

28 August 2022

Hymn

### Greeting

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

All who exalt themselves will be humbled, and those who humble themselves will be exalted. Luke 14.11

### 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

O God, you invite the humble and the sinful to take their place in the festive assembly of the new covenant: teach your Church always to honour the presence of the Lord in the poor and the outcast, so that we may learn to recognise each other as brothers and sisters gathered together around your table.

We ask this through our Lord Jesus Christ, who lives and reigns with you in the unity of the Holy Spirit, one God, for ever and ever. Amen.

### Jeremiah 2.4-13

<sup>4</sup> Hear the word of the Lord, you descendants of Jacob, all you clans of Israel. <sup>5</sup> This is what the Lord says: 'What fault did your ancestors find in me, that they strayed so far from me? They followed worthless idols and became worthless themselves.

<sup>6</sup> They did not ask, "Where is the Lord, who brought us up out of Egypt and led us through the barren wilderness, through a land of deserts and ravines, a land of drought and utter darkness, a land where no one travels and no one lives?" <sup>7</sup> I brought you into a fertile land to eat its fruit and rich produce. But you came and defiled my land and made my inheritance detestable. <sup>8</sup> The priests did not ask, "Where is the Lord?" Those who deal with the law did not know me; the leaders rebelled against me. The prophets prophesied by Baal, following worthless idols. <sup>9</sup> 'Therefore I bring charges against you again,' declares the Lord. 'And I will bring charges against your children's children. <sup>10</sup> Cross over to the coasts of Cyprus and look, send to Kedar and observe closely; see if there has ever been anything like this: <sup>11</sup> has a nation ever changed its gods? (Yet they are not gods at all.) But my people have exchanged their glorious God for worthless idols. <sup>12</sup> Be appalled at this, you heavens, and shudder with great horror,' declares the Lord. <sup>13</sup> 'My people have committed two sins: They have forsaken me, the spring of living water, and have dug their own cisterns, broken cisterns that cannot hold water.

### Psalms 81.1, 81.10-16

<sup>1</sup> O sing joyfully to God our strength: shout in triumph to the God of Jacob.

<sup>10</sup> 'I am the Lord your God, who brought you up from the land of Egypt:  
open wide your mouth, and I will fill it.

<sup>11</sup> 'But my people would not listen to my voice: and Israel would have none of me.

<sup>12</sup> 'So I left them to the stubbornness of their hearts: to walk according to their own designs.

<sup>13</sup> 'If only my people would listen: if Israel would but walk in my ways,

<sup>14</sup> 'I would soon put down their enemies: and turn my hand against their adversaries.

<sup>15</sup> 'Those that hate the Lord would cringe before him: and their punishment would last for ever.

<sup>16</sup> 'But Israel I would feed with the finest wheat: and satisfy you with honey from the rocks.'

### Hebrews 13.1-8, 13.15-16

<sup>1</sup> Keep on loving one another as brothers and sisters. <sup>2</sup> Do not forget to show hospitality to strangers, for by so doing some people have shown hospitality to angels without knowing it. <sup>3</sup> Continue to remember those in prison as if you were together with them in prison, and those who are ill-treated as if you yourselves were suffering. <sup>4</sup> Marriage should be honoured by all, and the marriage bed kept pure, for God will judge the adulterer and all the sexually immoral. <sup>5</sup> Keep your lives free from the love of money and be content with what you have, because God has said, 'Never will I leave you; never will I forsake you.' <sup>6</sup> So we say with confidence, 'The Lord is my helper; I will not be afraid. What can mere mortals do to me?' <sup>7</sup> Remember your leaders, who spoke the word of God to you. Consider the outcome of their way of life and imitate their faith. <sup>8</sup> Jesus Christ is the same yesterday and today and for ever. <sup>15</sup> Through Jesus, therefore, let us continually offer to God a sacrifice of praise – the fruit of lips that openly profess his name. <sup>16</sup> And do not forget to do good and to share with others, for with such sacrifices God is pleased.

