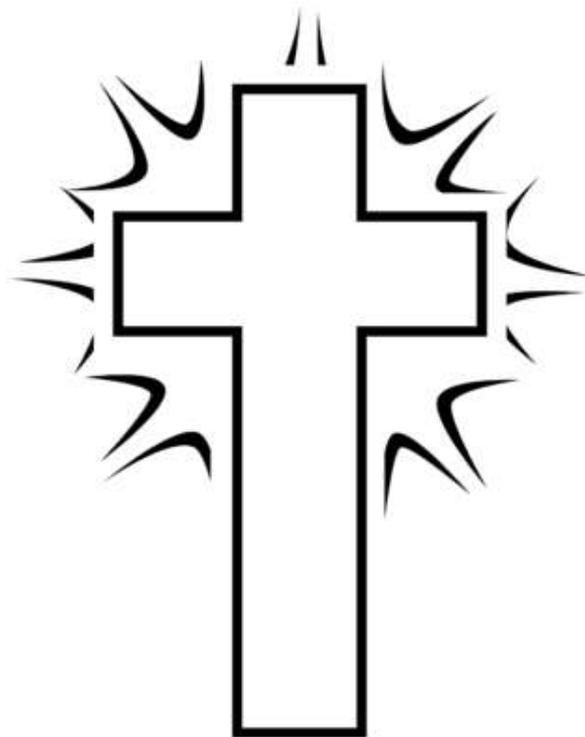


**ST CUTHBERT'S
SCOTTISH EPISCOPAL CHURCH
COLINTON**

**Seventh Sunday of Easter
Sunday after Ascension Day
24 May 2020**



**COVID-19
No Services in Church**

Grace and peace to you from God our Father and the Lord Jesus Christ.

Amen.

Alleluia! Christ is risen.

He is risen indeed. Alleluia!

HYMN 52 – At the name of Jesus

**At the name of Jesus every knee shall bow,
every tongue confess him King of glory now;
'Tis the Father's pleasure we should call him Lord,
who from the beginning was the mighty Word.**

**At his voice creation sprang at once to sight,
all the angel faces all the hosts of light,
thrones and dominations, stars upon their way,
all the heavenly orders in their great array.**

**Humbled for a season, to receive a name
from the lips of sinners unto whom he came,
faithfully he bore it spotless to the last,
brought it back victorious when from death he passed.**

**Bore it up triumphant with its human light,
through all ranks of creatures to the central height,
to the throne of Godhead, to the Father's breast;
filled it with the glory of that perfect rest.**

**In your hearts enthrone him; there let him subdue
all that is not holy, all that is not true;
crown him as your captain in temptation's hour;
let his will enfold you in its light and power.**

**Truly, this Lord Jesus shall return again,
with his Father's glory, with his angel train;
for all wreaths of empire meet upon his brow,
and our hearts confess him King of Glory now.**

Caroline Maria Noel (1817-1877) alt.

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Collect for Purity

**Almighty God,
to whom all hearts are open,
all desires known, and from whom no secrets are hidden:
cleanse the thoughts of our hearts
by the inspiration of your Holy Spirit,
that we may perfectly love you,
and worthily magnify your holy name;
through Christ our Lord. Amen.**

Confession and Absolution

God is love and we are God's children.
There is no room for fear in love.
We love because God loved us first.

Let us confess our sins in penitence and faith.

Please sit or kneel

God our Father, we confess to you and to our fellow members in the body of Christ that we have sinned in thought, word and deed, and in what we have failed to do. We are truly sorry. Forgive us our sins, and deliver us from the power of evil. For the sake of your Son who died for us, Jesus Christ, our Lord.

God, who is both power and love, forgive us and free us from our sins, heal and strengthen us by the Spirit, and raise us to new life in Christ our Lord.

Amen.

