



Worship resources Trinity 5

This week's readings may appear at first glance to be rather judgmental and possibly triumphalist, but I believe this is a misreading. Rather, what we find is a celebration of the God who is moving the universe toward a good purpose, and who, in the meantime, strengthens us with hope and invites us to include all – allowing whatever judgement that may come to be in God's hands, not ours.

My we find renewed hope, and a new commitment to welcoming all, as we worship this week.

INTRODUCTIONS

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

Genesis 28 : 10-19a

As with Abraham's son, so with his grandson. A marriage is to be arranged by Jacob with a girl from their homeland, not from the local native people of Canaan. We hear how on Jacob's journey, he experienced the presence of Israel's God in a pagan shrine. Everywhere is holy ground.

Isaiah 44 : 6-8

The Lord God, says Isaiah, is the beginning and the end of everything that ever was or ever shall be. Only someone exactly like him could fully understand his purposes. Jesus's understanding, as we shall hear, is indeed divine - this is both claim and proof that Jesus is Lord.

Romans 8 : 12-25

Paul has been contrasting law and freedom, right and wrong. The logic leads him to a favourite phrase: God's Spirit makes us God's adopted children, who can use the name Jesus used - 'Abba', Father. Hold on to that, whatever turmoil the world contains.

Matthew 13 : 24-30, 36-43

The parable of wheat and tares seems simple to us, because it is so familiar. But those who first heard it needed the explanation that the evil in this world is allowed by God to exist alongside the good of the kingdom; but there will come a time when only the good survives.

[Click here to view the readings](#)

http://bible.oremus.org/?show_adj=no&passages=Genesis%2028:%2010-19a%0Acw%20Psalm%20139:%201-11,%2023-24%20%0ARomans%208:%2012-25%0AMatthew%2013:%2024-30,%2036-43

COLLECTS OF THE DAY

Collect One

Grant, O Lord, we beseech thee,
that the course of this world
may be so peaceably ordered by thy governance,
that thy Church may joyfully serve thee
in all godly quietness;
through Jesus Christ our Lord.

Collect Two

Almighty and everlasting God,
by whose Spirit the whole body of the Church
is governed and sanctified:
Hear our prayer which we offer for all your faithful people,
that in their vocation and ministry
they may serve you in holiness and truth
to the glory of your name;
through our Lord and Saviour Jesus Christ.

PRAYERS OF THE PEOPLE 1

It begins as the smallest seed, yet the Kingdom of Heaven grows into the greatest of shrubs and becomes a tree. Let us pray that it might also grow among us, saying, "In faith we pray," and responding, "Lord hear us."

For *name link missionaries and their locations*, that their vision

of a peaceable kingdom filled with God's justice might be an inspiration to the Irish church.

In faith we pray

Lord hear us.

For those who work to bring healing to our community; for pastors, doctors, counsellors, social workers, nurses, and food bank volunteers, that they might be valued and respected for the work they do.

In faith we pray

Lord hear us.

For those members of our faith community who are ill and for those who care for them, that they might not be alone in their suffering.

In faith we pray

Lord hear us.

For those preparing for baptism and confirmation that they might take seriously their call to bring reconciliation and wholeness to our broken world.

In faith we pray

Lord hear us.

For all who gather at this table of the Lord, that we might be for one another a family in whose midst sins are forgiven and new beginnings are encouraged.

In faith we pray

Lord hear us.

Your Kingdom comes on its own, Loving God; we pray that it might also come to us. **Amen**

PRAYERS OF THE PEOPLE 2

Presider or deacon

Let us offer prayers to God who judges us with mildness and governs us with great forbearance.

Deacon or other leader

For N our bishop and N our presbyter, for this holy gathering, and for the people of God in every place.

Lord, have mercy.

For all nations, peoples, tribes, clans, and families.
Lord, have mercy.

For mercy, justice, and peace in the world.
Lord, have mercy.

For those who sow and those who reap the harvest, for those on vacation,
and for safety
from violent storms.
Lord, have mercy.

For all those in danger and need: the sick and the dying, the poor and the
oppressed,
travelers and prisoners, and for their families.
Lord, have mercy.

For those who rest in Christ and for all the dead.
Lord, have mercy.

