

[OPENING PRAYERS AND HOLY COMMUNION ARE AVAILABLE AS A VIDEO HERE](#)

PART 1 – OPENING PRAYERS

WELCOME

The Lord be with you.
And also with you.

SENTENCE

Those who find their life will lose it, and those who lose their life for Jesus' sake will find it.
Matthew 10.39

PRAYER OF PREPARATION

Let us pray.
Almighty God,
to whom all hearts are open,
all desires known,
and from whom no secrets are hidden:
cleansing 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.

TWO GREAT COMMANDMENTS

Our Lord Jesus Christ said:
You shall love the Lord your God with all your heart, and with all your soul, and with all your mind, and with all your strength. This is the great and first commandment. And a second is like it:
You shall love your neighbour as yourself. Matthew 22.37–40, Mark 12.30–31

CONFESSION AND ABSOLUTION

In penitence and faith,
let us confess our sins to Almighty God:

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.

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.

PRAYER OF THE DAY

Almighty and everlasting God,
you are always more ready to hear than we to pray,
and give more than either we desire or deserve:
pour down upon us the abundance of your mercy,
forgiving us those things of which our conscience is afraid, and giving us those good things which
we are not worthy to ask, save through the merits and mediation of Jesus Christ, your Son our
Lord. Amen.

PLEASE PAUSE THE VIDEO

PART 2 — AN ALL AGE VIDEO ON THE ONE ANOTHERS, PART 2: HAVE UNITY WITH ONE ANOTHER
AND DOWNLOADABLE MATERIAL FOR YOUNGER CHILDREN [HERE](#)

PART 3 — LOOK UP AND READ THROUGH THE READINGS, LISTEN TO THE SERMON PODCAST (READ
ALONG IF YOU WISH) BY REV JENNIE SAVAGE, AND PRAY THE INTERCESSIONS, TODAY BY BEK PRYOR

READINGS

Romans 6:10-14

Psalm 69:16-18, 29-32

Matthew 10:5-15, 40-42

SERMON BY REV JENNIE SAVAGE

[Available to listen online and/or download – access via Pentecost 2020 link and notice also a reasonable library of past sermons for you to listen to as you exercise or meditate...](#)

Matthew 10:5-15, 40-42

Let us pray:

*Lord, we thank you for the gift of your Word;
open our hearts and our minds to your Spirit as reflect and pray. Amen.*

It's all about welcoming

In 2010, a group of parishioners from my previous parish went on a short-term mission to Tanzania. One of the best stories they brought back was of their welcome by the people of the Kikombo-Wilunze village. As they arrived, they were escorted from the car to the meeting place by what seemed like hundreds of adults and children, all singing and dancing! The team felt like royalty!

As welcomers go, this village set a high standard!

The ministry of hospitality, of welcoming people is one of priority in the Christian church. Every church likes to think of itself as being friendly and welcoming. There are written programs, courses and Bible studies on the ministry of hospitality and how to be a welcoming church.

The idea of hospitality is of course not confined to the Christian faith. Really it is present and considered important in all religions.

In the Jewish faith the ritual of welcome has deep roots. Back behind it all is the ethic of a nomadic people. When all are wanderers, extending hospitality becomes the chief necessary act. It is not just a nice thing to do, but is a matter of survival, for who knows when you are the one who will be dependent upon the goodwill of a host.

And this is the position Jesus puts his disciples in when he sends them out on a mission. Jesus instructs them to travel lightly and to take the *risk* of hospitality. The ministry Jesus sends them out to do, relies upon them being welcomed.

Mission in the 70s (AD)

Let's just pause here and take a step back.

We tend to read the gospel as if we were there or watching it on TV being reported live. This gospel was written some forty or so years later. Matthew's audience, or readers, had lived through the Jewish revolts against Rome, the destruction of the Great Temple in Jerusalem and the massacre of many Jewish families.

Coming out of that time, several factions arose within the Jewish community.

The largest one was that of the Pharisees which reorganized Judaism believing that through diligent observance of the Mosaic law, the Temple would be restored and the promised Jewish messiah would finally arrive.

The Messianic Jewish group we recognize as early Christians and who were Matthew's audience, believed the messiah had already come in the person of Jesus Christ. *They* had a mission to the lost sheep of Israel, to tell the gospel of Jesus Christ

But their mission had been in times of where their community (the whole Jewish community) had been ripped apart by Rome in evictions, people, particularly the Christians, blamed and executed for the fires in Rome, and finally the Empire crushing the whole Jewish community in the siege and destruction of Jerusalem, its Temple, and other Jewish forts.

Our reading from chapter 10 has missed out a whole middle section where Jesus warns of persecution, fear and betrayal. Matthew's community has experienced all this, and so for them, hearing about the mission Jesus sends his disciples out on is no mere door knocking campaign.

The kingdom of ... 'who'?

Jesus told his disciples to go and proclaim that *the kingdom of heaven is near*. But they were not just words, not some party-political speech.

The kingdom was near because Jesus also sent them to *cure the sick, raise the dead, cleanse the lepers, and cast out demons*.

In last week's sermon, I spoke about how Jesus approached people no one else would. How he spent 99% of his time walking around Galilee and Judea being impure and unclean because of those he welcomed and associated with.

This can make others feel quite angry!