Gloria

Please stand

***Glory to God, Glory to God,
Glory to God in the highest,***

**Glory to God in the highest,
and peace to his people on earth.**

**Lord God, heavenly King,
almighty God and Father,
we worship you, we give you thanks,
we praise you for your glory.**

***Glory to God, Glory to God,
Glory to God in the highest,***

**Lord Jesus Christ, only Son of the Father,
Lord God, Lamb of God,
you take away the sin of the world;
have mercy on us;
you are seated at the right hand of the Father:
receive our prayer.**

***Glory to God, Glory to God,
Glory to God in the highest,***

**For you alone are the Holy One,
you alone are the Lord,
you alone are the Most High,
Jesus Christ, with the Holy Spirit,
in the glory of God the Father.**

***Glory to God, Glory to God,
Glory to God in the highest.***

Collect of the Day (Said by the Priest)

Almighty God, you have exalted your only Son Jesus Christ with great triumph to your kingdom in heaven. Mercifully give us faith to know that, as he promised, he abides with us on earth to the end of time; who is alive and reigns with you and the Holy Spirit, one God, now and for ever.

Amen.

THE LITURGY OF THE WORD

Please sit

First Reading: Acts 1.6-14

So when they had come together, they asked him, 'Lord, is this the time when you will restore the kingdom to Israel?' He replied, 'It is not for you to know the times or periods that the Father has set by his own authority. But you will receive power when the Holy Spirit has come upon you; and you will be my witnesses in Jerusalem, in all Judea and Samaria, and to the ends of the earth.' When he had said this, as they were watching, he was lifted up, and a cloud took him out of their sight. While he was going and they were gazing up towards heaven, suddenly two men in white robes stood by them. They said, 'Men of Galilee, why do you stand looking up towards heaven? This Jesus, who has been taken up from you into heaven, will come in the same way as you saw him go into heaven.' Then they returned to Jerusalem from the mount called Olivet, which is near Jerusalem, a sabbath day's journey away. When they had entered the city, they went to the room upstairs where they were staying, Peter, and John, and James, and Andrew, Philip and Thomas, Bartholomew and Matthew, James son of Alphaeus, and Simon the Zealot, and Judas son of James. All these were constantly devoting themselves to prayer, together with certain women, including Mary the mother of Jesus, as well as his brothers.

The word of the Lord.

Thanks be to God.

Psalm 68.1-10, 33-36

Please stand

Let God arise and let his / ene-mies be / scattered:

Let them also that / hate him / flee be- / fore him.

Like as the smoke vanisheth

so shalt thou / drive them a- / way:

And like as wax melteth at the fire

**so let the ungodly / perish at the / presence of /
God.**

But let the righteous be glad and re- / joice be-fore / God:

Let them / also be / merry and / joyful.

O sing unto God and sing praises / unto his / Name:

**Magnify him that rideth upon the heavens as it were
upon an horse**

**praise him in his Name JAH / and re- / joice be- /
fore him.**

He is a father of the fatherless

and defendeth the / cause of the / widows:

Even God in his / holy / habit- / ation.

**He is the God that maketh men to be of one mind in an
house**

and bringeth the prisoners / out of cap- / tivi-ty:

**But letteth the / runa-gates con- / tinue in /
scarceness.**

O God when thou wentest forth be- / fore the / people:

When thou / wentest / through the / wilder-ness;

**The earth shook and the heavens dropped at the /
presence of / God:**

Even as Si-nai also was moved at the presence of God
who / is the / God of / Israel.

Thou O God sentest a gracious rain upon / thine in- /
heritance:

And re- / freshedst it / when it was / weary.

Thy congregation shall / dwell there- / in:

For thou O God hast of thy / goodness pre- / pared for
the / poor.

Who sitteth in the heavens over all / from the be- /
ginning:

Lo he doth send out his voice yea and / that a /
mighty / voice.

Ascribe ye the power to God / over / Isra-el:

His worship and / strength is / in the / clouds.

O God wonderful art thou in thy / holy / places:

Even the God of Isra-el

he will give strength and power unto his people
/ bless-ed / be / God.

