

The Thirteenth Sunday after Trinity YEAR C August 21, 2016

INTRODUCTIONS

In today's readings two significant ideas come together: "Sabbath" and "God's Kingdom". A true understanding of Sabbath (which links, of course, with the idea of Jubilee), must lead us into the justice, mercy, equity and inclusivity of God's reign. In fact, one of the simplest ways to embrace a "Kingdom-lifestyle" is to begin to practice Sabbath well. That is the challenge the Lectionary offers us this week.

"A significant part of the practice of Sabbath is aligning ourselves with God's rhythm. As rhythm organises a piece of music in time according to speed and pattern, so Sabbath organises our lives according to God's sense of time – God's tempo and pattern. This is more than simply giving ourselves a breather, or allowing ourselves time to rest so that we can launch back into our busyness with renewed vigour. Sabbath is about learning to recognise the significance of moments in time. It is about learning to recognise God's tempo and pattern for us, our community and our world, and it is about matching our pace with these eternal rhythms."

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

Jeremiah 1:4-10: Jeremiah is called by God to be a prophet, but protests that he is too young. God promises to put God's words into Jeremiah's mouth.

OR **Isaiah 58:9b-14**: God promises goodness and honour for God's people if they will act justly and honour the Sabbath.

Psalms 71:1-6: A prayer for God's protection and care.

OR **Psalms 103:1-8**: A song of praise and thanksgiving for God's forgiveness, healing and goodness.

Hebrews 12:18-29: Unlike the people of Israel who were afraid of God's appearing at the mountain, followers of Christ have been invited into God's grace and the joyous community of worship in Christ. We have received an unshakeable kingdom, and must be careful to listen to Christ's words, and worship God in thankfulness.

Luke 13:10-17: Jesus heals a crippled woman on the Sabbath, incurring the criticism of the synagogue leader. Jesus points out that everyone 'works' on the Sabbath, and that it is right and good that she should be freed.

Readings at -

http://bible.oremus.org/?show_adj=no&passages=Jeremiah%201:%204-10%0Acw%20Psalm%2071:%201-6%0AHebrews%2012:%2018-29%0ALuke%2013:%2010-17

COLLECTS OF THE DAY

Collect One

Almighty and merciful God,
of whose only gift it cometh
that thy faithful people do unto thee true and laudable service;
Grant, we beseech thee,
that we may so faithfully serve thee in this life,
that we fail not finally to attain thy heavenly promises;
through the merits of Jesus Christ our Lord.

Collect Two

Almighty God,
who called your Church to bear witness
that you were in Christ reconciling the world to yourself:
Help us to proclaim the good news of your love,
that all who hear it may be drawn to you;
through him who was lifted up on the cross,
and reigns with you and the Holy Spirit,
one God, now and for ever.

PRAYERS OF THE PEOPLE

Presider or deacon

Hearing the word of Christ, who sets us free from our ailments, let us pray for all who suffer and hurt.

Deacon or other leader

For this holy gathering, for the people of God in every place, and for all who seek the Lord.

Lord, have mercy.

For justice and righteousness among all peoples.

Lord, have mercy.

For students and teachers, and all those returning to their studies.

Lord, have mercy.

For abundant fruits of the earth, and for safety from violent storms.

Lord, have mercy.

For the hungry and the afflicted, travellers and those on vacation, prisoners, captives, and their families, and all those in danger and need.

Lord, have mercy.

For our city and those who live in it, and for our families, companions, and all those we love.

Lord, have mercy.

For those who rest in Christ and for all the dead.

Lord, have mercy.

Lifting our voices with all creation, with the Blessed Virgin Mary and all the saints, let us offer ourselves and one another to the living God through Christ.

To you, O Lord.

Presider

God our consuming fire, hear the prayers we

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offer this day and continue the wonderful things that you have always done; through Jesus Christ our Lord. Amen.

POST COMMUNION

God our creator,
you feed your children with the true manna,
the living bread from heaven.
Let this holy food sustain us through our earthly pilgrimage
until we come to that place
where hunger and thirst are no more;
through Jesus Christ our Lord. Amen.

God of all mercy, in this Eucharist you have set aside our sins and given us your healing:
grant that we who are made whole in Christ may bring that healing to this broken world, in
the name of Jesus Christ our Lord. Amen.