For ourselves, our families, our companions, and all those we love.
Lord, have mercy.

Lifting our voices with all creation, with _____ and all the saints, let us
offer ourselves and one another to the living God through Christ.
To you, O Lord.

Presider

God and Father of all things, hear the prayers we offer today and
set free your creation from its bondage to decay; through Jesus Christ our
Lord.
Amen

POST COMMUNION

Holy and blessed God,
as you give us the body and blood of your Son,
guide us with your Holy Spirit,
that we may honour you not only with our lips
but also with our lives;
through 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.

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 neighbours. Amen.

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.

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.

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.
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.

O God of Jacob,
you speak in the light of day
and in the dark of night
when our sleeping is filled with dreams of heaven and earth.
May Jacob's vision
remind us to be open and watchful,
ready to discover your presence in our midst. Amen.

Faithful God,
you care for us with compassion and firmness,
urging us to grow in love for you.
Through Christ,
may we hear more deeply
your call to be rooted in your way. Amen.

Steadfast God,
teach us your way and your truth.
Root us in you alone,
help us to grow in grace and love,
that we may fulfill our role and our work
in the reign of Jesus Christ. Amen.

Almighty Lord and everlasting God, we beseech you to direct, sanctify and
govern both our hearts and bodies in the ways of your laws and the works of

your commandments; that through your most mighty protection, both here and ever, we may be preserved in body and soul; through our Lord and Saviour Jesus Christ, who is alive and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. Amen (*Collect from Common Worship*)

Just as a grain of wheat must die in the earth in order to bring forth a rich harvest, so your Son died on the cross to bring a rich harvest of love. Just as the harvest of wheat must be ground into flour to make bread, so the suffering of your Son brings us the bread of life. Just as bread gives our bodies strength for our daily work, so the risen body of your Son gives us strength to obey your laws. Amen (*Thomas Munzer 1490-1525*)

O God, the father of the forsaken, the help of the weak, the supplier of the needy; you teach us that love towards the human race is the bond of perfectness, and the imitation of your blessed self. Open and touch our hearts that we may see and do, both for this world and that which is to come, the things that belong to our peace. Strengthen us in the work which we have undertaken; give us wisdom, perseverance, faith, and zeal, and in your own time and according to your pleasure, prosper the issue for the love of your Son Jesus Christ. Amen (*Lord Shaftesbury 1801-85*)

Lord God your Son left the riches of heaven and became poor for our sake: when we prosper save us from pride, when we are needy save us from despair, that we may trust in you alone; through Jesus Christ our Lord. Amen.

LECTIONARY NOTES 1

Genesis 28:10-19a:

God continues the promise, the covenant, with Jacob, that has been with his forebears. Do you feel bound into your family's religious heritage? Or your denomination's heritage? How do you feel tied in to God's continuing story?

Jacob's ladder - a great Sunday School song, but the vision Jacob has is strange. What do you make of it? I guess I can see it showing how present God is with us today - that God's messengers are constantly showing up on the scene, revealing God and God's work to us.

"Surely the Lord is in this place - and I did not know it!" When have you realized God's presence in a place or situation only after-the-fact?

Romans 8:12-25:

"not a spirit of slavery, but a spirit of adoption." I'm always torn by Paul's language of adoption. On the one hand, I'm hesitant to think that we're not born into God's family, God's children. I shudder to think that God only adopts some as children, and not others, which is an unfortunate and often drawn conclusion of such theology. But on the other hand, there is a special-ness about God going the 'extra mile', as it were, to make us God's own. Out of God's deep desire to have us as children. I guess I just want to make sure God has no limits or qualifications for who is adopted! That we can all become heirs with Christ...

"for the creation waits with eager longing for the revealing of the children of God." I like this - "creation" waiting with "eager longing" - I envision the whole earth and all the creatures just waiting for God's continued work to be revealed in humankind.

Matthew 13:24-39, 36-43

take note - the wheat and the weeds grow so closely together, and are so hard to distinguish from one another, that they can't be separated until they are fully grown. Remember that when you are looking at yourself and your neighbour!

take another note - it isn't the wheat that up and decides to pick out and destroy the wheat - that is left to God's realm. We're not assigned the task of labeling each other as weeds.

