



For he has
rescued us
from the
dominion of darkness
and brought us into
the kingdom of
Jesus,
in whom we have
redemption, the
forgiveness of sins.

Colossians 1:13-14

Connect

Your Weekly News from St Leonard's & St Mary's
Sunday 10th July



service times

Sunday Morning 10am

From Sunday the

7th August to 30th October

One of the first changes resulting from our recent Visioning Questionnaire which both Vestries have agreed on is to look at moving our Sunday Morning service times.

We will therefore be trialling a new Sunday Morning service time of 10am for both churches. The Clergy Team will then endeavour to share themselves across both churches with Peter specifically basing himself at St Mary's 1st and 3rd Sundays, then 2nd and 4th Sundays at St Leonard's each month.

We hope this move has benefits for all of us in different ways and invite you to give your feedback and thoughts over this trial period before a final decision is made.

Welcome

The Lord be with you
And also with you

In you O Lord do I put my trust
**Show us your ways and teach us your paths
for you are God our Saviour.**

Hymn

PRAISE, MY SOUL, THE KING OF HEAVEN;

To His feet thy tribute bring.
Ransomed, healed, restored, forgiven,
Who like thee His praise should sing?
Praise Him! Praise Him!
Praise Him! Praise Him!
Praise the everlasting King!

Praise Him for His grace and favour
To our fathers in distress;
Praise Him, still the same forever,
Slow to chide, and swift to bless.
Praise Him! Praise Him!
Praise Him! Praise Him!
Glorious in His faithfulness.

Father-like, He tends and spares us;
Well our feeble frame He knows;
In His hands He gently bears us,
Rescues us from all our foes.
Praise Him! Praise Him!
Praise Him! Praise Him!
Widely as His mercy flows.

Angels in the height, adore Him;
Ye behold Him face to face;
Sun and moon, bow down before Him,
Dwellers all in time and space.
Praise Him! Praise Him!
Praise Him! Praise Him!
Praise with us the God of grace!

Confession and Absolution

God is love and we are his children.

There is no room for fear in love.

We love because he loved us first.

Let us confess our sins in penitence and faith.

Silence

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 his Spirit,

and raise us to new life in Christ our Lord. **Amen.**

Collect **Almighty God, you have made us for yourself,**
and our hearts are restless until they find their rest in you.
May we find peace in your service, and in the world to come,
see you face to face; through Jesus Christ our Lord,
who lives and reigns with you and the Holy Spirit,
one God, now and for ever.

Reading **Colossians 1.1-14**

Paul, an apostle of Christ Jesus by the will of God, and Timothy our brother. To God's holy people in Colossae, the faithful brothers and sisters in Christ:

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

We always thank God, the Father of our Lord Jesus Christ, when we pray for you, because we have heard of your faith in Christ Jesus and of the love you have for all God's people.

This is the faith and love that springs from the hope stored up for you in heaven and about which you have already heard in the true message of the gospel that has come to you.

In the same way, the gospel is bearing fruit and growing throughout the whole world, just as it has been doing among you since the day you heard it and truly understood God's grace. You learned it from Epaphras, our dear fellow servant, who is a faithful minister of Christ on our behalf, and who also told us of your love in the Spirit.

For this reason, since the day we heard about you, we have not stopped praying for you.

We continually ask God to fill you with the knowledge of his will through all the wisdom and understanding that the Spirit gives, so that you may live a life worthy of the Lord and please him in every way: bearing fruit in every good work, growing in the knowledge of God, being strengthened with all power according to his glorious might so that you may have great endurance and patience, and giving joyful thanks to the Father, who has qualified you to share in the inheritance of his holy people in the kingdom of light.

For he has rescued us from the dominion of darkness and brought us into the kingdom of the Son he loves, in whom we have redemption, the forgiveness of sins.

Hymn

**I'M ACCEPTED, I'm forgiven,
I am fathered by the true and living God.
I'm accepted, no condemnation,
I am loved by the true and living God.
There's no guilt or fear as I draw near
To the Saviour and Creator of the world.
There is joy and peace
As I release my worship to You, O Lord.**

Gospel

Hear the Gospel of our Lord according to Luke 10.25-37

Glory to Christ our Saviour

On one occasion an expert in the law stood up to test Jesus. "Teacher," he asked, "what must I do to inherit eternal life?"

"What is written in the Law?" he replied. "How do you read it?"

He answered, "'Love the Lord your God with all your heart and with all your soul and with all your strength and with all your mind'; and, 'Love your neighbour as yourself.'" "You have answered correctly," Jesus replied. "Do this and you will live." But he wanted to justify himself, so he asked Jesus, "And who is my neighbour?"

