



Worship resources Trinity 7

INTRODUCTIONS

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

Genesis 29: 15–28 or Genesis 18: 1–10a

Jacob works 14 years to marry Rachel

Psalm 105: 1–11, 45b or Psalm 128 or Psalm 119: 129–136

Romans 8: 26–39

Nothing can separate us from the love of God

Matthew 13: 31–33, 44–52

Parables of the kingdom

COLLECTS OF THE DAY

Collect One

Lord of all power and might,
who art the author and giver of all good things;
Graft in our hearts the love of thy Name,
increase in us true religion,
nourish us with all goodness,
and of thy great mercy keep us in the same;
through Jesus Christ our Lord.

Collect Two

Lord of all power and might,
the author and giver of all good things:

Graft in our hearts the love of your name,
increase in us true religion,
nourish us with all goodness,
and of your great mercy keep us in the same;
through Jesus Christ our Lord.

PRAYERS OF THE PEOPLE

Call to prayer

The Spirit of God intercedes for us with groans that words cannot express. Knowing that nothing can separate us from the love of God in Christ Jesus, let us pray for all people.

The regular response, OR:

We pray to the Lord.

O God, hear our prayer.

Suggested intercessions

- * for the church, that it may be yeast in the world
- * for all who seek the kingdom of God
- * for our state, its premier, and the leader of the opposition
- * for those who experience hardship, distress, persecution, famine, lack of clothing, danger, or warfare
- * for criminals, prisoners, and all those who look after them

Concluding prayer

Heavenly Father, because of your great love you work for our good in all things. In mercy listen to our prayers, through your Son, Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever.

POST COMMUNION

Lord God,
whose Son is the true vine and the source of life,
ever giving himself that the world may live:
May we so receive within ourselves
the power of his death and passion
that, in his saving cup,
we may share his glory and be made perfect in his love;

for he is alive and reigns with you and the Holy Spirit,
now and for ever.

PRAYERS

To fulfil 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.

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.
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 beyond all seeing and knowing,
we meet you in the night of change and crisis,
and wrestle with you in the darkness of doubt.
Give us the will and spirit
to live faithfully and love as we are loved. Amen.

Glorious God,
your generosity floods the world with goodness
and you shower creation with abundance.
Awaken in us a hunger for food to satisfy both body and heart,
that in the miracle of being fed
we may be empowered to feed the hungry in Jesus' name. Amen.

O Lord God, in whom we live and move and have our being, open
our eyes that we may behold thy presence ever with us. Draw our
hearts to thee with the power of thy love. Teach us to be anxious
for nothing, and when we have done what thou givest us to do,
help us, O God our Saviour, to leave the issue to thy wisdom. Take
from us all doubt and mistrust. Lift our hearts up to thee in heaven,
and make us to know that all things are possible to us through thy

Son our Redeemer. Amen (*Bishop Brooke Foss Westcott, 1825-1901*)

Jesus, may all that is you flow in us. May your Body and Blood be our food and drink. May your Passion be our strength and our life. Jesus with you by our side enough has been given. May the shelter we seek be the shadow of your Cross. May we not run from the love which you offer, but hold us safe from the forces of evil. On each of our dyings shed your light and your love, and keep calling to us until that day comes when with your saints, we may praise you for ever. Amen (*adapted from Anima Christi*)

Dear God, our human lives are full of change. We know that life always moves on and nothing stays the same. We find change frightening, sad or difficult. Help us to be brave. Help us to be positive and above all, help us to remember that You alone do not change and will always be with us. Amen

Gracious God, with each returning day may we face our concerns and duties with goodness and grace. Let us be cheerful in our undertakings, faithful in business and able to reach the day's end with contentment and honour; through Christ our Lord. Amen
Robert Louis Stevenson, 1850-94

Heavenly Father who loves us, help us to love ourselves, and to love our neighbours as much as ourselves. Amen.

