

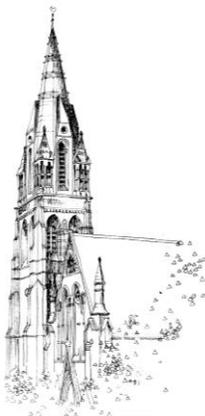
MAYFIELD SALISBURY PARISH CHURCH  
EDINBURGH

Online Worship Material Available 8.00am Every Sunday

Sunday 28 June 2020

## THE THIRD SUNDAY AFTER TRINITY

*From Psalm 89*



I will sing of your steadfast love, O LORD forever;  
with my mouth I will proclaim your faithfulness to  
all generations.

2 I declare that your steadfast love is established forever;  
your faithfulness is as firm as the heavens.

15 Happy are the people who know the festal shout,  
who walk, O LORD, in the light of your countenance;

16 they exult in your name all day long,  
and extol your righteousness.

17 For you are the glory of their strength;  
by your favor our horn is exalted.

18 For our shield belongs to the LORD,  
our king to the Holy One of Israel.

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

*Today's hymns were recorded remotely in individual parts by members of  
the Mayfield Salisbury Chamber Group, and assembled by Kate Pearson.*

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

**Welcome - Revd Helen Alexander**

[Click to view](#)

Good morning to the members and friends of the congregation of Mayfield Salisbury Parish Church, and welcome to this worship online for the 3<sup>rd</sup> Sunday after Trinity.

We continue to live in strange days. And yet, some things remain. Here's a sonnet by Malcolm Guite entitled 'Summer':

**When young-leaved June is summoned by the sun,  
And new-mown grass breathes fragrance  
through the air,  
When work is over, holidays begun,  
May peace and pleasure in themselves be prayer.  
And in your leisure may you hear the one  
Who is your blessing and by whom you're blest  
Still calling you: *Come unto me and rest.***

Malcolm Guite  
Printed with permission from  
*After Prayer* Canterbury Press

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

## Scripture Sentences

There is.... now no condemnation for those who are in Christ Jesus. ...be kind to one another, tenderhearted, forgiving one another, as God in Christ has forgiven you.

## Let us pray

For your loving kindness, almighty God, we praise your name.

For intimations of that kindness through the birds that sing, the flowers that bloom, balmy air and warmth in the hearts of those who laugh and sing, and love beyond measure, we praise your holy name;



for grace to follow in the steps of mercy and of peace; for faithfulness in life and hope of heaven, we praise your holy name.



Grant us to know and sow forgiveness, that the seeds of kindness may flourish as the fruit of the field, and that we may be assured that ‘all shall be well, and all shall be well, and all manner of thing shall be well’; for the sake of Jesus Christ our Lord.

Keep us ever in your grace, that whether we wake to worry and anxiety or as happy as a lark in the morning, we may know strength that is sufficient for us and the peace that passes understanding.

And at the close of this and every day, grant us your presence, protection and care, that whatever the days may bring, we may lie down in confidence and surrender to your love; for your love’s sake.

### **The Collect**

Almighty God whose blessed Son Jesus Christ has taught us that love fulfils the law, grant us grace to love you with all our heart, our soul, our mind, our strength, and our neighbour as ourselves; through the same Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever more.

### **Children’s Reflection - Revd Helen Alexander**

[Click to view](#)

Hello to the children and everyone else joining us today. This is Helen, the minister who’s at Mayfield Salisbury for now.

Yesterday, some of our friends who are members of the Roman Catholic and Episcopal churches give thanks for the lives of St Peter and St Paul. They’re important to us too and so I thought it would be good for us to remember them today. Whave windows in the church to remind us of them.

### **First St Peter:**

He lived long ago and was one of Jesus’ special friends.

Does anyone know what Peter’s work was? I’ll give you a hint: he had boat and nets and caught.....?

Did anyone say ‘fish’?  
Yes! Peter was a fisherman.

There’s the stained glass window of Peter Mayfield Salisbury.

He became the leader of the church in Jerusalem and in the window you see him healing a man who couldn’t walk properly. No sign of a boat or a fishing net, but maybe he did some fishing later too.

