

17 July 2022

## Hymn TIS 135 All things bright and beautiful

Blessed be God: Father, Son and Holy Spirit. **Blessed be God's kingdom, now and for ever.**

The grace of the Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit, be with you all.  
**And also with you.**

### Sentence

In returning and rest you shall be saved; in quietness and trust shall be your strength. Isaiah 30.16

### PRAYER OF PREPARATION

**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**

### Prayer of the Day

Eternal God, you draw near to us in Christ and make yourself our guest: amid the cares of our daily lives, make us attentive to your voice and alert to your presence, that we may treasure your word above all else. We ask this through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, God for ever and ever. Amen.

### Amos 8.1-12

<sup>1</sup> This is what the Sovereign Lord showed me: a basket of ripe fruit. <sup>2</sup> 'What do you see, Amos?' he asked. 'A basket of ripe fruit,' I answered. Then the Lord said to me, 'The time is ripe for my people Israel; I will spare them no longer. <sup>3</sup> 'In that day,' declares the Sovereign Lord, 'the songs in the temple will turn to wailing. Many, many bodies – flung everywhere! Silence!' <sup>4</sup> Hear this, you who trample the needy and do away with the poor of the land, <sup>5</sup> saying, 'When will the New Moon be over that we may sell grain, and the Sabbath be ended that we may market wheat?' – skimping on the measure, boosting the price and cheating with dishonest scales, <sup>6</sup> buying the poor with silver and the needy for a pair of sandals, selling even the sweepings with the wheat. <sup>7</sup> The Lord has sworn by himself, the Pride of Jacob: 'I will never forget anything they have done. <sup>8</sup> 'Will not the land tremble for this, and all who live in it mourn? The whole land will rise like the Nile; it will be stirred up and then sink like the river of Egypt. <sup>9</sup> 'In that day,' declares the Sovereign Lord, 'I will make the sun go down at noon and darken the earth in broad daylight. <sup>10</sup> I will turn your religious festivals into mourning and all your singing into weeping. I will make all of you wear sackcloth and shave your heads. I will make that time like mourning for an only son and the end of it like a bitter day. <sup>11</sup> 'The days are coming,' declares the Sovereign Lord, 'when I will send a famine through the land – not a famine of food or a thirst for water, but a famine of hearing the words of the Lord. <sup>12</sup> People will stagger from sea to sea and wander from north to east, searching for the word of the Lord, but they will not find it.

### Psalm 52

<sup>1</sup> Why, you that are powerful, do you boast all day long:  
of mischief done to those that are faithful to God?

<sup>2</sup> You contrive destroying slanders: your tongue is like a sharpened razor, it cuts deceitfully.

<sup>3</sup> You have loved evil, and not good: to tell lies, rather than to speak the truth.

<sup>4</sup> You love all words that may do hurt: and every deceit of the tongue.

<sup>5</sup> But God will destroy you utterly: he will snatch you away  
and pluck you out of your dwelling, he will uproot you from the land of the living.

<sup>6</sup> The righteous shall see it, and fear: they shall laugh you to scorn, and say,

<sup>7</sup> 'Here is one who did not take God for strength:  
but trusted to the abundance of riches and found strength in slander.'

<sup>8</sup> As for me, I am like a green olive tree in the house of God:

I will trust in the goodness of God for ever and ever.

<sup>9</sup> I will always give you thanks, for this was your doing:

I will glorify your name before the faithful, for it is good to praise you.