PRAYERS

God of power and justice,
like Jeremiah you weep over those
who wander from you,
turn aside to other gods,
and enter into chaos and destruction.
By your tears and through your mercy,
teach us your ways
and write them on our hearts
so that we may follow faithfully
the path you show 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.

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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 neighbours. 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 neighbours,
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,

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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.

Living God, you formed us in the womb
and appointed us to be prophets to the nations.
Stretch out your hand to cure our infirmity
and dispel our fear,
that we may know the freedom of serving you in Christ
and proclaim the wonders you have done. Amen.

Merciful God,
as we pour out the wealth you have entrusted to us,
the parched places are watered;
as we cease our evil talk,
the rising light of peace dawns in the darkness.
So lead us into faithful living
that your promises may unfold in us
as a woman's back, long bent, unfolds at Christ's command,
to the praise of your holy name. Amen.

Almighty and everlasting God, you are always more ready to hear than we are to pray and to give more than either we desire or deserve: pour down upon us the abundance of your mercy, forgiving us those things of which our conscience is afraid and giving us those good things which we are not worthy to ask but through the merits and mediation of Jesus Christ your Son our Lord, who is alive and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. *Common Worship*

God of constant mercy, who sent your Son to save us: remind us of your goodness, increase your grace within us, that our thankfulness may grow, through Jesus Christ our Lord. Amen *Common Worship Shorter Collect*

Merciful God, grant that your Church, being gathered by your Holy Spirit into one, may reveal your glory among all peoples, to the honour of your name; through Jesus Christ our Lord. Amen *Methodist Worship*

Holy God, you liberate the oppressed and make a way of salvation. Unite us with all who cry for justice and lead us together into freedom; through our Lord and Liberator, Jesus Christ. Amen. *Methodist Worship*

Holy God, you liberate the oppressed and make a way of salvation. Unite us with all who cry for justice and lead us together into freedom; through our Lord and Liberator, Jesus Christ. Amen.

O Lord my God, I adore you as my first beginning and I long for you as my last end.
Conduct me, therefore, O gracious Lord, by your wisdom. Restrain me with your justice,

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comfort me with your mercy, and defend me with your power; and of your love, enlighten my understanding, enflame my will and purify my soul; for Jesu's sake. Amen *Richard Challoner, 1691-1781*

Let your love fall upon the altar of our hearts,
O Lord, as fire from heaven.

Teach us to guard and cherish its holy flame. Strengthen our souls and kindle your love within our cold hearts that we may walk before you as pilgrims eager to reach their celestial home; through Christ our Lord. Amen *Gerhard Teersteege, 1697-1769*

Lord Jesus Christ, since you have taught us that we do not live by bread alone; feed us now and evermore with the > bread which comes down from heaven, even your own self, our Saviour and our Redeemer. Amen. John Dowden, 1840-1910

We give you our thanks, O God, with reverence and awe, for before we were formed in the womb, you knew us; before we were born, you consecrated us. You are our rock and haven, to whom we can always turn. In times past you appointed prophets and put your words in their mouths, appointing them over nations and kingdoms to destroy wickedness and overthrow the ruthless, and to build justice and plant righteousness. But in these last days you have sent your son, Jesus Christ, to whom every day is a sacred new day of freedom. You have appointed him as the mediator of a new covenant, in which we are brought to the city of the living God with the angels and saints and the faithful of every age to rejoice together at the wonderful things you are doing. Through him, your living word, you reach out to us unbidden, and touch us and set us free. We glorify your most holy name.

Father and Mother of us all - we pray for those who are part of our human family and part of the community in which we live. We pray for the little ones - for those who are seen as unimportant - for those who are lost - for those who grieve as ones with no hope - for those who hunger for the Bread of Heaven and thirst for the Wine of Forgiveness. Grant, we pray, that they may receive the vision that they need from your hands and the encouragement that they long for

We pray, Father, for those who are afflicted and in various ways and for all those whom we know who require a blessing - be it physical, emotional, financial, or Spiritual Touch, O God all those who are bent over and oppressed by crippling spirits - and set free all those who are afflicted by attitudes and opinions and viewpoints that cause them and others to become bowed down and to suffer needlessly. Create in them the joy that is meant to be part of the Sabbath day - the day in which we have rest from our labours and celebrate the wholeness that comes from you.

