



43A PENTECOST 2A LITURGY

A call to action

Abstract

35 Jesus went through all the towns and villages, teaching in their synagogues, proclaiming the good news of the kingdom and healing every disease and sickness. 36 When he saw the crowds, he had compassion on them, because they were harassed and helpless, like sheep without a shepherd.

Matthew 9:35–37 (NIV)

43A Proper 6 Liturgy

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43A Pentecost 2A Liturgy

A call to action

SUNDAY, JUNE 14, 2020 | AFTER PENTECOST

PROPER 6

YEAR A

Old Testament & Psalm, Option I

Old Testament Genesis 18:1–15 (21:1–7)

Psalm Psalm 116:1–2, 12–19

or

Old Testament & Psalm, Option II

Old Testament Exodus 19:2–8a

Psalm Psalm 100

New Testament Romans 5:1–8

Gospel **Matthew 9:35–10:8 (10:9–23)**

Matthew gives an overview of Jesus' ministry – teaching, proclaiming the gospel and healing people. Then Jesus gives his disciples the commission and authority to replicate and extend this ministry more widely.

This week's resources explore: Jesus authorising and sending the disciples to do his work.

43A Pentecost 2A Liturgy	
	Pre-Service
	<p>Greeting</p> <p>May the grace of our Lord Jesus Christ The Love of God and the fellowship of the Holy Spirit be with us all</p> <p>and also with us</p>
	<p>We Gather</p> <p>Worship God with gladness. Come into his presence and sing his praises.</p> <p><i>Let us Pray</i> Loving Lord, your grace draws us to your presence; your peace unites us in your love; your hope inspires us to praise your glory. May our worship be worthy of you. Amen.</p>
	<p>Hymn/song TiS.474 Here in this place new light is streaming</p>

	<p>Welcome This Sunday our online video of a service is presented in the Neil Street Uniting Church</p> <p><i>Let us pray</i> We come before you, gracious God, just as we are. We come with our weaknesses and our vulnerabilities. We come with our fears and apprehensions. We come with faith and doubt. We come to offer and receive. We come to you, the king of love – in the name of your Son, and in the power of your Spirit. Amen.</p>
	<p>Readings Matthew 9:35–10:8 (10:9–23)</p> <p><i>respond</i> For the word of the Lord</p> <p>Thanks be to God</p>
	<p>Hymn/song/video Amazing Love</p>
	<p>We say Sorry Lord, you have called us to the privilege of service, but we have failed to serve. You have given us the blessing of peace, but we have chosen discord. You have loved as a shepherd tends his sheep, but we have strayed from your way. Forgive us, and show us the path of obedience and faithfulness that your Son trod. In his name, we pray. Amen.</p>
	<p>Hymn/Song I Christ alone – Stuart Townend</p>
	<p>Response</p> <p style="text-align: center;">Good for What Ails Us Matthew 9:35-10:8</p> <p>In the 1850's the first doctor on the Ballarat goldfields was Dr Richard Power. He had proper medical qualifications and was remarkably busy. For the most part, medical knowledge wasn't what it is today, and that which was available, was quite thinly spread. Even doctors still believed that diseases were spread by bad smells.</p> <p>In a Geelong Advertiser newspaper report of a murder trial at the time, Dr Power described how he treated a man who had been hurt in a fight, who later died. he says</p>

“On examination* I found two wounds on the back of his head ...
 the only words he made use of were ‘Oh my head, my poor head, Doctor’.
 I bled* his arm which relieved him slightly.”

Apothecaries, the forerunner to what we call might call a pharmacy,
 would set up shop selling cures, giving medical advice,
 performing operations and helping birth babies
 to the best of their ability.

Many of their medicines were made of plants,
 with the help of secret recipe books called Formularies.

In a world desperate for cures for what ailed it
 there were a lot of home and folk remedies being prescribed
 by well-meaning individuals, but also by con artists and charlatans.
 The remedy was often administered,
 accompanied by the phrase that the supposed cure was
 “good for what ails you.”

Even when I was a boy.
 I remember the classic, all-purpose remedy for nearly every condition
 was a tablespoon of castor oil, or maybe cod liver oil.

And even today the world is full
 of the beneficial properties of rare herbs and spices
 for which the evidence is often doubtful.

I read this week about some of the old creams, salves, and liniments used a century ago
 But was intrigued by Brame’s Pain Kicker.

The ingredients? 1.5% tincture of opium, 1.5% chloroform,
 and a whopping 88% alcohol!

Now doesn’t cure you for what ails you, nothing will!

As we continue to consider the affect that the COVID-19 pandemic has on us,
 You may well be asking what does ail us? What does ail the world?

Today we’re told
 Jesus went out to the towns and villages, teaching, preaching,
 and healing every kind of disease and sickness.

But beyond the physical ailments
 he also noticed that the crowds were harassed, confused, and helpless,
 like sheep without a shepherd.

Sheep can become, anxious, disoriented put themselves in danger
 In the face of an aggressive predator or perceived threat.

Scripture tells us that we are, in fact,
 being stalked and attacked by the devil, who is compared to a roaring lion,
 sneaking and prowling around to find someone to attack and devour (1 Peter 5:8).

Harassed, helpless, and confused certainly sound like symptoms
 that fit our time and world.

So many people feeling harassed and helpless,

only now wishing they were locked into jobs and schedules
that enslave and control them.