Creator God, we give thanks for the work of the Hospice Movement, and we pray for those who work with the dying and the suffering. We pray that they will be given strength and courage in their work, and inspiration to go forward in Your Name. Amen

O God our dance in whom we live and move and have our being: so direct our strength and inspire our weakness that we may enter with power into the movement of your whole creation through our partner Jesus Christ. Amen

Gracious God, your Son Jesus Christ fed the hungry with the bread of life and the word of your Kingdom. Renew your people

with your heavenly grace, and in all our weakness sustain us by your true and living bread, even Jesus Christ our Lord. Amen

LECTIONARY NOTES 1

Genesis 29:15-28:

- Leah's eyes are here described as "lovely" - I like this NRSV translation better than some earlier ones which call her eyes "weak" - I guess over time we've felt a little sorry for second-best Leah!
- "Jacob loved Rachel." I'd love to do a study of the number of times the Bible says one person loves another - it is not as often as you'd think, which makes me always notice passages like this where it is so matter-of-factly stated.
- a seven years engagement period seems speedy for Jacob because of his love for Rachel - we tend to like things a little faster in our society. What would you wait seven years for?
- Typical man? I hate to be cynical and stereotypical, but honestly, how could Jacob not realize he was having sex with *wrong woman!* I guess all the wedding-night feasting before hand had impaired his faculties.

Psalms 105:1-11, 45b:

- Verses 1-5 are right on target for me: Remember to praise God all the time, because God has done some pretty amazing things for you. It is amazing how easily we forget God's role in all that we claim as our own goodness.
- "[God] is mindful of his covenant forever, of the word that [God] commanded, for a thousand generations." God initiates covenant with us. And God always holds up God's part of the covenant. We are less good at our part. A lot less good. The psalmist reminds us that God's covenant is always eternal, everlasting.
- 45b makes a nice end, while skipping many verses: "praise God!"

Romans 8:26-39:

- A great passage from Romans. "all things work together for good for those who love God." Do you believe that? In the midst of some terrible sufferings humans experience, God's goodness and God's goodness given for us are maybe hard to believe. But we are promised.
- OK, but when Paul moves on to 'predestined' (vs. 30), my Methodist heart doesn't follow very far.
- "If God is for us, who is against us?" Check out some other texts to get your mind spinning: Matt 12:30; Luke 11:23. Mark 9:38-41; Luke 9:49-50. What do you think? Not necessarily contradictory, but requiring us to use our brains and interpret meaning, examine context, etc.
- NOTHING, NOTHING, NOTHING can separate us from God's love. Paul makes that pretty clear. We doubt God's love for us, and for others, as they doubt God's love for themselves and for us. But we need not!

Matthew 13:31-33, 44-52:

- This is a challenging bunch of little parables, all about God's kingdom (God's reign, God's rule).
- What do you know about mustard seeds when they grow larger? According to **Chris Haslam**, we should watch for Jesus' words here, which we wouldn't think much of not being from Ancient Israel. Mustard seeds don't grow into trees! Jesus is exaggerating. The yeast into 3 measures of flour? An exaggeration - that much would feed 100 people! Jesus' point? God's kingdom is, in Haslam's words, quite "pervasive" - a little bit will spread through a long way and have huge impacts.
- The other parables signify the value of the kingdom: priceless. The kingdom is very near, at hand. What would you give for it?
- Jesus asks if the disciples understand. They say, "yes." I love that one word response. Do you think they really get it, or are just nodding agreement? A mystery...

By Beth Quick

LECTIONARY NOTES 2

Genesis 29:15-28

After meeting God in a vision at Bethel, Jacob has journeyed on to Haran to find a wife of his own clan. He has come to a well (v. [2](#)) covered by a stone so large that it takes several shepherds to move it. Perhaps to ensure equitable distribution of the water, the shepherds wait until all are there before rolling the stone away (v. [8](#)). Rachel has arrived with her father Laban's sheep. As in other ancient stories, the hero (Jacob) has shown her his strength: by moving the stone unaided. Jacob has been taken with Rachel; Laban has "brought him to his house" (v. [13](#)).

