

Key Scripture - Mark 4: 32

“... 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.”



Theme - What Does A Mustard Seed Do?

Welcome and Announcements

- † Newcomers please sign our guestbook
- † Special requests may be made through Facebook
- † Trinity is Welcoming, Open, Inclusive and Accessible.
 - Trinity is an Affirming Congregation

† We continue to pray for those who were impacted by the discovery of 215 graves at the Kamloops Residential School.

† Given the fact that the population may not be fully vaccinated until early Autumn; Trinity will not resume “In Person” Worship until September.

† Services are posted to [Facebook](#). You will find a window to the Facebook Page on our [Website](#). You will also find a link to our [Bulletin Page](#). Services are rebroadcast on COGECO (Your TV) the following Sunday 10:00 am and 2:00 pm.

† **The Annual Congregational Meeting June 13 has been postponed to September 12, 2021.** At which time, we should be able to have more than 10 people in person present.

† **We are pausing the Grocery Gift Card program.**

† If you do not already track news and events in our larger Church Community, you may wish to [visit the United Church of Canada Website](#). [E-ssentials](#) is a helpful NewsLetter you may wish to consider.

Healing Pathway Ministry - Distance Healing Circle - Trinity United Church

While in-person sessions are inadvisable during the Pandemic, the Healing Pathway Ministry will be offering a group distance healing session for twenty minutes starting at 1:00 pm on the 2nd and 4th Wednesdays of the month.

Distance healing is a form of prayer which recognizes that we are all One in the Source of Life. Both the receiver and practitioner set their intention to open to the Sacred Spirit and to allow the Healing energy of the Spirit to flow in and through them.

You are invited, if you wish, to join the virtual circle via [Zoom](#)

If you wish to have a conversation and / or book an individual healing session, email -

trinitysmithsfallshealingpathway@yahoo.com

We suggest that everyone participating imagine themselves to be in the sanctuary at Trinity, with the Healing Pathway practitioners forming a circle around those who are receiving.

- Imagine yourself sitting in a small circle in the sanctuary. You may use the following prayer for centering if you choose

I am created by Divine Love,
I am sustained by Divine Love,
I am surrounded by Divine Love,
I am growing into Divine Love

- Find a quiet place before 1:00, where you are not likely to be interrupted. If you wish, light a candle.
- Name your need or intention for this time and sit quietly, until you feel ready to move out of the experience.
- If you find your mind wanders or is distracted, gently bring your attention back to your need or intention.
- When you are ready to move out of the experience, open your eyes, take a moment to reflect on the experience and know that, if you want to, you can bring your attention back to those positive feelings at any time.

You could also explore the First United, [Ottawa Healing Pathway Care Package](#) which is packed with reflections, meditations and other resources.

Blessings from the Healing Pathway team

Acknowledging Traditional Territory

Smiths Falls is located on the traditional territory of the Algonquin peoples dating back countless generations. We are grateful for our neighbours and recognize the opportunity to exercise the Ministry of Reconciliation

Introit MV 96 "And When You Call for Me"

And when you call for me,
I have already answered.
And when you call for me,
I am already there.

Call to Worship

It is good to give God thanks, to sing praises to the Most High!

We will sing for joy to God who has made us glad.

Let us declare God's steadfast love in the morning,
and God's faithfulness by night.

So come to worship God with thankful, joyful hearts!
Let us praise God's holy name together.

Opening Prayer

Living God,
From you comes vitality, love and joy.

Your peace is our companion,
your love is our strength,
your Son is our hope.

In even our darkest moments, your presence brings comfort.

Hidden deep in the soil of life,
your Spirit nurtures tiny seeds of purpose and potential
to surprise us with new life.

Like the earth beginning to bloom around us,
so your kingdom unfolds to surprise us with new
possibilities.

We bring you our prayers and praise this day,
trusting that your Spirit will bring us the gifts we need
to serve you in faithfulness,
renewed by your love, through Jesus.

Hymn 623 "Dear Weaver of Our Lives' Design"

Dear weaver of our lives' design
whose patterns all obey,
With skillful fingers gently guide

the sturdy threads that will survive
The tangle of our days.

Take up the fabric of our lives
with hands that gently hold;
Bind in the ragged edge that care
would sunder and that pain would tear,
And mend our ravelling souls.

Let eyes that in the plainest cloth
a hidden beauty see
Discern in us our richest hues,
show us the patterns we may use
To set our spirits free.

Time With Children

I love olives. But I did not always. There was a time when I had no idea what an olive was. Caleb Paltimore was a boy who lived across the road from us. I think I mentioned him before. He seemed to have everything, piles and piles of lego and what seemed to be every Hotwheel ... the electric ones. So, I ought not to have been surprised that he wanted a jar of olives for Christmas, because he seemed to have everything else.