In reply Jesus said: "A man was going down from Jerusalem to Jericho, when he was attacked by robbers. They stripped him of his clothes, beat him and went away, leaving him half dead. A priest happened to be going down the same road, and when he saw the man, he passed by on the other side. So too, a Levite, when he came to the place and saw him, passed by on the other side. But a Samaritan, as he travelled, came where the man was; and when he saw him, he took pity on him. He went to him and bandaged his wounds, pouring on oil and wine. Then he put the man on his own donkey, brought him to an inn and took care of him. The next day he took out two denarii and gave them to the innkeeper. 'Look after him,' he said, 'and when I return, I will reimburse you for any extra expense you may have.'

"Which of these three do you think was a neighbour to the man who fell into the hands of robbers?" The expert in the law replied, "The one who had mercy on him." Jesus said, "Go and do likewise."

Give thanks to the Lord for his glorious Gospel.

Praise to Christ our Lord.

Sermon

Intercessions *Prayer is offered for the Church, the world and its people*

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

We share a sign of peace

Hymn

BEHOLD THE LAMB WHO BEARS OUR SINS AWAY,

Slain for us, - and we remember
the promise made that all who come in faith
find forgiveness at the cross
So we share in this bread of life,
and we drink of His sacrifice
as a sign of our bonds of peace
around the table of the king

The body of our saviour Jesus Christ,
torn for you, - eat and remember;
the wounds that heal,
the death that brings us life
paid the price to make us one.
So we share in this bread of life,
and we drink of His sacrifice
as a sign of our bonds of love
around the table of the king

The blood that cleanses every stain of sin,
shed for you - drink and remember,
He drained death's cup
that all may enter in
to receive the life of God.
So we share in this bread of life,
and we drink of His sacrifice
as a sign of our bonds of grace
around the table of the king

And so with thankfulness and faith we rise,
to respond and to remember,
our call to follow in the steps of Christ
as His body here on earth
As we share in His suffering,
we proclaim Christ will come again
And we'll join in the feast of heaven
around the table of the King

Offering: Let us present our offerings to the Lord.
**Yours, Lord, is the greatness, the power, the glory,
the splendour, and the majesty;
for everything in heaven and on earth is yours.
All things come from you, and of your own we give you. Amen**

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 him thanks and praise.

Worship and praise belong to you Father
in every place and at all times.

You made us, all the people of the world
and everything that is.

You give us the daylight. Your Word lights up our minds.
Jesus was born among us to be light in our darkness.

One day we will be with you in heaven,
but already we join with the saints and angels and sing their song:

**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.

Father you never forget us or turn away from us
even when we fail you.

You sent your Son Jesus who gave his life for us.

**He healed those who were sick,
cared for those who were poor
and cried with those who were sad.
He forgave sinners and taught us to forgive.**

For all your love we give you thanks
in the way that Jesus showed us.

For on the night before he died,
while he was having supper with his friends,
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.'

**So, as we do what he told us,
we open our hearts to him;
we remember how he died
and rose again to live now in us.
Together with him we offer you these gifts:
in them we give you ourselves.**

Send your Holy Spirit on us
and on this bread and this wine;
that they may be the Body and Blood of Christ,
and that, sharing your life,
we may travel in your company to our journey's end.

**With all your people,
we give you thanks and praise
through the Son and in the Spirit,
now and for ever. 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 has commanded and taught us,
we are bold to say:

**Our Father in heaven,
hallowed be your name,
your kingdom come,
your will be done, on earth as in heaven.
Give us today our daily bread.
Forgive us our sins
as we forgive those who sin against us.
Do not bring us to the time of trial
but deliver us from evil.
For the kingdom, the power
and the glory are yours,
now and for ever. Amen.**

Distribution of Communion

THANKSGIVING AND SENDING OUT

Give thanks to the Lord, for he is gracious.
And his mercy endures for ever.

**Almighty God, guide us to serve you with faith, hope and love
and to come to the fullness of joy in your new creation.
We ask this in the name of Jesus Christ the Lord.**

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

Hymn

PRAISE TO THE LORD, THE ALMIGHTY, the King of creation!

O my soul, praise Him, for He is thy health and salvation!
All ye who hear, brothers and sisters, draw near,
Praise Him in glad adoration.

Praise to the Lord, who doth prosper thy work and defend thee;
Surely His goodness and mercy here daily attend thee:
Ponder anew, what the Almighty can do,
Who with His love doth befriend thee.

Praise to the Lord, who doth nourish thy life and restore thee,
Fitting thee well for the tasks that are ever before thee,
Then to thy need, He like a mother doth speed,
Spreading the wings of grace o'er thee.

