



Trinity 18 Worship resources

The readings this week bring together two powerful and complementary ideas. In the continuous Old Testament reading, we are invited with Moses to seek God's glory and to rely on God's presence to empower and guide us we interact with our world. In the Gospel Jesus challenges us to "render to God what is God's and to Caesar what is Caesar's". In the intersection of these two ideas lies an amazing call – to enter the world in intimate connection with God, such that God's glory is revealed through us in all times and places, even as we seek to discern as clearly as we can what is "God's" and what is "Caesar's" – in other words, maintaining a clear distinction between our role as people of faith, and our role as citizens of the world. The struggle for us is to work out how to maintain an appropriate separation between "church" and "state" while still operating in our world completely as followers of Christ.

May God reveal God's glory to us and through us as we worship, and may we learn, a little more, to give God what is God's and Caesar what is Caesar's this week.

INTRODUCTIONS

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

Exodus 33:12-23: Moses pleads with God for God's presence to go with the Israelites, which is what will distinguish them from other nations, and God promises to do so. Then Moses asks to see God's glory and God agrees to pass by Moses, speaking God's name, while hiding Moses in a cleft in the rock, and then to then allow Moses to see God's back, but not God's face. OR **Isaiah 45:1-7**: A prophecy about Cyrus and how God has prepared his way and given him power and position for the sake of God's people, though he does not know God, and God has strengthened him so that the whole world will know that God is God.

Psalms 99: A call to honour and worship God, because God is holy and mighty, and has answered Moses, Aaron and Samuel when they prayed, and

has shown that God is forgiving and just.

OR [Psalm 96:1-9 \(10-13\)](#): A call to sing to God and praise God's name, because God is mighty, majestic and beautiful and God deserves to be worshipped, and God is coming to judge the earth justly with righteousness and truth.

[1 Thessalonians 1:1-10](#): Paul expresses his joy and gratitude for the Thessalonian church, for their faith, hope and love, and for the way they have witnessed to Christ in their part of the world, spreading the word they received in the Holy Spirit's power, in spite of their suffering.

[Matthew 22:15-22](#): The religious leaders try to trap Jesus by asking him whether it is lawful to pay taxes to Caesar. Jesus responds by asking for a coin, and asking whose inscription is on it. When they reply that it is Caesar's, Jesus tells them to give Caesar what is Caesar's and to give God what is God's.

[Click here to view the readings](#)

http://bible.oremus.org/?show_adj=no&passages=Exodus%2033:%2012-23%0Acw%20Psalm%2099%0A1%20Thessalonians%201:%201-10%0AMatthew%2022:%2015-22

COLLECTS OF THE DAY

Collect One

Lord, we beseech thee,
Grant thy people grace to withstand the temptations
of the world, the flesh, and the devil,
and with pure hearts and minds to follow thee
the only God;
through Jesus Christ our Lord.

Collect Two

Almighty and everlasting God:
Increase in us your gift of faith
that, forsaking what lies behind,
we may run the way of your commandments
and win the crown of everlasting joy;
through Jesus Christ our Lord.

PRAYERS OF THE PEOPLE

Christ came into our midst saying, "The Kingdom of God has come near."
May we be bold to affirm this truth, praying likewise, "The Kingdom of God has come near" and responding, "Amen."

For the baptised, that we might proclaim justice for those in prison and bring food to the hungry.

For the Kingdom of God has come near. **Amen.**

For the people of Ireland, that we might freely give refuge to those who come to our island home.

For the Kingdom of God has come near. **Amen.**

For those imprisoned by wealth, that they might be freed from the walls of fear.

For the Kingdom of God has come near. **Amen.**

For those in our community who are separated by unforgiveness, that they might be reconciled.

For the Kingdom of God has come near. **Amen.**

For the newly baptised, that, having received without payment, they might now give without payment.

For the Kingdom of God has come near. **Amen.**

For those who hang on to old injustices and ancient wrongs, that they might set their burdens aside and walk with a lighter step.

For the Kingdom of God has come near. **Amen.**

Give us eyes to see and ears to hear, O Christ, so that the Kingdom might be made known in our midst.

POST COMMUNION

All praise and thanks, O Christ,
for this sacred banquet,
in which by faith we receive you,
the memory of your passion is renewed,
our lives are filled with grace,
and a pledge of future glory given,
to feast at that table where you reign
with all your saints for ever.