Glory / be to the / Father:

And to the Son / and to the / Holy / Ghost:

As it was in the beginning is now and / ever / shall be:

World without / end. A- / -- / men.

Please sit

Second Reading: 1 Peter 4.12-14; 5.6-11

Beloved, do not be surprised at the fiery ordeal that is taking
place among you to test you, as though something strange
were happening to you. But rejoice in so far as you are

sharing Christ's sufferings, so that you may also be glad and shout for joy when his glory is revealed. If you are reviled for the name of Christ, you are blessed, because the spirit of glory, which is the Spirit of God, is resting on you. Humble yourselves therefore under the mighty hand of God, so that he may exalt you in due time. Cast all your anxiety on him, because he cares for you. Discipline yourselves; keep alert. Like a roaring lion your adversary the devil prowls around, looking for someone to devour. Resist him, steadfast in your faith, for you know that your brothers and sisters throughout the world are undergoing the same kinds of suffering. And after you have suffered for a little while, the God of all grace, who has called you to his eternal glory in Christ, will himself restore, support, strengthen, and establish you. To him be the power for ever and ever. Amen.

The word of the Lord.

Thanks be to God.

Gradual Hymn 507 – Meekness and majesty

**Meekness and majesty,
manhood and deity,
In perfect harmony, the Man who is God.
Lord of eternity Dwells in humanity,
kneels in humility and washes our feet.**

***O what a mystery, meekness and majesty.
Bow down and worship for this is your God,
this is your God.***

**Father's pure radiance,
perfect in innocence,
yet learns obedience to death on a cross.
Suff'ring to give us life, conqu'ring through sacrifice,
and as they crucify prays: 'Father forgive.'**

**Wisdom unsearchable,
God the invisible,
love indestructible in frailty appears.
Lord of infinity, stooping so tenderly,
lifts our humanity to the heights of his throne.**

*Graham Kendrick (b.1950) @ 1986 Thankyou Music
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Gospel: John 17.1-11

Hear the good news of our Lord Jesus Christ according to John.

Glory to Christ our Saviour.

After Jesus had spoken these words, he looked up to heaven and said, 'Father, the hour has come; glorify your Son so that the Son may glorify you, since you have given him authority over all people, to give eternal life to all whom you have given him. And this is eternal life, that they may know you, the only true God, and Jesus Christ whom you have sent. I glorified you on earth by finishing the work that you gave me to do. So now, Father, glorify me in your own presence with the glory that I had in your presence before the world existed. 'I have made your name known to those whom you gave me from the world. They were yours, and you gave them to me, and they have kept your word. Now

they know that everything you have given me is from you; for the words that you gave to me I have given to them, and they have received them and know in truth that I came from you; and they have believed that you sent me. I am asking on their behalf; I am not asking on behalf of the world, but on behalf of those whom you gave me, because they are yours. All mine are yours, and yours are mine; and I have been glorified in them. And now I am no longer in the world, but they are in the world, and I am coming to you. Holy Father, protect them in your name that you have given me, so that they may be one, as we are one.

Give thanks to the Lord for his glorious Gospel.

Praise to Christ our Lord.

The Sermon

In the Gospels of Matthew and Luke, we can observe the use to which each has put the bits they've taken over from St. Mark's Gospel; we can often recover the Aramaic underlying the Greek in the parables of Jesus; we can trace the bits Matthew and Luke independently took from a collection of sayings of Jesus, otherwise lost; and we can frequently say, "This paragraph was composed by the Gospel writer – it's in his own style." For example, it can be demonstrated that Jesus' Parable of the Sower, recounted by Mark and copied from him by Matthew and Luke, was composed in Aramaic and translated into Greek before Mark found it. On the other hand, the Explanation of that Parable, also given in all three Synoptic Gospels, was clearly