In this world where there is no absolute truth or certainty,
we too can run, panicking and anxious
Like sheep in the face of an aggressive predator,
looking for a quick fix from one self-help guru with a new or old idea, to the next.

It's hard to find lasting peace and wholeness
and a solid place upon which to build our lives and our future.

Everywhere we turn we are confronted with a society
and lives full of physical, emotional, social, and spiritual sickness.
How are we to respond? What effect does that frenzied crowd have on us?
Does its panic suck us in?
Does its weary resignation fill us with fear or anxiety?
Or does the sight of the crowd, harassed and helpless like sheep without a shepherd,
fill us with compassion, as we're told today, it did Jesus?

Can I say, Jesus wasn't just "sorry" for the crowd, as one translation has it.
The Greek word used here in verse 36 — *splangnistheis*
means that Jesus was filled with a gut-wrenching compassion,
a compassion that reached out in words and deeds.

This gut-wrenching compassion lead Jesus to the cross to die for that crowd,
for the world, for you, for me,
and for all that feel helpless and harassed, confused and lost.

Jesus came with the real remedy for what ails the world,
the good news of God's love came to earth in him.
The love of God has broken into our world
in a radically new and paradoxically powerful way,
bringing life, health, wholeness, and cleansing through the forgiveness of sins.

Part of the paradox of the good news is that Jesus' followers
formerly harassed and panicked sheep without a shepherd themselves
are integral to God's remedy.

We who have been marked with the cross of Christ forever in the waters of baptism,
are claimed, gathered, and sent by God's goodness
for the sake of the world
because "the harvest is plentiful, but the laborers are few" (Matthew 9:37b).

The harvest is indeed plentiful.
Our church rolls often report many more people than attend worship.
This website has seen 9000 visitors in 12 weeks.
Are there that many harassed and helpless and possibly confused people,
trying to face life on their own, like sheep without a shepherd?
The compassion of Christ compels us to reach out to them and,
perhaps, be the means by which,
God's Spirit will lead them back a whole healthy life.

The harvest is plentiful.
 The statistics in the areas surrounding our congregations
 show more that 50% of the residents relate to the church
 but have no formal relationship to a Christian community.

There are harassed and helpless people out there,
 around the corner from where we live,
 working in the same company, maybe right next door
 perhaps even in the same house with us.
 Are they lost sheep without a shepherd, ready to respond to the good news?

Who is caring for them? Who will have compassion on them?
 The harvest is plentiful — it is the laborers who are few.
 That is why Jesus told his disciples then, and tells us today
 to pray to the Lord of the harvest
 to send out laborers to bring in the harvest.

Mind you, I believe prayer is only the first step;
 it is not a substitute for work,
 but the work will not be done without prayer.
 So we pray and work.

Notice, immediately after Jesus tells his disciples
 to pray that God would send out laborers into the harvest,
 he sends those whom he asked to pray out as the answer to that same prayer.

The principle at work here is what the reformer Martin Luther taught
 in his explanation of the Lord's Prayer:
 whenever we pray that God would do something,
 we first need to pray that God will begin with us.

We are Christ's hands and feet, now, today, in our world.
 We are part of God's answer to the prayer for laborers to bring in the harvest.
 The one who prays,
 is asked to do what God wants done,
 and the one who prays should be ready
 to go where the need is and where God sends.

We are an integral part of God's remedy for what ails the world.
 Ordinary people like you and me
 are called by God for his extraordinary work in the world.
 Jesus' ministry is also ours

We are God's very personal remedy for what ails the world.
 Amen.

Hymn/song
 658 - Here I am lord

Prayers for all people

Explain that disciples are called to serve God, to proclaim the good news, to help and to care for those in need.

Lord,

may we know your guidance
as we seek to be a faithful disciple
in the places to which you send us.

Loving Lord,

you call and equip us to serve you.

Watch over those who risk their own safety by caring for oppressed believers.

Strengthen and protect all those who are persecuted for sharing their faith

in places where living out their Christian faith in peace is not allowed.

Lord, graciously hear us.

Loving Lord,

you empower us to live out our discipleship.

Give wisdom, imagination and the strength to persevere

to those who face apathy as they seek to live out their discipleship.

Lord, graciously hear us.

Loving Lord,

you understand what it means to suffer for what is right.

Give comfort and courage to those who are unjustly imprisoned,

intimidated and tortured because of their faith.

Lord, graciously hear us.

Loving Lord,

you taught us to pray for those who abuse and hurt us.

We pray for people who persecute those who hold different beliefs from their own;

may they be touched by faith and their hearts be opened to love,

that the world may be united in your love.

Lord, graciously hear us.

In the name of Jesus Christ, we pray.

Amen.

Lord's Prayer

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.

Save us from the time of trial,

and deliver us from evil.

For the kingdom, the power,

and the glory are yours,

now and forever. AMEN

	<p>Hymn/song TiS.147 AHB.85 To God be the glory, great things he has done</p>
	<p>We are sent out Go to serve; go to love; go to bring healing; go to bring peace; go in the strength of the Father; go in the power of Jesus; go united by the Spirit. Go – and know his grace. Amen.</p> <p>May the Lord bless us and keep us May His face shine upon us and be gracious to us May he lift up His countenance upon us and give us peace</p>
	<p>Benediction May the feet</p>
	<p>Thank you</p>