For many people, olives are an “acquired taste.” An “acquired taste” is one way of saying, “you kind of have to get used to them” because there is something strange about them and you are not sure if that strange thing is pleasant or not. I like anchovies too ... oh yes, super sour candies, lemons and blue cheese ... and pickled herring.

Why is it that we have to get used to some tastes? Well, we are naturally made to have a negative reaction to some tastes to protect ourselves. Sometimes a bitter taste warns us that something is poisonous or not good for us. But this is not always the case, so we have to kind of get over the first hesitation. So when we decide we “like” something that

tastes bitter or strange at first, like an olive, we are ignoring the unnecessary warning signal in order to enjoy the olive for its other flavors.

This is kind of like when we meet people for the first time. If you are a little shy, you have to take time to warm up or get to know them so that your natural caution or carefulness is satisfied that the new person would make a good friend. We might do this when we meet people from different cultures or countries or religions or languages or any way of being that we are not used to. We might hesitate but we let that feeling rest and learn a little and discover a whole new world of tastes, experiences and gifts.

We are in the middle of June and we have learned in the news how horrible it is when we hang on to our fear of people who may be different than we are and treat that difference like it was poison. Not only do we miss enjoying something wonderful, we try to destroy it.

This is why we are an Affirming Congregation. Especially during the month of June we and our whole country have opportunities to learn about, remember and celebrate

National Aboriginal History Month

Pride

Canadian Multiculturalism Day

There are so many awesome things to learn about the people with whom we share this great country. How we are different, how we are the same, how we are wonderful.

Children's Prayer

Dear God,

We thank you for the great variety of folk we will meet in a lifetime. Some will be familiar to us right away, others will seem different at first.

Help us to move past any hesitation we might feel at first, so that we might form new friendships and discover new possibilities.

Help us embrace the joy in all the gifts and wonders and amazing people in your creation.

Amen.

Prayer of Reconciliation

Living, loving God,

As we watch growth in our gardens and in children around us,
we confess we often resist growth and change as we grow older.

We form ideas and opinions and cling to them.

We mistrust new insights and new directions.

Forgive us for thinking we know enough.

Forgive us for blocking the concerns and commitments
of those who differ with or from us.

Open our eyes, our ears and our hearts to signs of new life.

Grant us faith like the mustard seed,

small and insignificant on its own,

yet able to grow with your blessing to become a
mighty sign

of your lively kingdom among us. Amen.

Assurance of Blessing

Hear the good news! Who is in a position to condemn us?

Christ died for us;

Christ rose for us,

Christ reigns in power for us,

Christ prays for us.

Believe the good news of the gospel. We are forgiven and set free by
God's generous grace! Rejoice in God's good gift.

Scripture

Ezekiel 17:22–24;

Psalms 92 (VU 810);

Mark 4:26–34

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.

Psalm 92 (VU 810)

Refrain -

It is good to sing your praises and to thank you, O Most High.

It is good to give you thanks, O God,
to sing praises to your name, O Most High,
**To tell of your love in the morning,
and your faithfulness during the night,**

with a ten-stringed lute and harp,
with voice and mandolin together.

**For you, O God, have made me glad by your work;
I shout for joy at the works of your hands.**

Refrain -

It is good to sing your praises and to thank you, O Most High.

The just shall flourish like the date-palm
and increase like the cedars of Lebanon.

**Planted in God's house,
they will flourish in the courts of our God.**

In old age they still produce fruit,
thriving and full of vigour.

**They will show that God is just;
God, our rock, in whom there is no wrong.**

Refrain -

It is good to sing your praises and to thank you, O Most High.

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.

Meditation "His Eye Is On The Sparrow"

Reflection “From Seed to Shelter”

As the reflection was being prepared, it seemed increasingly familiar. As it turns out, it was shaping up to be pretty much the same as three years ago. The last time this reading appeared in our Lectionary cycle was Indigenous People’s Sunday. We remembered the “Seed.” “We begin our service with a small act of Acknowledgement. We are not on the forefront of Indigenous Reconciliation but we begin with a seed.”

Our hope three years ago was that we would come to discover not how great a thing this seed may be but what it does, how it fits in the Kingdom’s work of support, comfort, security, shelter - the fruits of reconciliation with respect to our Indigenous Nations within Canada. Our “Next Steps” were to be the branches that spring from this tiny seed ... our Territorial Acknowledgement.

Like olives, the leaves, seeds, and stems of the mustard tree, or shrub or plant are edible. The leaves can be cooked or eaten raw in salads. The stems can be prepared and eaten like broccoli. The seeds can be ground into a powder for flavoring or as the table condiment, hot mustard.

