



Worship resources Trinity 3



Following on from last week's focus on hospitality, the Lectionary shifts this week to Christ's invitation, and our role in taking that invitation to the world. The challenge is that what is often thought of in terms of words and 'evangelism', is, from the perspective of the Lectionary, more about action and inclusion.

May we find a welcome again in Christ, and the wisdom and courage to take that welcome out into our lives as we worship this week.

INTRODUCTIONS

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

Genesis 24 : 34-38, 42-49, 58-67

From the foreign land where he has settled, Abraham sends a servant back to their own people, to find a wife for his son. This messenger explains his mission to the father of the beautiful Rebecca, and we hear how she became Isaac's wife.

Zechariah 9 : 9-12

At least one prophetic voice in Israel associated the Messiah with humility and gentleness as well as with power, and Jesus chose to act out this vision. A king riding on a donkey, so familiar to us, speaks of a strange kind of triumphal entry to take up the kingdom.

Romans 7 : 15-25a

We have heard week by week Paul trying to explain how Christians can say they are free from sin for the service of God, yet still find themselves in a constant battle against sin. Here, he admits this even of himself: how far from perfection he is, doing what he should not and not doing what he should.

Matthew 11 : 16-19, 25-30

Some people was convinced by John the Baptist's stern message; some were convinced by Jesus's more compassionate style and followed him. But many criticised both of them. Who can recognise Jesus as the world's Saviour? Often a simple, childlike heart sees truths which the clever and learned are blind to.

[Click here to view the readings](#)

http://bible.oremus.org/?show_adj=no&passages=Genesis%2024:%2034-38,%2042-49,%2058-67%0A%2BOR%0AZechariah%209:9-12%0Acw%20Psalm%2045:%2010-17%0A%2BOR%0Acw%20Psam%20145:8-14%0ARomans%207:%2015-25a%0AMatthew%2011:%2016-19,%2025-30

COLLECTS OF THE DAY

Collect One

O Lord,
we beseech thee mercifully to hear us;
and grant that we, to whom thou hast given
an hearty desire to pray,
may by thy mighty aid be defended and comforted
in all dangers and adversities;
through Jesus Christ our Lord.

Collect Two

Almighty God,
you have broken the tyranny of sin

and have sent the Spirit of your Son into our hearts
whereby we call you Father:
Give us grace to dedicate our freedom to your service,
that we and all creation may be brought
to the glorious liberty of the children of God;
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

O God,
whose beauty is beyond our imagining
and whose power we cannot comprehend:
Give us a glimpse of your glory on earth
but shield us from knowing more than we can bear
until we may look upon you without fear;
through Jesus Christ our Saviour.

PRAYERS

Servant Lord, grant us both the opportunity and the will to serve
you day by day.

May all that we do
and how we bear each other's burdens
be our offering of love and service
to the glory of your name. Amen

The Methodist Worship Book

Praise to you, God, for all your work among us. Yours is the vigour
in creation, yours is the impulse in our new discoveries. Make us
adventurous, yet reverent and hopeful in all we do. Amen.

Lord, quieten us down, as we place into your hands those for
whom we want to pray. We know that you love them with a greater
love than we could ever imagine. In the stillness we are here, with
you, for them. Amen

Lord God, we thank you for calling us into the company of those
who trust in Christ and seek to obey His will. May your Spirit guide
and strengthen us in mission and service to your world; for we are
strangers no longer but pilgrims together on the way to your
Kingdom. **Amen**

Prayer of the Inter Church Process (*The Swanwick Declaration*)

Thank you God for opportunity. Here is a new day, untouched by our
hands, but held in yours. We need you and you have chosen to
need us. Together we can bring to fruition some of life's endless
possibilities. Thank you God. Amen

God the Sender, send you; God the Sent, go with us; God the
Strengtheners of those who go, empower you, that you may go to

do His will; and the blessing of God Almighty, the Father, the Son, and the Holy Spirit, be among you and remain with you always.
Amen

The love of the Lord Jesus draw you to Himself, the power of the Lord Jesus strengthen you in His service, the joy of the Lord Jesus fill your hearts, and the blessing of God Almighty, Father, Son and Holy Spirit, be among you and remain with you always. Amen

Merciful God, you have prepared for those who love you such good things as pass our understanding: pour into our hearts such love toward you that we, loving you in all things and above all things, may obtain your promises, which exceed all that we can desire; through 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. Amen

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, who is alive and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. *Common Worship*

Faithful Creator, whose mercy never fails: deepen our faithfulness to you and to your living Word, Jesus Christ our Lord. *Common Worship Shorter Collect*