Praise to the Lord, who when tempests their warfare are waging,
Who, when the elements madly around thee are raging,
Biddeth them cease, turneth their fury to peace,
Whirlwinds and waters assuaging.

Praise to the Lord, who, when darkness of sin is abounding,
Who, when the godless do triumph, all virtue confounding,
Sheddeth His light, chaseth the horrors of night,
Saints with His mercy surrounding.

Praise to the Lord! O let all that is in me adore Him!
All that hath life and breath, come now with praises before Him!
Let the Amen, sound from His people again:
Gladly for aye we adore Him.

Dismissal

Go in peace to love and serve the Lord.
In the name of Christ. Amen.

do join with us for refreshments served at the close of the service

To be an Episcopalian – Peter Harris

I grew up within the Church of Scotland, christened as a baby, and as a child went to Sunday School and the Boys' Brigade. However, by my late teens I was accepted into membership of Kilmarnock Baptist Church through the confession of my faith and full immersion Baptism. There I lead a children's group known as Christian Endeavour and helped run their Youth Fellowship.

In my twenties I had an encounter with the Charismatic and renewal movement, attending the Full Gospel Business Men's Fellowship and revival events at the local Pentecostal church. Alongside this I had also started attending Spring Harvest and occasionally attending the Keswick Convention. In 1994 with a move to Dundee I returned to worship in the Church of Scotland in Mid Craigie which had a link with St Ninians, the local Episcopal Church across the road. This was my first real encounter with Episcopalians. Dundee was also the place that I met and married Fiona.

From Dundee, I graduated as a Community Education Officer and took up the position of Youth and Community Worker in Bury St Edmunds working for St John's, a high Anglo-Catholic church and St George's, an open evangelical low church. From there I said yes to God's call to ordained ministry and studied at St John's Cranmer Hall in Durham. My Curacy took place within the Orwell Team Ministry, comprising of three differing churches in Felixstowe but mainly at St Mary's Walton, offering a variety of worship styles. 1662 Book of Common Prayer, Family Worship & Eucharist, as well as a variety of more informal evening services.

On completing my curacy in 2007, Fiona and I both felt the call to return to Scotland and for the last 15 years have traversed the highs and lows of life as an Episcopal Priest and as your Rector here at St Leonard's and St Mary's.

Looking back across my journey of faith so far, I note that first of all importance is Jesus Christ and my belief and trust in him as Lord and Saviour. This is the bedrock on which I stand, it is where I am grounded. Secondly, I believe and practice that my faith needs to be lived out in service. This is achieved through the pattern of prayer, study and action in my life. Whatever denomination or branch of Jesus family I am involved these two things are at my core as a person of faith.

I did not grow up within this branch of the church, but like many others through life's circumstances and God's guidance I was led into encountering God afresh within the Scottish Episcopal Church.

There has been much for me to learn about our practices and customs and probably much I have gotten wrong or still to discover. No church is perfect, and there are of course some things I disagree with, or that frustrate me, but overall, I am content to be known as an Episcopal Priest.

So, what does it mean to be an Episcopalian?

Where would you begin to answer that question for yourself?

For me I begin with the word "episcopal". The word comes from the Greek word "episkapos" relating to the governance of a Bishop or overseer. As the early church family multiplied the Apostles began to appoint and authorise Deacons to assist them in carrying out the practical work of the Gospel. As the church further expanded into new areas priests were then appointed to local churches to watch over the flock under the authority of the Apostles. Then as Apostles prepared for glory they authorised Overseers or Bishop's to look after an area and to be responsible for the governance of the churches, the Priests and Deacons. In essence to be an Episcopalian is to place ourselves under the authority of God who has appointed for us Bishops, Priests and Deacons. However, these authorised ministries do not negate us as individual members of the body of the church from ministering and serving each other and the community where we are.

In our case although each Episcopal Church has its own individuality it is at the same time part of a bigger family known as the Diocese. Each Church and Diocese is then part of the province of the Scottish Episcopal Church. Together as a province we are then part of the world-wide Anglican Communion. We are the Episcopal branch of the family of Jesus. Part of the third largest Christian denomination in the world with over 85 million members. Not bad for two churches on the outskirts of Edinburgh.

What do we believe?

For me Episcopals believe in a loving, liberating, and life-giving God: Father, Son, and Holy Spirit. We believe in following the teachings of Jesus Christ, whose life, death, and resurrection saved the world.

We strive to love our neighbours as ourselves and respect the dignity of every person. We have a legacy of inclusion, aspiring to tell and exemplify God's love for every human being.

Laypeople and clergy cooperate as leaders at all levels of our church. Leadership is a gift from God, and can be expressed by all people in our church, regardless of sexual identity or orientation.