After staying with the family for a month, Laban asks Jacob what wages he expects (v. [15](#)). V. [17](#) probably contrasts Leah and Rachel: the word translated as "lovely" can mean *dull-eyed*. Laban takes Jacob into his service ("stay with me", v. [19](#)). "Seven years" (v. [20](#)) indicates a long time, but for Jacob, besotted with Rachel, it passes rapidly. As Jacob has deceived Isaac, so Laban now fools Jacob. (That a bride was veiled makes this possible.) This time Jacob is "deceived" (v. [25](#)). Isaac was duped into honouring "the younger before the firstborn" (v. [26](#)). Laban does give Rachel to Jacob, but apparently without another "week" (v. [27](#)) of marriage festivities – and after further years of service. Laban is as wily as Jacob! We are prepared for the birth of the fathers of the Israelite tribes: Jacob "loved Rachel more than Leah" (v. [30](#)) but Rachel was barren for a time (v. [31](#)). Leah, "Zilpah" (v. [24](#)) and "Bilhah" (v. [29](#)) are the mothers of nine of them.

Psalm 105:1-11,45c

This psalm, probably written for a major festival, recalls the events in Israel's history, from Abraham to the entry into the Promised Land, that show God's fidelity to his pacts and promises, culminating in the giving of the Law. Vv. [1-6](#) invite the people to worship, to joyous grateful recognition of God's deeds. He is to be remembered for his "judgements" (v. [5](#)) as well as for his "wonderful works". His judgements are for all people (v. [7](#)). He first promised the land to Abraham (v. [9](#)), then confirmed it to Isaac and to Jacob, and finally made it part of an "everlasting covenant" (v. [10](#), Mosaic law) to Israel. Originally the psalm began as it ends; "Praise the Lord" (v. [45](#)) is *Hallelujah* in Hebrew.

Psalm 128

The superscription of this psalm is "A Song of Ascents"; it was probably a pilgrimage song, sung as people walked to Jerusalem for a major festival. V. [1b](#) probably parallels v. [1a](#): those who hold God in awe will be joyful; they are those who follow God's ways. You who do so will be prosperous, enjoying the results of your hard work (probably farming); you will live in harmony with God. God will give you large families (v. [3](#)), thus ensuring heirs (in an age of high infant mortality). Vv. [5-6](#), a blessing, was perhaps pronounced by a priest. The "prosperity of Jerusalem" was basic to Israelite happiness. May God bless you as a member of the community, from his abode in the Temple ("Zion").

Romans 8:26-39

Paul has written of the new way of being we attain in baptism: we are freed of compounding sin leading to the finality of death and begin living in and with the Spirit, thanks to God's gift of love. In this new life, we will live in complete accord with God, but now we still fail to live up to his (and our) expectations. We need help – help which the Spirit provides. In our present condition we have hope of attaining perfect union with God. Now he gives an example of how the Spirit helps us. We have human limitations in how we pray; the Spirit "intercedes" in terms unexpressible in human language. The Father, who knows us to the core, knows the "mind of the Spirit" (v. [27](#)) – for it is part of God's plan ("will") that he intercede for "the saints", the faithful.

We know that, "for those who love God" (v. [28](#)) and whom God has called as part of his plan, in his providence, the actions of "all things" converge towards ultimate goodness. God formulated his plan, that there would be people who would love him ("foreknew", v. [29](#)). They would have a disposition to share increasingly in, and be moulded increasingly into, the risen life of Christ ("image", v. [29](#)), so that they might join him in full godliness (glory) at the end of the era. These people he "called" (v. [30](#)) and chose; they

responded to his call, and he found them worthy (“justified”). So certain is Paul that God will complete the process that he writes “glorified” (past tense); in fact, sharing fully in God lies ahead.

He now examines in detail how certain can we be that God will complete the execution of his plan of salvation. What, he asks, “are we to say about these things” (v. 31), especially “There is therefore now no condemnation for those who are in Christ Jesus” (8:1). He puts his questions in the language of the law court. God is so “for us” (v. 31) that he gave us his very Son, so he will surely follow through with the rest of his plan. God has passed a favourable sentence on us (“justifies”, v. 33) so who is there to accuse us of anything? We have Christ, in his place of power and authority (“at the right hand of God”, v. 34) pleading for us. (He is also the judge: see 2:16.) No hardship can separate the true Christian from Christ’s love for us (v. 35). Psalm 44:22 foretold the sufferings of Christians (v. 36); in them we are winning a resounding victory (“more than conquerors”, v. 37). Whether dead or alive at the Last Day, nothing – whether spiritual powers (“angels ... rulers ... powers”, v. 38) or astrological powers (commonly believed to control human destiny, “height, nor depth”, v. 39) or anything else – can separate us from God’s love – and defeat God’s purpose for us.

