

Holy Spirit of mercy, truth and love, by whose sweet influence the message of forgiveness and assurance of divine grace ever streams from the blessed Trinity of love, help us to live in the power of that love today and every day, through Jesus Christ our Lord.

The Collect

O God, the protector of all who trust in you, without whom nothing is strong, nothing is holy, increase and multiply your mercy upon us that with you as our ruler and guide we may so pass through things temporal that we lose not the things eternal; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever.

Reading

Psalm 105: 1 – 11, 45

Reader: Walter Thomson

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

HYMN 59

Irish

O come, and let us to the Lord

[Click to view](#)

Oh, come, and let us to the Lord
in songs our voices raise,
with joyful noise let us the Rock
of our salvation praise.

Let us before his presence come
with praise and thankful voice;
let us sing psalms to him with grace,
and make a joyful noise:

For God, a great God, and great King,
above all gods he is.
Depths of the earth are in his hand,
the strength of hills is his.

To him the spacious sea belongs,
for he the same did make;
the dry land also from his hands
its form at first did take.

Oh, come, and let us worship him,
let us bow down withal,
and on our knees before the Lord
our Maker let us fall.

Psalm 95, verses 1-6

Verse 1: The Irish Presbyterian Psalter

Verses 2 - 6: The Scottish Psalter, 1929

Played by Kate Pearson

Sung by the Mayfield Salisbury Choir.

WE LISTEN FOR THE SPIRIT OF GOD

Readings **Genesis 29: 15 - 28** [Click to read](#) [Click to view](#)

Readings **Romans 8: 26 - 39** [Click to read](#) [Click to view](#)

St Matthew 13: 31 - 33, 44 - 52 [Click to read](#) [Click to view](#)

Readers: Elizabeth Bomberg and Hillary Leslie

Reflection **Revd Helen Alexander** [Click to view](#)

On Friday this week, 31st July some branches of the Christian church will remember St Ignatius of Loyola the 16th Century founder of the Society of Jesus, normally known as the Jesuit Order.

Loyola is famous for his Spiritual Exercises, through which he encouraged people imaginatively to enter into the stories in the Gospels as if they themselves were present, in the hope of being directly and personally addressed. In an updated form, the Spiritual Exercises have formed a basis for interdenominational Bible study that many find helpful today.

The Exercises are supposed to take time. They can't be rushed.



St. Ignatius of Loyola by Peter Paul Rubens (1577 – 1640)

We might assume that Jesus of Nazareth knew the value of taking time, moving as he did from place to place mostly at walking pace, a practice many of us may have enjoyed all the more recently during restrictions imposed by the coronavirus. Walking allows time to appreciate ordinariness. It enabled Jesus to draw lessons from people, objects and activities of everyday; and gave time for his words to fall on the ears of his listeners until the penny dropped, or

the idea shocked, or they kept on discussing it because he might have meant this – or perhaps that – or maybe all of these - or something else entirely.

So, taking a leaf from St Ignatius’ book, I invite you imaginatively to join a day in the life of Jesus and his companions as they walk along a road in Palestine. Stop for a moment to absorb the scene: the slope of the hills dotted with sheep, the spread of the sky, the dry ground, stony fields, wild flowers, scrubby bushes and trees. See the birds, perching on the branches, or in the air riding the thermals, and hear them call. Take account of your companions, some already confirmed disciples of their leader; others, including some women, driven by curiosity, boredom, or a growing sense of devotion. Place yourself somewhere in that motley band, and prepare to listen.

Jesus is pointing to a bush at the side of the road. *‘The kingdom of heaven is like the tiny seed that produced that mustard tree. See what a haven it provides for the birds!’*

Along with everyone else, you peer at the bush. When you stop to think, it does seem a bit of a miracle. Even with two thousand years of scientific botany behind you, you do still marvel at the wonder of growth be it in wheat and flowers, or bushes and trees.