LECTIONARY NOTES 1

REFLECTIONS ON THEME:

The invitation of God, through Christ, to find intimacy, rest and liberation speaks through all of this week's readings. In the continuous readings of the Old Testament, there is the theme of bride and groom finding love and comfort with each other, and the picture this offers of God's love and welcome for God's people. In the related readings, the prophet's message of the King who comes to bring peace and justice is proclaimed, along with the Psalmist's celebration of God's mercy and faithfulness. In the New Testament, Paul, while recognising the human problem of slavery to sin, recognises that Jesus is the one who brings relief and liberation. Finally, Jesus, while lamenting that some people will not or cannot receive him and his message, nevertheless invite any who are burdened to come to him. All of this makes it very clear that God longs for connection with us, and God is always available and

accessible to those who need and want God. In addition, in this world where the effects of sin – injustice, slavery of all kinds, conflict and judgement – are widespread and bring devastation to so many, Christ comes as the one who seeks to bring relief – liberation, justice, peace and mercy. All of which leaves us with a choice: Will we accept Christ's invitation and come to him to find life, or will we question the effectiveness of Christ's message and presence, and seek to go our own way? Will we live in faith and communion with God, or will we live as functional atheists? It's an important choice that every follower of Christ must make daily.

CONNECTING WITH LIFE:

GLOBAL APPLICATION: We don't have to look far to see the effects of human brokenness on our world. The tyranny of sin has left its mark everywhere, from dire poverty and unjust economic and power relations between rich and poor, to the slavery of human trafficking; from expedient exploitation of the planet's resources, to corruption in business and government across the world; from wars between nations, to conflict between factions, families and individuals. In the face of all this the invitation of Christ may seem ineffectual and faith in Christ's liberating reign may seem naive. But, we have also discovered that human capacity alone cannot address the burdens and struggles we face. It is increasingly important that people of faith resist the temptation of cynicism and pessimism, and allow themselves to be empowered and inspired by the Christ we follow. It is increasingly necessary for us to live our faith in the daily choices that impact the realities of our world, and in extending Christ's invitation to others. This doesn't necessarily mean preaching or seeking to convert others. It is more likely to mean working alongside the least to ease their burdens and to stand against the unjust people and institutions that oppress and enslave. It means allowing our faith and hope to inspire how we choose to buy, eat, dress, drive and vote. It means praying, thinking and learning globally, while acting and contributing locally. At its heart, receiving Christ's invitation is more than just a personal experience of peace and rest. It is a call to be those who seek to draw others into Christ's rest along with us, and to spread Christ's peace and mercy as far as we can, in whatever way we can.

LOCAL APPLICATION: The broken and weary ones of the world are with us in every family, every community and every neighbourhood. The broken and weary ones are us, and those we live with. This is why Christ's invitation is such a wonderful, life-giving promise. We need only believe that rest can truly be found in a Christ-following life. We need only be committed enough to Christ's invitation that we will not keep it to ourselves, but seek to share it with those around us. It is when we open our arms and the doors of our churches

to all – whoever they may be or however we may disagree with them – that we offer rest, instead of the burden of judgement and guilt. It is when we live simply and generously, resisting the temptation to hoard, accumulate and consume more than we need that we bring rest to those who struggle to survive each day. It is when we work within our community to bring change to unjust laws, to take notice of the hurting and vulnerable ones, and to welcome those with whom we would normally not associate that we bring rest to others. These actions make no sense to those who benefit from and buy into the world's systems, but they are the only ones that bring life and grace and liberation to all – both those who do them and those who benefit from them. Perhaps it's time that the Church stopped trying to be wise in the world's eyes (or even wiser than the world but on the world's terms), and embraced a childlike naivety and a gracious, inclusive openness that can offer an alternative way of being in this often burdensome world.

SERMON OUTLINE 1

Matthew 11:16-19, 25-30 this generation... Jesus had been speaking about John the Baptist and the failure of people to respond to his teaching...

1. Indignation 16-19: as he considers *this generation* & its attitude to the message - *like children sitting in the market-places* – place of commerce but also of worldliness & idleness... Nothing pleased them ¹⁷ *"We played the flute for you, and you did not dance; we wailed, and you did not mourn."* The people criticised John and his lifestyle – and likewise that of Jesus - ¹⁸*For John came neither eating nor drinking, and they say, "He has a demon"; ¹⁹the Son of Man came eating and drinking, and they say, "Look, a glutton and a drunkard, a friend of tax-collectors and sinners!"* Finally Jesus declares: *Yet wisdom is vindicated by her deeds* – events will prove who is right....