LECTIONARY NOTES 1

Erring for Generosity

Isaiah 58:9b-14; Psalm 103:1-8; Hebrews 12:18-29; Luke 13:10-17

The God of the gospel is one who heals. Israel, in its psalms, never tired of celebrating the God who “forgives, heals, redeems, crowns, and satisfies” (see Psalm 103:3-5). The healing narrative in Luke is a case study in the claims of the psalm. Jesus does the healing work of God for “a daughter of Abraham,” thus evidencing God’s abiding fidelity to the old

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Abrahamic promises. It is only a surprise that the disabled woman counts among the family of Abraham.

The opposition to Jesus can't reach beyond their "sacred duty" of Sabbath to the transformative generosity exhibited by Jesus. They reckon their Sabbath observance to take priority over urgent human need. But Jesus, with an illustration about animal care (verse 15), inverts the order of things. Healing takes priority over observance. No wonder they left the meeting embarrassed over their punctilious requirements.

The juxtaposition of healing and Sabbath in Isaiah is dominated by the repeated conditional "if." The community is urged to look beyond "pursuing your own interests on my holy day" (verse 13). Jesus is always looking beyond his own interests to the interests of the needy. The issue is a reordering of religious priorities. In Hebrews 12 the issue in dispute is cast as Mount Zion (site of joy) and Mount Sinai (site of obligatory scruple). These texts imagine a gospel freedom for those who open their faith to the disability of the world.

Walter Brueggemann

LECTIONARY NOTES 2

REFLECTIONS ON THEME:

Although it is only specifically mentioned in two of the readings this week, the prominence of the Sabbath in the Gospel reading, and the underlying foundations of a "Sabbath way of life" provide exciting possibilities for worship. Closely aligned with this is the word "kingdom" which comes through in a number of the readings. These two biblical words are closely related. The Sabbath is one element of the whole Jubilee system of justice and equity that God gave to Israel, ensuring sufficient rest, and – arising from the Manna story – discouraging hoarding and accumulation. The Kingdom, as best represented by the "mission statement" of Jesus in Luke 4, is also about Jubilee, about justice and equity, and about ensuring "shalom" (peace and well-being) for all. This is the unshakeable kingdom of the writer of Hebrews. This is the call of Isaiah's prophecy, and the message of Jeremiah that will bring down unjust kingdoms and build up just ones. This is the prayer and the praise of the Psalms. In healing this crippled woman on the Sabbath, and teaching that mercy is a Sabbath-activity, Jesus embodies the justice, grace and welcome of God's unshakeable kingdom. The theme, then, this week could be titled "God's Sabbath Kingdom".

CONNECTING WITH LIFE:

GLOBAL APPLICATION: In our "time is money" world, Sabbath has lost its essential meaning. It has become nothing more than a "day off" to restore energy to get back into the fray as soon as possible. However, this is far from what the Sabbath was originally intended to be. Rather, the practice of Sabbath – both the Sabbath day, and the Sabbath Year/Jubilee – is about realignment. It is about taking ourselves out of the human system of accumulation, self-protection and self-aggrandisement, and placing ourselves under the influence of God's rhythms, God's priorities and God's direction. It is not about getting back into the fray, but about living with a whole different value system – that of justice, mercy and equity. The call to live God's Kingdom's values is a call to live as Sabbath people, and it is this gracious kingdom alone that is unshakeable – unmoved by the temptation to benefit by exploiting others, by the threat of economic collapse, or by the 'competition' for resources. When we scratch the surface of our world's economic systems, we cannot help but see the destructive results of a Sabbathless existence. Exploitation of

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foreign workers in order to ensure cheap labour for producing everything from chocolate and coffee to cell phones and computers, Trade regulations and subsidies that favour the rich and powerful over poor farmers and labourers in third world countries, and political decision making that is more influenced by wealthy donors and lobbyists than by the needs of the most vulnerable all leave suffering in their wake. The drivenness and hyperactivity of those who chase wealth also wreaks havoc on marriages, families and individuals. If our world needs anything in order to become more just and peaceful, it's a return to the Sabbath-rhythms of God's reign. This alone will bring healing to the those who have been crippled by the Satan of our broken society.

