

The Parish of Sedlescombe with Whatlington

3rd Sunday of TRINITY, 28th June 2020

Order of Service



St. John the Baptist, Sedlescombe

Useful Links:

Whatlington www.achurchnearyou.com/church/5226

Facebook <https://www.facebook.com/Whatlington-Parish-Church-266344323855779/>

Sedlescombe <https://www.sedlescombeparishchurch.com>

You can watch our latest videos on the 'churchnearyou' page and on facebook

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Almighty God, unto whom all hearts be open, all desires known, and from whom no secretes are hid: cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee, and worthily magnify thy holy name: through Christ our Lord. Amen.

Hymns:

296

- 1 For all the saints who from their labours rest,
 who thee by faith before the world confessed,
 thy name, O Jesu, be for ever blest. *Alleluia.*
- 2 Thou wast their rock, their fortress, and their
 might;
 thou, Lord, their Captain in the well-fought
 fight;
 thou, in the darkness, still their one true light.
Alleluia.
- 3 O may thy soldiers, faithful, true, and bold,
 fight as the saints who nobly fought of old,
 and win, with them, the victor's crown of gold.
Alleluia.
- 4 O blest communion, fellowship divine!
 we feebly struggle, they in glory shine;
 yet all are one in thee, for all are thine.
Alleluia.

- 5 And when the strife is fierce, the warfare long,
 steals on the ear the distant triumph-song,
 and hearts are brave again, and arms are
 strong. *Alleluia.*
- 6 The golden evening brightens in the west;
 soon, soon to faithful warriors comes their rest:
 sweet is the calm of paradise the blest. *Alleluia.*
- 7 But lo, there breaks a yet more glorious day;
 the saints triumphant rise in bright array:
 the King of glory passes on his way. *Alleluia.*
- 8 From earth's wide bounds, from ocean's farthest
 coast,
 through gates of pearl streams in the countless
 host,
 singing to Father, Son, and Holy Ghost *Alleluia.*

WILLIAM WALSHAM How (1823-1867)

'Alleillia' is sling twice a: the end of each verse.

587

- 1 Amazing grace (how sweet the sound)
 that saved a wretch like me!
 I once was lost, but now am found,
 was blind, but now I see.
- 2 'Twas grace that taught my heart to fear,
 and grace my fears relieved;
 how precious did that grace appear
 the hour I first believed!
- 3 Through many dangers, toils and snares
 I have already come:
 'tis grace has brought me safe thus far,
 and grace will lead me home.
- 4 The Lord has promised good to me,
 his word my hope secures;
 he will my shield and portion be
 as long as life endures.
- 5 Yes, when this flesh and heart shall fail,
 and mortal life shall cease:
 I shall possess, within the veil,
 a life of joy and peace.
- * 6 The earth shall soon dissolve like snow,
 the sun forbear to shine;
 but God, who called me here below,
 will be forever mine.

JOHN NEWTON (1725-1807)

634

1. Firmly I believe and truly
God is Three, and God is One;
and I next acknowledge duly
manhood taken by the Son.
2. And I trust and hope most fully
in that Manhood crucified;
and each thought and deed unruly
do to death, as he has died.
3. Simply to his grace and wholly
light and life and strength belong,
and I love supremely, solely,
the holy, him the strong.
4. And I hold in veneration,
for the love of him alone,
Holy Church as his creation,
and her teachings are his own.
5. Adoration aye be given,
with and through the angelic host,
to the God of earth and heaven,
Father, Son and Holy Ghost.

John Henry Newman (1801-1890)

COLLECT

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 your Son our Lord, who is alive and reigns with you, in the unity of the Holy Spirit, one God, now and for ever.

FIRST READING Jeremiah 28:5-9 *A reading from the book of the prophet Jeremiah.*

The prophet Jeremiah spoke to the prophet Hananiah in the presence of the priests and all the people who were standing in the house of the LORD; and the prophet Jeremiah said, "Amen! May the LORD do so; may the LORD fulfil the words that you have prophesied, and bring back to this place from Babylon the vessels of the house of the LORD, and all the exiles. But listen now to this word that I speak in your hearing and in the hearing of all the people. The prophets who preceded you and me from ancient times prophesied war, famine, and pestilence against many countries and great kingdoms. As for the prophet who prophesies peace, when the word of that prophet comes true, then it will be known that the LORD has truly sent the prophet."