We are seeing this on the news and other programs most nights. The kingdom of justice and peace, the kingdom that pronounces peace on the poor and on the meek, raises the hackles on others. Blessed are the poor in spirit. *No Jesus, don't you mean blessed are we all?*

Jesus not only welcomed the poor, the sick and the demon possessed, they then all came voluntarily to him, crowds of them. And there were others who were not appreciative. It was better when those people stayed away at a distance, better when silent and invisible.

What sort of scenario do you imagine for this mission the disciples went on? If they were teaching and doing the sort of things Jesus did, *bringing good news to the poor, healing the sick, cleansing the lepers, casting out demons, raising the dead*, who would be likely to welcome them? Who would flock to them? And who would not?

Jesus anticipated rejection.

And then there is that whole middle section of dire warnings.

The context of 10:40-42

And so, these last three verses of the chapter heard today, if heard on their own sound sweet if not innocuous. Heard on their own, these three verses require no cost.

The question is, do we really want to welcome the kingdom of heaven? With its hordes of the poor, the sick, the outcast?

What would be the equivalent today? Watch the news. It puts a different light on the ministry of welcoming.

Let us pray:

Holy, loving God -- our Creator,

Creator of all, and carer

particularly for those who are marginalized and disempowered.

***We pray for your kingdom be here on earth as it is in heaven,
to be as the presence and ministry of Jesus was to those here on earth.
We pray for your church throughout the world to become places of reconciliation,
where each human soul is valued, and where equality in Christ is a reality in our midst.
Forgive us those times where we do not live out our calling as your people.
Show us the way to model the new humanity of Christ to those in the communities where we live.
In Jesus' name we pray. Amen.***

INTERCESSIONS BY REBEKAH PRYOR

With Breath and Voice

Holy God,
With breath and voice
You speak all creation into being.
You bring us back to life.
You restore us, even to each other.

In this moment, when long-silenced voices shout out and dominant voices are made to keep silence; in this moment, when all are roused to life: help us to be attentive and responsive to truths however challenging or unimaginable. In our cultures, countries, communities, households, and in our heart of hearts, chase away our hate and fear so that love and justice, healing and hope can rule.

Holy God: In your mercy, *Hear our prayer.*

Holy God,
With breath and voice
You say, "Follow after me."
You call us by name.
You speak of lilies and fields and healing of nations.

In places near and far away, where habitats and species teeter on brink of loss, and lives, human and other-creaturely, languish as a result; in East Africa and the Middle East where locusts ravage crops and threaten food systems; in outback New South Wales and Queensland, where drought and commerce threaten rivers and livelihoods; in this part of the world where, with relative abundance and complacent consumption, we forget the wellbeing of the earth: lead us to recovery and renewal.

Holy God: In your mercy, *Hear our prayer.*

Holy God,
With breath and voice
You share your love.
You call us together.
You say, "Remember me."

Remembering you and how deep incarnation reaches down and touches every living thing, we remember to pray for those known to us in sickness, grief, need or trouble.

Holy God: In your mercy, *Hear our prayer.*

We ask all of this in the name of Jesus, who taught us to pray:

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.

PLEASE RESUME THE VIDEO FOR HOLY COMMUNION

GREETING OF 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.

OFFERTORY PRAYER

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.

HOLY COMMUNION

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.

You are worthy, our Lord and God,
to receive glory and honour and power,
for you created all things,
making us in your own image.

We praise you for your Son,
our Saviour Jesus Christ,
who by his death on the cross
and rising to new life
offered the one true sacrifice for sin
and obtained an eternal deliverance for his people.
Therefore, we lift our voices to praise you, saying,

Holy, holy, holy Lord,
God of power and might,
heaven and earth are full of your glory.
Hosanna in the highest.

And now we thank you for these gifts of bread and wine; may we who receive them, as Jesus said,
share his body and his blood.

On the night he was betrayed, he took bread and gave you thanks.
He broke the bread and gave it to his friends, and said,
'Take and eat. This is my body given for you.
Do this in remembrance of me.'

After supper he took the cup and gave you thanks.
He shared the cup with them and said,
'This is my blood poured out so that sins may be forgiven.
Do this in remembrance of me.'

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

You have gathered us together to feed on Christ and to remember all he has done for us:

Fill us with your Spirit that we may follow Jesus in all we do and say, working for justice and bringing your peace to this world that you have made.
Accept our prayers through Jesus Christ our Lord.

Blessing and honour and glory and power,
are yours forever and ever. Amen

THE BREAKING AND SHARING OF THE BREAD AND WINE

We break this bread to share in the body of Christ.
We who are many are one body,
for we all share in the one bread.

DISTRIBUTION OF COMMUNION

POST COMMUNION PRAYER

Gracious God,
we thank you that in this sacrament
you assure us of your goodness and love.
Accept our sacrifice of praise and thanksgiving
and help us to grow in love and obedience
that we may serve you in the world
and finally be brought to that table
where all your saints feast with you for ever.

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.

THE GLORIA

Glory to God in the highest,
and peace to God's people on earth.
Lord God, heavenly King,
almighty God and Father,
we worship you, we give you thanks,
we praise you for your glory.

**Lord Jesus Christ, only Son of the Father,
Lord God, Lamb of God,
you take away the sin of the world:
have mercy on us;
you are seated at the right hand of the Father:
receive our prayer.**

**For you alone are the Holy One,
you alone are the Lord,
you alone are the Most High
Jesus Christ,
with the Holy Spirit,
in the glory of God the Father. Amen.**

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.**