composed in Greek, misses the point of Jesus' parable, and is manifestly not Jesus' own explanation of his parable. That kind of analysing is nearly impossible in the Fourth Gospel, because this writer, whatever sources he employed, presents an integrated account written in a uniform style that is distinctively his own: he has so skillfully blended whatever he took from earlier material that it is very difficult to detect his ingredients. He probably didn't make use of any of the three earlier Gospels, but was writing independently. Traces of Aramaic cluster in the speeches of Jesus in John, so he wasn't simply inventing the long discourses attributed to Jesus – indeed, John preserves eye-witness testimony to certain ways Jesus had of speaking, like the double “Amen, amen, I say to you”, but the speeches as they stand are the work of the Gospel writer. What have we, then, in chapter 17 of John, the last section of Jesus Farewell Discourses to his disciples in the Upper Room?

1. In the first place, as John Marsh has pointed out,¹ it is not a teaching discourse given to his disciples, but a prayer addressed to God, and, much though we may learn from it, it is primarily direct communion between Jesus and God, whom he called Father.
2. It is written very much in the style of the Gospel-writer, which is different from the style we sample in the parables of Jesus. So what we have here is not what we'd have on a tape-recorder if there had been one in the Upper Room.

3. It is written with hindsight. That is to say, the Gospel-writer in the last decade of the first century understood, far more clearly than did the Eleven that night in the Upper Room, Jesus' relationship with God, what Jesus was doing going to the Cross, and how world-transforming is Jesus' resurrection and ascension. It would be true to say that not all this was obvious to the people in the Upper Room that night. It would be quite untrue to say that this Gospel-writer is fantasising about what Jesus was saying then. It's simply that Jesus' meaning was much clearer sixty years later.
4. In v.1, Jesus prays, "Glorify your Son." Fr Raymond Brown writes:
"Jesus' request for glory may seem strange since John has made it clear that Jesus possessed and manifested glory throughout his ministry ... Yet the glory of Jesus during the ministry was seen by way of a sign, even as his life-giving power was exercised by way of sign. In 'the hour' (that has come) we have passed from sign to reality, so that 'the hour' is the time for 'the Son of Man to be glorified.'²
5. In the Synoptic Gospels, Jesus takes his party from the Upper Room to the Garden of Gethsemane, where he withdrew from them and prayed, deeply perturbed. In John 18.1 they all go across the Kedron ravine to a garden, but his prayer has already been made to the Father in the Upper Room in the presence of the Eleven. He has fulfilled the mission entrusted to him by the

Father, to whom he is now coming, and he prays both for his Eleven in the aftermath and (v.20) “not for these alone, but for those also who through their words put their faith in me.” That the Gospel will continue to spread and make new disciples was far from the minds of the Eleven that night, but would Jesus be taking this course if he thought it was going to be the end of him and of his message to humanity?

6. Jesus prays in v.11 that God will “protect them by the power of your name, the name you have given me, that they may be one, as we are one.” More is said about the unity of Christians in Christ later in chapter 17, beyond this Sunday’s reading. Suffice it to say that I’m convinced that being one in Christ and being caught up in the very life of the Holy Trinity leaves no place for the plethora of denominations into which the Church has been divided. As Dr Simon Chan of Singapore said at the Fifth World Conference on Faith and Order in 1993, “The form of unity anticipated in the prayer of Jesus must at least attain a measure of visibility in order for the world which ‘does not know’ the Father (v.25) to ‘know’ that the Father sent the Son (v.25). The unity must take shape in a vibrant and loving community. A purely inner, spiritual unity is no more conceivable than a purely invisible love relationship.”

What an enormous amount turns out to be packed into our eleven verses of Gospel! Such is the achievement of the

Fourth Gospel's perspective on what was going on in that Upper Room.

NOTES:

¹ Saint John (Pelican Gospel Commentaries. 1968), p.552.

² The Gospel according to John, vol 2 (Anchor Bible, 1972), p.751.