Near his window is one of St Paul.  
I wonder what you know about St Paul?  
He didn’t know Jesus when he lived on earth, but he helped to spread the message of his life in far- away places.  
We read about him in the Book of Acts in the Bible.

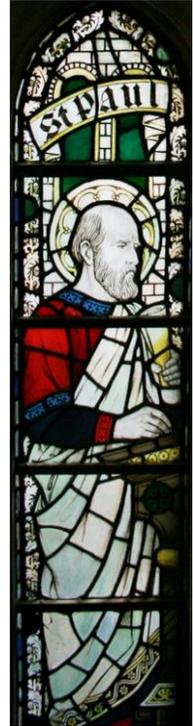
In the window Paul has a scroll of parchment in his hand which was the kind of writing paper they used long ago. Paul loved writing letters to his friends. If he’d lived today he’d have been sending texts and emails all over the place, and possibly using Zoom and Facetime too! We can read some of Paul’s letters in the Bible.

Now just to balance things up we’ll remember a couple of women too.

Here’s a window of a very special lady whom we remember especially at Christmas time. What was her name?

If you said ‘Mary’ – yes; you’re right! Mary was the mother of Jesus and lots of people all over the world love her because of this.

Now lastly, here’s a lady who’s not so well known, but important all the same. We learn about her in the Bible too.



She was called Dorcas which is a strange name to us. Dorcas was a very kind person. In the picture you can see she is carrying a bowl of food and has a little girl with her. Perhaps they are going to give the food to someone who was hungry. Dorcas also loved sewing and making clothes and giving them to people who needed them. Maybe she made the lovely pink cardigan for the little girl in the window!

Do any of you like sewing? Some people in Mayfield Salisbury have been making bags



and masks to help the staff and residents in Camilla Care Home. Dorcas would have been proud of them, and so are we!

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

**Dear God, thank you for people who are friendly and kind, like Dorcas long ago.  
Thank you for the members of our church who are helping people just now.  
Bless people who don't have clothes to wear or enough to eat.**

**Help us to share when we have plenty.  
Thank you for people who love us and take care of us.**

**And help us all to have happy holidays.  
Amen**

That's all for today. Next month is July which is holiday time and so we'll speak to you again in August. Have a great summer holiday even if you don't go far from home this year!



## HYMN 340

*Seven Joys of Mary*

## When Jesus saw the fishermen

[Click to view](#)

When Jesus saw the fishermen  
in boats upon the sea,  
he called to them, 'Come, leave your nets  
and follow, follow me'.  
They followed where he healed the sick  
and gave the hungry bread,  
and others joined them as they went  
wherever Jesus led.

And now his friends are everywhere;  
the circle once so small  
extends around the whole wide world,  
for Jesus calls us all.  
In this great circle we belong,  
wherever we may be,  
if we will answer when he calls,  
'Come, follow, follow me'.

*Edith Agnew (b.1897)*

## WE LISTEN FOR THE SPIRIT OF GOD

### First Reading

**Genesis 22: 1 - 14**

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

### Second Reading

**St Matthew 10: 40 – 42**

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

*Readers:*

*Burry Baxter and Kay McIntosh DCS*

### Reflection

*Revd Helen Alexander*

[Click to view](#)

Today's story from the Book of Genesis, often called *The Binding of Isaac* is dark, and more than metaphorically deadly serious. And yet it's beautifully told. The sensitivity of the writing highlights the emotional intensity and holds the reader right to the end.

To the modern mind, it's a tale of premeditated murder halted in the nick of time, a father unhinged by auditory hallucinations, and an abused child; not to mention a sadistic God who, while in the end staying Abraham's hand, seems nonetheless unworthy of the devotion of decent human beings.



*Abraham about to sacrifice Isaac.  
From a 14th-century English Missal*

But I don't think these considerations should frame our view of the story. It's a Biblical narrative, and so we've to dive below the surface in the search for truth.

