



Worship resources Trinity 2



So now we move on into Ordinary Time. Think of worship as intimacy with God. Think of the three movements of intimacy – listening (your story), sharing (my story) and time (history).

The first half of the Church Year can be thought of as the "listening" movement – God's Story. Now, this second half is the "sharing" movement – Our Story – where we focus on how to live out what we have encountered through the first half. As we do this year after year, we build 'our story', a History with God, which takes us ever deeper into intimacy with God. What a privilege this journey is, and, as we focus on hospitality this week, what a wonderful way to start this new movement in the year.

Sunday Bible readings from now on will focus on the teachings of Jesus about living our ordinary Christian lives. Whilst there might not be anything special going on, perhaps for the next few weeks this is the really important stuff, getting on with being disciples, living out the teachings of Jesus day by day.

May our worship lead us into deeper connection with God, and into greater Christ-likeness in our daily living.

INTRODUCTIONS

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

Genesis 22:1-14: Abraham takes his son Isaac out to sacrifice him to the Lord, but God stops him and provides a ram for the offering instead.

OR **Jeremiah 28:5-9:** Jeremiah challenges Hananiah (who has claimed to be a prophet and has prophesied the end of the Babylonian captivity), saying that he will only be known to be a true prophet if his predictions come to pass.

Psalm 13: A psalm of lament in which the psalmist cries out to God, but also affirms his trust in God's goodness and love.

OR **Psalm 89:1-4, 15-18:** A psalm of praise for God's unfailing love, and of celebration for those who, in worship, enjoy God's presence and protection.

Romans 6:12-23: Paul encourages the Roman Christians to turn from sinful living and to obey God in order to find life and righteousness, and he reminds them that, while sin leads to death, God's gift in Christ is life.

Matthew 10:40-42: Jesus teaches that those who receive prophets and righteous people will be rewarded, as will those who care for the followers of Christ.

[Click here to view the readings](#)

[http://bible.oremus.org/?show_adj=no&passages=Genesis
%2022:%201-14%0A%2BOR%0AJeremiah%2028:5-9%0Acw%20Psalm
%2013%0A%2BOR%0Acw%20Psalm
%2089:%201-4,%2015-18%0ARomans%206:%2012-23%0AMatthew
%2010:%2040-42](http://bible.oremus.org/?show_adj=no&passages=Genesis%2022:%201-14%0A%2BOR%0AJeremiah%2028:5-9%0Acw%20Psalm%2013%0A%2BOR%0Acw%20Psalm%2089:%201-4,%2015-18%0ARomans%206:%2012-23%0AMatthew%2010:%2040-42)

COLLECTS OF THE DAY

Collect One

O Lord,
who never failest to help and govern them
whom thou dost bring up in thy steadfast fear and love;
Keep us, we beseech thee,
under the protection of thy good providence,
and make us to have a perpetual fear and love of thy holy Name;
through Jesus Christ our Lord.

Collect Two

Lord, you have taught us
that all our doings without love are nothing worth:
Send your Holy Spirit

and pour into our hearts that most excellent gift of love,
the true bond of peace and of all virtues,
without which whoever lives is counted dead before you.
Grant this for your only Son Jesus Christ's sake.

PRAYERS OF THE PEOPLE

P Let us pray for the whole Church of God in Christ Jesus, and for all people according to their needs. *[Silence for prayer.]*

P That God would bless the Church, all bishops and clergy, missionaries, and church workers; that The Word and Sacraments be the centre of their life and ministry; and that all people respond with faith to the proclamation of the Gospel; let us pray to the Lord,

C Lord, have mercy.

P That God would bless Elizabeth our Queen/ Michel our President, our government and parliament/s, and all those who make, administer, and judge our laws; let us pray to the Lord,

C Lord, have mercy.

P That God would bless the poor and needy and sustain them in their troubles; that He would work through us to care for those in need; and that we would use well and wisely all the resources He has entrusted to our care; let us pray to the Lord,

C Lord, have mercy.

P That God would bless all those who live in the face of war, violence, danger or oppression; that He would bless all those, who in their troubles, cry to Him for help; and that our Lord would bless all rescue workers serving in man-made or natural disasters; let us pray to the Lord,

C Lord, have mercy.

P That our heavenly Father would help and strengthen our earthly fathers to provide and care for their families, that they might be examples of His fatherly love and tell their children of His mighty deeds in Christ Jesus, our Lord; let us pray to the Lord,

C Lord, have mercy.

P That God would bless the sick and the suffering with grace for healing and strength; that He would bless the grieving and dying with comfort and peace [*especially _____ and those whom we name before the Lord in our hearts*]; let us pray to the Lord,

C Lord, have mercy.

P That God would bless His people by baptism and faith and renew us in faithfulness to be together in His House around His Word and Table; and that he would enable us to seek out those who have fallen away that He may restore them; let us pray to the Lord,

C Lord, have mercy.