PRAYERS

You know each of us by name, O God,
and in your sight we have found favor,
yet our minds cannot comprehend the vision of your glory
or the vastness of your love.

Grant that as we glimpse your greatness,
reflected in your many gifts,
we may always return to you
the praise that is yours alone.

We ask this through Jesus Christ our Lord. Amen.

Creator of all,
you have called us and chosen us to be your people.
By the power of your Holy Spirit
may we bear witness with joy and conviction
to the good news of Jesus Christ. Amen.

God of all who wander in the wilderness,
you go before us as beacon and guide.
Lead us through all danger,
sustain us through all desolation,
and bring us home to the land
you have prepared for us. Amen.

Friends in Christ,
God invites us to hold the needs of our sisters and brothers
as dear to us as our own needs.
Loving our neighbours as ourselves,
we offer our thanksgivings and our petitions
on behalf of the church and the world.
Hear our prayers, God of power,
and through the ministry of your Son
free us from the grip of the tomb,
that we may desire you as the fullness of life
and proclaim your saving deeds to all the world. Amen.

As you heard the prayer of Isaac and Rebekah, O God,
and guided them in the way of your love,
so listen now to those who call upon you.
Move us to praise your gracious will,
for in Christ Jesus you have saved us from the deeds of death

and opened for us the hidden ways of your love.
We ask this through Jesus Christ our Lord. Amen.

Lord God, friend of those in need,
your Son Jesus has untied our burdens
and healed our spirits.
We lift up the prayers of our hearts for those still burdened,
those seeking healing,
those in need within the church and the world.
Hear our prayers
that we may love you with our whole being
and willingly share the concerns of our neighbors. Amen.

Creator God,
you call us to love and serve you
with body, mind, and spirit
through loving your creation
and our sisters and brothers.
Open our hearts in compassion
and receive these petitions
on behalf of the needs of the church and the world.
Holy One,
hear our prayers and make us faithful stewards
of the fragile bounty of this earth
so that we may be entrusted with the riches of heaven. Amen.

We praise your abiding guidance, O God,
for you sent us Jesus, our Teacher and Messiah,
to model for us the way of love for the whole universe.
We offer these prayers of love
on behalf of ourselves and our neighbors,
on behalf of your creation and our fellow creatures.
Loving God,
open our ears to hear your word
and draw us closer to you,
that the whole world may be one with you
as you are one with us in Jesus Christ our Lord. Amen.

God of mercy and healing,
you who hear the cries of those in need,
receive these petitions of your people
that all who are troubled

may know peace, comfort, and courage.
Life-giving God,
heal our lives,
that we may acknowledge your wonderful deeds
and offer you thanks from generation to generation
through Jesus Christ our Lord. Amen.

God of salvation,
who sent your Son to seek out and save what is lost,
hear our prayers
on behalf of those who are lost in our day,
receiving these petitions and thanksgivings
with your unending compassion.
Redeeming Sustainer,
visit your people
and pour out your strength and courage upon us,
that we may hurry to make you welcome
not only in our concern for others,
but by serving them
generously and faithfully in your name. Amen.

Gracious God, you call us to fullness of life: deliver us from unbelief and banish our anxieties with the liberating love of Jesus Christ our Lord.
Common Worship

Lord Jesus Christ, you have taught us that what we do for the least of our brothers and sisters, we do also for you. Give us the will to be the servants of others as you were the servant of all; for you gave up your life and died for us, but live and reign with the Father and the Holy Spirit, one God, now and for ever. Amen. *Methodist Worship*

Almighty God, you have created the heavens and the earth and formed us in your own image. Teach us to discern your hand in all your works, and to serve you with reverence and thanksgiving; through Jesus Christ our Lord, who reigns, with you and the Holy Spirit, supreme over all creation, now and for ever. Amen. *Methodist Worship*

Heavenly Father, you taught us by your Son Jesus Christ that all our possessions come from you. Help us to be faithful stewards of our time, our talents and our wealth, and to consecrate gladly to you service a due proportion of all that you have given us. Take us and make us your own; for Jesus Christ's sake. **Amen**

Almighty God, as we stand at the foot of the cross of your Son, help us to see and know your love for us, so that in humility, love and joy we may place at His feet all that we have and all that we are, through Jesus Christ our Saviour. **Amen**

Stir up, O Lord, the wills of your people, that richly bearing the fruit of good works, they may by you be richly rewarded, through Jesus Christ our Lord. **Amen**