Having never eaten black mustard, the plant to which Jesus likely refers, I can only repeat what I have read - descriptors are hot, spicy, pungent and bitter ... sounds like an acquired taste.

On this second Sunday in June, we continue to mull over the Kamloops Indian Residential School and the undeniable contempt with which the new, dominant power, held Indigenous culture and identity. This is all the more difficult because this unpleasant thing, this history that is difficult to hear, is our own. The structures of assimilation are ours and they still stand, this story, this bitter herb, is part of a meal we made ourselves and it is being served on our plate. Accepting this fact is the beginning, the seed; acting on it will bring forth the branches. It will not be immediately pleasant, it may be quite bitter at first. It will very likely elicit a defensive reaction in us. We may find it threatening. We will likely have to set aside an instinct for self justification and find that reconciliation is an acquired taste.

On the United Church of Canada Website, you will find -

“On the The Response to Kamloops Residential School Graves Discovery - A Message to People of The United Church of Canada”

I will read it here, as it is an herb we must chew -

Grace and Peace to you.

Since the announcement of the discovery of the undocumented and unmarked remains of 215 children on the grounds of Kamloops Residential School, we have received many messages of sorrow, concern, and outrage from members of the church.

We share these feelings.

We have also been asked many questions about the United Church's intentions regarding burial sites and missing children, about the sharing of our residential schools records, and about our response to the Calls to Action of the Truth and Reconciliation Commission.

Many biblical passages remind us of the importance of working together for peace and justice. We would like to take this opportunity to answer your questions so that together we can honour all those affected by the residential schools system, and live up to our obligations as a participant in it.

The United Church of Canada operated 15 of the residential schools covered by the Indian Residential Schools Settlement Agreement (IRSSA), accounting for approximately 10 percent of Indigenous children who were forced to attend them. A history of our involvement is available at the website *The Children Remembered*, created by the United Church Archives.

Since 1998, our response to the role we played in this system has been guided by the wisdom of residential school and intergenerational survivors. In 2003, the Residential Schools Steering Committee (later the Committee on Indigenous Justice and Residential Schools) established six principles of reconciliation, which continue to guide this work.

Among them is the principle of whole community involvement, the “acknowledgement that [the impacts of residential schools] are communal as well as individual and that they are intergenerational.” The committee also acknowledged that “the children and grandchildren of survivors are also living people who carry with them the burdens of the residential schools system.” The discovery at Kamloops, and the pain and trauma that it has reignited, make it clear that residential schools are not simply part of a historic event; it is also why we have been doing the difficult work of reconciliation, and must continue to do so.

I would like also to review the six principles of reconciliation -

These six principles are like the branches of the mustard tree in which we can find a home with our Indigenous Brothers and Sisters - Some of them are hard to hear.

1. Anti-racism and Decolonization - The church's response to the legacy of residential schools must be framed by a commitment to challenge the ideology of racism and an acknowledgement of our role in the colonization of aboriginal peoples that manifested this racism.

We must be aware of the context of racism that informed the colonization of aboriginal peoples. We must also be aware of that same context which informs the resistance to decolonization of aboriginal peoples in the present.

2. Holistic Approach - The church's response to the legacy of residential schools must be comprehensive and must address the loss of language, culture and spirituality as well as sexual and physical abuse within the system. "The abuse was clearly more than sexual. It was cultural, physical, spiritual and emotional." Because of this we cannot only address part of that legacy—sexual and physical abuse—without also addressing the much broader issues such as loss of language and culture.

3. Full Participation of Aboriginal People - Any agreement between church and government that affects the rights of survivors of residential schools or of aboriginal peoples in general needs to include the participation of aboriginal peoples in the process leading to an agreement.

4. Whole Community Involvement - With regard to the impacts of residential schools there must be an acknowledgement that these are communal as well as individual and that they are intergenerational. "Individual claimants are not the only people who were affected by this policy of assimilation. Entire communities and generations of family members have borne years of pain and suffering that must be addressed..."

We cannot speak about residential schools as an "historic" event. Survivors are living people—in the present. The children and grandchildren of survivors are also living people who carry with them the burdens of the residential schools system.

5. Healing and Education - Addressing the legacy of residential schools must always include elements of support for healing initiatives within aboriginal communities and a recognition of the need for healing and education within the non-aboriginal community.

Any agreement should enhance and not compromise the ongoing need to support healing and education both within the church and in Canadian society as a whole.

6. Building Right Relations - In all that we do in relation to our responsibility for the residential schools system the goal of working toward right relations between aboriginal and non aboriginal peoples should be uppermost in our thoughts, words and actions. By so doing we will honour the gift which comes from our Creator, “who reconciled us to himself through Christ, and [who] has given us the ministry of reconciliation.” (2 Corinthians 5:18).

