

Sunday 19 September 2021

The Sixteenth Sunday after Trinity



Sermon © Jane Hyde.

Prayers of intercession © [Vanderbilt Library](#).

Liturgy © 2000 The Archbishops' Council.

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The liturgy assumes the service is Eucharistic. The prayers of consecration appear at the end.

The hymns are YouTube links. To hear the hymns please hover the mouse over each link, press Ctrl and then return.

To see service transcripts from previous weeks, please visit the page,
<http://www.medlockhead.co.uk/resources/index.htm>

Introduction and welcome

HYMN 1 [There is a redeemer](#)

(please click on this link to hear the hymn)

The Welcome

In the name of the Father, and of the Son, and of the Holy Spirit

All Amen.

The Lord be with you

All And also with you.

The Preparation

**All Almighty God,
to whom all hearts are open,
all desires known,
and from whom no secrets are hidden:
cleanse the thoughts of our hearts
by the inspiration of your Holy Spirit,
that we may perfectly love you,
and worthily magnify your holy name;
through Christ our Lord. Amen.**

Our Lord Jesus Christ said:

The first commandment is this:

‘Hear, O Israel, the Lord our God is the only Lord.

You shall love the Lord your God with all your heart,
with all your soul, with all your mind,
and with all your strength.’

And the second is this: ‘Love your neighbour as yourself.’

There is no other commandment greater than these.

On these two commandments hang all the law and the prophets.

All Amen. Lord, have mercy.

God so loved the world that he gave his only Son Jesus Christ to save us from our sins, to be our advocate in heaven, and to bring us to eternal life.

Therefore, let us confess our sins in penitence and faith,
firmly resolved to keep God’s commandments
and to live in love and peace with all.

All Almighty God, our heavenly Father,
we have sinned against you
and against our neighbour
in thought and word and deed,
through negligence, through weakness,
through our own deliberate fault.
We are truly sorry
and repent of all our sins.
For the sake of your Son Jesus Christ,
who died for us,
forgive us all that is past
and grant that we may serve you in newness of life
to the glory of your name.
Amen.

Almighty God,
who forgives all who truly repent, have mercy upon you,
pardon and deliver you from all your sins,
confirm and strengthen you in all goodness,
and keep you in life eternal;
through Jesus Christ our Lord.

All Amen.

The Gloria

This Gloria is sung to the tune of 'Cwm Rhondda'. Click [here](#) for the tune.

All Glory be to God in Heaven,
Songs of joy and peace we bring,
Thankful hearts and voices raising,
To creation's Lord we sing.
Lord we thank you, Lord we praise you,
Glory be to God our King:
Glory be to God our King.

Lamb of God, who on our shoulders,
Bore the load of this world's sin;
Only Son of God the Father,
You have brought us peace within.
Lord, have mercy, Christ have mercy,

**Now your glorious reign begin:
Now your glorious reign begin.**

**You O Son of God are Holy,
You we praise with one accord.
None in heav'n or earth is like you,
Only you are Christ the Lord.
With the Father and the Spirit,
Ever worshipped and adored:
Ever worshipped and adored.**

The Collect for the Sixteenth Sunday after Trinity

Lord of creation,
whose glory is around and within us:
open our eyes to your wonders,
that we may serve you with reverence
and know your peace at our lives' end,
through Jesus Christ our Lord.

All Amen.

First reading

A reading from the Book of the Prophet Jeremiah

It was the Lord who made it known to me, and I knew; then you showed me their evil deeds. But I was like a gentle lamb led to the slaughter. And I did not know it was against me that they devised schemes, saying, "Let us destroy the tree with its fruit, let us cut him off from the land of the living, so that his name will no longer be remembered!" But you, O Lord of hosts, who judge righteously, who try the heart and the mind, let me see your retribution upon them, for to you I have committed my cause. *Jeremiah 11:18-20*

This is the Word of the Lord

All Thanks be to God.

Second reading

A reading from the Letter of St James

Who is wise and understanding among you? Show by your good life that your works are done with gentleness born of wisdom. But if you have bitter envy and selfish ambition in your hearts, do not be boastful and false to the truth. Such wisdom does not come down from above, but is earthly, unspiritual, devilish. For

where there is envy and selfish ambition, there will also be disorder and wickedness of every kind. But the wisdom from above is first pure, then peaceable, gentle, willing to yield, full of mercy and good fruits, without a trace of partiality or hypocrisy. And a harvest of righteousness is sown in peace for those who make peace.

Those conflicts and disputes among you, where do they come from? Do they not come from your cravings that are at war within you? You want something and do not have it; so you commit murder. And you covet something and cannot obtain it; so you engage in disputes and conflicts. You do not have, because you do not ask. You ask and do not receive, because you ask wrongly, in order to spend what you get on your pleasures. Submit yourselves therefore to God. Resist the devil, and he will flee from you. Draw near to God, and he will draw near to you. Cleanse your hands, you sinners, and purify your hearts, you double-minded.

James 3:13—4:3, 7-8a

This is the Word of the Lord

All Thanks be to God.