## Colossians 1.15-29

<sup>15</sup> The Son is the image of the invisible God, the firstborn over all creation. <sup>16</sup> For in him all things were created: things in heaven and on earth, visible and invisible, whether thrones or powers or rulers or authorities; all things have been created through him and for him. <sup>17</sup> He is before all things, and in him all things hold together. <sup>18</sup> And he is the head of the body, the church; he is the beginning and the firstborn from among the dead, so that in everything he might have the supremacy. <sup>19</sup> For God was pleased to have all his fulness dwell in him, <sup>20</sup> and through him to reconcile to himself all things, whether things on earth or things in heaven, by making peace through his blood, shed on the cross. <sup>21</sup> Once you were alienated from God and were enemies in your minds because of your evil behaviour. <sup>22</sup> But now he has reconciled you by Christ's physical body through death to present you holy in his sight, without blemish and free from accusation – <sup>23</sup> if you continue in your faith, established and firm, and do not move from the hope held out in the gospel. This is the gospel that you heard and that has been proclaimed to every creature under heaven, and of which I, Paul, have become a servant. <sup>24</sup> Now I rejoice in what I am suffering for you, and I fill up in my flesh what is still lacking in regard to Christ's afflictions, for the sake of his body, which is the church. <sup>25</sup> I have become its servant by the commission God gave me to present to you the word of God in its fulness – <sup>26</sup> the mystery that has been kept hidden for ages and generations but is now disclosed to the Lord's people. <sup>27</sup> To them God has chosen to make known among the Gentiles the glorious riches of this mystery, which is Christ in you, the hope of glory. <sup>28</sup> He is the one we proclaim, admonishing and teaching everyone with all wisdom, so that we may present everyone fully mature in Christ. <sup>29</sup> To this end I strenuously contend with all the energy Christ so powerfully works in me.

## Luke 10.38-42

<sup>38</sup> As Jesus and his disciples were on their way, he came to a village where a woman named Martha opened her home to him. <sup>39</sup> She had a sister called Mary, who sat at the Lord's feet listening to what he said. <sup>40</sup> But Martha was distracted by all the preparations that had to be made. She came to him and asked, 'Lord, don't you care that my sister has left me to do the work by myself? Tell her to help me!' <sup>41</sup> 'Martha, Martha,' the Lord answered, 'you are worried and upset about many things, <sup>42</sup> but few things are needed – or indeed only one. Mary has chosen what is better, and it will not be taken away from her.'

## Sermon

### Nicene 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 of the Holy Spirit and the virgin Mary and became truly human. 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.

## Prayers

### Response

God of grace, hear our prayer.

### The 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 for ever. Amen.

Jesus said: Come to me all who labour and are heavy laden, and I will give you rest. Matthew 11.28

### Prayer of Approach [Let us pray.]

We do not presume to come to 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 we may evermore dwell in him, and he in us. Amen.

### Confession

God is steadfast in love and infinite in mercy, welcoming sinners and inviting them to the Lord's table.

**Merciful God, our maker and our judge, we have sinned against you**

**in thought, word, and deed, and in what we have failed to do:**

**we have not loved you with our whole heart; we have not loved our neighbours as ourselves;**

**we repent, and are sorry for all our sins. Father, forgive us. Strengthen us to love and obey you in newness of life; through Jesus Christ our Lord. Amen.**

### Absolution

Almighty God, who has promised forgiveness to all who turn to him in faith:

pardon you and set you free from all your sins, strengthen you in all goodness

and keep you in eternal life, through Jesus Christ our Lord. Amen.

### Peace

We are the body of Christ. **His Spirit is with us.**

The peace of the Lord be always with you. **And also with you.**

Hymn 693 Come as you are

### OFFERTORY

Blessed are you, Lord, God of all creation. Through your goodness we have these gifts to share.

Accept and use our offerings for your glory and for the service of your kingdom. **Blessed be God for ever.**

### Thanksgiving 4

The Lord be with you. **And also with you.**

Lift up your hearts. **We lift them to the Lord.**

Let us give thanks to the Lord our God. **It is right to give our thanks and praise.**

All thanks and praise, glory and honour, be yours at all times, in every place, holy and loving Father, true and living God. We praise you that through your eternal Word you brought the universe into being and made us in your own image. You have given us this earth to care for and delight in, and with its bounty you preserve our life. We thank you that you bound yourself to the human race with the promises of a gracious covenant and called us to serve you in love and peace. Above all, we give you thanks for your Son, our Saviour Jesus Christ: born as one of us, he lived our common life and offered his life to you in perfect obedience and trust. By his death he delivered us from sin, brought us new life, and reconciled us to you and to one another.