These are the branches in which we may build a reconciled relationship. These are the branches in which we may find healing from our troubled past and legacy structures that remain ... of our own creation. This thing, this mustard shrub is bitter at first. Humility is an odd sensation, even unpleasant, to the proud. It is an acquired taste and it is part of that great banquet of faith in God’s Kingdom.

Hymn 361 "Small Things Count" (tune 368)

Small things count, so Jesus said:
cups of water, crumbs of bread,
small things done because we're kind
count as big things in God's mind.

Small things make the big things grow:
yeast that bubbles in the dough,
puffs that fill a big balloon,
notes that make a happy tune.

Every hair that's on our head,
every sparrow, Jesus said,
God takes care of, counts and knows,
God loves us from top to toes!

Invitation to the Offering

The parables of Mark remind us that God's kingdom grows from small beginnings with surprising results. So give as you are able, and trust that God will honour your generosity for the purposes of God's Spirit at work among us and beyond us.

Offering Prayer

God of small seeds and secret growth, we bring our gifts to you, trusting that you will bless them. Use them as seeds of new life in our community and in your world. Grow results we cannot even imagine - within us, among us, because of us and beyond us, for the sake of Christ, our Living Lord. Amen.

Hymn 582 "There's a Spirit in the Air" (tune 628)

There's a spirit in the air,
telling Christians everywhere:
"Praise the love that Christ revealed,
living, working in our world."

Still the Spirit gives us light,
seeing wrong and setting right:
God in Christ has come to stay.
Live tomorrow's life today!

When a stranger's not alone,
where the homeless find a home,
praise the love that Christ revealed,
living, working, in our world.

May the Spirit fill our praise,
guide our thoughts and change our ways.

God in Christ has come to stay,
live tomorrow's life today!

Prayers of the People

Come in your wisdom and plant seeds of your kingdom.

Watch over tender new life unfolding and bring it to maturity.

Gracious God, you hold all things in your hands.

We may plant seeds, but it is your mysterious power that brings forth the plant. We do our small parts, but you bring growth and new life.

Thank you for our place in your purposes.

Guide our ministry in the days ahead.

Come in your wisdom and plant seeds of your kingdom.

Watch over tender new life unfolding and bring it to maturity.

We pray for the troubled places of our world,
especially those countries and communities still struggling
with COVID-19
and those marked by violence and injustice...

Come in your wisdom and plant seeds of your kingdom.

Watch over tender new life unfolding and bring it to maturity.

We pray for our community and province
as we rebuild common life and recover from the pandemic.

We pray for those seeking work or rebuilding businesses,
for those exhausted by months of service,

and those still suffering the effects of COVID-19.

Come in your wisdom and plant seeds of your kingdom.

Watch over tender new life unfolding and bring it to maturity.

We pray for those who feel empty or lonely,
who fear the future or mourn the past.

We pray for those who suffer pain or grief,
and for all whose lives have been on hold during these
months of pandemic.

Come in your wisdom and plant seeds of your kingdom.

Watch over tender new life unfolding and bring it to maturity.

We pray for The United Church of Canada,
for its courts, committees, staff and agencies,

Strengthen our local ministry and mission
and help us learn new ways to reach out
after the months of distancing and adapting to
technological assistance.

Bethel Pentecostal Church

Come in your wisdom and plant seeds of your kingdom.

Watch over tender new life unfolding and bring it to maturity.

Gracious God, you hold all things in your hand, including us.
Keep us open to your Spirit's leading.

In all that we do, help us embody the love of Jesus,
who taught us to pray, saying:

Prayers conclude with:

We experience God in a relationship from which we draw strength, courage and encouragement.

The ways of knowing God - as Creator, Redeemer, and Sustainer; Father, Mother, Friend; may be expressed in the prayer Jesus taught us -

The Lord's Prayer

We Depart to Serve with Joy

Hymn MV 145 "Draw The Circle Wide"

Draw the circle wide. Draw it wider still.

Let this be our song, no one stands alone,
Standing side by side, draw the circle wide.

God the still-point of the circle,
‘Round whom all creation turns;
nothing lost, but held forever,
In God’s gracious arms.

Let our hearts touch far horizons,
So encompass great and small;
Let our loving know no borders,
Faithful to God’s call.

Let the dreams we dream be larger
Than we’ve ever dreamed before;
Let the dream of Christ be in us,
Open every door.

Benediction

Now go as God's seeds of reconciliation.

We will plant reconciliation in all the broken places and people.

Now go as Christ's hands of forgiveness.

We will embrace everyone we meet with mercy and hope.

Now go as the Spirit's eyes of love.

We will see each person as our sister and brother.

Choral Amen

Postlude "He Shall Feed His Flock" (Handel)