2. Invocation 25-27: as Jesus calls upon His Father – **a) in Prayer** - *25 At that time Jesus said* – his custom... **b) in Praise** - *I thank you Father, Lord of heaven and earth* **i) God's Wisdom** – *hidden... from the intelligent and have revealed them to infants...* **ii) God's Will** - *26 Father, such was your gracious will* **iii) God's Way** - *27 All things have been handed over to me by my Father; and no one knows the Son except the Father*

3. Invitation 28-30: *Come to me, all you that are weary....* **a) Rest for the weary** *I will give you rest.* **b) Refreshment for the soul** - *29 Take my yoke upon you, and learn from me; for I am gentle and humble in heart, and you will find rest for your souls.* - symbolised submission to Jesus just as the ox submitted to the yoke... *30 For my yoke is easy, and my burden is light.'*

By Norman Porteous

SERMON OUTLINE 2

Rabbis spoke of the yoke of the Law, with its many regulations, as something people took on themselves to steer and guide them down God's paths in life. And it seems to have been a common complaint, addressed above all to the Scribes and Pharisees as interpreters of God's Law, that their teachings had become complicated and difficult to follow, a burden rather than a guide to holy living, a set of rules which were turning people away from God rather than to Him. By contrast, Jesus' way is not a complex set of rules - He merely says love God and love each other. His invitation is beautiful in its simplicity. It is not a summons to idol worship of Jesus, but a call to learn a new way, especially a new way of interpreting and understanding God's will. It is not a call to heaviness, but a call to lightness of being. It contrasts with the serious calls of those who would interpret scripture as demand and stricture as the Rabbis did of old. Modern reformers and spiritual leaders could well take a lesson from Jesus' principal challengers. Spiritual elitism repels many more than it attracts. The best guides are those who practice what they preach.

In Jesus' time work animals (usually oxen) worked in pairs, yoked together by a hand-carved wooden frame to share the load. The design pressed against the windpipes of horses and choked them, so work horses weren't used in the field until the invention of the horse collar and harness much later in Northern Europe. In the Gospel passage Jesus is offering us the opportunity to share our load with Him. He also identifies his mission with John the Baptist's; but explains that they are different. John's mission was to proclaim the imminent arrival of the Kingdom and urge people to be ready for it. In Jesus not only is the kingdom announced; it is coming to reality, both now and in the future.

The words from the Gospel reading, "Come to me, all you who are weary and burdened, and I will give you rest.", were known in the Book of Common Prayer as The Comfortable Words and were said by the Priest right after the Confession and Absolution in the service of Holy Communion. They were introduced with the words, "Hear what comfortable words our Saviour Christ saith unto all that truly turn to him...". They reminded us of the hope we have in God, of our renewed reconciliation and peace we have with Him through our new life in Christ.

God had given his people basic guidelines for holy life, but the Pharisees had ended up making God's Law inaccessible and impossible to follow. Jesus

assures his disciples that by learning and interpreting God's Law in His way, they will not be intimidated by complexity or burdened, and condemned to failure, by the minutiae of details and esoteric interpretation. Jesus points out the original simplicity of God's Covenant and Law, and demonstrates that all they need to guide and steer them is a simple uncomplicated faith in Him, through which everyone can find true peace, rest, and refreshment.

By putting the Comfortable Words back into the context of Matthew's Gospel, they have a depth that sometimes is not immediately obvious from their Eucharistic setting. Absolution and forgiveness is not conditional upon our ability to follow complicated rules, but is a gift from God, given freely out of His incomparable and compassionate riches. And as we find peace, refreshment and rest for ourselves we are called to live the kind of lives through which others, too, can find God's peace, God's refreshing grace, and the joy of placing their lives in God's hands.

In taking Jesus' yoke upon us we not only share our burdens with Him, He asks us to share His burden too. Our mission, like John's, is to proclaim the imminent arrival of the Kingdom and urge people to be ready for it. It's also like Jesus', to demonstrate this kingdom is a reality, both now and in the future. God will not ask too much from us, nor should we offer too little. His yoke is there to guide us, not to choke us. And we have the assurance that being yoked together, walking in step with God, we are never far from each other. *Rev Dr Sam Cappleman.*

ONLINE SERMON SOURCES

[Never Enough,](#) the Rev. Canon Charles K. Robertson, *Day1*

Recent years have witnessed a flood of books offering variations of a formula that will bring happiness and fulfillment to the privileged initiate. Indeed, to the one who holds the key, who knows the secret...to the wise and intelligent, life's oyster opens itself and all manner of treasures await. Sounds attractive? Many would agree, as evidenced by the number of such books that follow one another in succession week after week, month after month, on the various bestseller lists.

