

## The First Sunday of Advent YEAR C 29 November, 2015

As usual, the Advent readings speak of God's constantly coming reign, and the need for us to be watchful to recognise it and receive it. The challenge, each year, is to ensure that this season doesn't fall prey to "same-old-same-old" thinking, preaching and worship. In tough times like these, we need the reminder that God is at work even in the most tragic places in our world, and our worship is an awesome opportunity to make bring our hope to life again.

May our Advent worship open our hearts and eyes to the signs of God's coming, and fill our hearts with renewed hope in God's Reign.

### INTRODUCTIONS

*For use by lectors, in order of service, parish bulletins and magazines*

#### **Jeremiah 33:14-16**

Jeremiah spoke of God's love for humankind at a time when the citizens of Jerusalem had suffered great adversity. He has predicted that the city will be rebuilt. Now he foretells that the line of kings of which David was the founder will continue.

#### **The Psalm - Psalm 25: 1-10**

A prayer for God's compassion and forgiveness, for God to make God's ways known to the Psalmist, and to lead him in God's truth. For God is good and righteousness, guiding the weak to justice and leading those who keep God's covenant in paths of love and faithfulness.

#### **1 Thessalonians 3:9-13**

Paul has heard of the persecution of Christians living in Thessalonika. He has sent Timothy to comfort them in their adversity. Timothy has returned with news of the steadfastness of their love for Christ and for one another, and also for him as he faces persecution.

#### **Luke 21:25-36**

Our reading is part of Jesus' answer to two questions: when will the Temple be destroyed? What signs will there be that this is about to happen? People expected calamities at the end of the age, but Jesus tells us that he – the Son of Man – will come from heaven at that time.

### TEXT OF READINGS

[http://www.lectionarypage.net/YearC\\_RCL/Advent/CAdv1\\_RCL.html](http://www.lectionarypage.net/YearC_RCL/Advent/CAdv1_RCL.html)

### COLLECTS OF THE DAY

Almighty God,  
give us grace that we may cast away  
the works of darkness, and put upon us the armour of light,

## The First Sunday of Advent YEAR C 29 November, 2015

now in the time of this mortal life  
in which thy Son Jesus Christ came  
to visit us in great humility;  
that in the last day, when he shall come again  
in his glorious majesty to judge both the quick and the dead,  
we may rise to the life immortal;  
through him who liveth and reigneth with thee and the Holy Ghost,  
one God, now and for ever.  
*Book of Common Prayer*

*This collect is said after the Collect of the day until Christmas Eve.*

Almighty God,  
Give us grace to cast away the works of darkness  
and to put on the armour of light  
now in the time of this mortal life  
in which your Son Jesus Christ came to us in great humility;  
that on the last day  
when he shall come again in his glorious majesty  
to judge the living and the dead,  
we may rise to the life immortal;  
through him who is alive and reigns with you and the Holy Spirit,  
one God, now and for ever.

*Or*

Almighty God,  
as your kingdom dawns,  
turn us from the darkness of sin to the  
light of holiness,  
that we may be ready to meet you  
in our Lord and Saviour, Jesus Christ.

### PRAYERS OF THE PEOPLE 1

*Presider or deacon*

As we prepare to meet the Lord of righteousness, let us offer prayers to the Son of Man who comes with power and great glory.

*Deacon or other leader*

For the peace of the world, and for our unity in Christ.

**Come, O Lord, and save us.**

For *N* our bishop and all bishops, for the presbyters, for the deacons and all who minister in Christ, and for all the holy people of God.

**Come, O Lord, and save us.**

For the church throughout the world and the faithful in every place.

**Come, O Lord, and save us.**

For the leaders of the nations and all in authority.

**Come, O Lord, and save us.**

For justice, peace, and freedom among peoples of the earth.

## The First Sunday of Advent YEAR C 29 November, 2015

**Come, O Lord, and save us.**

For travelers, for the sick and the suffering, for the hungry and the oppressed, and for those in prison.

**Come, O Lord, and save us.**

For the dying and the dead.

