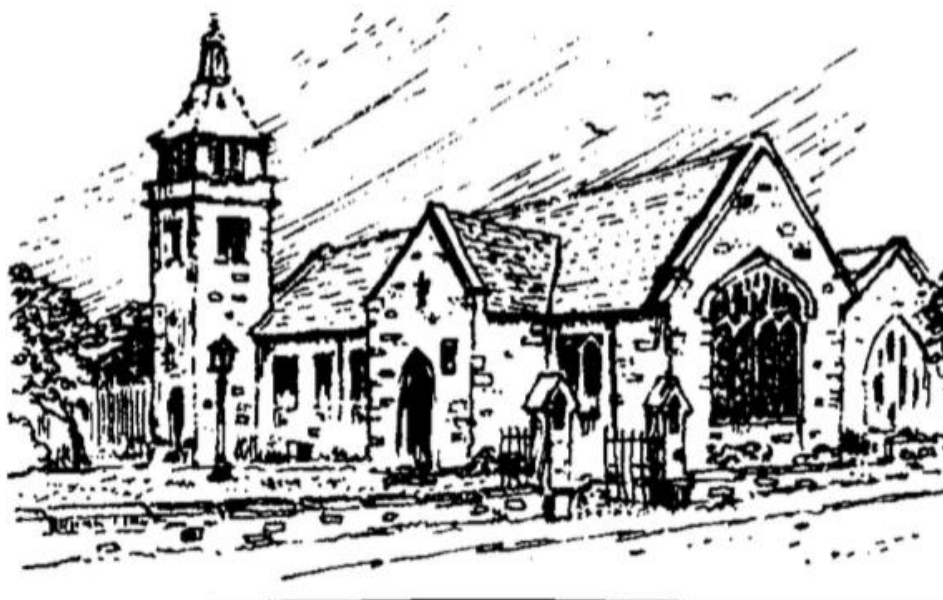


**ST CUTHBERT'S
SCOTTISH EPISCOPAL CHURCH
COLINTON**

**Pentecost 3
9 & 13 June 2021
10.30am**



**COVID-19
Services in Church and
online on our YouTube Channel**

Welcome to this service, where we are pleased to be able to gather together to worship God. We are only allowed to do this because precautions have been put into place to protect each other as sisters and brothers in Christ during the pandemic. Please follow the guidelines given on the order of service and verbally by the worship leader or welcomers.

Face coverings must be worn throughout the service.

Please stand as the clergy enters.

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

Amen.

THE PEACE

The peace of the Lord be always with you.

And also with you.

Let us offer one another a sign of God's peace.

Please sit

As we are not allowed to sing, please reflect on the words of the hymn and enjoy the music as Philip plays the organ.

HYMN 526 – New every morning is the love

New every morning is the love
our wak'ning and uprising prove;
through sleep and darkness safely brought,
restored to life and power and thought.

New mercies, each returning day,
hover around us while we pray;
new perils past, new sins forgiv'n,
new thoughts of God, new hopes of heav'n.

If on our daily course of mind
be set to hallow all we find,
new treasures still, of countless price,
God will provide for sacrifice.

Only, O Lord, in thy dear love
fit us for perfect rest above;
and help us, this and every day,
to live more nearly as we pray.

*John Keble (1792-1866) based on Lamentations 3:23
©Copyright 2008 Kevin Mayhew Ltd, Anglican Hymns Old & New*

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.

**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.

Please stand

GLORIA (*Said*)

**Glory to God in the highest,
and peace to God's people on earth.
Lord God, heavenly King, almighty God and Father,
we worship you, we give you thanks,
we praise you for your glory.
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.
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.
Amen.**

COLLECT OF THE DAY

Almighty God, without you we are not able to please you. Mercifully grant that your Holy Spirit in all things direct and rule our hearts; through Jesus Christ our Lord, 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: Ezekiel 17.22-24

Thus says the Lord GOD: I myself will take a sprig from the lofty top of a cedar; I will set it out. I will break off a tender one from the topmost of its young twigs; I myself will plant it on a high and lofty mountain. On the mountain height of Israel I will plant it, in order that it may produce boughs and bear fruit, and become a noble cedar. Under it every kind of bird will live; in the shade of its branches will nest winged creatures of every kind. All the trees of the field shall know that I am the LORD. I bring low the high tree, I make high the low tree; I dry up the green tree and make the dry tree flourish. I the LORD have spoken; I will accomplish it.

