

Sunday 19 June 2022

The First Sunday after Trinity



Sermon © Revd Dr Paul Monk.

Prayers of intercession © Lay Anglicana.

Liturgy © 2000 The Archbishops' Council.

Bible readings © the publishers of the NRSV translation.

The liturgy assumes the service is Eucharistic. The prayers of consecration appear at the end.

The hymns are YouTube links. To hear the hymns please hover the mouse over each link, press Ctrl and then return.

To see service transcripts from previous weeks, please visit the page,
<http://www.medlockhead.co.uk/resources/index.htm>

Introduction and welcome

HYMN 1 He who would valiant be (please click on this link to hear the hymn)

The Welcome

In the name of the Father, and of the Son, and of the Holy Spirit

All Amen.

The Lord be with you

All And also with you.

The Preparation

**All 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.**

Our Lord Jesus Christ said:

The first commandment is this:

‘Hear, O Israel, the Lord our God is the only Lord.

You shall love the Lord your God with all your heart,
with all your soul, with all your mind,
and with all your strength.’

And the second is this: ‘Love your neighbour as yourself.’

There is no other commandment greater than these.

On these two commandments hang all the law and the prophets.

All Amen. Lord, have mercy.

God so loved the world that he gave his only Son Jesus Christ to save us from our sins, to be our advocate in heaven, and to bring us to eternal life.

Therefore, let us confess our sins in penitence and faith,
firmly resolved to keep God’s commandments
and to live in love and peace with all.

All Almighty God, our heavenly Father,
we have sinned against you
and against our neighbour
in thought and word and deed,
through negligence, through weakness,
through our own deliberate fault.
We are truly sorry
and repent of all our sins.
For the sake of your Son Jesus Christ,
who died for us,
forgive us all that is past
and grant that we may serve you in newness of life
to the glory of your name. Amen.

Almighty God,
who forgives all who truly repent, have mercy upon you,
pardon and deliver you from all your sins,
confirm and strengthen you in all goodness,
and keep you in life eternal;
through Jesus Christ our Lord.

All Amen.

The Gloria

This Gloria is sung to the tune of 'Cwm Rhondda'. Click [here](#) for the tune.

All Glory be to God in Heaven,
Songs of joy and peace we bring,
Thankful hearts and voices raising,
To creation's Lord we sing.
Lord we thank you, Lord we praise you,
Glory be to God our King:
Glory be to God our King.

Lamb of God, who on our shoulders,
Bore the load of this world's sin;
Only Son of God the Father,
You have brought us peace within.
Lord, have mercy, Christ have mercy,
Now your glorious reign begin:
Now your glorious reign begin.

**You O Son of God are Holy,
You we praise with one accord.
None in heav'n or earth is like you,
Only you are Christ the Lord.
With the Father and the Spirit,
Ever worshipped and adored:
Ever worshipped and adored.**

The Collect for the First Sunday after Trinity

O God,
the strength of all those who put their trust in you,
mercifully accept our prayers
and, because through the weakness of our mortal nature
we can do no good thing without you,
grant us the help of your grace,
that in the keeping of your commandments
we may please you both in will and deed;
through Jesus Christ your Son our Lord,
who is alive and reigns with you,
in the unity of the Holy Spirit,
one God, now and for ever.

All Amen.

First reading

A reading from the First Book of Kings

Ahab told Jezebel all that Elijah had done, and how he had killed all the prophets with the sword. Then Jezebel sent a messenger to Elijah, saying, 'So may the gods do to me, and more also, if I do not make your life like the life of one of them by this time tomorrow.' Then he was afraid; he got up and fled for his life, and came to Beer-sheba, which belongs to Judah; he left his servant there. But he himself went a day's journey into the wilderness, and came and sat down under a solitary broom tree. He asked that he might die: 'It is enough; now, O Lord, take away my life, for I am no better than my ancestors.' He got up, and ate and drank; then he went in the strength of that food forty days and forty nights to Horeb the mount of God.

