



Worship resources Trinity 1

The Ordinary Time, or Kingdomtide, season this year kicks off with a direct challenge for us to take the Reign of God seriously. The call to lose our lives for the sake of the Gospel sounds like the opposite of abundant life, but Jesus asks us to believe in this counter-intuitive way of being, to love the Gospel above all things – including our own lives – and to give ourselves in service, sacrifice and simplicity in order to proclaim the message of God’s Reign through our lives, and to bring God’s grace and love to the world.

May our worship give us the strength, courage and vision to embrace God’s Reign and to give our lives in service of it.

INTRODUCTIONS

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

Genesis 21:8-21: Abraham sends Hagar and Ishmael away, but God promises to make Ishmael’s descendants into a great nation. When Hagar and Ishmael find themselves without food and water in the wilderness, God comes to their rescue.

OR **Jeremiah 20:7-13**: Jeremiah cries out in lament because of his suffering for proclaiming God’s word. But, when he tries to stop speaking, the word burns in him like a fire. Nevertheless, he trusts that God will rescue and defend him.

Psalms 86:1-10: A plea for God’s mercy and rescue for the Psalmist who is in trouble, and a song of praise and affirmation of God’s greatness.

OR **Psalms 69:7-10, (11-15), 16-18**: A song of lament over the insults and persecution the Psalmist has endured because of his passion for God’s house, and a request for God’s salvation.

Romans 6:1b-11: Followers of Christ have died to sin and been raised to a new life in Jesus. Therefore we are no longer slaves to sin, and death no longer has power over us, but we are alive for God in Christ.

Matthew 10:24-39: Disciples are not greater than their teacher, and so if the teacher is insulted, the disciples will be even more. But, followers of Jesus must not fear those who can destroy only the body. Rather we must be willing to acknowledge Jesus, proclaim his message publicly and not seek to save our lives. When we seek to save our lives we lose

them. Jesus did not come to bring peace, but conflict, and we are to love Christ more than our own lives.

[Click here to view the readings](#)

[http://bible.oremus.org/?show_adj=no&passages=Genesis%2021:%208-21%0A%2BOR%0AJeremiah%2020:7-13%0Acw%20Psalm%2086:%201-10,%2016-17%0A%2BOR%0Acw%20Psalm%2069:7-10,%20\[11-15\],%2016-18%0ARomans%206:%201b-11%0AMatthew%2010:%2024-39](http://bible.oremus.org/?show_adj=no&passages=Genesis%2021:%208-21%0A%2BOR%0AJeremiah%2020:7-13%0Acw%20Psalm%2086:%201-10,%2016-17%0A%2BOR%0Acw%20Psalm%2069:7-10,%20[11-15],%2016-18%0ARomans%206:%201b-11%0AMatthew%2010:%2024-39)

COLLECTS OF THE DAY

Collect One

O God,
the strength of all them that put their trust in thee;
Mercifully accept our prayers;
and because through the weakness of our mortal nature
we can do no good thing without thee, grant us the help of thy grace,
that in keeping of thy commandments
we may please thee both in will and deed;
through Jesus Christ our Lord.

Collect Two

God,
the strength of all those who put their trust in you:
Mercifully accept our prayers
and, because through the weakness of our mortal nature
we can do no good thing without you, grant us the help of your grace,
that in the keeping of your commandments
we may please you, both in will and deed;
through Jesus Christ our Lord.

PRAYERS OF THE PEOPLE 1

God of the suffering world, We have heard of all you did in the past, we have been told of all you accomplished long ago - how you brought down tyrants from their thrones, set free those who were held down and oppressed, and left evil lying dead on the shore. We have come to know all these things from days gone by, and we rejoice in their glory. But where are you now, O God?

Silence

Lord, in your mercy,
Hear our prayer.

What are you doing in the present age for all who suffer hurt and heartache, hunger and want? How long must race be set against race? How long must there be wars and rumours of wars? How long must we endure the gulf between rich and poor?

Silence

Lord, in your mercy,
Hear our prayer.

Is it nothing to you that so many children are born to die before they reach the age for school? nothing to you that so many women are exploited and abused across the world? and nothing to you that people disappear without trace in the darkness of night?

Silence

Lord, in your mercy,
Hear our prayer.

Are you asleep when lies prosper, do you not care when justice is denied, are you unconcerned when wickedness reigns?