### Luke 14.1, 14.7-14

<sup>1</sup> One Sabbath, when Jesus went to eat in the house of a prominent Pharisee, he was being carefully watched. <sup>7</sup> When he noticed how the guests picked the places of honour at the table, he told them this parable: <sup>8</sup> 'When someone invites you to a wedding feast, do not take the place of honour, for a person more distinguished than you may have been invited. <sup>9</sup> If so, the host who invited both of you will come and say to you, "Give this person your seat." Then, humiliated, you will have to take the least important place. <sup>10</sup> But when you are invited, take the lowest place, so that when your host comes, he will say to you, "Friend, move up to a better place." Then you will be honoured in the presence of all the other guests. <sup>11</sup> For all those who exalt themselves will be humbled, and those who humble themselves will be exalted.' <sup>12</sup> Then Jesus said to his host, 'When you give a luncheon or dinner, do not invite your friends, your brothers or sisters, your relatives, or your rich neighbours; if you do, they may invite you back and so you will be repaid. <sup>13</sup> But when you give a banquet, invite the poor, the crippled, the lame, the blind, <sup>14</sup> and you will be blessed. Although they cannot repay you, you will be repaid at the resurrection of the righteous.'

### 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.

#### the prayers

Let us pray for the world and for the Church.

Lord, in your mercy, **hear our 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

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.

### Invitation to Confession

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

### Confession

Let us confess our sins in penitence and faith, confident in God's forgiveness.

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.

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

Christ has reconciled us to God in one body by the cross. **We meet in his name and share his peace.**

### Hymn

### 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.**

### Preface

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.'

**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 our Lord Jesus Christ, which was given for you, preserve your body and soul to everlasting life. Take and eat this in remembrance that Christ died for you, and feed on him in your heart by faith with thanksgiving.

The blood of our Lord Jesus Christ, which was shed for you, preserve your body and soul to everlasting life. Drink this in remembrance that Christ's blood was shed for you and be thankful.

### **After Communion**

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.

notices

Hymn

### **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**



Is there much social climbing in Cooma or the smaller towns. I know that there are still members of the founding families who are

respected within the community but the only way to become part of those families is to marry, so there is not much hope for most of us. Some people might think being on local council and or being the mayor is important but its also heaps of work so I don't think I will try. Of course, a few generations ago, being the Anglican Priest was considered quite high in the social rankings, which is why I get to live in the gorgeous house but I'm afraid those days are gone, I'm just as likely to get insults as respect from the general public. Of course, there are divisions between different social groups the better off live in nice houses and the poorer live in smaller, perhaps shabbier homes or wherever they can find shelter.



In Jesus day the elite were the priests and those who had leadership positions in the temple plus those who had civil power, access to the court etc, and then decreasing levels of power through wealth lesser spheres of influence, merchants, tradesmen, and labourers.

One of the ways that these positions were reinforced, emphasised, and enhanced was through the giving of dinner parties and attending dinner parties. In those day there were no glass on the windows, doors were left open unless the weather was terrible or everyone was asleep, there were no fences or gardens blocking access and people entertained themselves by wandering around and checking who was eating with whom. A dinner party was in effect a bit theatre production to show off your wealth and status.



Getting the latest celebrity to your dinner party was a bit of a leg up, and if he was highly controversial and might say something provocative, then you and your important friends can set him straight and feel even more eminent. So, Jesus was often invited to dinner parties, not that he wanted to climb the ladder but as an opportunity to tell people about the gospel.

On the instance we read about today Jesus is noticing that people are trying to get the best places (near the host) and he says some things to both the guest and hosts which sound like basic good advice, especially as the advice to guests is a direct quote from Proverbs (25: 6-7) but Luke tells us that it is a parable, so we need to look for the deeper meaning. Jesus looks like he is just endorsing the suggestion that they do not make fools of themselves and set themselves up for embarrassment but what is he really saying.