**Come, O Lord, and save us.**

For our deliverance from all affliction, strife, and need.

**Come, O Lord, and save us.**

Joining our voices with \_\_\_\_\_ and with all the saints and angels of God, let us offer ourselves and one another to the living God through Christ.

**To you, O Lord.**

*Presider*

O Emmanuel, our king and lawgiver, desire of all nations and Saviour of all peoples, come and save us, O Lord our God. Glory to you for ever. **Amen.**

### POST COMMUNION

O Lord our God,  
make us watchful and keep us faithful  
as we await the coming of your Son our Lord;  
that, when he shall appear,  
he may not find us sleeping in sin  
but active in his service  
and joyful in his praise;  
through Jesus Christ our Lord.

### PRAYERS

Stir up thy power, O Lord, and come,  
that by thy protection we may be rescued  
from the dangers that beset us through our sins;  
and be a Redeemer to deliver us;  
Who livest and reignest with God the Father  
in the unity of the Holy Spirit,  
ever one God, world without end.

*Often said while lighting the first Advent Candle*

Father in heaven,  
our hearts desire the warmth of your love  
and our minds are searching for the light of your Word.  
Increase our longing for Christ our Saviour  
and give us the strength to grow in love,  
that the dawn of his coming  
may find us rejoicing in his presence  
and welcoming the light of his truth.  
We ask this in the name of Jesus the Lord.  
*From the Companion Missal*

## The First Sunday of Advent YEAR C 29 November, 2015

Stir up your power, O Lord, and come. Protect us by your strength and save us from the threatening dangers of our sins, for you live and reign with the Father and the Holy Spirit, one God, now and forever.

God of justice and peace,  
from the heavens you rain down mercy and kindness,  
that all on earth may stand in awe and wonder  
before your marvellous deeds.  
Raise our heads in expectation,  
that we may yearn for the coming day of the Lord  
and stand without blame before your Son, Jesus Christ,  
who lives and reigns for ever and ever. Amen.

O God of all the prophets,  
you herald the coming of the Son of Man  
by wondrous signs in the heavens and on the earth.  
Guard our hearts from despair so that we,  
in the company of the faithful  
and by the power of your Holy Spirit,  
may be found ready to raise our heads  
at the coming near of our redemption,  
the day of Jesus Christ. Amen.

We seek the mighty God  
in the most unlikely places  
as a child in a stable,  
and in an empty tomb.  
May God hear these prayers,  
which come from the unlikely corners of our lives.  
Give us ears to hear, O God,  
and eyes to watch,  
that we may know your presence in our midst  
during this holy season of joy  
as we anticipate the coming of Jesus Christ. Amen.

### Responsive Meditation

#### Psalm 25: 1-10

O Lord our God, we gather to worship you, to lift up  
our souls to the One whom we trust and revere.

**Even though our hearts are heavy with regrets—  
Lord, in confidence and hope we come to you.**

O God, we gather to learn more about your ways—  
so that we can walk more faithfully on your paths.

**Lord, we trust in your kind faithfulness, and know  
that you gift us with your endless love and compassion.**

O God, you are the full expression of goodness!  
You are the total manifestation of love and mercy!

**We gather to worship the God who walks beside us,  
who guides and blesses on our daily faith journey. Amen.**

## The First Sunday of Advent YEAR C 29 November, 2015

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### LECTIONARY NOTES

#### REFLECTIONS ON THEME:

The coming of God's reign is a central focus of this week's readings. Through Jeremiah God promises a leader like David for God's people. The Psalmist prays for such leadership and guidance. In his prayer for the Thessalonians, Paul asks them to place themselves under God's reign, and to grow in love, able to show how they have lived as Jesus did when he returns. Finally, in Luke's Gospel, Jesus calls for us to be watchful and aware of what is happening around us, and open to the signs of the coming of God's reign in the midst of great turmoil. While it may be tempting to push all of these promises into some future event, the Lectionary calls us to be open to God's coming at all times – including in our lives. And, while it may be tempting to view God's promise as an escape from the world's turmoil, the readings this week call for us to recognise God's presence – God's coming – in the midst of the world's suffering and struggle. The call, then, is to learn to be those who live with a constant sense of God's presence regardless of our circumstances, and who cooperate with God's work of justice, righteousness, goodness, and love.