Matthew 13:31-33,44-52

Jesus continues to use parables to teach the crowds and his disciples about God’s Kingdom; the four read today are really similes. A “mustard seed” is very small; in Palestine it grows to be a large shrub, but hardly a tree. Birds do not nest in it, so Jesus exaggerates. Bread made with “three measures of flour” (v. 33) would feed 100 people: again an exaggeration. God’s Kingdom will grow from small beginnings to significant size. Like yeast, Jesus’ message will pervade the lives of many, transforming them. The “someone” of v. 44 stumbles over the “treasure” and acquires legal title to it by selling all to buy the field. Of such value is membership in the Kingdom. The “merchant” (v. 45) values the “pearl”, (v. 46, the Kingdom), above all else. On the Sea of Galilee, a “net” (v. 47) gathered all fish, only some of which were edible. At the end of the age, God will come to judge people, declaring the good to be his and discarding the others. Jesus calls his disciples *scribes*, interpreters, “trained for the kingdom” (v. 52), when they tell him that they understand the seven parables in this chapter, for they know both the “old” (Israel’s heritage), and the “new” understanding of it he has given them.

ONLINE SERMON SOURCES

["A Promise for Preachers,"](#) Pastor Kurt Lammi, *Day 1*

["Finding value in what others overlook,"](#) the Rev. Danae Ashley, *Sermons that Work*, Episcopal Digital Network

["The Problem with Two Spouses,"](#) the Rev. Craig Barnes, *Day 1*

CHILDREN

[Worshiping with Children](#), Including children in the congregation's worship, using the Revised Common Lectionary, Carolyn C. Brown

[Children's Sermon](#), Faith Formation Journeys

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

[Faith Formation Journeys](#), Children's Sermon, Pentecost 6A

HYMN SUGGESTIONS

1st Reading Genesis 29: 15–28

544* O perfect love, all human thought transcending

Psalm 105: 1–11, 45b

321* Holy, holy, holy! Lord God almighty

597* Take my life and let it be

323* The God of Abraham praise

Alternative Psalm 128

649* Happy are they, they that love God

539 Rejoice, O land, in God thy might

712* Tell out, my soul, the greatness of the Lord

1st Reading 1 Kings 3: 5–12

643* Be thou my vision, O Lord of my heart

533* God of grace and God of glory

Psalm 119: 129–136

382* Help us, O Lord, to learn

195* Lord, the light of your love is shining

384* Lord, thy word abideth

108* Praise to the Holiest in the height

2nd Reading Romans 8: 26–39

10* All my hope on God is founded

218* And can it be that I should gain

328* Come on and celebrate

693* Glory in the highest to the God of heaven

3 God is Love let heaven adore him

13* God moves in a mysterious way

266* [Hail the day that sees him rise]

226* It is a thing most wonderful

272* [Jesus lives: thy terrors now]

671 Jesus, thy blood and righteousness

358* King of glory, King of peace

619* Lord, teach us how to pray aright

392 Now is eternal life

638* O for a heart to praise my God

106 O Jesus, King most wonderful

363* O Lord of heaven and earth and sea

105* O the deep, deep love of Jesus

487* Soldiers of Christ, arise

288* Thine be the glory, risen, conquering Son

373* To God be the glory! Great things he has done

The Gospel Matthew 13: 31–33, 44–52

665 Ag Críost an síol (The seed is Christ's)

643* Be thou my vision, O Lord of my heart

37* [Come, ye thankful people, come]

95* Jesu, priceless treasure

16* Like a mighty river flowing

384* Lord, thy word abideth

[For The Beauty Of The Earth](#)

[Here, O My Lord, I See Thee](#)

[I Hunger And I Thirst](#)

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

[Break Thou The Bread Of Life](#)

[All Who Are Thirsty](#)

[You Are](#)

[Never Let My Hunger Die](#)

[Hungry](#)

The Feast

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