The word of the Lord. **Thanks be to God.**

Second Reading: 2 Corinthians 5.6-10, 14-17

So we are always confident; even though we know that while we are at home in the body we are away from the Lord— for we walk by faith, not by sight. Yes, we do have confidence, and we would rather be away from the body and at home with the Lord. So whether we are at home or away, we make it our aim to please him. For all of us must appear before the judgement seat of Christ, so that each may receive recompense for what has been done in the body, whether good or evil. For the love of Christ urges us on, because we are convinced that one has died for all; therefore all have died. And he died for all, so that those who live might live no longer for themselves, but for him who died and was raised for them.

From now on, therefore, we regard no one from a human point of view; even though we once knew Christ from a human point of view, we know him no longer in that way. So if anyone is in Christ, there is a new creation: everything old has passed away; see, everything has become new!

The word of the Lord. **Thanks be to God.**

As we are not allowed to sing, please reflect on the words of the hymn and enjoy the music as Philip plays the organ.

GRADUAL HYMN 715 – The King of love my shepherd is

The King of love my shepherd is,
whose goodness faileth never;
I nothing lack if I am his
and he is mine for ever.

Where streams of living water flow
my ransomed soul he leadeth,
and where the verdant pastures grow
with food celestial feedeth.

Perverse and foolish oft I strayed,
but yet in love he sought me,
and on his shoulder gently laid,
and home, rejoicing, brought me.

In death's dark vale I fear no ill
with thee, dear Lord, beside me;
thy rod and staff my comfort still,
thy cross before to guide me.

Thou spread'st a table in my sight,
thy unction grace bestoweth:
and O what transport of delight
from thy pure chalice floweth!

And so through all the length of days
thy goodness faileth never;
good Shepherd, may I sing thy praise
within thy house for ever.

*Henry Williams Baker (1821-1877), based on Psalm 23
©Copyright 2008 Kevin Mayhew Ltd, Anglican Hymns Old & New*

Please stand

Gospel: Mark 4.26-34

Hear the good news of our Lord Jesus Christ according to
Mark. **Glory to Christ our Saviour.**

He also said, 'The kingdom of God is as if someone would scatter seed on the ground, and would sleep and rise night and day, and the seed would sprout and grow, he does not know how. The earth produces of itself, first the stalk, then the head, then the full grain in the head. But when the grain is ripe, at once he goes in with his sickle, because the harvest has come.' He also said, 'With what can we compare the kingdom of God, or what parable will we use for it? It is like a mustard seed, which, when sown upon the ground, is the smallest of all the seeds on earth; yet when it is sown it grows up and becomes the greatest of all shrubs,

and puts forth large branches, so that the birds of the air can make nests in its shade.’ With many such parables he spoke the word to them, as they were able to hear it; he did not speak to them except in parables, but he explained everything in private to his disciples.

Give thanks to the Lord for his glorious Gospel.

Praise to Christ our Lord.

SERMON

Please sit

Psalm 96¹¹⁻¹³ (REB):

*Let the heavens rejoice and the earth be glad,
let the sea resound and everything in it,
let the fields exult and everything in them,
let all the trees of the forest shout for joy
before the Lord when he comes,
when he comes to judge the earth.*

It must have been in the mid-sixties of last century when the Bishop, Kenneth Carey, brought to the Diocesan Conference a young man who’d first met the Bishop by hitching a lift from him! They’d become friends, and the lad told us that the Bishop had given him a holiday at the Carey family house in Kintail. One day they climbed a hill there together, and the Bishop’s answers were getting briefer and briefer. Then at the top of the hill Bishop Ken asked him if he’d mind just leaving him alone there for a bit. “Then I knew what

you were on about,” he said. “You are a hill man; I am a tree man.” He went on to say that he knew what it was to commune with the spirits of trees. I couldn’t possibly employ that vocabulary, but I knew exactly the experience he was talking about. There was I, speechless with discovery. I’d come into the Christian Church from right outside, become a candidate for ordination, moved by conviction into the Episcopal Church, and been a priest for about eight years, and I had never seen any connection between my repeated attempts at praying and my reverent delight among trees – especially beech trees and pine trees, but any trees will do. I couldn’t put into words what it has meant to me in the subsequent decades to have had that connection made for me by that lad who was light-years away from membership of any church, and who never uttered the word “God”.