#### CONNECTING WITH LIFE:

##### Global Application:

The season of Advent calls us to remember the God who comes to us – past, present, and future. In the light of God's eternal reign, we cannot help but reflect on our own priorities. The mark of Christ's disciples is our love, faithfulness, righteousness, justice, and peace. These are values that last and that have universal value. But, we can only live these values when we trust in, and take notice of, the signs of God's Reign working in our time and space. Advent calls us to be people of this kind of awareness, recognising the signs of God's reign that are already visible in our world – in places of peace, restoration, and sacrificial service – and calling out the signs of God's reign in other places – places of need, violence, and self-interest. This means that we cannot avoid making a commitment, as the Psalmist does, to follow God's ways. It means that we cannot avoid living with faith in the principles and the unseen reality of God's Reign, as Jeremiah calls God's people to do. It means that we have to keep encouraging and strengthening one another, as the apostle does for the Thessalonians. And it means that we need to take care to live according to the values of God's Reign, and avoid falling into the self-gratification that arises when we lose faith, or grow despairing of change. Ultimately, as we work for justice in the world, we need the Advent hope to keep us from cynicism, despair and expediency. We need the reminder that God's Reign is at work in our world, in order to keep us faithful to what we proclaim and believe. Then, whatever we may encounter, and whoever we may have to confront or work with, we are able to embody the life-giving, hopeful Reign of God.

### Local Application:

Advent reminds us that in the midst of our daily struggles and victories, there is another reality at work, one that, if we remain aware and connected to it, will fill every detail of our lives with greater meaning & purpose. As we enter this season, we are called to watch, and to look for the signs of God's reign around us, and then to co-operate with those signs, calling them into the light, and offering our love and strength to make God's reign even more visible in our families, churches, and communities. This means living as those who submit to Christ as the embodiment of God's Reign as promised to David. It means constantly seeking for God's grace, strength, guidance, and love to empower us to stay faithful. It means supporting and strengthening one another in the community of faith. And it means keeping our hearts faithful and pure as we watch for the constant signs of God's coming within our daily routines. A key feature of this Advent hope is to release the dream that we will be evacuated from the earth's suffering, but recognise that God's desire is to work in and through us in the midst of turmoil and struggle. Then, as we respond to this call, we become a sign of God's Advent to others, leading them into the hope we have in Christ.

### Psalm 25:1-10 Short

The psalmist prays that God will show him his way (vv. [4](#), [8](#), [9](#)), his "paths" (vv. [4](#), [10](#)). He trusts in God (v. [2](#)), and hopes that therefore God will deliver him from personal enemies. May none who trust in God be shamed or be subject to treachery. Those who follow God's ways will be saved (v. [6](#)). The psalmist trusts that God will forgive his sins through his "mercy ... and ... love"; may God remember his present fidelity rather than his youthful deviances (v. [7](#)). God "instructs sinners" (v. [8](#)), "leads the humble ... and teaches the humble" (v. [9](#), i.e. those who hold him in proper respect) in how to be godly.

### Psalm 25 - Slightly longer!

In Psalm 25 is a psalm of lament. The words of this psalm coming so soon after psalms of trust (Ps. 23) and liturgies of entrance to the Lord's house (Ps. 24), show that those prayers are not enough in the short term to dispel times of danger and possible shame.

Psalm 25 begins and ends with prayer in the form of direct speech to the Lord (vv. 1-7; 16-22). Each of these prayers is divided into two. Verses 1-3 are concerned with enemies and potential shame while vv. 4-7 seek forgiveness and direction from the Lord. In vv. 16-22 the prayers are reversed with vv. 16-18 speaking of forgiveness and vv. 19-22 concerned with deliverance. The centre section is a meditation also in two parts, focusing on the Lord's response to sinners (vv. 8-11) and then on the benefits of the Lord's response for the sinner (vv. 12-15). The lectionary section for today breaks with the structure of the poem. We will treat the psalm as a whole.