HYMN 2 [Were you there?](#)

[\(click on this link to hear the hymn\)](#)

Gospel reading

Hear the Gospel of our Lord Jesus Christ according to Mark

All Glory to you O Lord.

They went on from there and passed through Galilee. He did not want anyone to know it; for he was teaching his disciples, saying to them, 'The Son of Man is to be betrayed into human hands, and they will kill him, and three days after being killed, he will rise again.' But they did not understand what he was saying and were afraid to ask him.

Then they came to Capernaum; and when he was in the house he asked them, 'What were you arguing about on the way?' But they were silent, for on the way they had argued with one another who was the greatest. He sat down, called the twelve, and said to them, 'Whoever wants to be first must be last of all and servant of all.' Then he took a little child and put it among them; and taking it in his arms, he said to them, 'Whoever welcomes one such child in my name welcomes me, and whoever welcomes me welcomes not me but the one who sent me.' *Mark 9:30-37*

This is the Gospel of the Lord

All Praise to you O Christ.

Sermon

One of the many things which has changed dramatically over the centuries, is the way in which we treat our children. It is a popular misconception that children have always been treated as separate entities within the family or community, or that a period of infancy is followed by a childhood without any responsibility leading to carefree youth and a rebellious adolescence easing them into adulthood.

This, however, does not accord with history. Children have usually been valued as extensions of the family, ensuring the continuation of the family line, more especially in the case of a son.

As with some cultures today, children in first century Palestine had no economic or social status. Though loved and cherished by their extended families, they had no special treatment partly because so many of them died in infancy. They only became a viable part of the household when they could begin working ... tending flocks ... fetching water and so on. Their education (usually only for boys) entailed becoming a good Jew, learning the Torah, the Jewish Law. Girls assisted their mothers in learning the skills they would need in running a household. Not for these children the toys, fashions and accessories which are available to children today. Children were at the very bottom of the pecking order, occupying a minor area of activity with no voice.

The disciples were assailed by confusion and misunderstanding, seeming unable to grasp their role within their own group, let alone in the wider community. They were concerned with questions of status and role because much of what Jesus taught contradicted the accepted social and religious rules of the day, as well as turning the (then) class system on its head.

For example, rich people were understood to be not just lucky or clever, but especially blessed by God, richly rewarded for their "good" life. In contrast, Jesus taught that God loves everyone equally, even the poverty stricken and sinners.

The disciples longed to discover where they fitted into it all. In using a little child to illustrate his point about his disciples' service to the community, Jesus was choosing a section of society which had no voice ... no influence ... no material wealth ... no power: the littlest people in all respects. But this is not sentimentality. To be His disciple, then and now, means serving the needs of those who have nothing to give back, for which there is likely to be no reward, except from the *'one who sent me'*.

Jesus also makes another point. Elsewhere he refers to his disciples as *'little ones'* and *'my children'*. He is not being patronising. He is not only describing the fact that they are innocent of life's potential, but showing them clearly how, in choosing them, God has already chosen the humblest: they are the ones whom God

will uplift to greater things, beyond their imagining. But even so, the message remains the same. Even while being exalted by their new learning, experiences and miracle working, they not only remain the '*children*' whose simplicity is so pleasing to God, but they must also continue to serve the humblest, among themselves ... and in the wider world. This is Jesus' model for the new Church: being ... and serving ... the humblest.

Being childlike is different from being childish. Children accept God easily and trustingly. God our parent longs to teach us what we need to be happy, to become fulfilled and authentic human beings. Children are Jesus' metaphor for those whom society regards as at the very bottom of the heap: asylum seekers (whether economic migrants or not) ... drug addicts, those who sleep rough, or who sell their bodies for sex.

As our society becomes richer ... more and more weak, vulnerable, or demanding groups are relegated to the back of our minds. But just as we have a duty to our children, so, Jesus tells us, do we have a duty towards the 'less fragrant' on the margins of society. He gives us no escape from His example. He himself consorted with outcasts ... the most despised in society. His clarity of vision of the kingdom remained constant in its simplicity ... his trust in his Father was absolute. Jesus modelled childlike love and uncritical service.

Children are integral to the present and future of the Church, but then so are we ... and so is everyone we meet. We must love them as children love ... as He loved ... however demanding, different or unlovely. Amen.

The Creed

Do you believe and trust in God the Father,
the source of all being and life,
the one for whom we exist?

All We believe and trust in him.

Do you believe and trust in God the Son,
who took our human nature,
died for us and rose again?

All We believe and trust in him.

Do you believe and trust in God the Holy Spirit,
who gives life to the people of God
and makes Christ known in the world?

All We believe and trust in him.

This is the faith of the Church.

All This is our faith.

We believe and trust in one God,

Father, Son and Holy Spirit.

Amen.

Prayers of intercession

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.

Lord hear us.

All Lord, graciously hear us.

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.

Lord hear us.

All Lord, graciously hear us.

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.

Lord hear us.

All Lord, graciously hear us.

