

10th July

Hymn TIS 233 I will sing the wondrous story

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

Do to others as you would have them do to you. Love your enemies, do good, and lend, expecting nothing in return. Luke 6.31, 35

Prayer of Preparation [Let us pray.]

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 have taught us through Christ that love is the fulfilment of the law: help us to love you with all our heart, with all our soul, with all our mind, and with all our strength, and our neighbour as yourself; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. Amen.

Amos 7.7-17

⁷ This is what he showed me: the Lord was standing by a wall that had been built true to plumb, with a plumb-line in his hand. ⁸ And the Lord asked me, 'What do you see, Amos?' 'A plumb-line,' I replied. Then the Lord said, 'Look, I am setting a plumb-line among my people Israel; I will spare them no longer. ⁹ 'The high places of Isaac will be destroyed and the sanctuaries of Israel will be ruined; with my sword I will rise against the house of Jeroboam.' ¹⁰ Then Amaziah the priest of Bethel sent a message to Jeroboam king of Israel: 'Amos is raising a conspiracy against you in the very heart of Israel. The land cannot bear all his words. ¹¹ For this is what Amos is saying: "'Jeroboam will die by the sword, and Israel will surely go into exile, away from their native land.'" ¹² Then Amaziah said to Amos, 'Get out, you seer! Go back to the land of Judah. Earn your bread there and do your prophesying there. ¹³ Don't prophesy any more at Bethel, because this is the king's sanctuary and the temple of the kingdom.' ¹⁴ Amos answered Amaziah, 'I was neither a prophet nor the son of a prophet, but I was a shepherd, and I also took care of sycamore-fig trees. ¹⁵ But the Lord took me from tending the flock and said to me, "Go, prophesy to my people Israel." ¹⁶ Now then, hear the word of the Lord. You say, "'Do not prophesy against Israel, and stop preaching against the descendants of Isaac.'" ¹⁷ 'Therefore this is what the Lord says: "'Your wife will become a prostitute in the city, and your sons and daughters will fall by the sword. Your land will be measured and divided up, and you yourself will die in a pagan country. And Israel will surely go into exile, away from their native land.'"

Psalms 82

¹ God has stood up in the council of heaven: in the midst of the gods he gives judgement.

² 'How long will you judge unjustly: and favour the cause of the wicked?

³ 'Judge for the poor and fatherless: vindicate the afflicted and oppressed.

⁴ 'Rescue the poor and needy: and save them from the hands of the wicked.

⁵ 'They do not know, they do not understand, they walk about in darkness: all the foundations of the earth are shaken. ⁶ 'Therefore I say, "Though you are gods: and all of you children of the Most High,

⁷ "'Nevertheless you shall die like a mortal: and fall like one of the princes.'"

⁸ Arise, O God, and judge the earth: for you shall take all nations as your possession.

Colossians 1.1-14

¹ Paul, an apostle of Christ Jesus by the will of God, and Timothy our brother,² To God's holy people in Colossae, the faithful brothers and sisters in Christ: Grace and peace to you from God our Father. ³ We always thank God, the Father of our Lord Jesus Christ, when we pray for you, ⁴ because we have heard of your faith in Christ Jesus and of the love you have for all God's people –

⁵ the faith and love that spring from the hope stored up for you in heaven and about which you have already heard in the true message of the gospel ⁶ that has come to you. In the same way, the gospel is bearing fruit and growing throughout the whole world – just as it has been doing among you since the day you heard it and truly understood God’s grace. ⁷ You learned it from Epaphras, our dear fellow servant, who is a faithful minister of Christ on our behalf, ⁸ and who also told us of your love in the Spirit. ⁹ For this reason, since the day we heard about you, we have not stopped praying for you. We continually ask God to fill you with the knowledge of his will through all the wisdom and understanding that the Spirit gives, ¹⁰ so that you may live a life worthy of the Lord and please him in every way: bearing fruit in every good work, growing in the knowledge of God, ¹¹ being strengthened with all power according to his glorious might so that you may have great endurance and patience, ¹² and giving joyful thanks to the Father, who has qualified you to share in the inheritance of his holy people in the kingdom of light. ¹³ For he has rescued us from the dominion of darkness and brought us into the kingdom of the Son he loves, ¹⁴ in whom we have redemption, the forgiveness of sins.