The psalmist begins by declaring that he 'lifts his soul', or better 'his life', to the Lord. The parallel line in v. 2a implies a statement of trust, but similar statements in Pss. 86:4 and 143:8 suggest a context of flight seeking protection. The psalmist seeks that he not be shamed (v. 2b-c). In v. 3, however, the singular subject is broadened to all those who wait for the Lord. The psalmist's situation is related to the whole community of faithful. In the

## The First Sunday of Advent YEAR C 29 November, 2015

second half of the opening prayer he seeks to know and learn the ways and paths of the Lord, defined in vv. 4-5a as the Lord's truth. Truth in this psalm is not an abstract quality but a relational one. But not only are the Lord's ways and paths defined as 'truth' or 'faithfulness'. The teaching and learning of them are salvation. 'Waiting' or hoping for such things is modeled by the psalmist.

The latter half of vv. 6-7 forms a small framed unit around the theme of memory. The verb 'remember' is mentioned three times (once in NRSV as 'be mindful'). The psalmist asks the Lord to remember not his past, which is defined here by 'sins' and 'transgressions', but the Lord's own compassion and 'love'. These things are eternal and while he does not want to ignore the weight of his own sin (cf. v. 11), the psalmist puts it in perspective by setting it alongside the things of the Lord – 'love' and 'goodness'. It is little wonder that the psalmist is prepared to 'wait' for the Lord all day long (v. 5). Who the Lord is makes such waiting possible.

In vv. 8-11 the psalmist explores further the Lord's nature, particularly in relation to his people. Just as the psalmist has a desire to be taught (vv. 4-5), so the Lord's own goodness and uprightness lead him to instruct sinners in the way, i.e. in 'what is right', 'love' and 'faithfulness'. A mutual desire for instruction and learning, i.e. salvation, allows the life of the one who waits to reflect the qualities of the Lord. But we ought not to miss the brief proviso at the end of v. 10. All this is for those who keep the Lord's covenant and decrees. While the Lord's faithfulness etc. is the basis for dealing with sinners, the responsibility for loyalty and obedience on the part of the faithful is not negated.

The response of the psalmist, and all faithful ones, to the nature of the Lord is stressed in v. 11. Having stressed the Lord's mercy and 'love' and desire to instruct the sinner in what is right, the psalmist proclaims his own need of forgiveness for his transgression is 'great'. But we cannot miss the way the verse is expressed. The 'greatness' of the psalmist's transgression is not the focus. Emphasis is placed on 'For your name's sake, O Lord'. Psalm 25 expounds on Ps. 23:3 at this point.

The psalmist's second meditation opens with a question in v. 12, but underlines similar points. Just as vv. 8-11 ended with the psalmist's response to the nature of the Lord in v. 11, so the meditation on those who fear the Lord in vv. 12-15 ends with the psalmist's attestation of his attention to the Lord and his assurance in that (v. 15).

The psalmist returns to his prayer of lament in vv. 16-18. His plea emerges from the confidence of vv. 12-15. The focus is again on sin and distress and the 'troubles of (the) heart' (v. 17).

In the final section the psalm comes full circle. The psalmist's plea continues but it moves back to the subject of the start of the psalm. He has taken refuge in the Lord and seeks for 'integrity' and 'uprightness' to keep him (v. 20).

In Psalm 25 the psalmist lifts up his life to the Lord even as he did not 'lift (his) life' to falsehood, but lifted a blessing from the Lord in Ps. 24:5. Following the words of trust and praise in the previous psalms, the themes of waiting, and seeking forgiveness in this Psalm 25 stress that coming near to the Lord is not easily undertaken. Nor is taking 'the way of the righteous' as set out in Psalm 1. We are aware, as in earlier laments, of struggles along the way, both external in terms of enemies, and internal 'troubles of the heart'. Deliverance from the things that would oppress the one who fears the Lord, or from even choosing 'the way of the wicked', requires discipline and instruction. The psalmist needs to be taught by the Lord. He is called to learn the ways of the Lord which



## The First Sunday of Advent YEAR C 29 November, 2015

themselves reflect goodness, uprightness, integrity, mercy, and 'love'. But these are all the qualities of the Lord. They are not only set out before the psalmist to choose, but they also sustain him. Through them he is brought into the covenant community of God.