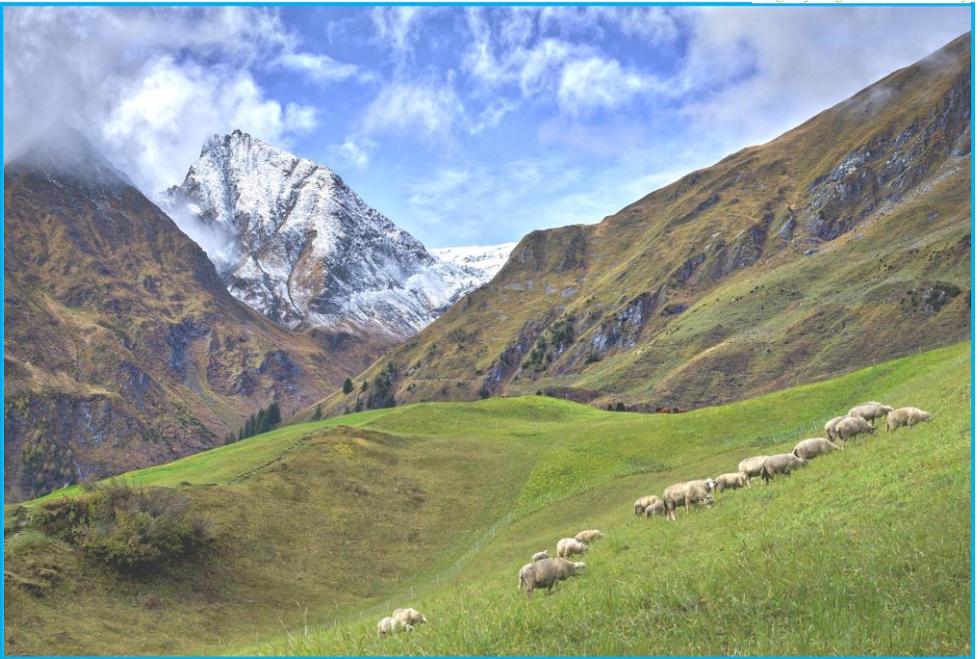
Your thoughts turn to the miracle of transformation that can happen in a human life. You've seen it in others, even if it hasn't quite reached fruition in yours. In their own good time (and growth of a bush or tree takes time after all) you've seen people change through happy influence or even sometimes through hardship and difficulty, becoming larger of heart, more hospitable in spirit, like a growing tree extending its branches to the birds. The thought occurs to you that the same might sometimes be said of communities, even nations. At their best, they reach beyond their immediate concerns, significant though these may be, to help a wider world. You think of communities of various sorts that you know and even your own nation, and the part they play in this – or don't, as the case may be.

You move on with the company, but as you pass the bush you wonder why Jesus chose the mustard when there are various different trees growing nearby. Might the healing properties of mustard be significant?

You all pass a man digging in a field. He straightens up, wipes his brow and waves. Despite the heat he's cheerful, even enthusiastic. Someone laughs *'You'd think he'd found a treasure trove!'* The Rabbi hears this. *'The kingdom of heaven's like that. It's joy! It's worth selling everything for.'*

On the road you strike up a conversation about joy with someone who falls in beside you. You agree that it's more than happiness, which tends to come and go; that joy can well up and spill over, but there can also be something secret about it, hidden deep within the heart, like treasure in a field. Joy is an elusive gift, you agree, but nonetheless, you'd both give a great deal for more of it. Your friend observes that finding the treasure was luck for the man in the story, which leads you both to talk about serendipity, that strange conjunction of chance and opportunity which may, you agree, lead to untold discoveries for anyone attuned to possibilities for inspiration.

Still with Jesus and his disciples, you reach the winding streets and the bustling bazaars of Jerusalem. There's an eagle-eyed merchant pouring over jewels. He's rich enough to buy several but his eye keeps returning to one faultless pearl. He's been hoping for a find like this for years and come hell or high water, he'll have it even if he has to sell his other jewels, home, possessions – everything.



Jesus speaks quietly. *‘The Kingdom of heaven’s like that.’* You think about this. Talk of a perfect pearl makes you uneasy, wondering if the kingdom of heaven is nothing but fruitless idealisation really. But then: might the important point be the open, yet determined search for ultimate meaning and value and the refusal to settle for less, even though you know that the absolute fulfilment you seek is unlikely ever to be realised this side of eternity?