PSALM

Psalm 89:1-4. 15-18 R *Your love, O Lord, for ever will I sing.*

Your love, O Lord, for ever will I sing; from age to age my mouth will proclaim your faithfulness. For I am persuaded that your love is established for ever; you have set your faithfulness firmly in the heavens. **R**

"I have made a covenant with my chosen one; I have sworn an oath to David my servant: 'I will establish your line for ever, and preserve your throne for all generations.'" **R**

Happy are the people who know the festal shout! they walk, O Lord, in the light of your presence. They rejoice daily in your name; they are jubilant in your righteousness. **R**

For you are the glory of their strength, and by your favour our might is exalted. Truly, the Lord is our ruler; the Holy One of Israel is our king. **R**

SECOND READING

Romans 6:12-23 *A reading from the letter of Paul to the Romans.*

Do not let sin exercise dominion in your mortal bodies, to make you obey their passions. No longer present your members to sin as instruments of wickedness, but present yourselves to God as those who have been brought from death to life, and present your members to God as instruments of righteousness. For sin will have no dominion over you, since you are not under law but under grace. What then? Should we sin because we are not under law but under grace? By no means! Do you not know that if you present yourselves to anyone as obedient slaves, you are slaves of the one whom you obey, either of sin, which leads to death, or of obedience, which leads to righteousness? But thanks be to God that you, having once been slaves of sin, have become obedient from the heart to the form of teaching to which you were entrusted, and that you, having been set free from sin, have become slaves of righteousness. I am speaking in human terms because of your natural limitations. For just as you once presented your members as slaves to impurity and to greater and greater iniquity, so now present your members as slaves to righteousness for sanctification. When you were slaves of sin, you were free in regard to righteousness. So what advantage did you then get from the things of which you now are ashamed? The end of those things is death. But now that you have been freed from sin and enslaved to God, the advantage you get is sanctification. The end is eternal life. For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord.

GOSPEL

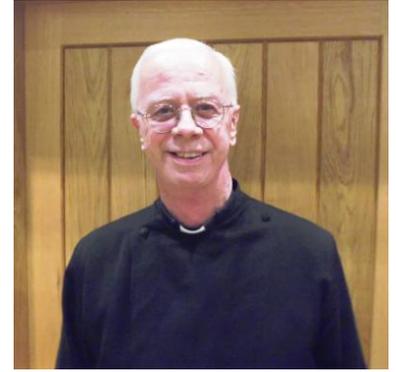
Matthew 10:40-42 *Hear the gospel of our Lord Jesus Christ according to Matthew.*

Jesus said to the twelve: "Whoever welcomes you welcomes me, and whoever welcomes me welcomes the one who sent me. Whoever welcomes a prophet in the name of a prophet will receive a prophet's reward; and whoever welcomes a righteous person in the name of a righteous person will receive the reward of the righteous; and whoever gives even a cup of cold water to one of these little ones in the name of a disciple - truly I tell you, none of these will lose their reward."

SERMON: When people have faces - Romans 6.12-23; Matthew 10:40-42

The BBC Children in Need Appeal has raised over 1 billion pounds since 1980. Last year was the highest amount on record, and every year exceeds the previous one. The Disasters Emergency Committee Appeal for victims of natural disasters raises millions in the first 24 hours of every appeal. Once again, the great British Public step up to the plate, responding generously.

Charity begins at home, so it is said, but sometimes it is much easier to give to faceless ones, or those whose faces we only see on our television sets.