I know what must be done. Only now am I beginning to be a disciple. May nothing of powers visible or invisible prevent me, that I may attain unto Jesus Christ. **Amen** *Ignatius of Antioch*

May God grant that we who have worshipped Him may be witnesses to Him in His world, and the blessing of God Almighty, Father, Son and Holy Spirit, be with you and remain with you always. **Amen**

Lord Jesus Christ, you have taught us that what we do for the least of our brothers and sisters, we do also for you. Give us the will to be servants of others as you were the servant of all; for you gave up your life and died for us, but live and reign with the Father and the Holy Spirit, one God, now and for ever. Amen

O Lord, you are the beginning of all my good, the wellspring of all my love and the source of all my freedom. Let your grace work on in me, that your will may be done through me, and that I may always rejoice in your presence; now and for ever. Amen *Mary Ward, 1585-1645*

LECTIONARY NOTES 1

In rendering to Caesar what is Caesar's and to God what is God's we are doing no more than Christ demands. We need to achieve a balance between our family, professional and community responsibilities, meet both their spiritual and temporal needs, and in so doing acknowledge the Lord's sovereignty over all. At the time Matthew was writing it was virtually impossible to separate politics and religion. The heated debate between Jesus and the Jewish authorities has come to a head. He's called the Pharisees discontented sons (they said they would work in the vineyard but then did not go), evil tenants (of the vineyard and who killed the owner's son), and ill fated guests (at the wedding feast where they did not wear the robe of Christ). In last week's readings Jesus challenged the entire religious fabric of the Jewish society. This week it's the turn of politics. Today's gospel reading sees the Pharisees in a bizarre collaboration with the Herodians as they try once more to get the upper hand. The Pharisees and the Herodians were normally in bitter opposition. The Pharisees resented the payment of taxes to

Rome because it was against their religious convictions; the Herodians were the political party of Herod, king of Galilee, who owed their power to the Romans and were therefore content to pay for that privilege through taxes. But both parties saw Jesus as a threat and used the question of taxation as an opportunity to trap Him, either politically or failing that, theologically, depending on his reply. On the one hand, if he said that taxes should not be paid he would be brought before the Roman governor for sedition, on the other, if he said that taxes should be paid, he would be seen as affirming the status of Caesar and his authority, and be brought before the temple authorities by the Pharisees for blasphemy against the one true and sovereign God of the Jews. Jesus' answer is wise and perceptive, like many of his responses. Similarly, if we want to bring about God's Kingdom in our society common sense, wisdom, perception and the appropriate response will be required.

But the very question itself was loaded, and, as with many loaded questions they are not really bothered about the answer. They are asking the question to try to trap Jesus and exert their power over Him. As we know, things don't turn out as they expect. It's almost as if Jesus, rather than not knowing what to say, responds with, '...I'm glad you asked that question...' Over the past few weeks in the passages in Matthew leading up to this exchange we have been reading about people who refuse to give God His due, who will not rejoice with His Son, and who will not recognise Him for who He is. Jesus invites His hearers to give (literally restore and appropriate) to Caesar what is due to Caesar and to God what is due to God. A complex question does not always require a complex answer. Jesus' answer is wise and challenging. It forces the Herodians to question what is Caesar's that should be restored to Him, whilst at the same time challenging the Jewish authorities to restore the people of Israel and the Jewish religion itself to God and to give God His due. As last week, Jesus questions the foundations of the society to those who had posed the question to Jesus in the first place. And they had no answers, they went away speechless.

In the time of Jesus, the denarius bore the image of the emperor Tiberius, who ruled between 14 and 37 C.E., and an inscription: "Tiberius Caesar, Augustus, son of the divine Augustus, high priest." Pharisees were particularly disturbed by the attribution of divinity to Caesar but also considered possession of this graven image to be idolatrous. They devised ways to pay this tax without possessing or handling the coin. It would be very shameful if a Pharisee produced the coin. But if a Herodian in the group produced the coin, the Pharisees would still be shamed by having selected unworthy allies. In either case, the fact that someone in their group possessed and produced the coin was shameful. Jesus' first riposte to their

challenge cuts deep. Jesus' concluding exhortation, "Give to God the things that belong to God," implies that neither the Pharisees nor the Herodians are doing that. This is a serious charge. The Pharisees were so devoted to observing the Torah's 613 commandments that they put a "hedge around the Torah" and Jesus challenges both their understanding and their intent.