You join everyone for supper in a hired room. There are a lot of you there, far more than Jesus and his closest disciples. Someone has managed to get an enormous loaf of bread. You’ve never seen one so hugely over-the-top. You watch as Jesus raises the bread and blesses it. *‘And blessed be the woman who baked this for us all!’* he says. And pauses: *‘The kingdom of heaven is like the leaven in this.’*

Over dinner you discuss this with the people beside you. Someone says *‘I think he’s saying that the essential hiddenness of the kingdom is important, like yeast in the dough, and the buried treasure he talked about today.’* *‘Yes, but it must be acted upon’* says another. *‘The dough needed the cook to stretch and fold it over; just as the man had to dig for the treasure.’* Another of your companions says *‘it makes me think of this gathering around Jesus that’s getting bigger and bigger; that it’s not about individuals as much as the growth of the company itself.’* A scholarly looking person observes that yeast can

represent corruption and that perhaps he meant that we might need to re-think what's good and what's bad – or that people who are considered disreputable might just have something useful, even essential to add to any company, including this one.

You see that Jesus has noticed the intense discussion going on at your end of the table. *'Ask him' someone says. 'Sometimes he explains things.'*

So you say *'tell us please: what is the Kingdom of Heaven exactly?'*

And he smiles and says. *'It's getting late. Sleep on it. And join us again tomorrow.'*

RESPONSE TO THE SPIRIT OF GOD WITHIN

Voluntary

James Pearson, cello, Kate Pearson, chamber organ

[Click to view](#)

Largo from Cello sonata No. 4 in Bb, Antonio Vivaldi (1678-1741)

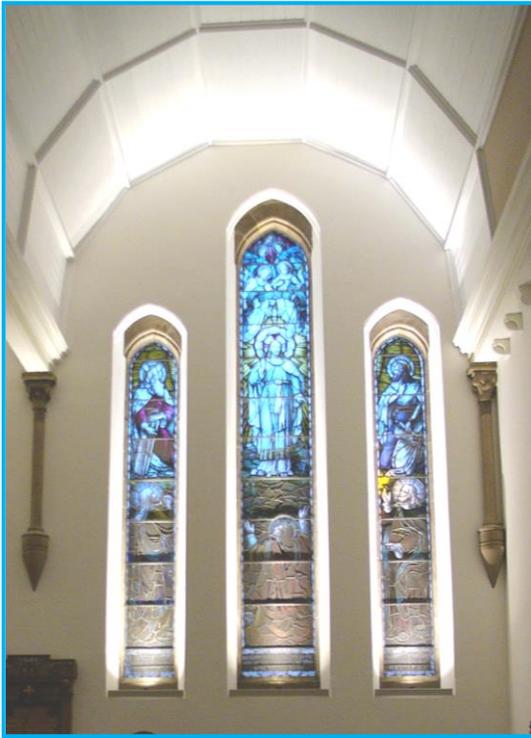
Thanksgiving and Intercession **Revd Helen Alexander**

[Click to view](#)

For tellers of tales and dreamers of dreams we give you thanks, O Lord. For proverbs and parables; lessons from every day and the wisdom of the ages; for story in art and the wonder and glory of music we offer our gratitude and praise.

We pray for all who add to our worship in poetry and song and with instrumental skill. As humankind cannot live by bread alone so we acknowledge our need of nourishment of soul through music and melody, painting and drama; and we remember all those in this land and beyond whose lives and work are dedicated to the arts and who may be suffering anxiety and hardship in these difficult times.

We pray for worshipping communities here and abroad: for all seeking to balance the need for safety with that of worship; and the guardianship of their members with the will to serve the wider community. We pray for church and mosque, synagogue and temple; simple, silent meeting places for quiet contemplation, mindfulness and prayer; great centres of faith throughout the world and their maintenance and preservation in these days.



We pray for places we may think of that are dear to us across the world: holy places that may have enriched our understanding; and land and seascapes; mountains, rivers; quiet havens of beauty and peace; or busy cities with great heritages of history and art.

We pray for people here there or anywhere who are forever in our hearts: friendships and connections we have enjoyed for years as well as these who have come into our lives recently and whom we would never now wish to leave us. We pray for all those to whom we are bound by birth, by duty, by choice, by happy circumstance; for people who trouble as well as delight us; for

those who cause us pain as well as those we may have wronged; for people we know we might lose soon as well as those new lives we may rejoice over as they have come into the world.