Within the lectionary cycle, this gospel reading from Matthew is the third and final part of Jesus' teaching, addressed to his twelve disciples (Matt.9:37- 11:1) preparing to send them out on a missionary expedition. However, unlike Mark (6:12- 13,30) and Luke (9:6,10), where the disciples both go out and report back, Matthew leaves it hanging in the air. Did they go or didn't they? That is not Matthew's concern here. He is looking beyond, so that Jesus' teaching spans the centuries and speaks to us directly— it is, in effect, to us that he is speaking! The whole of Jesus' teaching in chapter 10 is extraordinarily challenging but also encouraging; some will reject but others will accept, arrests may be made but words to respond will be given, faith may divide families, even result in betrayal, but faith carries its rewards and ultimately God is intimately aware of everything that is happening – a single sparrow cannot fall to the ground without God knowing – and you are worth more than any number of sparrows. The way of the cross leads to life. And so as Jesus concludes his teaching it is apparent this is family business, God's family business! To receive the follower of Jesus, who is in effect Jesus' brother, is to receive Jesus; to receive Jesus, God's Son, is to receive God his Father, Jesus' Father and by implication our Father. The smallest act of love and care will be recognised; even a cup of cold water, given to a little one who is a follower of Jesus, simply because he is a follower of Jesus, will not go unrewarded. But this is different from supporting Children in Need, or Disasters Emergency appeal or other causes, important though they are, where the recipients remain, to greater or lesser extent, anonymous. When people have faces, when they are known, it becomes personal, and when it becomes personal it can sometimes be more difficult. It may be true that we do not have to like someone to love them, but it is also true that the church is made up of flawed and struggling people; people who continue to harbour their prejudices and failures. They can sometimes see them all too easily in others but cannot recognise them in themselves. That can be true of us all – and it is when we cannot see it that the problem becomes almost insurmountable. In short, it can be far more difficult and challenging to love and care in hands-on, practical ways for those Christian sisters and brothers who do not think, speak and act as we do, than it is to respond to others who are more faceless . And yet Henry Chadwick, writing about the characteristics and strength of the early Christian church pointed out: The practical application of charity was probably the most potent single cause of Christian success. The pagan comment 'See how these Christians love one another'

(reported by Tertullian) was not irony, Christian charity expressed itself in care for the poor, for widows and orphans, in visits to brethren in prison or condemned to the living death of labour in the mines, and in social action in time of calamity like famine, earthquake pestilence, or war. The same must be true today if the church is to be taken seriously by those beyond its walls. Within the church community, Christians must care for one another in all their diversity if they are to give credible and authentic witness to the world. And it isn't only about giving, it can be about receiving too. In a saying of Jesus, that might have been lost had it not been used by Paul in his parting address to the Ephesian elders at Miletus, he reminded them that it is more blessed to give than to receive. (Acts 20:35). It is also easier to give than it is to receive. It is essential that we learn how to graciously and gratefully receive, for that too is important in sustaining the vitality of the church as a caring fellowship. Our verses from Romans 6 are part of a reading in which Paul is talking about the problem of sin. It is back to the dilemma of not being able to serve two masters which Jesus addresses in the Sermon on the Mount (Matt.6:24). Paul reminds his readers that the Christian, in rejecting sin as a master, is bound instead to the service of God. Two chapters later he develops his argument into the more congenial language of becoming children of God and fellow heirs with Christ (Rom.8:14- 17). Here, once again, the idea is developed that this is God's family business where through Jesus we become God's children. Sin is often about the apparently little things in life; it includes begrudging to give and the reluctance to receive. When that happens the community of Jesus suffers. Our reading from Romans concludes that the wages of sin is death but, conversely, God gives freely and God's gift is eternal life. But if loving, caring, generosity and giving are essential attributes of the church community, they cannot remain there. Staying with our Lectionary Gospel, in Matthew Jesus' teaching ministry begins with The Beatitudes (Matt.5:1f.). The German theologian, Wolfhart Pannenberg recognised in the Beatitudes that those who were blessed were not necessarily believers in Jesus, they may not have had opportunity even to know him. In the Beatitudes Jesus called blessed the suffering, the weak, the merciful and peace-loving, the people who hunger and thirst after righteousness and those who suffer for righteousness' sake . They were pronounced blessed quite apart from any relationship which they might or might not have with Jesus and we need to acknowledge that possibility. Jesus' final teaching in Matthew's Gospel is the story of the sheep and the goats. Being the last story we need to take particular notice. In that story the sheep and goats both thought themselves followers of Jesus. Where they differed was that some had visited and given food and drink and clothing and some had not. The sheep, through the way they responded, had shown themselves part of the family, the goats had not. It is possible to narrowly interpret the story as being about giving within the family of church, but it is equally possible to see it as embracing need far more widely because, as is again evident from the Beatitudes, only God knows who the brothers and sisters of Jesus are. Charity may begin at home, that can sometime s be difficult and challenging, but it must extend beyond; its scope is both global and universal.