The image on the coin was Caesar's; we are created in God's image. If we are to give the coins to Caesar we are to give ourselves to God. But perhaps part of the problem for the hearers of this story is that whilst it was possible to give taxes to the Romans and have done with it, it wasn't the same with giving themselves to God. Many would give taxes as it was a pragmatic way of coexisting peaceably with the Romans whilst maintaining a degree of religious independence. Even today, giving taxes is something of a one off transaction, even though we might pay monthly; giving ourselves to God, whilst it might start with a transaction like encounter, is a continuous process. One is a finite commitment and obligation, the other is an infinite invitation and an offer of a relationship with a bounteous God.

Sam Cappleman

LECTIONARY NOTES 2

REFLECTIONS ON THEME:

One of the most important questions we face as we seek to follow Christ and manifest God's reign in our world in some way, is how we respond to the God we're seeking to serve. All of the readings this week challenge us to keep God in the place in our lives and thoughts that is rightfully God's. Moses asks for God's presence to go with God's people, and for himself to see God's glory, revealing a recognition in him of his and Israel's need for God to be acknowledged and worshipped and responded to as God. In Isaiah a prophecy of hope for God's exiled people reveals God's sovereignty and God's gracious action, as God, on behalf of God's people. In both Psalms people of all nations are called to honour and worship God as God deserves, and in the epistle, the Thessalonian Christians are celebrated for their faithful worship and service of God and God's purposes which reveals their true acknowledgement of God. In the light of all this, Jesus' response to the attempted entrapment of the religious leaders is a powerful and challenging word. Where they have missed God and God's new, creative work among them, and have fallen into domesticating God to their purposes, Jesus challenges them to put God into the proper place of sovereignty and majesty in their lives. Essentially Jesus turns their question on its head and by passes the tax question, confronting the leaders with the insignificance of things like taxation in the face of God's greater claim on our worship and our lives. In a faith culture in which it is often popular for God to be reduced to simply a

divine friend, or "the man up there", or a "higher" part of ourselves, this call to recognise God's transcendence is important and life-giving.

CONNECTING WITH LIFE:

GLOBAL APPLICATION: As we attempt to engage with some of the challenging issues of our time, the question of where we place God in our lives and priorities may seem insignificant, even self-indulgent. The quest to "see God's glory" may, likewise, appear to be far too "otherworldly" to have any practical relevance for us. However, as we begin to dig a little deeper, we discover that it may well be one of the most important questions for us to engage. To begin with, the ability to discern what is God's and what is Caesar's, and to ensure that the two don't get mixed up or intertwined, is crucial. This may be one of the few dualisms that it is important to maintain. When we allow Caesar into the place of God (allowing faith/religion and politics/government to become enmeshed for example) we always end up with weak religion and over-reaching human institutions. When we allow God into the place of Caesar, we find ourselves on a misguided attempt to create a theocracy on earth, with inquisitions and witch-hunts (of various kinds) the inevitable result. As we work in the world as people of faith, and as we bring our faith with us into human institutions and organisations, it is important that we learn to keep both God and Caesar in their "rightful" places. The paradox, though, is that it is as we journey in the world that we seek and discover God's glory – even in Caesar's territory, or Caesar's very person. In practical terms, this means that we must be careful never to lose our identity as people of God as we work for justice, peace and the well-being of the most vulnerable. We must never allow ourselves to become nothing more than just another welfare organisation. And we must seek to avoid the temptation to cynicism, expediency and cold pragmatism that comes from losing sight of God's glory in both those we seek to serve and those we may be called to confront. When we remember that we are those who live and act out of relationship with God (out of having seen God's glory), we are able to engage in the world's challenges with hope, energy and creativity, trusting in God's Spirit to empower and guide us. When we remember that everywhere we live and act we do so in Christ's name and in God's presence, we no longer need to "impose God" on situations where religious practice, ethics or control is inappropriate. When we remember our faith, hope and love (as the Thessalonians did) we are able to render to God what is God's – our lives, our devotion and our commitment to reflect the character and purpose of Christ – and we are able to render to Caesar what is Caesar's – our commitment to live as good citizens, to pay our "dues" whatever they may be, in service of the country where we live, and our voice to challenge what is unjust and to support and strengthen what is good, and just and peaceful. While at times these ways of being will overlap, in our hearts and minds we

do well to keep the distinction clear, and to seek to act and interact appropriately according to the "realm" in which we find ourselves.