Sometimes we have both wheat and weeds in our own individual lives - we can take care of the garden of our own lives, and try to cultivate more wheat than weed by our choices.

notice the blame shifting in this text - blame it on the devil, blame it on the sower (God) for letting weeds show up where 'good seed' was sown. *By Beth Quick*

REFLECTIONS ON THEME:

This week the Lectionary calls us to faithfulness and to hope. The message of all of the readings is that our world is not random, but is following a divine purpose, and that God will finally bring an end to evil and rescue God's people – and all of creation – from brokenness and darkness. In Jacob's dream God's promise of a land, a home, for God's people is given, while in Isaiah, God is portrayed as the only one who knows future and past – the trajectory of the universe – and who defends God's people. Similarly, in the Wisdom of Solomon reading, God's power is praised, and the assurance of God's hope is remembered. Psalms 139 expresses confidence in God's presence, knowledge and care for God's people, while Psalm 86 remembers this care being expressed in practical situations, while praying for God's protection to continue. Paul, in his letter to the Romans, reminds his readers of the gift of God's Spirit, and the hope that this gift brings, while teaching them that the freedom from sin and death that they hope for is not just for them but for all creation. Finally, in Jesus' parable he explains why good and evil exists side by side, and describes metaphorically the reality of a world where evil does not seem to be dealt with. He also offers the hope that the time will come when evil is finally done away with, and only goodness remains.

CONNECTING WITH LIFE:

GLOBAL APPLICATION: It may seem naïve to speak of good finally overcoming evil. In the face of corruption, poverty, climate change, war and gross inequity, it may appear that the opposite outcome is far more likely. However, as people of faith, we do not have the luxury of pessimism, cynicism and despair. If we truly believe that God is alive and active in our world, then we must trust that our world is not random, but is moving purposefully forward in what Jeremy Rifkin called a "trajectory of compassion". This means that, while we may not see the fulfilment of our hopes and dreams for justice, peace and compassion to guide our world, we cannot stop working toward this hope in every way we can. We are called to proclaim and enact the hope of God's protection for the most vulnerable and poorest among us, by defending their rights and seeking to protect them in God's name – working for homes, health care, food, education and sanitation through our actions, our votes and our voices. We are called to work for the hope of peace by refusing to engage in hate-speech, or aggressive and divisive rhetoric, and by seeking to understand those we would call enemies and make them friends. We are called to provide hope to our world by living simply and responsibly in order to care for our planet, while demonstrating an alternative way of living that rejects consumerism, exclusivism and

exceptionalism. What it all comes down to is allowing the vision of God's reign – our hope – to fill our hearts such that we become proclaimers of hope who begin to live what we long for even in the midst of the struggles and injustices of our time. This is both challenging and prophetic. It is not easy or comfortable, but it is joyful, healthy and inviting, while, in small daily acts, helping to change the ways in which our current way of being is dysfunctional.

LOCAL APPLICATION: For many people the Church has not been seen as a place of hope. Rather it has been seen as a place which offers hope only to a select few, while condemning the rest of the world to hell. The list of reasons and causes that Christians offer for why others are not acceptable to God is long, and seems to grow constantly. However, the Lectionary offers an alternative narrative this week. While Jesus does speak about weeds and wheat, he does not allow the weeds to be pulled up, because they may not be recognised, and some wheat may appear to be weeds. Only God, when the time comes, has the ability and the right to make this distinction. In our time, we are called to live together – “wheat” and “weeds” together – trusting in the hope that the time will come when evil and injustice are removed from our world. What this means is that we cannot judge anyone as “weeds” or “wheat”, because we might be seeing wrongly and missing what God knows about the heart. All that is left for us, then, is to embrace our hope and make it available to all. This means that we can welcome those we might be tempted to exclude, we can support and defend those who are vulnerable and marginalised, we can support those who are in need, and we can live – in our communities and our homes – the inclusive, gracious, merciful and generous hope that God offers us. The question this raises for us is this: in what ways can our worship this week proclaim God's hope and help us to live it through the week? In what ways can we, as a community called by the name of Christ, demonstrate the hope of God's reign in our worship and our mission? And, in what ways can we hold out this hope for others, inviting them to share it with us, without seeking to make judgements prematurely?

