

The Seventh Sunday after Trinity YEAR B July 19, 2015

The House of God and the Good Shepherd – these are the two ideas that combine to challenge and inspire us in this week's Lectionary. In a world where so many of us seek to domesticate God to our own agendas, the Scriptures reveal a God who will not be tamed, and who calls us into a diverse, inclusive community in which people are cared for, protected and filled with God's Spirit in order to live in the world as caring shepherds to all.

May our worship draw us into God's household and form us together into a temple of God's Spirit so that the world may know the grace and compassion of the Good Shepherd who has called us and who loves us with an eternal, unquenchable love.

INTRODUCTIONS

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

2 Samuel 7 : 1-14a

The Ark was the symbol to God's presence, and David had brought it to Jerusalem. He wanted to build a fine house for God, but the prophet Nathan told him that instead the Lord would build the house of David.

or **Jeremiah 23 : 1-16**

The Lord's people are sheep without a shepherd, says Jeremiah, as Jesus also said much later. Jeremiah denounces kings for ineffective leadership, and promises a new and righteous king descended from the shepherd king David.

Psalm 89:20-37

God has called and anointed David to be God's chosen king, and God has promised him a dynasty that will last forever. If David's descendants abandon God's ways, God will discipline them, but never withdraw God's love, ensuring that David's dynasty is established forever.

Or Psalm 23

David sings of the God who is his Shepherd and who leads him beside still waters, restores his soul, protects him in the valley of the shadow of death, prepares a table for him before his enemies, and provides a place for him in God's house forever.

Ephesians 2 : 11-22

Jesus came to save both Jew and Gentile alike. This good news brings into God's household all those who once had neither hope nor knowledge of God. Christ has broken down all human barriers.

Mark 6 : 30-34, 53-56

The apostles returned from the mission on which Jesus had sent them, and looked for a time of rest. But people would not leave Jesus alone, and his heart went out to them as sheep without a shepherd. Always, the needy drew his compassion and healing.

Click here to view the readings -

http://bible.oremus.org/?show_adj=no&passages=2%20Samuel%207:%201-14a%0A%20BOR%0AJeremiah%2023:%201-6%20%0Acw%20Psalm%2089:%2020-37%0A%20BOR%0Acw%20Psalm%2023%0AEphesians%202:%2011-22%0AMark%206:%2030-34,%2053-56

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 1

Lord God, raise up faithful pastors, priests, deacons and church leaders who love you more than all. Give to each of us the skill to be a shepherd in some small way, the will to be shepherded by other leaders, and to trust the Good Shepherd over all.
Loving God, you hear our prayers: **You live among us.**

Father of our Lord Jesus Christ, you sent your Son to be the Messiah, and to build your church. As members of His kingdom, fill us with joy for His resurrected presence, His loving rule, and His kingdom yet to come.
Loving God, you hear our prayers: **You live among us.**

Holy Spirit, give us confidence when we walk through the valley of the shadow of death. Guard us from evil. Shepherd us with your rod and staff. Shower goodness and mercy upon us all the days of our lives.
Loving God, you hear our prayers: **You live among us.**

Lord Jesus Christ, you are our peace, granting access to God the Father through the Holy Spirit, making us citizens with the saints in the household of God.
Loving God, you hear our prayers: **You live among us.**

Lord Jesus, the apostles gathered around you and reported all that they had done and taught in your name. Help us see the good we do in your name and rejoice in being a helpmate of yours.
Loving God, you hear our prayers: **You live among us.**

Lord Jesus Christ, you invite us not only to work with you, but to rest with you. Though the desires of this world tire us, touch us, that we may be healed. Hear our prayers for those in need of your healing _____.
Loving God, you hear our prayers: **You live among us.**

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The love of God has won. The new life has begun. **Amen.**

PRAYERS OF THE PEOPLE 2

Presider or deacon

Reconciled to God by the blood of Christ, let us offer prayers for the peace of the world.

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 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 *name of parish saint may be inserted* and all the saints, let us offer ourselves and one another to the living God through Christ. **To you, O Lord.**

Presider

God our shepherd, hear the prayers we offer today and touch all peoples with your healing; through Jesus Christ our Lord. **Amen.**

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

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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

Thematic

O God,
sustain us in the complexity of our humanity
as you sustained David--
playing the harp of youth,
throwing stones at giant problems,
loving our friends beyond wisdom,
dancing worship,
mourning children,
breaking our hearts in psalms, and
longing for warmth in our old bones. Amen.

Intercessory

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 neighbors as ourselves,
we offer our thanksgivings and our petitions
on behalf of the church and the world.