Therefore with angels and archangels, with apostles, and prophets, with holy men and women of every age, we proclaim your great and glorious name:

**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.**

Holy God, we thank you for these gifts of your creation, this bread and wine, and we pray that we who eat and drink them in obedience to our Savior Christ, by the power of the Holy Spirit, may be partakers of his body and blood, and be made one with him and with each other in peace and love.

On the night he was betrayed Jesus took bread; and when he had given you thanks, he broke it, and gave it to his disciples, saying, 'Take, eat. This is my body given for you. Do this in remembrance of me.'

After supper, he took the cup, and again giving you thanks he gave it to his disciples, saying, 'Drink from this, all of you. This is my blood of the new covenant shed for you and for many for the forgiveness of sins.'

Do this, as often as you drink it, in remembrance of me.'

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

When we eat this bread and drink this cup, we proclaim your death, Lord Jesus, until you come in glory.

Therefore we do as our Savior has commanded: proclaiming his offering of himself made once for all upon the cross, his mighty resurrection and glorious ascension, and looking for his coming again, we celebrate, with this bread and this cup, his one perfect and sufficient sacrifice for the sins of the whole world.

As we eat and drink this holy sacrament, renew us by your Spirit that we may be united in the body of your Son and serve you as a royal priesthood in the joy of your eternal kingdom.

Receive our praises, Father, through Jesus Christ our Lord, with whom and in whom, by the power of the Holy Spirit, we worship you in songs of never-ending praise:

Blessing and honour and glory and power are yours for ever and ever. Amen.

We who are many are one body, for we all share in the one bread.

The gifts of God for the people of God.

Come let us take this holy sacrament of the body and blood of Christ in remembrance that he died for us, and feed on him in our hearts with thanksgiving.

The body of Christ keep you in eternal life. Amen

The blood of Christ keep you in eternal life. Amen

Living God, in this holy meal you fill us with new hope.

May the power of your love, which we have known in word and sacrament, continue your saving work among us, give us courage for our pilgrimage, and bring us to the joys you promise.

**Father, we offer ourselves to you as a living sacrifice through Jesus Christ our Lord.**

**Send us out in the power of your Spirit to live and work to your praise and glory.**

Hymn TIS 592 Stand up stand up for Jesus

### **Blessing**

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 of God almighty, the Father, the Son, and the Holy Spirit, be among you and remain with you always. Amen .

### **Dismissal**

Go in peace to love and serve the Lord: **In the name of Christ. Amen**



When Luke wrote his gospel he didn't always write it in chronological order. Perhaps he didn't remember everything that happened in order or perhaps he thought that putting stories that were connected or that balanced each other or illustrated each other was more important. We often see a section of teaching followed by an incident that illustrates it in his gospel but in this particular case we have the parable of the good samaritan and all that went with it immediately followed by the story of Martha and Mary.

Neither the story of the good samaritan nor the story of martha and mary is complete without the other. Each makes its own point- the Samaritan loves his neighbour, and Mary loves her Lord - but the model for the disciple is found in the union of the two. To the lawyer, Jesus says 'go and do' but he praises Mary for sitting and listening. The life of the disciple, requires both.



There are other points which we might not immediately notice which link these stories together: The Good Samaritan develops the meaning of the command to love one's neighbour and the incident with Mary and Martha highlights the overriding importance of devotion to the lord's word as an expression of one's love for God; The good samaritan features a certain man and Martha is introduced as a certain woman; the good samaritan exemplifies the disciples seeing and Mary exemplifies the virtue of hearing; and especially, both the samaritan and Mary represent marginalised persons, unlikely heroes. As a composite they are model disciples 'those who hear the word of God and do it' (Luke 8:21).

Martha invites Jesus to her house for a meal but her sister doesn't help and sits at Jesus feet. The real problem between Martha and Mary wasn't the workload that Martha had in the kitchen but the fact Mary was behaving like a man. In that culture, as in many parts of the world still today, houses were divided into 'male space' and female areas, and within those spaces the roles were clearly demarcated as well. Mary had crossed an invisible boundary within the social world.