At that place he came to a cave, and spent the night there. Then the word of the Lord came to him, saying, 'What are you doing here, Elijah?' He answered, 'I have been very zealous for the Lord, the God of hosts; for the Israelites have forsaken

your covenant, thrown down your altars, and killed your prophets with the sword. I alone am left, and they are seeking my life, to take it away.' He said, 'Go out and stand on the mountain before the Lord, for the Lord is about to pass by.' Now there was a great wind, so strong that it was splitting mountains and breaking rocks in pieces before the Lord, but the Lord was not in the wind; and after the wind an earthquake, but the Lord was not in the earthquake; and after the earthquake a fire, but the Lord was not in the fire; and after the fire a sound of sheer silence. When Elijah heard it, he wrapped his face in his mantle and went out and stood at the entrance of the cave. Then there came a voice to him that said, 'What are you doing here, Elijah?' He answered, 'I have been very zealous for the Lord, the God of hosts; for the Israelites have forsaken your covenant, thrown down your altars, and killed your prophets with the sword. I alone am left, and they are seeking my life, to take it away.' Then the Lord said to him, 'Go, return on your way to the wilderness of Damascus; when you arrive, you shall anoint Hazael as king over Aram.

1 Kings 19:1-4, 8-15

This is the Word of the Lord

All Thanks be to God.

Second reading

A reading from St Paul's Letter to the Galatians

Now before faith came, we were imprisoned and guarded under the law until faith would be revealed. Therefore the law was our disciplinarian until Christ came, so that we might be justified by faith. But now that faith has come, we are no longer subject to a disciplinarian, for in Christ Jesus you are all children of God through faith. As many of you as were baptised into Christ have clothed yourselves with Christ. There is no longer Jew or Greek, there is no longer slave or free, there is no longer male and female; for all of you are one in Christ Jesus. And if you belong to Christ, then you are Abraham's offspring, heirs according to the promise.

Galatians 3:23-29

This is the Word of the Lord

All Thanks be to God.

HYMN 2 Jesus, remember mw, when you come into your Kingdom (Taizé chant)
Jesus, remember me (guitar-based version)

Gospel reading

Hear the Gospel of our Lord Jesus Christ according to Luke

All **Glory to you O Lord.**

[Jesus and his disciples] arrived at the country of the Gerasenes, which is opposite Galilee. As he stepped out on land, a man of the city who had demons met him. For a long time he had worn no clothes, and he did not live in a house but in the tombs. When he saw Jesus, he fell down before him and shouted at the top of his voice, 'What have you to do with me, Jesus, Son of the Most High God? I beg you, do not torment me'—for Jesus had commanded the unclean spirit to come out of the man. (For many times it had seized him; he was kept under guard and bound with chains and shackles, but he would break the bonds and be driven by the demon into the wilds.)

Jesus then asked him, 'What is your name?' He said, 'Legion'; for many demons had entered him. They begged him not to order them to go back into the abyss. Now there on the hillside a large herd of swine was feeding; and the demons begged Jesus to let them enter these. So he gave them permission. Then the demons came out of the man and entered the swine, and the herd rushed down the steep bank into the lake and was drowned. When the swineherds saw what had happened, they ran off and told it in the city and in the country. Then people came out to see what had happened, and when they came to Jesus, they found the man from whom the demons had gone sitting at the feet of Jesus, clothed and in his right mind. And they were afraid. Those who had seen it told them how the one who had been possessed by demons had been healed.

Then all the people of the surrounding country of the Gerasenes asked Jesus to leave them; for they were seized with great fear. So he got into the boat and returned. The man from whom the demons had gone begged that he might be with him; but Jesus sent him away, saying, 'Return to your home, and declare how much God has done for you.' So he went away, proclaiming throughout the city how much Jesus had done for him. *Luke 8:26-39*

This is the Gospel of the Lord

All **Praise to you O Christ.**

Sermon

The three of today's readings look at the problem of evil in its various manifestations, but in fact today's principal theme is freedom.

We've entered the longest Church season of Trinity. In a sense that season starts with Pentecost, when the Holy Spirit created the Church and continues to enter Christian souls to this day. The Spirit does not sit passively but changes and teaches. The centrepiece of that change is the work of forgiveness and transmuting the base

metal of our human nature into Christlikeness. And, to that end, the fulcrum about which the Spirit teaches is discipleship because wants us to become like Jesus.