Intercessions may be made, concluding with:

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.

Intercessions may be made, concluding with:

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,

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those seeking healing,
those in need within the church and the world.

Intercessions may be made, concluding with:

Hear our prayers
that we may love you with our whole being
and willingly share the concerns of our neighbors. 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.

Intercessions may be made, concluding with:

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 neighbors,
on behalf of your creation and our fellow creatures.

Intercessions may be made, concluding with:

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.

Intercessions may be made, concluding with:

Life-giving God,
www.churchnewsireland.org

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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,
receiving these petitions and thanksgivings
with your unending compassion.

Intercessions may be made, concluding with:

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.

Scripture

Holy God of Israel,
ever present and moving among your people,
draw us near to you,
that in place of hostility there may be peace;
in place of loneliness, compassion;
in place of aimlessness, direction;
and in place of sickness, healing;
through Christ Jesus, in whom you draw near to us. Amen.

Shepherd God,
you call us into a rhythm of work and rest
that our lives may be the better for it.
So shape our leisure and our labor,
that the world will recognize us
as Jesus' disciples
and our ministry
as what you would have us do. Amen.

Offertory

Great God of the entire universe, you remind us through the words of the prophets that while humanity often builds attachments to things and possessions, you have valued your attachment to us more than anything. When the Hebrew people sought kings to rule them and palaces to house their kings, you sought only to dwell in a tent so that you could be close to your people, living in covenant with them. As we give our gifts this morning, help us to be those who value relationships above possessions, compassion over status, and love over wealth. Help us to live this with our families, with our neighbors, and with our global community. In the rich and powerful name of Jesus, we pray. Amen. (2 Samuel 7:1-14a)

LECTIONARY NOTES 1

2 Samuel 7:1-14a:

- David feels bad that he's living in a nice house while God travels via tent in the ark. So he offers to build God a cedar house. And God says, "who says I need a house? I've been doing just fine without one!"
- I think David's impulse is ours - wouldn't it be nicer if we could put God somewhere where we would always know where God was? But we get into trouble when our wanting to know where God is turns into wanting just to control God - period.
- What would it mean if you would just let God travel through your life, and not try to restrict God to only a part of your life?

Psalm 89:20-37:

- Says [Chris Haslam](#), "Overall, a king, on behalf of the people, laments some disaster and blames God for it, but our portion of the psalm recalls what God "spoke in a vision" (v. 19) to Nathan and/or David."
- Our part of the Psalm focuses on God talking about the power and anointing that he gives to David.
- If God was to write a promise out like this for you and what God has planned for your life, what do you think it would say? What do you hope it would say?
- "forever I will keep my steadfast love for him" - God's promise not just to David, but to us too.

Ephesians 2:11-22:

- "For [Christ] is our peace; in his flesh he has made both groups into one and has broken down the dividing wall, that is, the hostility between us." Yes, yes, yes!! Oh, what a message we need to hear and live into in this time, this country, world, church, denomination...
- "one new humanity in the place of the two [groups]" - Why do we still live as if Christ had never eliminated the groups we've put ourselves into?
- "peace to you who were far off and peace to those who were near" - throughout, Paul is speaking about Gentiles and Jews. But we can always self apply. Do we always see ourselves as "those who [are] near" and everyone else as "far off" from Christ? He brings peace to both.

Mark 6:30-34, 53-56:

- This scene takes place immediately after [last week's](#) text where John the Baptist is beheaded. Retreating, then, seems to be in response not only to the disciples returning, but also to John's death.
- "compassion for them" - the theme of Jesus' reaction towards the crowds throughout his ministry, even when he wants to be getting away. I wish I could say I always reacted the same way when I'm trying to get away and someone comes to me in need. The Greek word here for compassion is from *splanchnizomai*, which means literally to "feel bowels of pity" - it is a physical, gut reaction of the insides - your stomach literally turning over in compassion. That's what Jesus feels when he sees the crowds.

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- "like sheep without a shepherd" - wandering, aimless, lost, without purpose. That's us at worst, isn't it?
- "rushed about the whole region" - imagine how excited they must have been to have an opportunity to meet with Jesus, considering the communication available to them to let people know he had arrived.
relentless. The people were relentless in their pursuit of Jesus. Mark even indicates this in the pace of his short but relentlessly paced gospel. Very little rest in this account of Jesus.