We pray for those who are loveless, or who may not know or accept that they are appreciated and loved. We pray for people struggling with illness, and the agony of mental distress. We think of those who are alone, misused and betrayed and pray for their healing, their welfare and their good.

And we give thanks that neither death nor life, nor angels nor principalities nor powers nor things present nor things to come, nor height nor depth nor any other creature shall be able to separate us and those whom we love eternally from the love of God which is in Christ Jesus our Lord.

The Lord's Prayer

Our Father, which 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. Lead us not into temptation but deliver us from evil. For thine is the kingdom, the power, and the glory. For ever and ever. Amen.

HYMN 459**Crown him with many crowns**[Click to view](#)*Diademata*

Crown him with many crowns,
 the Lamb upon his throne;
 Hark! how the heavenly anthem drowns
 all music but its own.

Awake, my soul, and sing
 of him who died for thee,
 and hail him as thy matchless King
 through all eternity.

Crown him the Lord of life,
 who triumphed o'er the grave,
 and rose victorious in the strife
 for those he came to save.

His glories now we sing
 who died and rose on high,
 who died eternal life to bring,
 and lives that death may die.

Crown him the Lord of love;
 behold his hands and side,
 rich wounds yet visible above,
 in beauty glorified.
 All hail, Redeemer, hail!
 for thou hast died for me:
 thy praise shall never, never fail
 throughout eternity.

*Matthew Bridges (1800-1894) and Godfrey Thring (1823-1903)
 Played by Kate Pearson, Sung by the Mayfield Salisbury Choir.*

BENEDICTION[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 Traditional Amen[Click to view](#)

INTIMATIONS

1. **GRAPEVINE MAGAZINE** The deadline for the forthcoming *Grapevine* magazine is this Friday 31 July at 6.00pm. Submissions are very welcome and may be sent to: churchmanager@googlemail.com
William Mearns, Church Manager
2. **VACANCY UPDATE** Over the past few months the Nominating Committee has met several times courtesy of Zoom which on the whole has worked very well for us. As you may be aware the Commission of the General Assembly recently issued guidance to assist congregations and Nominating Committees during the Covid-19 pandemic. You will wish to know that in the light of this and the interest expressed in the vacancy to date we have set a **deadline of 10 August for applications** which is now advertised on the Church of Scotland website.

The Nominating Committee will have to rely on different methods for assessing candidates to those normally used but we are confident that we will be able to make progress. When we reach the point of a sole nominee preaching we will do our best to ensure that all those entitled to vote will be able to see and hear the nominee conduct the same act of worship and be able to participate in the vote.

Depending on the Covid-19 restrictions applying at the time, this part of the process may take longer than usual and we will issue advice and guidance on the process when we reach that stage.

Meantime we ask you to keep us in your prayers.

Boyd McAdam. Convener

3. **YOUTH UPDATE**
Youth & Parent Surveys now available: Hillary has created surveys for the parents and youth looking over the 2019-20 youth programming term, including the virtual programming since March. These are very helpful to continually improve youth programming at MSPC, and to aid with the planning process for the upcoming term, so if you haven't gotten a copy and would like to take part, please get in touch with Hillary!

Virtual Youth Programming: The *virtual* youth schedule for the month of July can be accessed on the church website under the 'Young People' tab. All youth programming will be held over Zoom. New 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!

4. **NEXT SUNDAY'S READINGS** Genesis 32: 22 – 31 and St Matthew 14: 13 – 21.
5. **PASTORAL CARE** The Revd Neil Gardner may be contacted with pastoral care enquiries on 0131 556 3515.
6. **ONLINE OFFERING / DONATION** The Church is very grateful to all those who give by standing order enabling us to maintain a large portion of our income through these difficult times. We now offer the ability to contribute to our work electronically through the 'give.net' facility which appears on the home page of the Church's website. This provides the possibility of adding Gift Aid to donations. There is also a direct link to the new system which is: <https://www.give.net/20311853>

With best wishes, Hugh Somerville, Free Will Offerings Treasurer

Forthcoming Deadlines

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

Next Grapevine: **Friday 31 July at 6.00pm.**

Please send submissions to the Church Manager, William Mearns.

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

Books for the Journey

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

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

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