We believe that God is love and loves you and everyone, with no exceptions. We celebrate our unity in Christ while honouring our differences, always putting the work of love before uniformity of opinion. All are welcome to find a spiritual home in the Episcopal Church.

Our Worship

At the heart of our Episcopal worship is the Word of God and the celebration of Eucharist. Together through our liturgy we are helped to draw near to God, to confess our sins, to hear his word and celebrate his love for us.

The Word of the Lord.

For Episcopalians, the Word of God, the Bible, contains all things necessary for salvation. This means that God's purpose and plan has been revealed to us in and through the scriptures, especially the Gospel accounts of Jesus life.

However, we are also aware that there is a need to grapple with scripture and to understand and interpret it for our society. To do this we engage with scripture, and interpret scripture by considering the past tradition and practices of the church as well as using reason to inform us of how scripture can and does relate to our modern society. The Word of God is living and active and speaks to each age with a different emphasis, not a different message. The heart of the Good News does not change nor does the call to love God and to love our neighbour. However, our interpretation of scripture and how we use it can develop and change over time.

Take for instance slavery. A literal translation of scripture alone would advocate that slavery is ok. But by engaging with scripture, tradition and reason we can come to an understanding that slavery is wrong and then use the scriptures to encourage a better governance of the world's workforce seeking and supporting fair and just trade.

At times within a broad church we will of course be called upon to hold in tension differing viewpoints while continuing to seek to work together in our love of God and of our neighbour.

The Eucharist.

Our form of worship encourages a weekly Eucharistic celebration. The practice of regularly gathering at the Lord's table is one of the key areas of difference between differing denominations and how we give importance to the sacrament that Jesus instituted at the Last Supper

Within my early life as a believer communion was regarded as so special that

we only did it three of four times a year. However, I have come to appreciate and value a weekly celebration. Being called back to encounter the Lord, as a family, gathered around his table is a privilege which affirms that we are loved and accepted as well as called to go and love in Jesus name.

The Liturgy, that shapes our worship.

Another of the defining elements that people encounter within our worship is the use of Liturgy. Corporate worship is important to us, together we worship and are guided by the liturgy to be together in our responses. One of the wonderful things about our liturgy is that its source material is our scriptures. You could say that our Episcopal form of worship uses the bible more often in worship than anything else.

In June 1996 Bishop Richard the then Bishop of Edinburgh wrote a brief introduction to a reprint and update of the 1982 liturgy that we often use.

"The Liturgy is printed with a minimum of instruction out of a conviction that worship in a contemporary idiom must be adapted to suit particular times and places."

This in essences freed up the liturgy, making way for local and seasonal variations while keeping to a central structure and shape. A number of different options became available to the Priests organising worship, this actually includes not having a sermon.

In our recent Visioning Questionnaire there was a wide field of different responses about our hymns and liturgy choices. Some would like a fuller Liturgy with procession, Summary of the Law, Kyries, Gloria, the Psalm, the Old Testament and Epistle reading not to mention the Creed, Communion song and Prayer of humble access. All are possible options.

Maybe with the services times at both churches moving to 10am there will be more opportunity to indeed introduce a fuller use of the liturgy. We could even include more teaching with an extended sermon or even opt to have no sermon but meet as a family around a table for discussion groups. Meanwhile other responses are calling for us to use simpler liturgy or to do away with it completely. There is much to discuss as we look to the future.

I do wonder however, would we truly be Episcopalians if we did do away with all our liturgy. After all it is offered to us, for us to use by the College of Bishops and agreed by our Synod to help shape and govern our worship.

So what does it mean to you to be a Christian and an Episcopalian?

Creation Season Creative Meditations

The Creation Season is a special time within our Church calendar running from September to early-October where the focus of our worship is on praising God for the wonder of the creation around us.

During this time we are offering you the opportunity to explore what we think and believe about God's creation and our roles and responsibilities. We invite you to be part of an interactive six-week creative meditation?

Sound interesting want to know more?

Then contact our group organiser Sandiann Devaney 259 6313

Based on initial interest, the first group will meet on Monday afternoons from 1-3pm, beginning on Monday August 29.

Interested but the day/time doesn't work for you? Then please talk to Sandiann, as a second evening session may be possible!



SEASON OF CREATION

St Mary's Sunday at ~~9.30am~~

stmarysdalkeith.org.uk



St Leonard's Sunday at ~~11.15am~~

stleonardslasswade.org.uk

 **@stlandm**

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Both Churches are registered Charities

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St Mary's Episcopal Church: Dalkeith SC001677

Please note that Monday is our Rector's day off

Sunday worship time changes to 10am from Sunday 7th August