LOCAL APPLICATION: Jesus spoke about his followers being "in the world but not of it". This was not a call to "otherworldliness" or to check out of the world as we wait for heaven. It is a reflection of the reality that as individuals and churches we face the daily temptation to adopt the broken values and practices of the world around us. It is a call to live the values and practices of God's Sabbath Kingdom within the societies and communities in which we find ourselves. It is all too easy for us to become driven by the same idols of success, wealth and convenience that the affluent sections of our global society embrace – and all too many churches and theological systems have done just this. But, if we are to be Sabbath/Kingdom people, we are to step out of this system, embracing rather the rhythms of justice – meaningful work, joyful rest, compassionate service, generous sharing, and a commitment to equity and compassion. In small but powerful ways we can change the world by living these values in our communities – by worshipping in venues of simple reverence; by adopting technology, practices and programs for their usefulness, not their "sexiness" or fashionable-ness; by sharing what we have with the people around us, rather than using our wealth to aggrandise ourselves; by using our influence in society to ensure protection for the most vulnerable and needy among us; and by working for a more equitable society using all the tools at our disposal, from votes to prayer. Who are those who have been crippled by the weight of the world's unjust and inequitable systems? How can we allow the Sabbath to become a healing and liberating experience for them and us?

SERMON OUTLINE

Luke 13: 10-17 on the sabbath.

More controversy for Jesus as *he was teaching in one of the synagogues on the Sabbath* – centre of Jewish worship..

1. The Infirmary of the woman – *crippled for 18 years - was bent over & was quite unable to stand up straight.*

a) emotionally – unable to see the beauty of earth & sky...

b) socially – unable to look people in the eye & converse...

c) economically – unable to work – isolated in many ways

i) Jesus called her: *When Jesus saw her he called her over*

ii) He cured her: *Woman, v12 you are set free from your ailment -*

he laid his hands on her, immediately she stood up straight & began praising God – wonderful imagery

2. The Indignation of the leader: *of the synagogue* – failed to appreciate the wonderful miracle - *was indignant because Jesus had cured on the Sabbath.* Jews held that one could only heal on the Sabbath if there was danger of death - *'There are 6 days on which work ought to be done; come on those days and be cured, and not on the sabbath day.'*
Cf 4th Commandment - *6 days shalt thou labour...*

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3. The Interjection of the Lord: *the Lord answered him >*

a) Hypocrisy: *'You hypocrites! Does not each of you on the sabbath untie his ox or his donkey from the manger, and lead it away to give it water? Imagery from daily life...¹⁶ ought not this woman, a daughter of Abraham whom Satan bound for 18 long years, be set free from this bondage on the sabbath day?'* – surely YES!

b) Humiliation: - *17When he said this, all his opponents were put to shame to the delight of the people - the entire crowd was rejoicing at all the wonderful things that he was doing.*
By Norman Porteous

ONLINE SERMON SOURCES

[Sermons that work](#)

[Thirteenth Sunday After Pentecost, Proper 16](#) By the Rev. Lawrence Womack

It is clear how easily many in Jesus' time might become overzealous in their observance of the Sabbath, but today, we see evidence of Jesus leading the people of his time, and ours also, to lay claim to and stand firmly on those things that cannot be shaken, of which our Hebrews reading spoke. ...

http://archive.episcopalchurch.org/sermons_that_work_123719_ENG_HTM.htm

"The Living, Active Word," the Rev. Kirk Alan Kubicek, Sermons that Work, Episcopal Digital Network

<http://episcopaldigitalnetwork.com/stw/2013/08/09/14-pentecost-proper-16-c/>

"God Has a Dream," the Rt. Rev. Michael Curry, Day 1

http://day1.org/5105-god_has_a_dream

CHILDREN

Worshiping with Children, Proper 16, Including children in the congregation's worship, using the Revised Common Lectionary, Carolyn C. Brown

<http://worshipingwithchildren.blogspot.co.uk/2013/07/year-c-proper-16-21st-sunday-in.html>

"Upside Down," On the Chancel Steps, children's resources by Frances Woodruff

<https://onthechancelsteps.wordpress.com/2013/08/11/upside-down/>

"Feed the Children," Children's Sermon from Sermons4kids.com.

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

[Story for Children's Worship and Family Activity](#), Ordinary 21, at *word-sunday.com: A Catholic Resource for the Lectionary* by Larry Broding.

<http://www.word-sunday.com/index.html>

HYMN SUGGESTIONS

Jesus Calls Us

Dear Lord And Father Of Mankind I Am Known

What A Friend We Have In Jesus

O Come, And Dwell In Me

King Of The Broken (YouTube video)

www.churchnewsireland.org

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Thuma Mina (Send Me)

Jubilee

Your Grace Is Enough (YouTube video)

Everlasting God (YouTube video)