This is the writing of a devout, imaginative theologian who would certainly have upheld the ancient Jewish Law for which human sacrifice was an abomination. Though he *may* have drawn on pagan memory of such sacrifices, his story

beckons us to plumb the depths of human encounter with the '*mysterium tremendum et fascinans*': the awe-ful and fascinating mystery of God: <sup>(1)</sup> and to reflect on the profound concept of sacrifice this seems to involve.

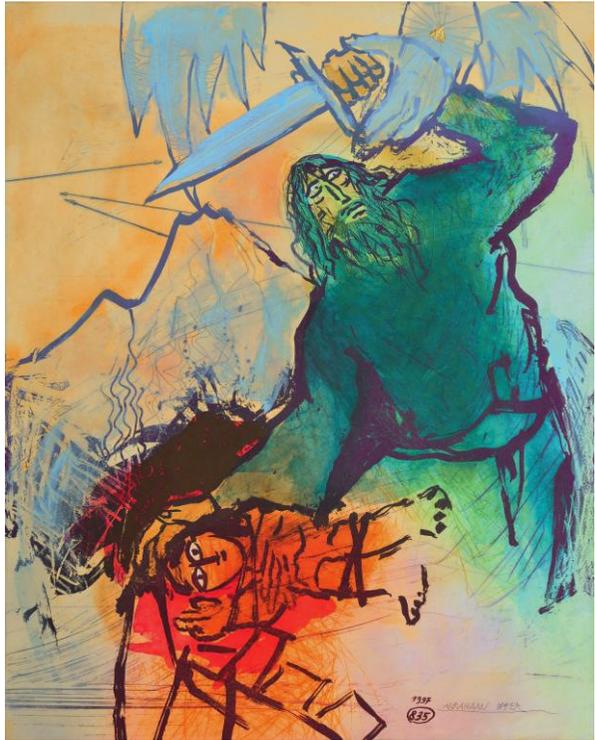
Our story comes at a crucial point in the narrative of Abraham. You'll remember that he was called by God to leave his home and family in Haran to undertake a journey of uncertain destination so that the promise that he would be the founder of a great nation would be fulfilled. <sup>(2)</sup> In other words he was called to leave the familiar security of his past and to set out with nothing but trust in God as his compass.

In due course Ishmael was born, and sent away, and Isaac the beloved son of Sarah remained. It looked finally as if they'd reached a settled point.

And then the fateful words: You must sacrifice Isaac! With this, it was not the past, but that which alone guaranteed the future that must be given up. This was a call of an altogether different order than the one heard in Haran all these years before. Then the past was left behind because of the unerring promise of a future. *This* call, apparently to give up all hope of that future, was beyond sense. The meaning of Abraham's life was to be obliterated with the plunge of the knife into his son's breast.

1. Rudolph Otto *The Idea of the Holy* 1923
2. Genesis 12. 1 – 9

This was the enormity of the predicament confronting Abraham as he set out with Isaac on that fateful journey to the mountains of Moriah. This isn't first and foremost a story about the brutal death of a boy, ghastly though that is. It's an existential story that deals with facing the void: the death of meaning. Abraham had surrendered his past and was now faced with the wilful destruction of his own dear future, in obedience to his Janus-faced God.



*Sacrifice of Isaac, by Adi Holzer, 1997*

Somewhere at the heart of this is an understanding of the very human tendency to create idols even in the best and dearest of our loves: to place in something or someone that is necessarily finite the entire weight of ultimate meaning. None of us, even the most devout, can escape this tendency entirely. Most of the time, we derive our sense of stability and meaning from what we can handle, taste, and directly experience in the created order of which we're part, much of which we rightly love, including particular beings, or institutions, programmes and plans.

But in the end, for Jew, Christian and Muslim, nothing in all creation can provide ultimate meaning. For this resides only in God who is outside creation, yet intimately involved in it.

This may be easy to say, but outlandishly difficult to get one's head round. It's like trying to hold water in a net.

Fortunately perhaps, how this stern reality might confront us individually in life (and we might pray it never will, certainly as starkly as I've described) is not for any of us to know beforehand. It came to Abraham with the shock of surprise.