Our Scottish Christian forebears in the Celtic Church knew all about this, encountering God in different aspects of nature, and would have nodded in agreement with the boy’s acknowledgement that different aspects of nature appeal to different people, and they’d have insisted that all of them can be trysting-places with God. How many Scottish people, whatever they do for a living, have acquired an encyclopedic knowledge of wild flowers, in which they delight, while others cultivate roses, chrysanthemums, you name it. Jesus, out one day in the hills of Galilee to pray, gazed entranced into a wild anemone, and later told a crowd that not even Israel’s wealthiest king in all the splendour of his robes of state was clad like one of these weeds, here today, gone

tomorrow, but reflecting in its structure and colour the glory of its Creator, who is to be encountered by just gazing at a blossom.

Many of us, beside a tumbling burn, say we could listen to the sound of rushing water all day. It makes us want to stay there quietly for a while, it disengages us from the rest of that day's agenda. "If this is what does that for you," our Celtic Christian would say to us, "then get yourself beside a burn more often, for this is for you a trysting-place with God". You don't need to own a yacht to discover that the sea is what does this for you. It was for many a Celtic Christian too, and not only the sea calm and sunlit, but the sea raging in a lift-threatening storm or crashing its breakers thunderously on the rocks. God was there, too, for them. And they were not indulging in nature-worship, but were quite explicit that they were encountering in deep awe God the Holy Trinity.

Celtic Christian stone-carving and Celtic poetry alike reveal the Celts' delight in animals great and small, eagles and mice, a leaping salmon, deer standing or moving, seals, the moastery's white cat, horses. Oh, dear, yes: psychiatrists have known since the 19th century that horses are a sex-symbol for many human beings. Far be it from me to question that; but allow me to say that God did not make Clydesdales in order that they should be sex-symbols for some human beings. These beautiful animals have a divine *raison d'etre* of their own, and to stand looking at a Clydesdale and delighting in its graceful lines and movement

can be for us an occasion of encounter with its Creator and ours.

From our study together this morning, I suggest three valuable lessons emerge. First, it may be that while I've been speaking you've been sitting thinking, "Oh, dear, I've no idea what this wee fellow's going on about. I've never in my life been taken out of myself by a view or any of the things he's mentioned." Relax. That doesn't mean you're suffering from terminal cancer of the soul. It simply means that the focus for you is something other than nature – perhaps music, or an aspect of science, or people-watching. But this is Scotland, where being lit up about an aspect of nature has been part of the national character for at least three thousand years, and I'm confident that most of us found a trigger in what I've been saying to recall moments, some long ago, some very recent, when some aspect of nature took your breath away and confronted you with the God who made it and us. In our day, one of the commonest points where God discloses himself to folk is where they are deeply and gladly aware of some aspect of nature.

Secondly, there is great variety in the aspects of nature which switch people on, if you'll permit that phrase. For some, it's the stars at night; for others, a waterfall; for yet others, one of a vast range of birds and animals and plants. Nobody's restricted to just one kind of trysting-place: the author of the Psalm we started from mentions three collections of them – the sea and all that lives in it, the countryside¹ and all it contains, and all the trees of the

forest. If you can put your finger on the aspects of nature which most often render you prone to encounter with God, then you can make a point of being there more often, laying yourself open more frequently to an experience that cannot be fabricated artificially. In other words, you can become more systematic without the experience becoming any less spontaneous. It's simply a matter of giving God more opportunities of getting through to us.

Thirdly, and I am certainly not the only one present to have learned this. If you deliberately put yourself in the way of encountering God in nature, you will find, not only that it will become ever more readily a trysting-place with God, but also that these moments of disclosure start to happen on other contexts, when we're not expecting it. God doesn't seem to mind whether you're a hill man or a tree addict or a horse-watcher or a sky-at-night woman or a flower-lover. God has got lots more for all of us in addition, and often takes us by surprise. For example, the confirmed mountain man is arrested by a little group of snowdrops in a park, and in an instant the municipal park becomes Mount Sinai, ablaze with God's presence. The sea person is battling her way up a wet and windy Edinburgh street, when her attention is caught by the sheer beauty of the pattern the raindrops are making in a puddle in the gutter, and suddenly the street she wanted out of is filled with the glory of God.

All is of grace, and none of it can be made to happen except by God. But God has so much there for us, for 21st-century Scots as much as for 6th-century Celts, that it is well worth

cultivating our awareness of the transcendent at what is proving to be one of the most spectacular growth-points of Christian spirituality in our day.

Bishop R T Halliday

NOTE ¹ Psalm 96¹², NJB translation

(we pause to listen to a short piece of music for personal reflection)

AFFIRMATION OF FAITH

Please stand

We believe in God the Father, from whom every family in heaven and on earth is named.