P That God would bless us by the Spirit and prepare us for our communion in the body and blood of Jesus today; and that we receive His gifts to strengthen and confirm us in faith and life in Christ Jesus, our Savior; let us pray to the Lord,

C Lord, have mercy.

P That God would bless us with trusting hearts amid the changes and chances of this mortal life, that we may not be overcome by fear or anxiety but cast all our cares upon the Lord who cares for us; let us pray to the Lord,

C Lord, have mercy.

P That God would bless each of us with a grateful heart, that with joy we receive His gifts and respond with generosity and faith, returning to Him the time, talents, material resources, money and even our very selves that belong to Him through Jesus Christ, our Lord; let us pray to the Lord,

C Lord, have mercy.

P Into Your hands, O Lord, we commend all for whom we pray, trusting in Your mercy; through Your Son, Jesus Christ, our Lord.

C Amen.

POST COMMUNION

Loving Father,
we thank you for feeding us at the supper of your Son.
Sustain us with your Spirit,
that we may serve you here on earth
until our joy is complete in heaven,

and we share in the eternal banquet
with Jesus Christ our Lord.

PRAYERS

O God, we bring you our failure, our hunger, our disappointment, our despair, our greed, our aloofness, our loneliness. We cling to others in desperation or turn from them in fear. Strengthen us in love. Teach us, women and men to use our power with care. We turn to you, O God, we renounce evil, we claim your love, we choose to be made whole. Amen (*Monica Furlong*)

May the road rise to meet you. May the wind be always be at your back. May the sun shine warm upon your face. May the rains fall softly upon your fields until we meet again. May God hold your in the hollow of his hand. Amen, (*Gaelic Blessing*)

We see you in the compassionate ways of those who accept us
no matter how inadequate or different we may be.

We see you in the loving ways of those who love us unconditionally.

We see you in the sacrificing ways of those who give of themselves.

We see you in the forgiving ways of those who forgive our unforgivable ways.

We give thanks that you have revealed yourself to us and that the You we see in Jesus we can also see in those around us in our daily lives.

O God, you give us life, you call each of us into faithful service, discipleship in Jesus Christ. Open our hearts in ways that we might reach out to those- especially those who are so different from ourselves-and in so doing, may the world be transformed through your love, enlivened through our lives. In Jesus' name we pray. Amen.

O Lord Christ, who became poor that we might be rich, deliver us from a comfortable conscience if we believe or intend that others should be poor that we might be rich; for in God's economy, no one is expendable. Grant us instead the riches of love. (*World Alliance of Reformed Churches*) *Peter Williams/WCC*

Give us, O Lord, churches that will be more courageous than cautious;
that will not merely "comfort the afflicted" but "afflict the comfortable";
that will not only love the world but also demand justice;
that will not remain silent when people are calling for a voice;
that will not pass by on the other side when wounded humanity is waiting to be healed;

that will not only call us to worship but also send us out to witness;
that will follow Christ even when the way points to a Cross.
To this end we offer ourselves in the name of him who loved us and gave
himself for us.

(Christian Conference of Asia)

God of Justice, manifest in a carpenter's son, we pray for all who labour and
toil and for those charged with protecting the conditions of their work. Grant to
these stewards of economic justice an abiding and untiring commitment to
the rights of all workers and to the protection of international labour standards
throughout the world. Amen. *(Source unknown, pp119 Harvest for the World
compiled by Geoffrey Duncan © Canterbury Press 2002, 2004)*

God of the just weight and the fair measure, let me remember the hands that
harvested my food, my drink, not only in my prayers but in the market place.
Let me not seek a bargain That leaves another hungry. *(Janet Morley
Christian Aid; pp149 Harvest for the World compiled by Geoffrey Duncan ©
Canterbury Press 2002, 2004)*

We shall not be crushed; we do not despair; we know you will not abandon
us; or let us be destroyed: for you are the God of life, and we carry your life in
us. *(Christian Aid; Hunger for Justice (ed) Martin John Nicholls © 2004 Kevin
Mayhew Ltd)*

To the countries where food is scarce, mercy Lord, while there is still time.
To the countries where crops have failed, rescue Lord, while there is time.
To countries where people are fearful, security Lord, while there is time.
In the countries where we have plenty, set our hearts on sharing this time.
In countries where we feel in control, set our minds on justice at this time.
In countries where we forget those in need, set our prayers on Africa at this
time.