Turning to the biggest bestseller of all time, however, we find a twist on the usual formula. In today's Gospel reading, Jesus gives thanks to his heavenly Father, remarking that God "has hidden these things from the wise and

intelligent, and revealed them to infants." Aha, a hidden truth. Sounds good, but what is it? And why would it be hidden from the wise and intelligent? Shouldn't they be the ones to uncover it?

http://day1.org/3037-never_enough

["Jesus' Invitation to Paradox,"](#) the Rev. Dr. Trace Haythorn, *Day 1*, 2008.

When one hears Jesus proclaim that one only knows the God if Jesus has chosen to reveal God to her or him, that sounds like the kind of exclusion being practiced by the religious authorities of the day. Worse, it can lead followers to presume a kind of privileged access that rarely leads people to feed the hungry, tend to the sick, clothe the naked and visit those in prison. Eugene Boring unpacks this verse well. He writes:

Is this an invitation to pride, to suppose that if we claim to get it, we belong to the chosen few? Or is it an invitation to resignation and despair, since God's revelation is God's own choice, and there is nothing we can do about it?...Who gets it? The passage closes with an invitation from the one who is himself meek and lowly in heart, an invitation to all who know themselves to be burdened and in need of salvation, an invitation to learn and become Jesus' disciples. Those who hear the invitation will know that they have the response-ability to answer the call, and when they do, they will understand that they must praise God, who has given them this gift of revelation (275).

http://day1.org/1102-jesus_invitation_to_paradox

["God in You,"](#) the Rev. Felix Carrion, *Day 1*

In his essay "Spiritual Laws" Ralph Waldo Emerson once wrote:

"The lesson is forcibly taught by these observations that our life might be much easier and simpler than we make it; that the world might be a happier place than it is; that there is no need of struggles, convulsions, and despairs, of the wringing of the hands and the gnashing of the teeth; that we miscreate our own evils....Whenever we get this vantage point...of a wiser mind in the present, we are able to discern that we are begirt with laws which execute themselves.... Place yourself in the middle of the stream of power and wisdom which animates all whom it floats, and you are without effort impelled to truth, to right and a perfect contentment."

The apostle Paul puts it this way: "For I delight in the law of God in my inmost self." Tucked away in Romans 7 are these three words, "my inmost self." This

is the place of "God In You." This is the place of repose, of a "right and perfect contentment." No other will do!

http://day1.org/562-god_in_you

Sermons at the Mount - After a bizarre start about Bassett hounds, the angle taken is straightforward! Jesus' words to us in Matthew don't sound very restful. "Take my yoke upon you...my yoke is easy and my burden is light." The paradigm of ploughing leads to St Augustine's dictum "You have made us for yourself, O Lord, and our heart is restless until it rests in you." By taking Jesus' yoke upon us, we are not shouldering the burden by ourselves. Jesus is right there next to us, intimately bound to us by this yoke, and helping us with the burdens of this life.

<http://revgoforth.wordpress.com/sermons-on-matthew/matthew-1116-19-25-30/>

CHILDREN

[Proclaiming Faith](http://www.cyberfaith.com/proclaiming_faith.cfm?id=214), discussion, prayer, activities for primary grades, activities.

http://www.cyberfaith.com/proclaiming_faith.cfm?id=214

[Worshiping with Children](http://www.cyberfaith.com/proclaiming_faith.cfm?id=214), Proper 9, Including children in the congregation's worship, using the Revised Common Lectionary, Carolyn C. Brown.

http://www.cyberfaith.com/proclaiming_faith.cfm?id=214

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

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

["If the Shoe Fits"](http://annashosannas.net/Ordinary-Time-14A.php) Children's Lesson from Anna's Hosannas

<http://annashosannas.net/Ordinary-Time-14A.php>

HYMN SUGGESTIONS

Crown him with many crowns Tune Diademata

Jesus the name high over all Tune Lydia

Praise my soul the King of heaven Tune Praise my soul

I heard the voice of Jesus say Tune Kingsfold

Lift up your hearts! We lift them to the Lord Tune Woodlands

[Just As I Am](#)

[Come Let Us Sing Of A Wonderful Love](#)

[In Heavenly Love Abiding](#)

[Jesus Calls Us O'er The Tumult](#)

[O Jesus I Have Promised](#)

[Blessed Be Your Name](#) (*Link to YouTube video*)

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

[Everyone Under The Sun](#) (*Link to Yahoo Music preview*)

[What I Have Vowed](#) (*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