**We believe in God the Son,
who lives in our hearts through faith,
and fills us with his love.**

**We believe in God the Holy Spirit,
who strengthens us with power from on high.**

**We believe in one God; Father, Son and Holy Spirit.
Amen.**

Please sit or kneel

INTERCESSIONS

Faithful God, we come to you in prayer --with spoken words and words in our hearts.

Faithful, Creator God, we rejoice in your creation of lofty mountains, trees of the field and every kind of bird, to echo Ezekiel. Forgive our selfish spoiling. We pray for all who are working for solutions to the climate crisis. We look with earnest prayer towards the November Climate Change Conference in Glasgow. Give insight to all attending as to how best to change and use your gifts for the worldwide benefit of all.

Faithful, Creator God.... **in confidence we pray.**

Faithful, Mighty God, we bring before you the leaders of the G7 meeting this week. Give them a vision of a better and fairer world and wisdom and strength on how to work for it. As we continue to give thanks for the Covid 19 vaccines, we pray the G7 leaders will be united in their commitment to help poor countries to gain access to these vaccines.

Faithful, Mighty God.... **in confidence we pray.**

Faithful, Inspiring God, we pray for your church--worldwide and here at St Cuthbert's. May your worldwide church be united and inspired with the gospel message of the love Christ showed. Give perseverance and strength to our persecuted brothers and sisters. We give thanks and hold before God our local leaders...Bishop John, Nicki, Margaret and Caroline.

Faithful, Inspiring God.... **in confidence we pray.**

Faithful, Healing God, be with all those who are ill, anxious or grieving at this time. In our community we pray for Faith, Inez and May in hospital. We name in our hearts those known only to us who need our prayers.

Faithful, Healing God.... **in confidence we pray.**

Finally, a prayer for ourselves.

Faithful, Strengthening God, grow and increase our mustard seed of faith and confidence. May we always strive to show the love of Christ in our daily lives.

Faithful, Strengthening God....
in confidence we pray. Amen.

THE LITURGY OF THE SACRAMENT

As we are not allowed to sing, please reflect on the words of the hymn and enjoy the music as Philip plays the organ.

OFFERTORY HYMN 246 – God is working his purpose out

God is working his purpose out
as year succeeds to year.

God is working his purpose out,
and the time is drawing near.

Nearer and nearer draws the time,
the time that shall surely be,
when the earth shall be filled
with the glory of God
as the waters cover the sea.

How can we do the work of God,
how prosper and increase
harmony in the human race,
and the reign of perfect peace?
What can we do to urge the time,
the time that shall surely be,
when the earth shall be filled
with the glory of God
as the waters cover the sea?

All our efforts are nothing worth
unless God bless the deed;
vain our hopes for the harvest tide
till he brings to life the seed.
Yet ever nearer draws the time,
the time that shall surely be,
when the earth shall be filled
with the glory of God
as the waters cover the sea.

*Arthur Campbell Ainger (1841-1919) adapted by Michael Forster (b.1946)
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Please stand

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.

EUCCHARISTIC 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.

Worship and praise belong to you, Father, in every place and at all times. All power is yours. You created the heavens and established the earth; you sustain in being all that is.

In Christ your Son our life and yours are brought together in a wonderful exchange. He made his home among us that we might for ever dwell in you.

Through your Holy Spirit you call us to new birth in a creation restored by love.

As children of your redeeming purpose, we offer you our praise, with angels and archangels and the whole company of heaven, singing the hymn of your unending glory:

Holy, Holy, Holy Lord, God of power and might.

Heaven and earth are full of your glory.

Hosanna in the highest.

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

Please sit

Glory and thanksgiving be to you, most loving Father, for the gift of your Son born in human flesh. He is the Word existing beyond time, both source and final purpose, bringing to wholeness all that is made. Obedient to your will he died upon the Cross. By your power you raised him from the dead. He broke the bonds of evil and set your people free to be his Body in the world.

On the night when he was given up to death, knowing that his hour had come, having loved his own, he loved them to the end. 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."

**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.**

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.

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.

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.**

INVITATION

The gifts of God for the people of God.
All are welcome to receive.

Music for the sharing of Communion.

Please remain in your seat to receive Communion in one form only. The worship leader will bring it to you. Keep your face covering on until the person bringing the wafer has moved away and then you can lift it to eat the wafer.