³ "Sharing the Trinitarian Life," in T.F. Best & Günther Gassmann, ed., On the Way to Fuller Koinonia (Faith & Order Paper 166. W.C.C., Geneva, 1994), p.9

Bishop Bob

Affirmation of Faith

Please stand

**We believe in one God,
the Father, the almighty,
maker of heaven and earth,
of all that is, seen and unseen.**

**We believe in one Lord, Jesus Christ,
the only Son of God,
eternally begotten of the Father,
God from God, Light from Light, true God from true God,
begotten, not made, of one substance with the Father.
Through him all things were made.**

**For us and for our salvation he came down from heaven;
by the power of the Holy Spirit
he became incarnate of the Virgin Mary,
and was made man.**

**For our sake he was crucified under Pontius Pilate;
he suffered death and was buried.**

**On the third day he rose again
in accordance with the Scriptures;
he ascended into heaven
and is seated at the right hand of the Father.
He will come again in glory to judge the living and the
dead, and his kingdom will have no end.
We believe in the Holy Spirit, the Lord, the giver of life,
who proceeds from the Father.
With the Father and Son, he is worshipped and glorified.
He has spoken through the prophets.
We believe in one holy catholic and apostolic Church.
We acknowledge one baptism for the forgiveness of sins.
We look for the resurrection of the dead,
and the life of the world to come. Amen.**

Please sit or kneel

Intercessions

Eternal God Breath on us and inspire us; renew our faith and restore our vision.

We are created to be your home as you are ours. Guide us in the ways of justice and fairness with joyful and willing hearts, liberated by your life giving spirit.

Lord in your mercy ...

Loving God We pray for all who are gathered in prayer and praise for you... We pray for those who minister to us...and for our ministry to one another for we know you are present in the smallest acts of kindness and generosity of spirit... We give

thanks for the return of the Third Rifles and remember those who have not returned and those whose lives forever changed ... carry on without them ... we pray for those who have been wounded in body or spirit ... and entrust them to your gentle holding.

Lord in your mercy ...

Generous God You tell us to love one another just as your love was expressed in the life of Jesus ... may the richness of your words help us to be open hearted and to trust that your kingdom will come and your will be done...if we let you show us the way...

Lord in your mercy...

God of compassion We pray for those who are in pain or disquiet of mind, body or spirit for we all know these things and the exhaustion, anger and irritation they can bring. We pray especially for those known to us who are ill or suffering in any wayHold in your eternal care the souls of those who have died and by your grace give strength and consolation to those that mourn them.

Lord in your mercy ...

Living God we hold before you our families, friends and all who are dear to us. We remind ourselves never to take for granted the richness of ordinary everyday moments with those close to us, treasures without measure. Guide us in our continuing nurture of one another kindly lead us in giving renewed attention with fresh vision

Bless us with the gift of your Holy Spirit, your life giving breath, as gentle as a whisper and as powerful as fire.

***Merciful father, accept these prayers for the sake of your son
our saviour Jesus Christ Amen.***

Margaret Temple

The Peace

The peace of the Lord be always with you.
And also with you.

THE LITURGY OF THE SACRAMENT

Offertory Hymn 150 – Crown him with many crowns

**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 Virgin's Son,
the God incarnate born,
whose arm those crimson trophies won
which now his brow adorn;
fruit of the mystic Rose,
as of that Rose the Stem;
the Root, whence mercy ever flows,
the Babe of Bethlehem.**

**Crown him the Lord of love,
behold his hands and side,
rich wounds, yet visible above,
in beauty glorified:
no angel in the sky
can fully bear that sight,
but downward bends each burning eye
at mysteries so bright.**

**Crown him the Lord of peace,
whose power a scepter sways
from pole to pole, that wars may cease,
absorbed in prayer and praise:
his reign shall know no end,
and round his piercèd feet
fair flowers of paradise extend
their fragrance ever sweet.**

**Crown him the Lord of years,
the Potentate of time,
Creator of the rolling spheres,
ineffably sublime.
All hail, Redeemer, hail!
For thou has died for me;
thy praise shall never, never fail
throughout eternity.**

Matthew Bridges (1800-1894)

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Blessed are you, Lord God of all creation;
through your goodness we have this bread to offer,
which earth has given and human hands have made;
it will become for us the bread of life.