Also:

<http://www.drbilllong.com/LectonaryII/Ps25.html>

### SERMON OUTLINE

#### **Luke 21:25-36** There shall be signs in the sun

Part of Jesus's last message before the final Passover...

Setting: the Temple mount - disciples admiring the building, but J warns of dreadful times ahead: *Jerusalem surrounded by armies (6) - Jerusalem will be trampled on (24) by the Gentiles...* >> proceeds to warn them about his 2nd Coming:

**1. The Perplexity of the Nations:** *signs in the sun & in the moon & in the stars - cf Isaiah 13.10: The stars of heaven will not show their light, the rising sun will be darkened, & the moon will not give its light.. on the earth the roaring & tossing of the sea.* It will indeed be a truly fearsome time of

**a) Turmoil** - cosmic upheaval - unparalleled in history...

**b) Terror** - human upset - *men's hearts failing them for fear & for looking after those things which are coming on the earth, for the powers of heaven will be shaken.*

Xians however should not be frightened or dismayed at these signs of X's Coming - *the Son of Man coming in a cloud with power & great glory (Dan 7.13)*. Rather they should in confidence *look up & lift up your heads (28) for your redemption draweth nigh* - your Redeemer is coming!

**2. The Parable of the Lord:** *behold the fig tree (29) - buds early in the year - sign of summer coming - so these signs indicate that the Kingdom of God (31) is nigh at hand.*

**3. The Permanence of the Scriptures:** *Heaven & earth (32) shall pass away but my words shall not pass away* - true even in the Dark Ages - wonderfully preserved by God...

**Isaiah 40.8:** *The word of our God shall stand for ever.*

Praise God for the Scriptures & the freedom to read them!

*By Norman Porteous*

### SERMON

Choose: God or idol? Given our druthers, what do we ultimately choose: God the Creator or those earthly things that command our attention, our concern, and too often, our devoted fascination? What is the real choice here? Can we exercise a balance of the temporal with the divine? In other words, can we have both?

At core, Christians believe that God is loving and merciful. In the scripture appointed for this first Sunday in Advent, the beginning of the Church's liturgical calendar, we again hear of the loving and merciful Creator described as a God of hope and expectation; a God of promise and fulfillment. These dual themes of hope and promise are fulfilled, historically and prophetically, in the birth of Jesus of Nazareth.



## The First Sunday of Advent YEAR C 29 November, 2015

Advent is the season of preparation not just for the retelling of the story of the nativity of the Lord under the humblest of circumstances, but perhaps, more importantly, for the return of the Messiah in glory. There is an understanding amongst disciples of Jesus from the first century through to the present day that the Messiah's first appearance "on this fragile earth, our island home" was to reopen the way to the Creator, to allow us to reconnect to the God of all creation. And those who have the audacity to humbly proclaim discipleship also wait – with a sometimes wavering or tentative expectation – for the second appearance of Jesus, when "the Son of Man" returns to complete the work of creation.

Wait. Why a wavering and tentative expectation?

Today's reading from the Letter to the Hebrews and the gospel reading both describe a God of accountability. In short, God's merciful love, hopeful expectation, and fulfilled promise are an offer to those who are ready to receive these gifts. To be accountable to God's call, we must not give such centrality to what scripture calls idols or idolatrous living. Jeremiah's and Jesus' words in Luke are not some historical musings meant for our forbearers. These are powerful words that point to a choice in the here and now. Which god is worshipped? In whom or in what do we really believe, and in whom or in what do we really place trust? More than two and a half millennia after the time of Jeremiah, what do his words as a prophet say to us today? Almost two millennia after Jesus spoke, what do his words mean today?