Reflecting on this I'm reminded of the words with which Mary Oliver ends her poem *In Blackwater Woods*:

*To live in this world  
you must be able  
to do three things:  
to love what is mortal;  
to hold it  
against your bones knowing  
your own life depends on it;  
and, when the time comes to let it go,  
to let it go.* <sup>(3)</sup>

Mary Oliver, on what you might call the ultimate sacrifice.

Now the word 'sacrifice', especially in a religious context with roots in strange rites involving sacrificial animals, and for the Christian, "*the lamb slain from the foundation of the world*" <sup>(4)</sup> needs unpacking, especially in a culture that has largely left this sort of thought and language behind and is generally dedicated to self-preservation and self-actualisation.

Yet difficult though it may be to comprehend, the crucifixion that lies at the heart of Christianity entails the ultimate sacrifice: the willing surrender to death on the part of the Son according to the will of the Father. Unsurprisingly then, from the letter to the Hebrews <sup>(5)</sup> onwards throughout the course of Christian history, the story of the Binding of Isaac has been connected to that of the passion and death of Christ.

Now this theme is as deep as the ocean's floor and stretches far beyond a single reflection. But we can't leave it without remembering that in Christian faith the Cross is never considered without the Resurrection, just as the story of the Binding of Isaac cannot be faithfully told without its ending: the boy's merciful deliverance, his restored life and the

3. Mary Oliver *In Blackwater Woods* New and Selected Poems Volume 1 Beacon Press Boston 1992

4. Revelation 13.8 KJV

5. Hebrews 11. 17

eventual flowering of that life in the community of Israel. In the end, weird as it may seem, both stories are ultimately about grace.

Consideration of Abraham and Isaac, the crucified Christ and his Holy Father necessarily lead us into deep and difficult waters. The Judeo-Christian tradition is not all calm sailing on a tranquil sea.

But then, as seasoned sailors know the challenge of a gale-force wind, from time to time we too might expect the spiritual version of a gale.

In the extraordinary words of R. S. Thomas:

*He bares his teeth  
in the lightning, delivering  
his electric bite, appals us  
with his thunder only to unnerve us  
further with the blessing of his held breath.* <sup>(6)</sup>

Thunder and lightning there may be – but let’s not forget the “*blessing of his held breath.*”

6. R. S. Thomas ‘That there....’ Residues Bloodaxe Books Ltd 2002

## RESPONSE TO THE SPIRIT OF GOD WITHIN

*Samuel Scheidt (1587-1654)* [Click to view](#)  
*Veni, Creator Spiritus*

**Thanksgiving and Intercession – Revd Helen Alexander** [Click to view](#)

We offer thanksgiving for all beauty and goodness: for the glory of creation - its colour and diversity; for all creatures little and large; the sparrow in the garden and the hawk in the sky; the creatures of the deep and those that roam the open spaces of the world.

We offer our awed participation in the wonder of nature; in sun and rain; in the tranquillity of peaceful days and the fearful energies of lightning and storm. We think of parched lands and dryness of soul; of fire that destroys and heralds new life, in land and in the heart of humankind.

We offer thanksgiving for all energy and skill; for human inventiveness and imagination;



for the tellers of stories and the dreamers of dreams; for all who encourage the rest of us to think, to make art, to sing; to be courageous in endeavour and spirited in understanding; and to care for the world and one another, for our and future generations' sake.

We bring to God all carelessness and folly in our hearts and in the world.

As we contemplate the state of nations in their turmoil, greedy self-preservation, prejudice and fear, we seek to know these things in our own hearts, the better to help find solutions for the world.

We pray for those in positions of leadership and responsibility; for all people at the mercy of plans and projects, policies and schemes that may begin far away, yet impact the globe.

We pray for the scrutinisers and judges, healers and helpers here and abroad; for soldiers who make war, and for those who seek to keep the peace.

We pray for those bent on violence and disturbance, and for all who channel their passion in calls for constructive change and who dedicate their lives to achieving it.

In solidarity with all humanity we pray for all defined by the colour of their skin, their culture or religion, their sexuality or gender; their past,

their present and their hope or fear for the future, knowing that in so doing we are praying also for ourselves.

And we seek forgiveness for our part in the mess of the world, and time and opportunity to mend our hearts and our will.