Silence

Lord, in your mercy,
Hear our prayer.

We cry out in the belief That you would never abandon your world, but are to be known at work within it wherever injustice is being challenged and wrong is being righted. Empower us then to be your way of being on this wide earth. Sustain the work of aid agencies, that they may never weary of well-doing. Bless the work of the peacemakers in Afghanistan and Iraq, Libya and Palestine. And equip those in authority over us with the wisdom to limit man's inhumanity to man, and the ability to persuade people to turn swords into ploughshares, through Jesus Christ our Lord, Amen.

PRAYERS OF THE PEOPLE 2

As Jesus was ridiculed for sitting at the table of with tax collectors, so might Christ's church be likewise ridiculed. For courage we pray, saying, "Lord in your mercy," and respond, "Hear our prayer."

For Bishop — — — — —, that he/she might continue to uphold justice for the poor as the first calling of all Christians.

Lord in your mercy,
Hear our prayer.

For this world and its many people, that we might actively seek to live together
in peace.
Lord in your mercy,
Hear our prayer.

For the unemployed and those who are demeaned in their work, that they might
receive the respect that belongs to all of God's children.
Lord in your mercy,
Hear our prayer.

For our own congregation, that as individuals we might learn to live more simply
so that the abundance of God's good earth might be shared freely.
Lord in your mercy,
Hear our prayer.

For all who come to the doors of our church seeking Christ's face, that they might have their hopes met in this community of faith.
Lord in your mercy,
Hear our prayer.

For those who will go hungry tonight, that they might tomorrow be fed.
Lord in your mercy,
Hear our prayer.

In a world which honours wealth, help those who follow you, O Christ, to honour
the poor, for your name's sake. Amen.

POST COMMUNION

Eternal Father,
we thank you for nourishing us
with these heavenly gifts.
May our communion strengthen us in faith,
build us up in hope,
and make us grow in love;
for the sake of Jesus Christ our Lord.

PRAYERS

To fulfill the ancient promise of salvation, O God,
you made a covenant with our ancestors
and pledged them descendants more numerous than the stars.
Grant that all people may share in the blessings of your covenant,
accomplished through the death and resurrection of your Son
and sealed by the gift of your Spirit. Amen.

Through dreams and visions, O God,
you broaden the horizon and hope of your people,
that they may discover the meaning of your covenant,
even in the midst of trial and exile.
Increase the number of those who believe in your word
so that all people may joyfully respond to your call
and share in your promises. Amen.

Ruler of the universe,
you call us to radical loyalty
beyond all earthly claim.
Grant us strength to offer ourselves to you
as people who have been raised from death to life
through Jesus Christ,
who lives and reigns with you and the Holy Spirit,
one God, now and for ever. Amen.

Faithful God,
your love stands firm from generation to generation,
your mercy is always abundant.
Give us open and understanding hearts,
that having heard your word,
we may seek Christ's presence in all whom we meet. Amen.

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.

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.

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

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.

God of strength and courage,
in Jesus Christ you set us free from sin and death,
and call us to the risk of faith and service.
Give us grace to follow him
who gave himself for others,
that, by our service,
we may find the life he came to bring. Amen.

God of power,
you uphold us in times of persecution
and strengthen us to meet the trials of faithful witness.
As you delivered us from death
through our baptism in Christ
and the victory of his resurrection
send us forth to proclaim that glorious redemption,
so that the world may claim
the freedom of forgiveness
and new life in you. Amen.

LECTIONARY NOTES 1

Genesis 22:1-14:

OK - I'll be up front: I hate this story. I hate a story that has God granting this precious child and then asks for Abraham to sacrifice Isaac, as a "test" of • Abraham's faith. I hate that God would test him in that way,

and I know how I would respond: No way God! I'm not willing to agree that this is exactly how such a story literally unfolded. But that's beside the point. The point is: the story is here, so what will we do with it? What's the hardest thing someone has asked you to do? What's the hardest thing God has asked you to do? How did you respond? "The Lord will provide." This statement can be a statement of faith, or a statement that sometimes leaves unexamined the ways people do *not* have their needs provided for in this world. Use with care!