LOCAL APPLICATION: It is unfortunate, but all too common that the presence of the Church in many communities is one in which "what is God's" and "what is Caesar's" is confused. When we allow ourselves to believe that we must impose our standards of morality, organisation, belief and behaviour on our neighbourhoods, cities and societies, we have confused "what is God's" and "what is Caesar's". When we believe it is God's will for us to denigrate, exclude or judge those who believe or behave differently from us, we have confused "what is God's" and "what is Caesar's". When we believe that we deserve some sort of privileged treatment in society because of our faith, we have confused "what is God's" and "what is Caesar's".

Unfortunately, we do this all too often, and the result is that we alienate people, and turn them away from the Gospel which could bring them life and joy. There is no question that followers of Christ have a calling to be "salt and light" to "witness to Christ" in the power of the Holy Spirit, as the Thessalonians did. There is no question that we are to be distinguished from others by the presence of God in our lives and the practices of following Christ that define how we live. However, this witnessing, this distinguishing, is best done by living in ways that are attractive, serving, contributing and just, not by pointing fingers, "Bible-bashing" or demanding our way. In addition, as we work for justice, we must be careful not to allow our work to fall into a religious oppression of others, but must rather be driven by commonly-held values of human rights, human dignity and justice. This means that it is not only appropriate, but necessary, that we align with other organisations, communities and people that hold to the same values of justice and peace, even though they may differ from us theologically or religiously. It means that we hold ourselves to the high standard of Christ's character and purpose ("what is God's") but hold others to the standards of law and justice that all people agree on ("what is Caesar's"). In this way we can champion those who are marginalised, oppressed or vulnerable without seeking to impose our belief on society. In our own churches and families, similar principles can also be applied. Rather than seek to force those we associate with to take on our beliefs and standards, we can live the gracious and just life of Christ ("what is God's"), and call others to live in ways that honour one another and are just, peaceful, respectful and equitable ("what is Caesar's"). Finally, we can also learn to recognise God's glory in those with whom we live, worship and even disagree. and we can seek to allow God's glory, grace and compassion to be revealed to them through us.

SERMON OUTLINE 1

Matt 22:15-22 The Tribute Money

Towards the end of Jesus' ministry there was growing hostility from the authorities & religious leaders...

1. A Trap for Jesus - *the Pharisees went and plotted to entrap him in what he said* - expression used of nets for catching birds - apparently harmless but deadly! Two enemies were united in their hatred for Jesus...

a) Pharisees - religious body hated the imperial tax system

i) meant submission to a Gentile power - Rome...

ii) Caesar/emperor was revered as God - ct Jehovah...

iii) had better things to do with their money...

b) Herodians - supporters of King Herod who ruled courtesy of Rome - puppet king - danced to their tune!

They try to flatter - *Teacher, we know that you are sincere, and teach the way of God in accordance with truth.*

2. Tribute to Caesar - *Is it lawful to pay taxes to the emperor, or not?* Jesus was in trouble either way! But he was *aware of their malice perceived their wickedness* - saw through their flattery - *'Why are you putting me to the test, you hypocrites?* He asked for a coin - *a denarius* with inscription:- **Tiberius Caesar Augustus, son of the divine Augustus** > perfect answer *'Give therefore to the emperor the things that are the emperor's, and to God the things that are God's* - live as responsible citizens - obey law, pay taxes, respect authority - even that of Rome!

3. Trust in God - *render unto God the things that are God's* - faith, trust, worship, love, righteousness, loyalty, dedication, commitment, service, devotion.. Live as pilgrims on earth, remembering that we are *citizens of heaven* (Philip 3.20) - **cf 1 Pet 2.13: submit yourselves for the Lord's sake to every authority instituted among men.**

Norman Porteous

SERMON OUTLINE 2

In the readings over the past few weeks we've seen Jesus openly denounce the Jewish leadership.

He's called the Pharisees discontented sons (they said they would work in the vineyard but then did not go), evil tenants (of the vineyard and who killed the owners son), ill fated guests (at the wedding feast where they did not wear the robe of Christ).

This week's gospel reading sees the Pharisees collaborating with the Herodians to go on the counter attack. And because it was almost impossible

to separate politics and religion in Israel, the question posed by the Pharisees and Herodians made sense to all who heard it.