The public room was where the men would meet: the kitchen and other places unseen by outsiders belonged to the women. Only outside and in the bedroom would male and female mix. Who did she think she was? Only a shameless woman would behave in such a way. In the same way, to sit at the feet of a teacher was a decidedly male role. A student didn't sit at the teacher's feet to revere him but to listen and learn, focussing on the teaching and putting it together in their mind. To sit at someone's feet meant to be their disciple and eventually become a teacher or rabbi yourself.

Mary has quietly taken her place as a would be teacher and preacher of the kingdom of God. In those days there is no thought of learning for its own sake. That is why Martha is upset.



Martha's protest is justifiable but Luke casts it in a negative light by saying that she is 'distracted' by her work, literally her 'service'. Distracted from following Jesus, by her service to him.

Ouch, We have seen that, been there, done that too often.

Remember the parable of the seeds? The seed that fell among thorns was choked because it was distracted by 'the cares, riches and pleasures of life' (8:14). Although she is fulfilling her role she allows it to distract her from hearing the Word of God.

Jesus affirms Mary's right to be a disciple. This is not women's rights as we would see them today but the overflowing love of God, which values each person as themselves, not their role, gender or place in society. Yes this flows into equal opportunities but was based firmly on the love of God for every individual. Mary stands for all those women who, when they hear Jesus speaking about the kingdom know that God is calling them to listen carefully so that they can speak of it too.



Mary and Martha have often been portrayed as models of the active and the contemplative styles of spirituality. Action and contemplation are of course both important. Without action nothing gets done, the gospel is not preached, people

are not saved and we don't eat. Without contemplation nothing is learned, we cannot grow or teach and there is no worship. Everyone is different and some are called to one more than the other but we cannot escape the challenge to live in the real world where both are necessary.

However, in reality this passage is more about the boundary breaking call of Jesus than the balance between contemplation and action. Martha is anxious about many things, but one thing is needed. This is not a call to prepare a simpler meal but a reminder that the duty of love of God and obedience to God's word take precedence over all other concerns.



Mary has chosen 'the good part'. Disciples often need more discernment, not more effort. Martha presumes to tell Jesus what he should do. But by choosing to attend to Jesus' teaching and laying aside everything else, Mary exemplifies what it means

to 'love the Lord your God with all your heart, and with all your soul and with all your strength and with all your mind.



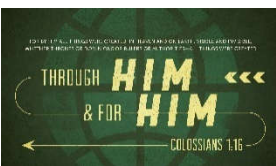
In Amos' time the people thought that just because they were God's people He would always love them and protect them from all calamities.

So God sent Amos to warn them that the judgement was coming, that it was time to turn back and obey God's commands or he would withdraw his word. We tend to think that the utter calamities are war, pandemics and drought; things like that but if there is no word of God we lose all hope, all chance of righteousness and salvation. There would be no real joy, no peace. That would be a real catastrophe. We would have no option to be a Mary but would be stuck doing the work without expectations. We need to obey both great commandments so that God will continue to speak to us and lead us every day.



I do not understand how anyone lives without God, without God's word. I have lived through some times when the sky was brass and my prayers just bounced off. They were difficult but I always knew that God was there and he would speak to me again. I don't think I could live without the Word of God.

On the other hand after Jesus Paul writes to the people of Colossi And says 'The Son is the image of the invisible God, the firstborn over all creation



Then he just goes on and on about how marvellous God is and about Jesus the word of God and all that he did for us. For God was pleased to have all his fulness dwell in him, <sup>20</sup> and through him to reconcile to himself all things, whether things on earth or things in heaven, by making peace through his blood, shed on the cross.

That is why we love God with every part of ourselves because he is so extraordinary and astonishing and he did all that because he loves us. We live in Jesus our Lord the word of God: through Him and for Him.

The linking of the stories about the good Samaritan and Mary protest against the rules and boundaries set by cultures. They develop seeing and hearing as metaphors for the activity of the kingdom, exposing the injustice of social barriers that restrict and oppress groups. To love God and one's neighbour means that now and again we must reject societies rules in favour of the codes of the kingdom. The rules of God's society are just two - love God and love one's neighbour, but those rules are so radically different from human society that sometimes we are called to disregard all else and follow Jesus.