Psalm 13:

"How long, O Lord?" It is ok to cry out to God. God can handle it. Sometimes I think we're afraid to give to God all of our emotions and fears and states of being. What kind of strong relationship has such a strong element of fear in it? Cry out. God wants to hear. The psalmist shows faith that God will respond, even in a time of great trial. Do you trust God will answer you? Confidence that you will hear God's voice?

Romans 6:12-23:

*We're in the midst of several weeks of lectionary texts from Romans. It's a really good idea to know the text as a whole - Paul is making complicated and interrelated arguments in here, and it is difficult to take his words in little chunks and not lose some of his momentum. The 'peak' of this passage is verse 23: "For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus." Paul is trying to make it clear what our smartest choice is: grace. It's a gift. And the alternative is not nearly so promising. Paul is also working carefully to make sure that his readers understand that God's grace does not free us from the law or from obedience to the law - in fact, it binds us to it, just in a different way than before. Better obedience to law than sin. But our obedience is freeing, because the 'end' is salvation through grace, he argues.

Matthew 10:40-42

A few short verses with a lot of power. We spend a lot of time in churches worrying about how we welcome people, which is important. But the kind of "welcome" described here is something beyond shaking hands with visitors who happen by our churches, isn't it?

The Greek word used in this section for 'welcome' is *dechomai*, meaning "receive," "take," "accept," and the like. *By Beth Quick*

LECTIONARY NOTES 2

Genesis 22 vv 1 - 14

People find this a difficult story - what kind of God would test someone in this way? What about Isaac's mother Sarah who isn't mentioned but who dies shortly after - are the two things connected? What about the tension in the story - Abraham had been assured that Isaac was the one through whom God's promise to Abraham would be realised, but now God asks him to sacrifice Isaac. It may be worth recognising these concerns. But the point of the story is clear, indicated in verse 1 and verses 16. It's a story of how faith is tested, of the radical obedience God requires, and the faithfulness of God to his promises which are to be trusted completely. The New Testament parallels are too numerous to mention, but see Matthew 6 v 33, 10 vv 37-39, Mark 1 v 17, Luke 9 v 23 and vv 57 - 62; and Matthew 28 vv 20b, 2nd Cor's 1 vv 19-20. And of course, the sacrifice of the 'only, beloved son'...

Psalms 13

The perennial question is always 'How long?' God is absent when life requires his presence if it is to be filled with joy and well-being. The speaker gives three reasons why God should respond: if not, he will die, and a life precious to God will be lost; if not, his enemy will gloat, not only over the speaker but his God; if not, his enemy will rejoice and conclude that God is weak or uncaring or irrelevant and so God will be shamed. God's own name is at stake. The mood of the Psalm changes in the last two verses. Does this mean that God has heard and answered the prayer, or that the one who complained nevertheless affirms his trust in God's unfailing love despite the way things continue to be?.

Romans 6 vv 12 - 23

For Paul, sin is both something we choose and a power we cannot resist. Any addict will confirm that's true. Freedom from sin is therefore liberation from a very powerful and damaging force. For some people e.g. Jonathan Aitken, the change from bondage to freedom in Christ happens very quickly, but for most it is a slow and gradual process, so that though we believe, we are still drawn to sin. The essential truth about our lives, however, is that we are committed to Christ, live by his grace and this empowers us to be obedient to him and resist the power of sin. 'Once you were slaves of sin, but now thank God, you have yielded wholehearted obedience to that pattern of teaching to which you were made subject. Emancipated from sin you have become slaves of righteousness' (v 17 and 18 REB). The gospel reminds us of who

we truly are and invites us to live up to that. C/f Jesus saying to Peter 'You are Peter, the Rock, and on this rock I shall build my church' (Matthew 16 v 18 REB). Some Rock! And yet...

Matthew 10 vv 40 - 42

Again, what a high view of those who believe - through us people receive Christ and the One who sent him! How scary and how big a challenge is that? V 42 stresses the importance of hospitality, the creation of new community, the reward of generosity - what is it? Maybe hospitality carries its own reward; maybe new relationships are the reward?