Blessed be God for ever.

Blessed are you, Lord God of all creation;
Through your goodness we have this wine to offer,
fruit of the vine and work of human hands;
it will become the cup of our salvation.

Blessed be God for ever.

Eucharistic Prayer

The Lord be with you. **And also with you.**

Lift up your hearts. **We lift them to the Lord.**

Let us give thanks to the Lord our God.

It is right to give God thanks and praise.

OPENING PRAYER: celebrating the work of God, Father, Son and Spirit, in creating, restoring and bringing to completion, all that is His.

Worship and praise belong to you, Author of all being.
Your power sustains, your love restores, our broken world.
You are unceasingly at work, from chaos bringing order and
filling emptiness with life.

Christ, raised from the dead, proclaims the dawn of hope.
He lives in us that we may walk in light.

Your Spirit is fire in us, your breath is power to purge our sin and warm our hearts to love.

As children of your redeeming purpose, freed by him who burst from the tomb and opened the gate of life, we offer you our praise, with angels and archangels and the whole company of heaven, singing the hymn of your unending glory:

SANCTUS: an anthem to God's glory.

(Sung)

**Holy, Holy, Holy Lord, God of power and might.
Heaven and earth are full of your glory.
Hosanna, Hosanna, Hosanna in the highest.**

BENEDICTUS: The greeting to him who came in the flesh, comes in the sacrament and is still to come.

**Blessed is he who comes in the name of the Lord.
Hosanna, Hosanna, Hosanna in the highest.**

(Kneel or sit)

CHRISTOLOGICAL PRAYER: Thanksgiving to God for all that was accomplished in the life, death and resurrection of Jesus.

Praise and thanksgiving be to you, Lord of all, for by the Cross eternal life is ours and death is swallowed up in victory. In the first light of Easter glory broke from the tomb and changed the women's sorrow into joy.

From the Garden the mystery dawned that he whom they had loved and lost is with us now in every place for ever.

Making himself known in the breaking of the bread, speaking peace to the fearful disciples, welcoming weary fishermen on the shore, he renewed the promise of his presence and of new birth in the Spirit who sets the seal of freedom on your sons and daughters.

NARRATIVE OF THE INSTITUTION: an account of the Last Supper.

Before he was given up to suffering and death, recalling the night of Israel's release, the night in which slaves walked free, at supper with his disciples he took bread and offered you thanks.

He broke the bread, and gave it to them, saying:

"Take, eat. This is my Body: it is broken for you."

After supper, he took the cup, he offered you thanks, and gave it to them saying:

"Drink this, all of you. This is my Blood of the new covenant; it is poured out for you, and for all, that sins may be forgiven. Do this in remembrance of me."

ANAMNESIS AND OBLATION: The work of Christ is recalled and linked with our offering.

We now obey your Son's command. We recall his blessed passion and death, his glorious resurrection and ascension; and we look for the coming of his Kingdom. Made one with him, we offer you these gifts and with them ourselves, a single, holy living sacrifice.

EPICLESIS: We ask for the descent of the Holy Spirit as the divine response to our obedience.

Hear us, most merciful Father, and send your Holy Spirit upon us and upon this bread and this wine, that, overshadowed by his life-giving power, they may be the Body and Blood of your Son, and we may be kindled with the fire of your love and renewed for the service of your Kingdom.

PRAYER OF PETITION: As members of the Church we pray for her whole life and mission.

Help us, who are baptised into the fellowship of Christ's Body to live and work to your praise and glory; may we grow together in unity and love until at last, in your new creation, we enter into our heritage in the company of the Virgin Mary, the apostles and prophets, Saint Cuthbert and of all our brothers and sisters living and departed.

DOXOLOGY: A concluding act of praise.

Through Jesus Christ our Lord, with whom, and in whom, in the unity of the Holy Spirit, all honour and glory be to you, Lord of all ages, world without end. **Amen.**

Breaking of the Bread

The living bread is broken for the life of the world.