The Creed

We believe in one God,
the Father, the Almighty,
maker of heaven and earth,
of all that is,
seen and unseen.
We believe in one Lord, Jesus Christ,
the only Son of God,
eternally begotten of the Father,
God from God, Light from Light,
true God from true God,
begotten, not made,
of one Being with the Father;
through him all things were made.
For us and for our salvation
he came down from heaven,
was incarnate from
the Holy Spirit and
the Virgin Mary
and was made man.

For our sake he was crucified
under Pontius Pilate;
he suffered death and was buried.
On the third day he rose again
in accordance with the Scriptures;
he ascended into heaven
and is seated at the right hand of the Father.
He will come again in glory
to judge the living and the dead,
and his kingdom will have no end.
We believe in the Holy Spirit,
the Lord, the giver of life,
who proceeds from the Father and the Son,
who with the Father and the Son
is worshipped and glorified,
who has spoken through the prophets.
We believe in one holy catholic and apostolic
Church.
We acknowledge one baptism for the
forgiveness of sins.
We look for the resurrection of the dead,
and the life of the world to come.
Amen.

Intercessions for Third Sunday after Trinity Year A

Holy God, you have given us your only Son to be for us, both a sacrifice for sin, and an example of Godly life; Give us the grace to thankfully receive this wonderful gift, and to always strive ourselves to follow the blessed steps of his most holy life. Everlasting God, We pray for the Church, here and throughout the world, and all who call themselves Christians, that they may go forward in unity and strength. Help us to respect the beliefs of others even if we do not share them, to celebrate what we have in common and to accept our differences. Guide us all in our ministries as we live each day. *(Short Silence)* **Lord, in your Mercy: Hear our Prayer**

Creator God, We pray for people in parts of the world where life is precarious, whether through disaster, poverty, disease, war or the present pandemic. We pray that the time may be hastened when there is peace on earth, goodwill between all people and an affordable cure for Covid-19. Especially we pray for our precious world; help us to be good stewards so that we can pass on your wonderful creation in good order to the generations yet to come. *(Short Silence)*

Lord, in your Mercy: Hear our Prayer

Father God, we pray today for our friends, our families and our Christian community, that united by our common baptism we may always welcome the newcomer, the stranger and all who are vulnerable. Help us always to follow Jesus' words and advice on hospitality and generous giving and realise that accepting someone's help is as good as giving someone help. *(Short Silence)*

Lord, in your Mercy: Hear our Prayer

Gracious God, We pray for all who suffer in body, mind or spirit and for those who care for them. We pray for the sick; for those who mourn; for those without faith, hope or love. We especially pray for Glynis, Bob, Valerie, Agnes, Janet, Daniel, Kara, Victoria, Gudrun, John, Lesley, Catia, Hugh, Neville, Peter C, Bram, Pete, Lawrence, Julia, Ben, David, Holford, Edna, Una, Renz We remember them now in a moment of silence. (*Short Silence*) **Lord, in your Mercy: Hear our Prayer**

Merciful God, We remember before God those who have died and those who are bereaved by their passing. We give back to you, Lord, those whom you gave to us. Your son taught us that life is eternal and that love cannot die. So death is only a horizon, and a horizon is only the limit of our sight. Open our eyes to see more clearly, and draw us closer to you, so that we may know we are nearer to our loved ones, who are with you. We remember Hannah Cragg and Lavinia Norman whose anniversary of death falls this week. (*Short Silence*)

Lord, in your Mercy: Hear our Prayer

Faithful God in the week that lies before us may we reflect your love in our families, our church and our community and in doing so, show everyone we meet that we are followers of Christ with a true desire to draw them into our Christian faith.

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

The Lord's Prayer

Our Father, who art in heaven,
 hallowed be thy name;
 thy kingdom come;
 thy will be done;
 on earth as it is in heaven.
 Give us this day our daily bread.
 And forgive us our trespasses,
 as we forgive those who trespass against us.
 And lead us not into temptation;
 but deliver us from evil.
 For thine is the kingdom,
 the power and the glory,
 for ever and ever.
 Amen.

POST COMMUNION

O God, whose beauty is beyond our imagining and whose power we cannot comprehend: show us your glory as far as we can grasp it, and shield us from knowing more than we can bear until we may look upon you without fear; through Jesus Christ our Saviour.