LECTIONARY NOTES 3

REFLECTIONS ON THEME:

The clear challenge this week, as we begin our journey through Ordinary Time, is to embrace the Gospel call to self-giving. Jesus' words are some of the toughest to read in the gospels, but they indicate the extent to which we need to be committed to the Gospel if it is to have any impact in our lives and our world. If we are not completely devoted to God's Reign, loving it more than all else, we will be incapable of loving others as they need, or as God requires. But, if we embrace the way of Jesus in this radical way, we will find ourselves in conflict with the power-that-be, and we will experience persecution. But, if we try to avoid this, saving our lives through silence or compliance with human powers, we will ultimately lose the abundant life that God's Reign brings. This is why Paul speaks about us dying to sin and rising with Christ – it is only as we die to the self-protective life of power-games, pleasure seeking, and excessive accumulation of wealth that we can embrace the abundant life of simplicity, service and sacrifice that Jesus offers. Both Psalms echo the pain of being persecuted for our commitment to God's ways, and are comforting and encouraging in the way they reflect our experiences of suffering for the Gospel's sake. Finally, in the Old Testament readings we encounter two faithful people who were persecuted through no fault of their own. Hagar, who was cast away because of Sarah's jealousy, but who was nevertheless cared for by God, and whose son was blessed, and Jeremiah, the prophet, who was persecuted for speaking the truth, but continued to trust in God's salvation. While it seems like the call to sacrifice and self-giving is the opposite of abundant life, the Scriptures are consistent in their call for us to believe in this counter-intuitive truth, and to have the courage and faith to give our lives for the sake of God's Reign, while trusting in God to sustain us through whatever struggles we may face.

CONNECTING WITH LIFE:

GLOBAL APPLICATION: The world's systems are all built on the foundations of self-protection and self-interest. Our systems of power, whether religious, political, ideological, or relational, all work on the assumption that some must lose in order for others to win. Our economic systems are based on the idea that competition is healthy and natural and that winners are rewarded while losers are unimportant. Our systems of entertainment and pleasure are all based on the idea that instant gratification and constant novelty are always better. The values of contemporary Western society leave no consideration for altruism, self-sacrifice, service, simplicity, collaboration, and mutual care. Yet, our current ways of doing things are not helping us to address the greatest challenges of our world, and they are not bringing us peace, happiness, or deeper connection with one another. As we seek to save our lives, we are losing them, and when anyone stands up to challenge the status quo, they are shouted down, at best, or silenced through persecution or execution, at worst. Yet, our world desperately needs those, both leaders and ordinary citizens, who will embrace a different set of values and priorities. Our world needs those who will embrace the Gospel call to sacrifice, service and simplicity, and who will willingly turn away from the self-protective habits of contemporary society. If, as followers of Christ, we can do this – each in our own small corner of the world – we can have a massive impact on how our world operates. As we begin to support clean energy, just and honest leadership, fair trade and equitable labour relations, mindful consumption, and caring, forgiving, diverse communities, our influence spreads through society, and begins to make the alternative values of God's Reign visible.

LOCAL APPLICATION: We all face moments of decision, when we have to choose whether to preserve our own lives through silence and compliance with those who threaten us or others, or to endure ridicule, persecution and rejection for speaking out for what we believe is right. These decisions are often much smaller, but more significant, than we may realise. When we refuse to laugh at racist, homophobic or chauvinistic jokes, we put ourselves in the firing line. When we stand alongside those whom others want to judge and reject, we risk being rejected and judged ourselves. When we refuse to participate in acts of violence or retribution against our "enemies" we may be seen as traitors. In our own families and churches, when we begin to embrace beliefs and values that are different from the "norm" we may be disowned or excommunicated. Yet, if we fail to stand up for our convictions, we lose something of our own souls, and we contribute to making the world an unsafe and threatening place for anyone who is "different" in any way. While it may hurt to live out the welcoming, forgiving, serving, peaceful and justice-seeking values of God's Reign, to fail to do so hurts us and our world.

far more. This is why the Lectionary challenges us this week to love the Gospel above all – for only then will we live as people who truly, and selflessly love family, friends, neighbours, and even enemies as God calls us to.

SERMON OUTLINE

Mt 10:40-41 Whoever welcomes you...