Jeremiah's prophetic work begins during a time in history when the King, Josiah, was attempting to reform the religious practices of the people of Judah. Indeed, the first part of Jeremiah's work focuses on what will befall Israel because of their religious practices, which were displeasing to the God of accountability. Early in the book of Jeremiah the prophet proclaims:

"Thus says the Lord: What wrong did your ancestors find in me that they went far from me, and went after worthless things, and became worthless themselves? The priests did not say, 'Where is the Lord?' Those who handle the law did not know me; the rulers transgressed against me; the prophets prophesied by Baal, and went after things that do not profit."

These people lost the way of their God, choosing little "g" gods over the Creator. After the return from the Babylonian exile, that is, after suffering the consequences of their idolatrous ways, the loving and merciful God reappears. Jeremiah proclaims that "the days are surely coming, says the Lord, when I will fulfill the promise I made to the house of Israel and the house of Judah."

In the Gospel of Luke we hear Jesus say, "They will see the 'Son of Man coming in a cloud' with power and great glory." More importantly, "Be on guard so that your hearts are not weighed down with dissipation and drunkenness and the worries of this life, and that day catch you unexpectedly, like a trap."

Jesus warns us to "be alert at all times, praying that you may have the strength to escape all these things that will take place, and to stand before the Son of Man."

Throughout our lives, we are faced with this choice between little "g" gods, idols, and the Triune God, the Creator, the Redeemer, the Sanctifier. What can we trust to the total exclusion of God: the lure of money or fame, the power of position, the fascination with technology, or the rightness of religion? To whom is our primary and sole allegiance:

## The First Sunday of Advent YEAR C 29 November, 2015

partner, self, employer, or mentor? We should know that these things and persons in and of themselves are not inherently idolatrous. Indeed, these very things and people can be a source of goodness for one and indeed for all. Yet, these things and people can become idols. We make the choice.

And in the midst of worries, how is it we can be distracted from God? When faced with seemingly insurmountable obstacles, why do we often forget to seek God's peace? The disciple of Christ understands God as the source of all good things. Why not seek God in the midst of all the things in our lives, both good and bad?

Do not be distracted by earthly priorities, things, and worries at the expense of forgetting the "fount of all one's blessings." When we become preoccupied, the object of our preoccupation or the preoccupation itself can become an idol or little "g" god. When we are preoccupied, we risk cutting off the love and mercy of the real God. When we choose the idol over the expectation of God's fulfilled promise, we forget the notion of divine blessing.

In the end, even though God calls us to faithfulness, remember that, ultimately, it is our choice. God calls. We choose.

And before choosing, take a moment and remember Jeremiah, the people of Judah, and the Babylonian exile. Before choosing, stop and remember the apocalyptic words of Jesus. At the outset of the new liturgical year, think this over with great care and choose wisely.

*By John E. Colón*

### ONLINE SERMON SOURCES

["Advent: Waiting and Working for the Kingdom,"](#) the Rev. Dr. J. Barney Hawkins, IV, *Day 1*  
Mother Teresa told a story about the time she came down with a terrible fever. Her temperature climbed and she became delirious. She had a vision of being at the gates of heaven and telling St. Peter that she was ready to pass from this world to the next. But St. Peter refused her entry into the high vault of heaven. Mother Teresa asked why. Peter replied: "Because there are no slums in heaven."

[http://day1.org/1609-advent\\_waiting\\_and\\_working\\_for\\_the\\_kingdom](http://day1.org/1609-advent_waiting_and_working_for_the_kingdom)

["Apocalypse: Then and Now,"](#) The Rev. Dr. Scott Black Johnston, *Day 1*  
Today is the first Sunday of Advent. In my experience, many in the Church are of two minds about Advent. We like some of the symbols associated with this season. We celebrate the arrival of the Advent wreath with its four candles. We look excitedly for the appearance of evergreen boughs, trees, and poinsettias around our homes and churches as we edge closer and closer to Christmas. Yet, as much as we anticipate these markers of Advent, there are other signs of the season that hit jarring notes in us. For some, the first discordant tone is struck when the liturgical color shifts to purple or blue at the tail end of November. Then, of course, there are the Advent hymns with their sober melodies and stern admonishments. "Let all mortal flesh keep silence, and with fear and trembling stand" feels far-removed from "Joy to the World."