We pray for all affected by the virus that is sweeping the world; for any we know who are ill or at risk;. We remember those who are dying; those who watch and wait, near and far away; those consumed by the agony of grief.

We pray for those we love whom we call to mind now in the silence of gratitude, concern, and fervent prayer.....

We remember those whom we have lost in death, lately or long ago, whose presence we may miss with all our heart and soul, and we pray for continuing help to surrender them and ourselves to the kindness of heaven in sure and certain hope of the Communion of Saints, in the glory of God: Father, Son and Holy Spirit.

### **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 521**    **Children of God, reach out to one another!**    [Click to view](#)  
*Intercessor*

Children of God, reach out to one another!  
Where pity dwells, the peace of God is there;  
to worship rightly is to love each other,  
each smile a hymn, each kindly deed a prayer.

For he whom Jesus loved has truly spoken:  
the holier worship which God deigns to bless  
restores the lost, and binds the spirit broken,  
and feeds the widow and the fatherless.

Follow with reverent steps the great example  
of him whose holy work was doing good;  
so shall the wide earth seem our Father's temple,  
each loving life a psalm of gratitude.

Then shall all shackles fall; the stormy clangour  
of wild war-music o'er the earth shall cease;  
love shall tread out the baleful fire of anger,  
and in its ashes plant the tree of peace.

*John Greenleaf Whittier (1807-1892) (alt.)*

## **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.

## **HYMN 825 Amen**

[Click to view](#)

Amen, Amen, Amen, Amen, Amen.

\*\*\*\*\*

## **INTIMATIONS**

1. **NEXT SUNDAY'S READINGS:** Genesis 24: 34 – 38, 42 – 49, 58 – 67, Romans 7: 15 – 25a, St Matthew 11: 25 – 30 *and* Psalm 145: 8-18.
2. **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.*

3. **PASTORAL CARE** Many thanks to all of you who have been in the various phone trees over the past few months. They have been so important and reassuring for so many people.

For those of you making the masks, scrubs and bags. The nursing home have asked me to thank you all for your generosity of time and talents. They now have enough, but are so grateful for your help and response when they were so desperately needing it. *Kay*

4. **KILOMBERO RICE FROM MALAWI.** I have new stocks of brown And white rice costing £3 /kg bag. For Malawian children ‘a bag of rice can change a life’ To request your rice contact Jean on 0131 477 6648 or [jebleitch@gmail.com](mailto:jebleitch@gmail.com) Happy to deliver to your doorstep by bike or on foot!

## 5. **YOUTH UPDATE**

**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!

**Youth Worship:** Sunday 28 June we will meet on Zoom for a Youth Worship service at 7pm. Please bring some colouring and writing supplies, as well as some bread to share during our Agape meal, as we gather together with music, prayer and time for reflection. For log-in information, please contact Hillary.

6. **CHRISTIAN AID DEBT JUBILEE PETITION** A huge thank-you to everyone who donated to the recent Christian Aid Week and Coronavirus appeals. Because of the way donations were collected this year, we won't know exactly how much money was contributed by our congregation, but we're sure members will have been as generous as ever. Many of you perhaps felt frustrated at being unable to support the charity in the usual way, so you may be interested to hear of another very worthwhile action you can take.

The coronavirus pandemic is spreading into the poorest countries in the world, where the most vulnerable are falling ill and the economic impacts are leaving people who were already struggling, without a way to feed their families and survive this crisis.

You can help by supporting calls for a debt ‘jubilee’ – requested by governments of poor and vulnerable countries. This would mean cancelling their debt repayments during this crisis.

Will you call on the Chancellor, Rishi Sunak, to broker a debt relief deal for the poorest countries? To take part, go to the Christian Aid website and follow the links to

[www.christianaid.org.uk/campaigns/debt-jubilee-petition](http://www.christianaid.org.uk/campaigns/debt-jubilee-petition)

*Thank you! The Christian Aid Team*

### **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](mailto:churchmanager@googlemail.com)

### **Books for the Journey**

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

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

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**Ecotip:** Count up how much plastic you have used this week

## **Social Media**

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