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.

Lord hear us.

All Lord, graciously hear us.

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.

Lord hear us.

All Lord, graciously hear us.

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.

Merciful Father,

**All accept these prayers
for the sake of your Son,
our Saviour Jesus Christ.
Amen.**

The peace

Peace to you from God our heavenly Father.
Peace from his Son Jesus Christ who is our peace.
Peace from the Holy Spirit, the Life-giver

The peace of the Lord be always with you,

All And also with you.

HYMN 3 When I look into your holiness (click on this link to hear the hymn)

The liturgy of the Communion Service appears below

The Dismissal

The peace of God which passes all understanding,
keep your hearts and minds in the knowledge and love of God,
and of his Son Jesus Christ our Lord;
and the blessing
and the blessing of God almighty,
the Father, the Son, and the Holy Spirit,
be among you and remain with you always.
and the blessing of God the Almighty:
Father, Son, and Holy Spirit,
be with you now and remain with you always.

All Amen.

HYMN 4 [My Jesus, my saviour](#) (please click on this link to hear the hymn)

Go in peace to love and serve the Lord.

All In the name of Christ. Amen.

The Liturgy of the Sacrament

Eucharistic Prayer (prayer E)

The Lord be with you

All and also with you.

Lift up your hearts.

All We lift them to the Lord.

Let us give thanks to the Lord our God.

All It is right to give thanks and praise.

Father, you made the world and love your creation.
You gave your Son Jesus Christ to be our Saviour.
His dying and rising have set us free from sin and death.
And so we gladly thank you,
with saints and angels praising you, and saying,

**All Holy, holy, holy Lord,
God of power and might,
heaven and earth are full of your glory.
Hosanna in the highest.
Blessed is he who comes in the name of the Lord.
Hosanna in the highest.**

We praise and bless you, loving Father,
through Jesus Christ, our Lord;
and as we obey his command,
send your Holy Spirit,
that broken bread and wine outpoured
may be for us the body and blood of your dear Son.

On the night before he died he had supper with his friends
and, taking bread, he praised you.
He broke the bread, gave it to them and said:
Take, eat; this is my body which is given for you;
do this in remembrance of me.

When supper was ended he took the cup of wine.
Again he praised you, gave it to them and said:
Drink this, all of you;
this is my blood of the new covenant,
which is shed for you and for many for the forgiveness of sins.
Do this, as often as you drink it, in remembrance of me.

So, Father, we remember all that Jesus did,
in him we plead with confidence his sacrifice made once for all upon the cross.

Bringing before you the bread of life and cup of salvation,
we proclaim his death and resurrection
until he comes in glory.

Great is the mystery of faith:

All Christ has died.
Christ is risen.
Christ will come again.

Lord of all life,
help us to work together for that day
when your kingdom comes
and justice and mercy will be seen in all the earth.

Look with favour on your people,
gather us in your loving arms
and bring us with all the saints
to feast at your table in heaven.

Through Christ, and with Christ, and in Christ,
in the unity of the Holy Spirit,
all honour and glory are yours, O loving Father,
for ever and ever.

All Amen.

The Lord's Prayer

As our Saviour taught us, so we pray

**All Our Father in heaven,
hallowed be your name,
your kingdom come,
your will be done,
on earth as in heaven.
Give us today our daily bread.
Forgive us our sins
as we forgive those who sin against us.
Lead us not into temptation
but deliver us from evil.

For the kingdom, the power,
and the glory are yours
now and for ever. Amen.**

Breaking of the Bread

We break this bread to share in the body of Christ.

**All Though we are many, we are one body,
because we all share in one bread.**

**All Lamb of God,
you take away the sin of the world,
have mercy on us.**

**Lamb of God,
you take away the sin of the world,
have mercy on us.**

**Lamb of God,
you take away the sin of the world,
grant us peace.**

Draw near with faith.

Receive the body of our Lord Jesus Christ
which he gave for you,
and his blood which he shed for you.

Eat and drink in remembrance that he died for you,
and feed on him in your hearts
by faith with thanksgiving.

All We do not presume
to come to this your table, merciful Lord,
trusting in our own righteousness,
but in your manifold and great mercies.
We are not worthy
so much as to gather up the crumbs under your table.
But you are the same Lord
whose nature is always to have mercy.
Grant us therefore, gracious Lord,
so to eat the flesh of your dear Son Jesus Christ
and to drink his blood,
that our sinful bodies may be made clean by his body
and our souls washed through his most precious blood,
and that we may evermore dwell in him,
and he in us.
Amen.

Communion is distributed.

Prayer after Communion

Almighty God,
you have taught us through your Son
that love is the fulfilling of the law:
grant that we may love you with our whole heart
and our neighbours as ourselves;
through Jesus Christ our Lord.

All Amen

All Almighty God,
we thank you for feeding us
with the body and blood of your Son Jesus Christ.
Through him we offer you our souls and bodies
to be a living sacrifice.
Send us out in the power of your Spirit
to live and work
to your praise and glory.
Amen.