Jesus' final words to the disciples as he sends them out on their preaching/teaching tour :- *go to the lost sheep of the house of Israel...* God will provide for you on the way through his receptive people – still the same today in his church – v10 *the worker is worth his keep*. Hospitality was highly valued and encouraged among the Jews then as now

1. The Warning Jesus gave 40:- There will be a mixed reaction to you & your message – acceptance & rejection. The disciples were being sent out in the name of Jesus & with the authority of the Father – so then:- *Whoever welcomes you welcomes me, and whoever welcomes me welcomes the one who sent me.*

2. The Welcome people give 41:- As they move around from town to town, house to house, with the diversity of people would come a variety of welcomes & receptions – those who would be hospitable, those who would be indifferent & those who would be inhospitable & even hostile to the message.. Of course, people will be rewarded accordingly by God:-
41 Whoever welcomes a prophet in the name of a prophet will receive a prophet's reward; and whoever welcomes a righteous person in the name of a righteous person will receive the reward of the righteous..

3. The Water someone gives 42:- a simple action done out of kindness likewise will have its reward! *42 whoever gives even a cup of cold water to one of these little ones in the name of a disciple—truly I tell you, none of these will lose their reward.* How important that cup of water would be in a hot climate – as Jesus knew only too well as he stopped one day at Jacob's Well (John 4.4f) *By Norman Porteous*

ONLINE SERMON SOURCES

"A Bad Case of the I-Can't-Help-It," the Rev. Dr. Patrick Keen, *Day 1*
<http://day1.org/1100-a-bad-case-of-the-icanthelpit>

Weekly sermon source

<http://www.laughingbird.net/ComingWeeks.html>

The call of Abraham and Sarah

On the theme of faith journeying. "The Call to Abraham and Sarah is one of the most important stories to be found in the whole bible.

"It is the foundation story of the Old Testament - of the people we call Israel and it is referred to over and over again in the New Testament where Abraham's faith - so we are told - is reckoned unto him as righteousness - and is held up as an example for all people to emulate."

<http://www.rockies.net/~spirit/sermons/a-or10sn-sermon.php>

They who do not take up their cross

Scroll down - As the writer says this is a long draft from which others may pick out a few ideas. Servility and self-assertiveness are contrasted. Assertiveness in the style of Jesus is illustrated and advocated.

<http://www.bruceprewer.com/DocA/42Sun13.htm>

CHILDREN

Anna's hosannas

You guys know me, right? What if I showed up at your door one night looking like this (put on mask/costume)? What if I asked for something to eat, or even a place to stay for the night? Do you think you would help me? Today we're talking about how God sometimes uses disguises. Do you guys know what a disguise is? It's something you use to hide who you really are. The bible tells us that God disguises Godself as regular people - people who might not look all that special, might even seem downright weird. If God uses disguises sometimes, that means we might not always recognise when God visits us. That would be awful, huh? To miss God? The bible tells us that, if we don't want to miss God, we should try to be compassionate all the time, and treat everyone we meet with kindness. Even if all we have is a cup of water, we share that in the name of Christ. Whatever we have, we share it with those in need. Because that person just might be God in disguise!

Closing Prayer: Thank you, God, for blessing us, and calling us to be a blessing to others. We pray you will fill us with your love and compassion, so that we can always be generous and kind to the people in our lives. In Christ's name we pray, Amen.

<http://annashosannas.net/Ordinary-Time-8A.php>

Who Do You Trust?

“Today we are going to play a game. The game is called, "Who do you trust?" I am going to choose one person to stand up here in front of the group. That person will choose someone to come and stand behind him. Then the person in front will close his eyes and fall backward into the arms of the person he has chosen to stand behind him. Now, it is very important for the person who is falling to choose someone that he can trust. You wouldn't want to fall back and find that the person you had trusted to catch you has gone to get a drink, would you? (Depending upon how much time you have, allow one or more children to play the game.”

The rest is at:

<http://www.sermons4kids.com/who-do-you-trust.html>

HYMN SUGGESTIONS

[A Charge To Keep I Have](#)

[O Master Let Me Walk With Thee](#)

[Take My Life And Let It Be](#)

[God Of Almighty Love](#)

[O Thou Who Camest From Above](#)

[May The Words Of My Mouth](#) *(Link to YouTube video)*

[God Of Justice](#) *(Link to YouTube video)*

[Here I Am, Jesus](#)

[Let Me Shine \(Lord, In Your Life I See\)](#)

[You Have Shown Us](#) *(Link to YouTube video. Song starts at about 1:27)*

[When Our Songs \(Have Mercy\)](#)

[All I Am, I Lay It Down](#)

[The Spirit Of The Lord](#)

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