

Easter Vestry Agenda

St Columba's and Spanish Point

12.15pm - Sunday 13th June

- Opening Prayers -
- Apologies -
- Minutes of previous Easter Vestry -
- Rector's Report -
- Treasurers Report -
- Elections -

Rector's Church Wardens

People's Church Warden

Select Vestry members (up to 12 total)

AOB

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At the first meeting of the new Select Vestry – usually held immediately after the Easter Vestry - the following shall be appointed:

Select Vestry Secretary for Drumcliffe

Treasurer for Drumcliffe

NB//. There are additional places available, up to a maximum of twelve for those who would like to become elected members of the Select Vestry – please note that all places should be proposed and seconded prior to the election at Easter Vestry. If you would like to serve on the Select Vestry in any capacity please let either a church warden or the Rector know, with the names of proposer/seconded and the position for which you would like to stand.

~ Notices ~

Mental Health survey - The Church of Ireland MindMatters COI Project is chaired by Bishop Pat Storey from the Dioceses of Meath and Kildare, with the support of an advisory group, who are leading professionals in the mental health field. The project aims to raise awareness of, and respond to, the mental health needs of communities across the island of Ireland. This survey is designed to find out about your understanding and awareness of mental health and mental health problems. We would like to encourage as many people as possible (18+ years only) to complete the survey to help understand the needs of our community post Covid. It can be found online at the web address:

<https://www.surveymonkey.com/r/COIParishioner>

Prayers - If you have any particular issue that you would like to be prayed for, do please email me on frkevinobrien@me.com or call me on 065 672 4721.

YouTube - our YouTube channel now has 125 subscribers and over 160 videos, comprising services, talks and sermons. Please do visit the channel by searching www.youtube.com/c/clareanglicans and do please subscribe

Facebook page: www.facebook.com/clare.anglicans

Rector: Email: frkevinobrien@me.com Tel: 065 672 4721

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2nd Sunday after Trinity (Year B) 2021

Readings and Hymns

Collect: Faithful Creator, whose mercy never fails: deepen our faithfulness to you and to your living Word, Jesus Christ our Lord. **Amen**

Suggested Hymns

In conjunction with the online service you might like to view these hymns on YouTube - with internet links and lyrics so that you can sing along:

- 1) Be thou my vision, O Lord of my heart
<https://www.youtube.com/watch?v=jIMhshpf0Y4>
- 2) Now thank we all our God
<https://www.youtube.com/watch?v=s99dNPKYtHk>
- 3) It is a thing most wonderful
<https://www.youtube.com/watch?v=78DAvd2TXXs>
- 4) For the fruits of his creation
<https://www.youtube.com/watch?v=B3TGM4RAZhU&t=3s>

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.

Psalms 92

It is good to give thanks to the Lord,
to sing praises to your name, O Most High;
to declare your steadfast love in the morning,
and your faithfulness by night,
to the music of the lute and the harp,
to the melody of the lyre.
For you, O Lord, have made me glad by your work;
at the works of your hands I sing for joy.
The righteous flourish like the palm tree,
and grow like a cedar in Lebanon.
They are planted in the house of the Lord;
they flourish in the courts of our God.
In old age they still produce fruit;
they are always green and full of sap,
showing that the Lord is upright;
he is my rock, and there is no unrighteousness in him.

2 Corinthians 5: 6-10, 11-13, 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.

Therefore, knowing the fear of the Lord, we try to persuade others; but we ourselves are well known to God, and I hope that we are also well known to your consciences. We are not commending ourselves to you again, but giving you an opportunity to boast about us, so that you may be able to answer those who boast in outward appearance and not in the heart. For if we are beside ourselves, it is for God; if we are in our right mind, it is for you. 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!

Mark 4: 26-34

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.