Today's three readings help discuss the principal reasons why we are not the people we can and ought to be. In the Old Testament, we hear the story of Elijah and Ahab. In this portion, Elijah is seen running away because he is afraid of evil as manifested in human-fronted government. God, with His trademark gentleness, calls Him back to the right path of doing something about that evil confronting it. In the second reading, St Paul discusses the way that the Holy Spirit, who is received at baptism, propels a human into activism against evil. He says, 'There is no longer Jew or Greek, there is no longer slave or free, there is no longer male and female; for all of you are one in Christ Jesus.' What he is doing is to call out as evil the human practices of racism, economic domination, and sexism—we clearly still know a lot about them in Britain today!—and insists that a Spirit-filled Christian will work to overcome them. And in today's Gospel, Jesus deals with an evil spirit living inside a man who is possessed. In some of the similar stories in the Bible we might infer mental illness, but here it's easier to talk about the way that the evil powers behind much of what is happening in the world are invisible but become visible through human suffering. Whatever the cause, Jesus redeems it through us.

Taken together, then, these three stories suggest that it's the same Holy Spirit in these three stories. *And therefore, a person who has the Holy Spirit of God living inside their soul will also feel propelled to change the world.* Jesus himself called this action 'seeking the Kingdom': it was clearly important to Jesus, because the very first active clause of the prayer we call 'the Lord's Prayer' is imploring God to make that change. Indeed, placing these three Scriptural passages immediately after Trinity Sunday can be viewed as creedal: a new, modern creed saying something like, 'One of the proof-positive ways of telling if a person lives in the Spirit is the way they work to confront evil in the world and reverse its effects.'

Having taken it as read that Christians will confront evil, let's look at the kinds of evil in these three passages. In the first passage, it's political evil as embodied by wicked King Ahab, who operated between two- and three millennia ago. Like then, today we see ethnic cleansing around the world, wars, apartheid, and pogroms. We see political evil. Christian: it is your duty to oppose this evil.

The second passage discusses systemic evil and the way that society chooses to operate. In fact, at root, it's often a personal choice between individuals. Maybe a person says, 'I am better than you because I'm ...' and then customises according to whatever they seek to feel superior about: in the world today, the most common are, 'I'm male', 'I'm white', 'I'm straight and not gay', but let's not forget race, rich and poor, education, and so on. Christian: it is your duty to oppose this evil.

The third evil is the dis-incarnate evil that inspires and works through the subconscious and causes personal motivations. That evil is most apparent when it inspires a person to commit an atrocity like the all-too-common mass killings in the United States or become a drug lord, but it also inspires us to tell 'a little white lie' or go through a red light in the car, or anything that seems trivial to so much of our human race. Christian: it is your duty to oppose this evil.

Today's lectionary invites us to look at evil with its various causes and its seemingly endless manifestations. There's no need to explore further. The point is that evil is not of God and therefore needs to be opposed. The Holy Spirit in the soul of every true Christian is working tirelessly to oppose that evil. It starts when we oppose evil in self as we struggle toward holiness of life. But it opposes systemic evil, political evil, in fact, it opposes any evil.

That opposing of evil can sound difficult but it is conceptually easy. In every place we see evil we are to replace it with God. That placing of God could in practice mean going there ourselves ... because God lives in us and therefore God is there with us. We've mentioned the Lord's Prayer already. Notice the way that it concludes with a different clause about evil. To paraphrase, 'Protect us from evil.' It emphasises that evil is not of God and needs opposing.

In effect, then, this whole discussion is merely re-stating the obvious Christian imperative: if we are to grow into Christ, we must oppose that which is not of Him.

The Creed

Do you believe and trust in God the Father,
the source of all being and life,
the one for whom we exist?

All We believe and trust in him.

Do you believe and trust in God the Son,
who took our human nature,
died for us and rose again?

All We believe and trust in him.

Do you believe and trust in God the Holy Spirit,
who gives life to the people of God
and makes Christ known in the world?

All We believe and trust in him.

This is the faith of the Church.

All This is our faith.

**We believe and trust in one God,
Father, Son and Holy Spirit. Amen.**

Prayers of intercession

The Church of Christ Lord, we pray for your Church. Inspire in us the desire to draw together as we seek to serve you. Inspire us to reach out as the Body of Christ to all who remain outside, feeling themselves guilty of dust and sin. Through your grace, may we invite them to taste and see that the Lord is good. And then, as you have taught us, may we as a united whole worship you in the beauty of holiness, in spirit and in truth.

Lord, who has given us so much, give us one thing more: a grateful heart.

Lord, in your mercy

All hear our prayer.

Lord God, you draw us by your beauty and transform us by your holiness; let our worship echo all creation's praise and declare your glory to the nations. As we move into summer and the days lengthen, our souls are drawn out of their mortal weariness, helped by the wonders of your creation upwards to you, source of unfailing refreshment and strength.