Paying taxes was a real issue for many Jews living under the pagan power of Rome, where the Emperor himself was seen as a demi-god and who now effectively controlled the promised land. To many, paying taxes to Rome effectively sanctioned his power. Similarly withholding taxes had always been one of the ploys advocated by rebels of the day - indeed, remember the Poll Tax rebellion just a few years ago in the UK!

However, the question posed to Jesus was made all the more sinister because the Pharisees and the Herodians were normally in bitter opposition. The Pharisees resented the payment of taxes to Rome because it was against their religious convictions; the Herodians were the political party of Herod, king of Galilee, who owed their power to the Romans and were therefore content to pay for that privilege through taxes.

Both parties saw Jesus as a threat and used the question of taxation as an opportunity to trap Him, either politically or theologically, depending on his reply. On the one hand, if he said that taxes should not be paid he would be brought before the Roman governor for sedition, on the other, if he said that taxes should be paid, he would be seen as affirming the status of Caesar and his authority, and be brought before the temple authorities by the Pharisees for blasphemy against the one true and sovereign God of the Jews.

Jesus' answer is wise and perceptive, like many of his responses. It had to be, the question is literally an invitation to commit suicide. Strategies for living in society, especially if we want to bring about change, often require common sense, wisdom and perception. Jesus' response does not advocate withholding taxes. It appears that He is prepared comply and to pay them, just as He was also prepared react, knock tables over and drive money changers out of the temple when a different response was required.

The Pharisees taught that all things are God's, they believed God is God and God is one. They acknowledged this daily in their worship.

If everything is God's, all will be judged and measured, by His standards, including governments, regimes and the Pharisees own teaching and leadership. And by God's standards all would fall short.

Standing before Jewish and Herodian inquisitors was the source of ultimate power and authority, yet Jesus chose not to use, or abuse this power. Rather, He asked them to work things out for themselves, given His response and guidelines.

Today Jesus still gives us the guidelines by which we can make our own decisions and respond to the circumstances that confront us in our society. To give our dues to worldly authorities where appropriate and also to give to God that which is due to Him.

He alone is the ultimate power and authority, in whom we have our being. It is He who gives our lives true meaning. He gives us all that we are and all that we have. How changed the world would be if we took His words to heart and gave more of what we are, and more of what we have, back to God for His use and control. *Sam Cappleman*

ONLINE SERMON SOURCES

[Ministry Matters](#),

http://www.ministrymatters.com/bin_list/?this_sunday=1#axzz2WxzlwwWf

["What Makes a True Patriot?"](#) The Rev. Nora Tubbs Tisdale, *Day 1*

http://day1.org/1116-what_makes_a_true_patriot

CHILDREN

- [Proclaiming Faith](#), discussion, prayer, activities for primary grades, activities, 2014.
- http://www.cyberfaith.com/proclaiming_faith.cfm
- [Worshiping with Children](#), Proper 24, Including children in the congregation's worship, using the Revised Common Lectionary, Carolyn C. Brown,
- http://www.cyberfaith.com/proclaiming_faith.cfm

- ["Sermon of the Week,"](#) / ["Mensajes para ninos,"](#) Sermons 4 Kids, Charles Kirkpatrick, Object Lessons & Children's Sermons, Coloring Pages, Puzzles. Sermons4Kids.com.

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

[Faith Formation Journeys](#) Matthew 22:15-22,
<http://faithformationjourneys.blogspot.co.uk/2011/10/children-sermon-pentecost-18a-matthew.html>

- ["Being a Copycat,"](#) Proper 24A, Frances Woodruff, *On the Chancel Steps*.

- <http://onthechancelsteps.wordpress.com/2011/10/03/being-a-copycat/>

HYMN SUGGESTIONS

[Praise To The Lord, The Almighty](#)

[O For A Thousand Tongues To Sing](#)

[Immortal, Invisible, God Only Wise](#)

[All Hail The Power Of Jesu's Name](#)

[How Great Is Our God](#) (*Link to YouTube video*)

[What Can I Do](#) (*Link to YouTube video*)

[Living For Your Glory](#) (*Link to YouTube video*)

[Deserve](#)

[To See You](#)

[Show Me Your Glory](#) (*Link to YouTube video*)

Please commend this resource to colleagues - they simply send an email to churchnewsireland@gmail.com with the message Passwords in the title