[http://day1.org/1018-apocalypse\\_then\\_and\\_now](http://day1.org/1018-apocalypse_then_and_now)

["Reading the 'Signs of the Times,'"](#) Dianne Bergant, CSA, *America*

...If these are the signs of our times, how can we say that our redemption is at hand? Because these are not the only signs. In the face of all this dismay, we see heroism and patience and understanding; we see honesty and unselfish service of others; we see

## The First Sunday of Advent YEAR C 29 November, 2015

genuine holiness and fidelity. There are people in the world, in government, in the church, in our neighborhoods and in our families who are committed to justice and peace. Their lives testify that the reign of God has indeed taken hold. Advent reminds us that we too can be transformed into it, and so it calls to us all: "Stand erect and raise your heads, because your redemption is at hand."

<http://americamagazine.org/content/the-word/reading-signs-times>

"The Beginning of the End," John R Donahue, SJ, *America*

While the Bible does not teach science, and the diverse images of the end time should not be interpreted literally, Luke and Paul urge that Christians live not only looking back to what Christ has done for them, but should live with an eye toward the future. Despite the emphasis throughout his Gospel on the joyful benefits of God manifest in Jesus, in this apocalyptic section Luke's Jesus is more concerned about negative behavior: carousing, drunkenness, concern for the anxieties of daily life. Jesus here virtually paraphrases the Lord's Prayer in asking for God's protection in the time of trial.

<http://americamagazine.org/content/the-word/beginning-end>

### Ministry Matters

Choose: God or idol? Throughout our lives, we are faced with this choice between little "g" gods, idols, and the Triune God, the Creator, the Redeemer, the Sanctifier. Uses Jeremiah effectively

[http://archive.episcopalchurch.org/sermons\\_that\\_work\\_116888\\_ENG\\_HTM.htm](http://archive.episcopalchurch.org/sermons_that_work_116888_ENG_HTM.htm)

## CHILDREN

Worshiping with Children, Advent 1, Including children in the congregation's worship, using the Revised Common Lectionary, Carolyn C. Brown,

<http://worshipingwithchildren.blogspot.co.uk/2012/06/year-c-first-sunday-of-advent-december.html>

Mustard Seeds, "Hope, Waiting and Watching," Advent 1C, 2009. A lectionary-based ideas resource for leaders of contemporary worship, Ann Scull, Gippsland, Australia.

<http://seedstuff.blogspot.co.uk/2009/11/christ-king-b-november-22-whos-in.html>

"Signs of the Coming," Children's Time, in Sermons and Liturgies. Richard J. Fairchild. (Scroll down in liturgies to find Children's Time.)

<http://www.rockies.net/~spirit/sermons/c-ad01smsu.php>

"Sermon of the Week," / "Mensajes para ninos," Sermons 4 Kids, Charles Kirkpatrick, Object Lessons & Children's Sermons, Colouring Pages, Puzzles. Sermons4Kids.com.

<http://www.sermons4kids.com/>

## HYMN SUGGESTIONS

O Come, O Come Emmanuel  
Come Thou Long Expected Jesus  
Creator Of The Stars Of Night  
Lo! He Comes With Clouds Descending  
How Long We've Waited  
Longing  
Prepare The Way

[www.churchnewsireland.org](http://www.churchnewsireland.org)

## **The First Sunday of Advent YEAR C 29 November, 2015**

Come Now Is The Time

Father, Spirit, Jesus

Marvellous Light

Advent Songs (An album of new interpretations and new songs for the Advent season)

**Please commend this resource to colleagues - they simply send an email to [churchnewsireland@gmail.com](mailto:churchnewsireland@gmail.com) with the message Passwords in the title**