Amen *(Peter Graystone/Christian Aid; pp 133 Blessed Be Our Table;
compilation © 2003 Neil Paynter)*

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

REFLECTIONS ON THEME:

This is a curious set of readings. There are so many seemingly disparate themes that emerge – the role and test of a prophet (and the reward for receiving a prophet), the sacrifice of Isaac, the call of Paul to turn from evil and embrace righteousness and the psalmist's celebration of God's unfailing love. What seems to emerge as a common thread, however, is God's care, presence and protection that is always available to God's people. In Genesis, Isaac is saved from sacrifice by God's provision of another sacrifice. In Jeremiah, a simple test of the prophet is given – whether his words reflect God's (gracious, saving) activity or not, as seen by whether what is prophesied actually happens. In Paul's letter followers of Christ are called to embrace the life that is found in righteousness, and this is further clarified by Jesus' teaching that receiving, welcoming, and providing hospitality for even the least is how 'righteousness' is lived and expressed. In the light of this both psalms – one of celebration and one of lament – reflect a trust in God's goodness, and the life and goodness that God brings to those who trust and follow God. Ultimately, then, the word 'hospitality' may be a simple summary of this week's theme – God's hospitality for us, and ours for one another in God's name, which is the 'definition' of righteousness.

CONNECTING WITH LIFE:

GLOBAL APPLICATION: On a global scale, hospitality hardly makes sense. In what ways can hospitality be exercised across borders, or to whole nations? Yet, the readings this week offer some fascinating insights that can help us to live as globally hospitable Christ-followers. First, there is the challenge of intervening on behalf of those who, like Isaac, are sacrificed on the altars of ignorance, legalism and fear-based religion. People of faith have allowed too much rhetoric which denounces other religions on the basis of a few extremists. This applies to all of the major religions. Secondly, there is the call to speak truth to those who would proclaim that the world as it is is fine, and we will all be fine with no need for change. It is a tough hospitality to call attention to the realities that threaten us and that seek to make the poor and marginalised part of the conversation. Like Jeremiah, we may indeed find ourselves at odds with those who claim to be prophets, but who avoid the tough realities we must face for justice and peace to come. Finally, there is

the simple hospitality of receiving – accepting, serving and including – all people. While we may never meet some of those we are called to receive, by refusing to stereotype, to pre-judge and to reject others in our words and attitudes, we offer hospitality. By refusing to harbour any belief in our own exceptionalism, or to embrace any sense of being better than others, we offer hospitality. By always being willing to listen, understand and welcome the stranger, we offer hospitality. When each of does this in our attitudes toward people in other countries, other religions, and other race groups, the righteousness (right-standing) of us with one another, and with God is fostered, and the holiness of hospitality is spread across the earth. In the end, this hospitality will offer us both healing and connection, and will enable us to know the life that God longs for us all to share in Christ.

LOCAL APPLICATION: On a local level, hospitality is both easy to understand and difficult to implement. Opening our homes to ‘receive’ prophets and righteous people seems easy – we can trust them, and there is always some blessing or ‘reward’ that we experience. But opening our homes and our lives to the ‘least’ can be a different story. They may seem untrustworthy or threatening. There is no benefit from showing hospitality to these – only cost. Yet, if we are to recognise that hospitality is, as Matthew Fox suggests, a synonym for holiness, we cannot avoid the call to hospitality. This can, however take many forms. We may be called to stand alongside one who is being ‘sacrificed’ on the altar of discrimination or prejudice. We may be called to stand against those who, while claiming to speak in God’s name, proclaim things that contradict the grace and love of Christ. We may be called to grieve with those who feel abandoned by God and join in their lament. We may be called to celebrate with those who feel close to God and who enjoy a sense of blessedness. We may be called to change how we live – to reject the sins of pride, self-protection and rejection – to which we are enslaved and which hurt others, and to embrace righteousness – the love and grace of Christ – which makes others feel welcomed and included. As an individual Christ-follower and as a community of faith, we do well to ask ourselves how we can become more hospitable – how we can reject the selfish, self-protective sin that so easily enslaves us, and how we can embrace the righteousness of receiving prophets and the least equally in Christ’s name.

LECTIONARY NOTES 3

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'...

Psalm 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?

SERMON OUTLINE 1

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:-
41Whoever 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*

SERMON OUTLINE 2

The passage from Matthew this morning is a simple one, but it has a powerful message. Previously in this chapter we have heard how Jesus sends out his disciples. He calls for commitment from them, he is honest about the dangers they will face, including rejection by their own families. In the reading from

Matthew today we hear Jesus reassuring the disciples that he will reward those who receive them and treat them kindly.

*"Whoever welcomes you welcomes me,
and whoever welcomes me welcomes the one who sent me."*

The disciples are to go out in the name of Jesus. They are to speak his words, they are his representatives, not their own. For this reason the response which people make to the disciples will be a direct reflection upon Jesus whose job they are doing. It is similar to the way in which we treat ambassadors from other countries. If we insult them, then it is not just a personal insult, we insult the country which they represent.

Jesus is clear, kindness shown to his disciples is kindness to him, because they are acting on his behalf. And of course if they act on behalf of Jesus they act for God himself. This is a serious warning to those who might offer hospitality, it is also a reminder to the disciples that they are not out campaigning for themselves, they are nothing short of the visible presence of God himself.