Luke 10.25-37

²⁵ On one occasion an expert in the law stood up to test Jesus. ‘Teacher,’ he asked, ‘what must I do to inherit eternal life?’ ²⁶ ‘What is written in the Law?’ he replied. ‘How do you read it?’ ²⁷ He answered, “‘Love the Lord your God with all your heart and with all your soul and with all your strength and with all your mind’; and, ‘Love your neighbour as yourself.’” ²⁸ ‘You have answered correctly,’ Jesus replied. ‘Do this and you will live.’ ²⁹ But he wanted to justify himself, so he asked Jesus, ‘And who is my neighbour?’ ³⁰ In reply Jesus said: ‘A man was going down from Jerusalem to Jericho, when he was attacked by robbers. They stripped him of his clothes, beat him and went away, leaving him half-dead. ³¹ A priest happened to be going down the same road, and when he saw the man, he passed by on the other side. ³² So too, a Levite, when he came to the place and saw him, passed by on the other side. ³³ But a Samaritan, as he travelled, came where the man was; and when he saw him, he took pity on him. ³⁴ He went to him and bandaged his wounds, pouring on oil and wine. Then he put the man on his own donkey, brought him to an inn and took care of him. ³⁵ The next day he took out two denarii and gave them to the innkeeper. “Look after him,” he said, “and when I return, I will reimburse you for any extra expense you may have.” ³⁶ ‘Which of these three do you think was a neighbour to the man who fell into the hands of robbers?’ ³⁷ The expert in the law replied, ‘The one who had mercy on him.’ Jesus told him, ‘Go and do likewise.’

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, in your mercy, 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, I am the bread of life. Whoever comes to me will never be hungry, and who ever believes in me will never be thirsty. John 6.35

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 607 make me a channel of your love

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 3

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.**

It is indeed right, it is our duty, our joy and our salvation, that we should at all times and in all places
give thanks to you, almighty and everlasting God, through Jesus Christ your only Son our Lord.

For he is the true high priest, who has freed us from our sins and made us a royal priesthood to serve you,
our God and Father.

Therefore with angels and archangels, and with all the company of heaven, we proclaim your great and
glorious name, for ever praising you and saying:

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 and gracious God, all creation rightly gives you praise. All life, all holiness, comes from you
through your Son, Jesus Christ our Lord, whom you sent to share our human nature, to live and die as one of
us, to reconcile us to you, the God and Father of all.

Hear us, merciful Lord; through Christ accept our sacrifice of praise; and, by the power of your Word and Holy Spirit, sanctify this bread and wine, that we who share in this holy sacrament may be partakers of Christ's body and blood.

Who, when his hour had come, on the night before he went up to the cross to make full atonement for the sins of the whole world, offering once for all his one sacrifice of himself, took bread and gave you thanks; he broke it and gave it to his disciples, saying, 'Take, eat: this is my body which is given for you; do this in remembrance of me.'

In the same way, after supper he took the cup and gave you thanks; he gave it to them, saying, '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.'

Let us proclaim the mystery of faith:

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

Therefore, in obedience to his command, we commemorate and celebrate his saving passion and death, his mighty resurrection and ascension into heaven and we eagerly await his coming again in glory.

We thank you that by your grace alone you have accepted us in Christ; and here we offer you a spiritual sacrifice, holy and acceptable in your sight. Through Christ, receive this our duty and service, and grant that we who eat and drink these holy gifts may, by your Holy Spirit, be one body in Christ, and serve you in unity and peace.

In your grace and mercy, bring us to the joy of your eternal kingdom with all the company of the redeemed. May we praise you in union with them, and give you glory through your Son, Jesus Christ.

Through him, with him, in him, in the unity of the Holy Spirit, we worship you, Father eternal, in songs of never-ending praise:

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

As this broken bread was once many grains, which have been gathered together and made one bread: **so may your Church be gathered from the ends of the earth into your kingdom.**

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 by faith 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**



The Good Samaritan is very familiar isn't it? I'm sure we heard it at Sunday School, and we must have heard it and heard it explained hundreds of times over our lifetimes and yet it remains central to the gospel and everything Jesus wants to say to us. Let's look at it again.

But first let's see the setting that Luke has put it in. Jesus is still travelling to Jerusalem, soon he will be on the very road he talks about in this parable and a lawyer approaches to test Jesus. That's a familiar scene, lawyers, scribes, pharisees are always trying to trip Jesus up and make him say something they can use against him. Perhaps this one is no different or perhaps he really wants to test for himself and see if Jesus is trustworthy. Apart from anything else he must have been listening, because when Jesus asks him, he quotes back Jesus' own words.



His question is 'what must I do to inherit eternal life?' In the previous passage Jesus has just told the disciples that they are very privileged to see him, the Son of God because so many prophets and kings have desired to see it.

Luke has put these passages following so that in asking this question it is almost as if the lawyer is saying 'They are privileged to see you but what about the rest of us, will we inherit eternal life? Inheritance was the reward promised to the covenant people. God had promised to make them a great people, to bless them and to give them a land but that inheritance had been continually pushed to the future, until now it was associated with the blessings of the age to come i.e. eternal life.



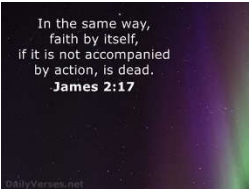
Jesus responds to the lawyer's question with more questions:

'What is written in the Law?' 'How do you read it?' This is a lawyer, an expert in the law who knows every refinement of the law and

yet he replies with Jesus own words: "Love the Lord your God with all your heart and with all your soul and with all your strength and with all your mind"; and "Love your neighbour as yourself."