Two hints are given that Jesus is not merely coaching the guest on how to play the game; First he suggests taking the last place - remember Jesus saying that the first shall be last and the last first in the kingdom of heaven? and second the word translated 'honour' is usually translated 'glory'. He is pointing his hearers, and us, beyond the recognition they may receive in the present, to the glory that belongs to God and that only God can give. *For all those who exalt themselves will be humbled, and those who humble themselves will be exalted.*

The future tense points beyond the immediate situation to the reversal of values that is characteristic of the economy of God's kingdom. Humility is not to be contrived as a strategy for recognition, but humility is a quality of life open to people who know their worth is not measured by recognition from their peers but by the certainty that God has accepted them.



The real meaning of Jesus' words is to be found in the warning against pushing oneself forward in the sight of God. In Jesus' day it was all too easy for the well off and the legally trained to imagine that they were superior in God's sight to the poor, who had little opportunity practice the law let alone to study it. This was also a warning to Luke's contemporaries who thought they were superior Christians because they were Jews not the later disciples who were gentile.

Jesus throughout his ministry, turns everything upside down, he associates with the wrong sort of people, he touches the untouchables and calls the nobodies to be his friends. If we think that we deserve to be favoured by God, not only do we declare that we don't need his grace, mercy, and love but we imply that those who don't deserve it shouldn't have it. The small mindedness which pushes itself forward and leaves other behind is confronted with the large-hearted love of God. All Christians are called to the same healthy dependence on God's love and the same generosity in sharing it with those in need.



Now Jesus' words are directed to the host, and they make a related point. The community of sharing of life and bread that takes place at table is too sacred to be distorted for private advantage. Jesus lists four groups one should not invite: the people most often invited and balances that list with another list of people who should be invited; precisely the people who are banned from ever serving as priests, the most despised in society. Jesus really seems to have intended his hearers to take literally his radical suggestion about who to invite to dinner parties. Ouch.



Social conditions have changed of course, and in many parts of the world, people no longer live in small villages in which everyone knows everyone's business, meals are not eaten with the doors open and people wandering to and fro, and it may seem harder to put into practice. Many of us would have to try quite hard to find poor and disabled people to invite to a party - though some do exactly that.

Jesus and the Pharisees ate differently. For Jesus, meals were times of celebration and an inclusive fellowship that foreshadows the inclusiveness of God's kingdom. The Last Supper, not only pointed ahead to the eschatological banquet but it also reflects Jesus' meals with his disciples, pharisees, crowds and outcasts during his ministry.



Jesus advises us not to invite the powerful or well off because they might return the invitation. Instead, we should invite those who usually eat whatever they can get and who can never return the favour. The promise 'and you will be blessed' corresponds to the earlier assurance 'then you will be honoured' but the honour and the blessing will not be from others but from our Lord. God is ultimately the only one who can bless us or whose praise matters.

In our reading from Hebrews today there was another list of good advice which includes a number of things which tie in with our gospel reading. Keep on loving on another, be hospitable, keep your lives free from the love of money and *do not forget to do good and to share with others, for with such sacrifices God is pleased.* And intertwined are wonderful promises: *'The Lord is my helper; I will not be afraid* so we can follow Jesus knowing that *Jesus Christ is the same yesterday and today and for ever.*



The practise of humility is proper and prudent for followers of Jesus, but the kingdom of God will bring about an even more revolutionary reversal. The very standards and practises of discrimination will be overthrown. The outcasts will be accepted as equals. We live in the kingdom of God now; we live by these standards now. How are we going to express these values in real terms.

Righteousness, not social position, or the esteem of others should be our goal, God looks to see that we have practised the generosity and inclusiveness of the kingdom in our daily lives. The challenge for to us today is, we must work out in our church and in our families what it means to celebrate God's kingdom so that people at the bottom of the pile, will find it to be good news. We might once have been new guests invited to the banquet but now, we must be hosts.