Commentary

Ezekiel

Ezekiel was a prophet and a priest. His ministry began before the conquest of Judah in 587 BC, and continued in exile in Babylon. This book is the foundation for both Jewish and Christian visionary or apocalyptic literature, e.g. Revelation (or The Apocalypse.) It is a book that contains many strange things (strange because we do not understand them, e.g. Ezekiel eating a scroll), but the prophet's message to the exiles is clear: he assures his hearers of God's abiding presence among them, and he emphasizes God's involvement in the events of the day, so that Israel and all nations "will know that I am the Lord". For the first time, we see the importance of the individual in his relationship to God. To a dispersed and discouraged people, he brings a message of hope: hope that God will restore them to their homeland and the temple.

2 Corinthians 5:6-10,(11-13),14-17

In vv. 1-5, Paul has used a metaphor to contrast our modes of existence: now a temporary "earthly tent", with the future permanent "heavenly dwelling" assured by God for his people. He has then used another metaphor: that of being

"clothed" and "naked". This leads Paul to write of "the body" (vv. 6, 8, 10).

We are now, in relative terms, compared with our future mode of being (of which we are "confident"), "away from", separated from, God. Now we trust ("by faith", v. 7) that we will attain the heavenly mode; then we will see that we are fully united with Christ (v. 6) – clearly a more desirable state. Our objective, to be obedient to God ("please him", v. 9) is the same whether we are in heavenly mode ("at home") or in earthly mode ("away").

At the end of the current era, Christ will judge each of us on our fidelity to God while in earthly mode. We will be rewarded accordingly. Paul writes to faithful people who will receive "recompense", (v. 10, reward), for walking the way of Christ; however, those who have done "evil" will be punished. This way consists of, while holding God in proper reverence (awe), "fear" (v. 11), trying to influence others into being Christ-like. Paul hopes that the Christians at Corinth are at peace with their "consciences". He is on guard against those who "boast in outward appearance ..." (v. 12). These detractors seem to have considered Paul and his associates to be crazy, "beside ourselves" (v. 13), perhaps for speaking in tongues (or for Paul's experience on the road to Damascus). May his detractors know that he speaks "in our right mind" to them! They may not think so, but "the love of Christ urges us on" (v. 14, motivates us): Christ did die on the Cross and rose again for us all, so we are all called to abandon ("all have died") self-centeredness (v. 15) and turn to being Christ-like.

There was a time when Paul saw Jesus' conviction and death as being right, when he judged the action by worldly standards, but now he sees everyone from God's point of view. Indeed, for those who seek to be Christ-like ("in Christ", v. 17), Christ is risen Lord, and head of a new created order. Everything is to be viewed in a new, enlightened, way. It is one in which, through Christ bearing the burden of sin, our deviations from God's way will not be held against us (vv. 18-19). We are to pass this message on to others, as "ambassadors for Christ" (v. 20).

Mark 4:26-34

In vv. 3-8 Jesus has told a parable about sowing seed: depending on where it lands, some flourishes greatly but other seed dies, is carried off by birds, or does not grow. Then in vv. 14-20 he has interpreted this parable to the disciples: the seed is his message of good news, "the word", the key to "the kingdom of God" (v. 11). At this time, he intends only his followers to understand.

Now he tells two more seed parables. In the first (vv. 26-29), Jesus makes two points:

his kingdom will grow relentlessly unseen by us and independent of what we do; and

at the end of the era, when Christ comes again, the kingdom will be fully grown, after which Judgement Day will follow immediately.

Joel 3:13 speaks of the arrival of the end-times as the time of "harvest" (v. 29).

In the second parable (vv. 30-32), Jesus exaggerates to make his point: the mustard seed is small, but not the smallest; in Palestine, mustard matures to a large shrub but not a tree with "large branches". He intends parables to be easy to remember: the image of birds nesting in a mustard shrub would remain with his audience for a long time. The kingdom of God will grow tremendously: from Jesus and a few followers, some of them outcasts from society, to larger than any can imagine.