By Beth Quick

LECTIONARY NOTES 2

REFLECTIONS ON THEME:

Two words stand out in this week's readings: "Shepherd" and "House". In both David and Jesus both of these words come together in a remarkable and exciting way. In the Old Testament continuous reading, there is a play on the word "house" (The Hebrew bayit means both "house" and "dynasty"). David seeks to build a temple (house) for God, but God refuses, declaring instead that God will build a dynasty (house) for David. It is God who builds the house and who Shepherds God's people. But, God uses human agency to do God's work, as is revealed by the Jeremiah reading, in which wicked human shepherds are condemned and in which God promises a shepherd like David who will gather and care for God's scattered people. The Psalms each reflect one part of this grand theme. Psalm 89 celebrates the human shepherd, David, who has been established to rule over and care for God's people, and Psalm 23 has this human king praising God as the Great Shepherd who alone can truly protect, provide for, and build a house (or a place in God's house) for God's people. In Mark's Gospel Jesus fulfils both aspects of this divine dream. As the human descendant of David, and the divine incarnation of God, Jesus has compassion on God's people who are like scattered sheep, and he heals, cares for, and provides for them as a truly good Shepherd. Finally, Paul takes the picture one step further as the people of God, both Jew and Gentile, find a place together in God's household of grace, but also become, together, a house (temple) for God's Spirit. In David, then, we receive the promise of God's divine house, ruled over by God's good shepherd, in which God's people will be cared for and protected. In Jesus, this promise is fulfilled, as the promised Good Shepherd creates God's divine house from both Jew and Gentile who receive his grace and submit to his reign. Finally, those who find their home in God's household are called to be a house for God's Spirit and a welcoming community in which all people can find a home, a place to belong and a connection with God through the Spirit. It's a message of divine grace, sovereignty and care, and of human reconciliation, inclusivity and service – two things which always go together in the Reign of God!

CONNECTING WITH LIFE:

Global Application:

Like David, it is easy to fall into the trap of trying to domesticate God, to co-opt God to our own agendas and causes. But, as with David, God will always refuse to be domesticated. We cannot build a house for God, and thereby claim God as our own. We cannot sanctify our agendas and causes by seeking to get God to "inhabit" them for us. Rather, it is God who builds the house for us and for all people. God's Reign seeks to remove all that divides us and to bring all people together in an inclusive community in which God's Spirit can move and work. On a global scale this radical inclusivity has challenging implications. We do not get to recruit God to our national, economic, or corporate agendas. Rather, we are called to bring ourselves and our dreams under submission to God's mission, allowing ourselves to become human agents of God's compassion, justice, and peace. We are called to be shepherds under instruction of the great Good Shepherd. This means that in

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global decision making, we need to work for smaller, poorer nations to be given a place at the table, rather than be relegated to the status of mere observers. In the global economy, we are called to work for new, collaborative ways of doing business to include and consider both developing and developed nations, both multi-national corporations and local, entrepreneurial micro-enterprises, so that all people can share in the wealth of the world. In political and international power structures, we are called to work to care for the least and ensure that the mighty do not get to bully their way to achieving their goals, but are forced to consider and care for the weaker nations and peoples of the world. It's a tough, idealistic call, but the vision of God's Reign – a reconciled community in which all can belong and be cared for by the Good Shepherd – demands both the faith and the courage to work toward this ideal in order to continue moving the world into a more just, inclusive, and peaceful reality.

Local Application:

The vision that Paul describes, of a diverse, inclusive community in which all people are cared for and through which God works in the world, is what we are all called to as Church, and in our families and neighbourhoods. Unfortunately, we too often use God's name to justify lives and attitudes that are far removed from this vision. Husbands try to justify their bullying of wives and children in God's name. Pastors try to justify manipulating and controlling their congregations in God's name. Parents try to justify bullying and controlling their children in God's name. And Christians try to justify their rejection and abuse of those of other faiths or no faith, of those of different theological perspectives or sexual orientations, and even of those who are different in race, language, or gender, in God's name. Rather than celebrate the house of God in which all can find a home, we have tried to become door-keepers and draw dividing lines. Rather than fulfil our role as shepherds to those for whom we are responsible, or those with whom we live and worship, we have chosen legalism, pointing fingers, and self-righteousness too often. The call of this week's Lectionary is to learn to see God's Spirit within each person, and in our community as a whole, and to embrace the diversity of the community of faith. Then, as a community, we are called to care for and protect the least and the most vulnerable in our families and neighbourhoods. As we seek to follow the Good Shepherd, we are called to live as good shepherds for all we meet and in so doing allow God to build us into a house – a community – of grace and love in which God's Spirit "lives" and moves.

SERMON OUTLINE

Mk 6:30-34, 53-56: The apostles gathered around Pr 11B

It was an exciting time to be an *apostle* of Jesus = "*one who is sent*" had been sent by Jesus on a preaching and teaching Mission - & now they were reporting back...