Lord, unite us in this sign.

Lord's Prayer

As our Saviour Christ has commanded and taught us,
we are bold to say:

Our Father, who art in heaven,

hallowed be thy name;

thy kingdom come; thy will be done;

on earth as it is in heaven.

Give us this day our daily bread;

**and forgive us our trespasses, as we forgive those who
trespass against us.**

And 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.**

Communion

**Lamb of God; you take away the sins of the world:
have mercy on us.**

**Lamb of God; you take away the sins of the world:
have mercy on us.**

**Lamb of God; you take away the sins of the world:
grant us peace.**

Communion Hymn 420 – Laudate Dominum

*Laudate Dominum, laudate Dominum,
omnes, gentes! alleluia!*

*Laudate Dominum, laudate Dominum, omnes, gentes!
alleluia!*

or

*Sing, praise, and bless the Lord,
sing, praise, and bless the Lord,
peoples, nations, alleluia!*

**Praise the Lord, all you nations,
praise God all you peoples. Alleluia.
Strong is God's love and mercy,
always faithful for ever. Alleluia.**

Alleluia, alleluia.

Let everything living give praise to the Lord.

Alleluia, Alleluia.

Let everything living give praise to the Lord.

*Taizé Community, based on Scripture ©Ateliers et Presses de Taizé
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THANKSGIVING AND SENDING OUT

**Give thanks to our gracious God
Whose mercy endures for ever.**

Post Communion Prayer

Eternal God, may we who share Christ's banquet be one with him as he is one with you. We ask this in the name of Jesus Christ, the risen and ascended Lord. Amen.

HYMN 33 – Alleluia, sing to Jesus

**Alleluia, sing to Jesus,
his the scepter, his the throne;
alleluia, his the triumph,
his the victory alone:
hark, the songs of peaceful Sion
thunder like a mighty flood:
Jesus, out of every nation,
hath redeemed us by his blood.**

**Alleluia, not as orphans
are we left in sorrow now;
alleluia, he is near us,
faith believes, nor questions how;
though the cloud from sight received him
when the forty days were o'er
shall our hearts forget his promise,
'I am with you evermore'?**

**Alleluia, bread of angels,
here on earth our food, our stay;
alleluia, here the sinful
come to you from day to day.
Intercessor, friend of sinners,
earth's redeemer, plead for me,**

**where the songs of all the sinless
sweep across the crystal sea.**

**Alleluia, King eternal,
he the Lord of lords we own;
alleluia, born of Mary,
earth his footstool, heaven his throne;
he within the veil hast entered,
robed in flesh, our great High Priest;
he on earth both priest and victim
in the Eucharistic Feast.**

*William Chatterton Dix (1837-1898) alt. This version © 1999 Kevin Mayhew Ltd
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Blessing

Christ our king make you faithful and strong to do his will,
that you may reign with him in glory; and the blessing of
God almighty, the Father, the Son, and the Holy Spirit, be
among you and remain with you always.

Amen.

Dismissal

Go in peace to love and serve the Lord.

In the name of Christ.

Amen.

St Cuthbert's Notes

24 May 2020

YouTube:

<https://www.youtube.com/channel/UC3iPQOkQiVERjeHZbj2OnBQ/playlists> to hear the readings, intercessions and hymns in the order of the service for Sunday 24 May.

Defibrillator Congregational Consultation:

Following a fundraising event at The Colinton Inn to raise money for a defibrillator to go outside the pub, the local community were very generous and money was raised for two. As St. Cuthbert's donated, the Landlords offered the second to us.

The Vestry propose to place it on the hall wall, facing Westgarth Avenue. They have to be visible for obvious reasons. (Please see photos below).

If you have any objection to the installation of this defibrillator on the church hall wall, could you please notify me in writing within four weeks of the date of this notice.

Many thanks.

Revd Nicki McNelly
3rd May 2020