THANKSGIVING AND SENDING OUT

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

POST COMMUNION PRAYER

Holy and blessed God, as you give us the body and blood of your Son, guide us with your Holy Spirit, that we may honour you not only with our lips but also in our lives. This we ask in the name of Jesus Christ our Lord. Amen.

BLESSING

The peace of God, which passes all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son, Jesus Christ our Lord: 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.

9 & 13 June 2021

YouTube:

Join the full service each week online,
(recording of the Wednesday service) using
this link to our YouTube Channel:



<https://www.youtube.com/channel/UC3iPQOkQiVERjeHZbj2OnBQ>

Services in Church:

As numbers at each service are limited,
booking is required to attend.

Bookings can be made:

Monday, Tuesday, or Wednesday 10am – 1pm by email:

stcuthbertscomms@gmail.com

or by telephone: 07305 911986

(if no answer, please leave a message).

You will receive an email or telephone call a few days prior to the
service to confirm your place.

If you are not booked in, you will be unable to attend.

Thank you.

Sunday Social on Zoom:

Join us at our weekly ‘Sunday Social’ on Zoom. If you do not have
the meeting link, just email stcuthbertscolinton@gmail.com to request
it. We look forward to seeing you.

Oxgangs Community Church Foodbank:

If you are able to help, please donate any non-perishable food
items, or cleaning products for the Oxgangs Community Church
Foodbank. Items can be brought to church if you are booked in
to attend a service, or dropped off to the Rectory porch at any
time. Thank you for your support.

Nicki

Sunday 27 June:

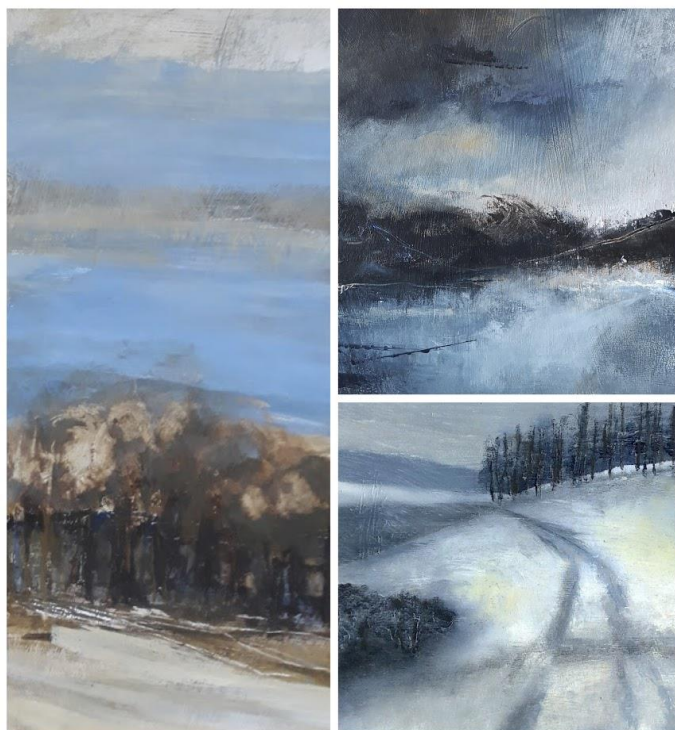
If you would like to attend the service on Sunday 27 June, please email or telephone Marie by Friday 18 June to reserve a place. Places available are now limited. Thank you.

Surfacing Artists – Exhibitions:

An artist's collective exploring how they have viewed the landscape after 'surfacing' post lockdown: 18-20 June, The Life Room, 23b Dundas Street, Edinburgh.

Weekly Prayer:

Dear Lord, we marvel at your creation and thank you for all the wildlife, trees and plants that mean so much to us. May we make it our aim to please you by treasuring these great gifts and looking after them in any way we can, however small that may be. Amen.



SURFACING ARTISTS

18/06/21 - 20/06/21

THE LIFE ROOM
23b Dundas Street, Edinburgh,
EH3 6QQ
10am - 6pm
Opening: 17/06/21 6 - 8pm

We are an artist's collective exploring how we view the landscape after 'surfacing' post lockdown. Our interests span over cities, countryside and the coast, each with our unique perspective.

Lorna Balmer
Patricia Carlow
Ellen Collingsworth
Monique Dick
Evie Jamieson
Peter Lee
Laura Mackenzie

Fiona Marynicz
Kenny Montgomery
Pat Paige
Susan Reid
Kate Spurway
Evie Rose Thornton
Jo Watt