SERMON OUTLINE 1

Matt 13:24-30, 36-43 good seed in his field

Jesus shared some fascinating farming parabolic truths - *‘The kingdom of heaven may be compared to someone who sowed good seed in his field; ²⁵but while everybody was asleep, an enemy came and sowed weeds among the wheat, and then went away . ²⁶So when the plants came up and bore grain, then the weeds appeared as well* – calamity for the farmer! Later he

was alone with the disciples and they said: *Explain to us the parable of the weeds of the field..*

1. The Field of Faith: Such an action was a common problem in the East and was easy to inflict on a neighbour.. **a) Sin:** *The good seed is sown by the Son of Man in the world.. Its produce is the children of the kingdom - Christians - but the weeds are the children of the evil one..* **b) Satan:** the enemy of all that is true & good & just – the great threat to the Church - The only solution?:- *30Let both grow together until the harvest; and at harvest time I will tell the reapers, Collect the weeds first and bind them in bundles to be burned, but gather the wheat into my barn.”*

2. The Furnace of Fire: *40Just as the weeds are collected and burned up with fire, so will it be at the end of the age – the frightening & fearsome imagery of the fate reserved for the evil & wicked, godless & faithless followers of Satan ...*

3. The Fate of the Faithful: >> heavenly home... They

i) are saved - from the dreadful terrors of hell...

ii) will shine - *like the sun in the kingdom of their father...*

The opportunity is given to all to decide their ultimate destiny & destination in the harvest of souls... *Let anyone with ears listen!* - heed my words & live as *the children of the kingdom* – looking to the King & trusting in Him alone. *By Norman Porteous*

ONLINE SERMON SOURCES

Sermons that work - Living in the gap - is the image this preacher uses to bring together Paul's view in Roman times with the gospel for today which present the Reign of God - Living in the gap.

<http://episcopaldigitalnetwork.com/stw/2014/?cat=8>

Day 1 - The contrast between Esau and Jacob. “some people appear to have lives that are naturally dream-like. That is the story of Esau who is Jacob's older brother. Esau drives us crazy. He stumbles into everything the rest of us of are working so hard to achieve, and he takes it all for granted. When we look at all of his prosperity, popularity, his great prospects-well, we know that some people are just born right.

“For the rest of us, life has always been a chore. That is why we understand Jacob, whose name means striver, hustler, supplanter. His story describes how life is for those of us who were not born lucky, but are still determined to make something of our lives. Because some people have it made, and others of us have to make it happen.” It is very good - so far as it goes. The challenge will be how you will preach about Jesus, because he is not mentioned in the text!

http://day1.org/1104-the_allamerican_dreamer

Frederick Buechner Sermon Illustrations - "[Jacob](#)," The book of Genesis makes no attempt to conceal the fact that Jacob was, among other things, a crook. What's more, you get the feeling that whoever wrote up his seamy adventures got a real kick out of them.

Twice he cheated his lame-brained brother, Esau, out of what was coming to him.

<http://frederickbuechner.com/content/weekly-sermon-illustration-jacob>

Day 1 - [It's Coming](#)," Celebrities are a big deal in the developed world today... Good motif on child birth, celebrities, the time of Paul, and the new creation.

http://day1.org/3039-its_coming

CHILDREN

Worshipping with Children - Carolyn's superb resources for worship with children includes an action activity based on words which are not so far removed from the Breastplate of St Patrick. There are two outlines for talks - one of which could do some adults! And Harry Potter is worked in once more.

<http://worshippingwithchildren.blogspot.com/2011/06/year-proper-11-16th-sunday-in-ordinary.html>

Sermons4Kids - Stairway to Heaven is a children's talk based on Jacob's ladder. Comes complete with instructions how to make a ladder and a Jacob's ladder paper chain.

<http://www.sermons4kids.com/stairway-to-heaven.html>

HYMN SUGGESTIONS

[Just As I Am](#)

[Guide Me, O Thou Great Jehovah](#)

[Sing We The King](#)

[There's A Light Upon the Mountains](#)

[A Charge To Keep I Have](#)

[In Your Mercy, Lord](#)

[There's A Light \(Upon The Mountains\)](#)

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

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

[Hosanna](#) (*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