1. The Success of the Mission 30: *told him all that they had done and taught...* Imagine their excitement as they shared with Jesus the wonderful accounts of healing & positive responses to their teaching about the Kingdom...

2. The Suggestion of Jesus 31-34: as he listened, Jesus recognised that the mission had taken its toll on them physically & mentally. It was an exciting time – but no easy task! ³¹*He said to them, 'Come away to a deserted place all by yourselves & rest a while.'* - *they had no leisure even to eat.*³¹

Jesus recognised the importance of rest & refreshment for the body – the value of holidays – as he suggests getting away from it all! – good for body & soul, mind & spirit!

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3. The Suffering of the people 53-56: As they got out of the boat v54 *people at once recognized him, ⁵⁵& rushed about that whole region & began to bring the sick on mats to wherever they heard he was...* They knew who could help them & came to him in faith... We see here the tremendous healing power of Jesus - ⁵⁶*And wherever he went, into villages or cities or farms, they laid the sick in the market-places, & begged him that they might touch even the fringe of his cloak; & all who touched it were healed.* Wherever there was need, Jesus had the answer –
a) for the disciples – rest & refreshment;
b) for the sick – help & healing...
Jesus is there for us – whatever our need!

By Norman Porteous

ONLINE SERMON SOURCES

"Healing," Frederick Buechner Sermon Illustrations.

On Mark 6. Here are Buechner's thoughts on healing, first published in *Wishful Thinking* and later in *Beyond Words*.

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

"An Invitation You Will Not Want to Refuse," the Rev. Canon David Lovelace, Day 1 Mark 6. "Come away to a place where there are no cell phones, your iPad will not work, a place where you can rest and be recharged." An attractive sounding invitation in the midst of our fast-paced, over-scheduled, information-filled days...

http://day1.org/3944-an_invitation_you_will_not_want_to_refuse

"RSVP to Jesus," the Rev. Sharon Hiers, Day 1.

Mark 6. Sometime shortly after God organized the world from original chaos... paintings, sculptures, and icons began emerging to interpret the stories of scripture and theologies of Christian living. Whether introduced through popular media, childhood bible stories, or intense academic study and focus, most of us are familiar with some form of Christian artwork.

http://day1.org/1370-rsvp_to_jesus

"To Whom Should We Turn?" Dianne Bergant, CSA, America: The National Catholic Weekly.

On Psalm 23.1

<http://americamagazine.org/node/134293>

"Shepherds Needed," John R. Donahue, SJ, America: The National Catholic

I will appoint shepherds for them who will shepherd them so that they need no longer fear and tremble." (Jer. 23:4). Images from the world of shepherds characterize today's readings. The Gospel recounts the return of the disciples from their missionary journey (Mk. 6:7-13), and Jesus invites them to come away to a deserted place for rest, which ends up being short-lived as crowds stream out and arrive before them. Jesus then is moved with pity for them (literally has compassion on), for they were like sheep without a shepherd, and he then teaches them. This brief description is dense with biblical allusions. Like the people of Israel, the crowds are in the desert where they will receive not only miraculous food (next Sunday's Gospel), but guidance and instruction, just as the Torah was given in the desert of Sinai.

<http://americamagazine.org/node/134199>

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CHILDREN

Worshiping with Children, Proper 11B, Including children in the congregation's worship, using the Revised Common Lectionary, Carolyn C. Brown

<http://worshipingwithchildren.blogspot.co.uk/2012/06/year-b-proper-11-16th-sunday-in.html>

"Selah," Frances Woodruff, On the Chancel Steps

On the Book of Psalms.

<https://onthechancelsteps.wordpress.com/2012/07/08/selah/>

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

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

"[Playing with a Full Deck.](#)" Children's Time, in Sermons and Liturgies. Richard J. Fairchild. (Scroll down in liturgies to find Children's Time.)

<http://www.rockies.net/~spirit/sermons/b-or16su.php>

"[Time for a Vacation.](#)" Children's Sermon from Sermons4kids.com.

<http://www.sermons4kids.com/vacation-time.html>

Hymn Suggestions

All Are Welcome

Help Us To Help Each Other, Lord

Saviour, Like A Shepherd Lead Us

The Lord's My Shepherd

The King Of Love My Shepherd Is

I Shall Not Want (Link to YouTube video)

God Of This City (Link to YouTube video)

Mighty To Save (Link to YouTube video)

You Are

Everyone Belongs

God Of The Moon And Stars (Link to YouTube video)