This was not a common pairing of laws at that time, the commandment to love God comes from Deuteronomy (6: 4-6) and the commandment to love your neighbour comes from Leviticus (19: 18). These commandments emphasise God's sovereignty over the whole of one's life. God's claim on us reaches to every area of our experience, to our innermost being (heart); our lives- everything that gives us our individual identity (soul); our energy, strength, resolve and resources (might); and our understanding and intellectual capacities (mind). No part of ourselves is to be withheld from God.

There is no contradiction between the commands to love God and to love one's neighbour. In fact, when we love God, we live in love for others. The phrase 'as yourself' implies that love for yourself is also expected. Three loves, therefore, characterise the life of one who is already experiencing a measure that life that will embody the age to come: love God, neighbour, and then self.



In the same way,
faith by itself,
if it is not accompanied
by action, is dead.
James 2:17

Jesus responds: 'Do this and you will live.' Eternal life is found not just in knowing the commandments but in doing them. That is what the lawyer asked: 'What must I do?' Those who live for God, and others, before self, show that they have been touched by the kingdom of God, show that their faith is real. We are saved by faith, but we obey the commands out of love and gratitude.

But the lawyer wanted to justify himself, so he asked Jesus, 'And who is my neighbour?'



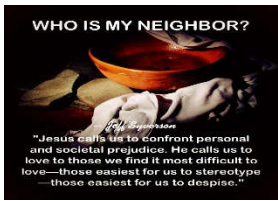
When we lived in PNG, we learnt a little Pidgin English and there is a term to denote where we come from, it is: 'arseplace', We laugh because it's a bit rude in English but not in pidgin. It literally means the place where we sit. When they are in their village it means family, when they're out of the village it means from their village and when they're in the city it means anyone from their region and so on. The Jews had done much the same thing with 'neighbour', my town, my tribe, my nation but never anyone who was not a Jew and especially never a Samaritan. There was much debate.

The command to love one's neighbour therefore immediately prompted the lawyer's question.



The victim in this story is just a man, no status, no nationality, or trade and then he is mugged, and any form of personal identity is removed, he is left to die - but someone is coming, a priest, - surely, he will help but no he walks by. Then a Levite walks by and also does nothing. We are given no explanation for their neglect. We can talk of their fear of being contaminated and ritually unclean but there were specific commands that if you found a corpse you buried it. In both cases, their seeing the man renders them responsible.

By convention the audience expected a series of three, the third character will break the pattern created by the first two. The expected sequence would be a priest, a Levite and then an Israelite. The ordinary Jew would do what the priest and Levite would not, but the third traveller is a Samaritan. Jesus challenged the long-standing enmity between Jews and Samaritans.



By depicting a Samaritan as the hero of the story, Jesus demolished all boundaries. The victim will not discriminate among potential helpers. Anyone who has compassion and stops to help is a neighbour. The variation of the expected sequence: having the third character as a Samaritan not only challenges the hearer to examine the stereotype regarding Samaritans but it also refutes all stereotypes.

Who is the hardest for us to recognise as our neighbour? Is it people who are different from us socially, the poor or homeless? People who are different from us racially? Coloured, Asians or middle Eastern? People who are different sexually, promiscuous, gays or bisexuals? People who are different from us religiously? Atheists or Muslims? They are all our neighbours; how will they ever know that God loves them if we do not treat them as neighbours?



Jesus then turns the question back to the lawyer; 'Which of these three do you think was a neighbour to the man who fell into the hands of robbers?' The expert in the law replied, 'The one who had mercy on him.' The lawyer will not even use the

word Samaritan but ironically his answer provides an accurate description of a neighbour. Jesus has turned the issue from the boundaries of required neighbourliness to the essentially the nature of kindness.

The lawyer had initially asked what he must do to inherit eternal life. Jesus has now answered that question by telling a story about a Samaritan who kept a beaten man from dying. Jesus had steered the lawyer to quote the commandment to love God and one's neighbour. Jesus instructed him 'Do this and you will live'. After the story about neighbourliness Jesus says, 'Go and do likewise'. God's plumbline is love. The duty of neighbourliness is love of God and love of others, and those who show mercy show that they belong among the heirs of the kingdom, but the duty of care transcends any calculation of reward. The Samaritan could not have expected any reward or repayment.



Jesus' parable shatters the stereotype of social boundaries and class division, and renders void any system of repayment. Neighbours do not recognise differences. Eternal life is that quality of life characterised by showing mercy for those in need and with no thought of reward.

Mercy sees only needs and responds with compassion. 'Go and do likewise.'

Eternal God, you have taught us through Christ that love is the fulfilment of the law: help us to love you with all our heart, with all our soul, with all our mind, and with all our strength, and our neighbour as yourself; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. Amen