It seems that everybody will be judged by the way in which they treat the disciples. Jesus does not just consider how kings will change government policy. Rather he uses the example of how an ordinary person might respond by offering a drink. It is only a small thing, it does not require great affluence, and so the point is made, we do not have to be rich to help, and poverty is no excuse because we all have something to offer. To provide a cup of cold water to a thirsty person is not costly, but it might be extremely welcome, indeed it might be the gift of life itself.

We do not know what reward Jesus has in store for those who help and offer support, but we do know that the reward is guaranteed. In Acts 20:35 we read the following words of Paul

'In everything I did, I showed you that by this kind of hard work we must help the weak, remembering the words the Lord Jesus himself said: 'It is more blessed to give than to receive.'"

Paul quotes Jesus and speaks of the importance of helping those less fortunate. He states what has been discovered by those who give, that we gain blessing in helping others. Perhaps that is sufficient reward in itself.

It is important to remember that Jesus is not commending general hospitality, but rather hospitality to his disciples. Providing hospitality to the disciples shows support for their message. But we fail to do justice to the ministry of Jesus if we fail to recognise the importance of showing kindness to any vulnerable person. Jesus healed freely, he fed freely, he cared for all without distinction.

This was a message and pattern of behaviour which Jesus would have known from the Scriptures. Proverbs tells,

Speak out, judge righteously, defend the rights of the poor and needy.
Proverbs 31: 9

As the Christian church across the world we must go and preach as those early disciples preached. As we go we must recognise that things have changed since those first disciples went out. The church is no longer in the position of needing to ask for water. Rather we know of all too many people in countries where there is no water and the church now represents many who have power and wealth. In this the church has a prophetic voice to raise. We want to make the proclamation of the Good News to the poor, but the good news which the poor are waiting to hear is that they are poor no more.

If we are to take the commission by Jesus to all his disciples that we should go out and reveal who he is, then we need to consider how we might best do this. If we copy the example of Jesus then we will show the love of God in acts of kindness and speak words of compassion indiscriminately. *Charles Royden*

ONLINE SERMON SOURCES

[God Will Provide](#), Genesis 22: 1 - 14 - the Rev. Canon Charles K. Robertson,
Day 1
http://day1.org/3036-god_will_provide

["The Art of Welcome,"](#) the Rev. Dr. Trace Haythorn, *Day 1*
Welcome. It's such a common word. It adorns floor mats outside all sorts of entryways. It's often on road signs as one enters a new state, a new town. I even saw a welcome sign recently as I entered a national forest. There are places where people offer "welcome" as a greeting as I enter: "Welcome to Wal-Mart!" "Good evening and welcome-table for two?" "Welcome to the greatest show on earth!"

Such conventional uses hide the loveliness of this word. Welcome. In English the word finds its roots in a compounding of "well" and "come,"

www.day1.net/index.php5?view=transcripts&tid=717

<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

[Worshiping with Children](http://worshipingwithchildren.blogspot.co.uk/2011/05/year-proper-8-13th-sunday-in-ordinary.html), Proper 8, Including children in the congregation's worship, using the Revised Common Lectionary, Carolyn C. Brown, 2011.

<http://worshipingwithchildren.blogspot.co.uk/2011/05/year-proper-8-13th-sunday-in-ordinary.html>

["Sermon of the Week," / "Mensajes para ninos,"](http://www.sermons4kids.com/) Sermons 4 Kids, Charles Kirkpatrick, Object Lessons & Children's Sermons, Coloring Pages, Puzzles. Sermons4Kids.com.

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

["God in Hiding"](http://annashosannas.net/Ordinary-Time-8A.php) Children's Lesson for Ordinary Time 8A (June 26, 2011), from Anna's Hosannas

Scroll down to teaching on your own.

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

HYMN SUGGESTIONS

Praise to the Lord

For the healing of the Nations

There's a wideness in God's mercy

Forth in thy name

Praise my soul the king of Heaven

When I needed a neighbour were you there

Be still for the presence of the Lord

Tell out my soul *Tune Woodlands*

O for a thousand *Tune Lyngham*

[I Know Whom I Have Believed](#)

[Come Sinners To the Gospel Feast](#)

[There's A Wideness In God's Mercy](#)

[Saviour, Like A Shepherd Lead Us](#)

[Where Cross The Crowded Ways Of Life](#)

You Are: [Chord Chart](#); [Mp3 Download](#)

Everyone Belongs: [Chord Chart](#); [Mp3 Download](#) (*Link to Amazon Mp3 Store*)

[Your Grace Is Enough](#) (*Link to YouTube video*)

[Glory Of It All](#) (*Link to YouTube video*)

[Mighty To Save](#) (*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