Lord, who has given us so much, give us one thing more: a grateful heart.

Lord, in your mercy

All hear our prayer.

Lord, who has commanded us to love one another, give us grace also to fulfil this commandment. We ask you to help us be gentle, thoughtful and forgiving to all whom we meet and live amongst. We thank you for our friends and ask you to help us to keep these friendships in good repair. We thank you for the unselfish loving kindness which our friends have shown us, sharing our laughter in times of happiness, and standing beside us in times of trouble. Help us to be good friends in our turn, ready to help but not to interfere, and at all times a dependable source of strength to those whom we love.

Lord, who has given us so much, give us one thing more: a grateful heart.

Lord, in your mercy

All hear our prayer.

Lord, comfort all who are distressed. Be with them, we pray, through the lonely watches of the night and the narrow tunnel of their pain and grief. Give to the suffering the faith that will protect them from despair and give them the hope that will deliver them from fear and faint-heartedness.

Lord, who has given us so much, give us one thing more: a grateful heart.

Lord, in your mercy

All hear our prayer.

Lord, we bring before you those whose earthly life is now at an end. Receive their souls into your kingdom, we pray, that redeemed by grace they may be forgiven for their sins, rest in peace and rise in glory.

Lord, who has given us so much, give us one thing more: a grateful heart.

Lord, in your mercy

All hear our prayer.

Merciful Father,

All accept these prayers
for the sake of your Son,
our Saviour Jesus Christ. Amen.

The peace

Peace to you from God our heavenly Father.

Peace from his Son Jesus Christ who is our peace.

Peace from the Holy Spirit, the Life-giver

The peace of the Lord be always with you,

All And also with you.

HYMN 3 Lord of the dance
Lord of the dance

(Irish folk version)
(rock version)

The liturgy of the Communion Service appears below

The Dismissal

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
and the blessing of God the Almighty,
Father, Son, and Holy Spirit,
be with you now and remain with you always.

All Amen.

HYMN 4 Jesus Christ is waiting (please click on this link to hear the hymn)

Go in peace to love and serve the Lord.

All In the name of Christ. Amen.

The Liturgy of the Sacrament

Eucharistic Prayer (prayer E)

The Lord be with you

All and also with you.

Lift up your hearts.

All We lift them to the Lord.

Let us give thanks to the Lord our God.

All It is right to give thanks and praise.

Father, you made the world and love your creation.
You gave your Son Jesus Christ to be our Saviour.
His dying and rising have set us free from sin and death.
And so we gladly thank you,
with saints and angels praising you, and saying,

**All 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.**

We praise and bless you, loving Father,
through Jesus Christ, our Lord;
and as we obey his command,
send your Holy Spirit,
that broken bread and wine outpoured
may be for us the body and blood of your dear Son.

On the night before he died he had supper with his friends
and, taking bread, he praised you.
He broke the bread, gave it to them and said:
Take, eat; this is my body which is given for you;
do this in remembrance of me.

When supper was ended he took the cup of wine.
Again he praised you, gave it to them and said:
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.

So, Father, we remember all that Jesus did,
in him we plead with confidence his sacrifice made once for all upon the cross.

Bringing before you the bread of life and cup of salvation,
we proclaim his death and resurrection
until he comes in glory.

Great is the mystery of faith:

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

Lord of all life,
help us to work together for that day
when your kingdom comes
and justice and mercy will be seen in all the earth.

Look with favour on your people,
gather us in your loving arms
and bring us with all the saints
to feast at your table in heaven.

Through Christ, and with Christ, and in Christ,
in the unity of the Holy Spirit,
all honour and glory are yours, O loving Father,
for ever and ever.

All Amen.

The Lord's Prayer

As our Saviour taught us, so we pray

**All 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.
Lead us not into temptation
but deliver us from evil.

For the kingdom, the power,
and the glory are yours
now and for ever. Amen.**

Breaking of the Bread

We break this bread to share in the body of Christ.

**All Though we are many, we are one body,
because we all share in one bread.**

**All Lamb of God,
you take away the sin of the world,
have mercy on us.**

**Lamb of God,
you take away the sin of the world,
have mercy on us.**

**Lamb of God,
you take away the sin of the world,
grant us peace.**

Draw near with faith.

Receive the body of our Lord Jesus Christ
which he gave for you,
and his blood which he shed for you.

Eat and drink in remembrance that he died for you,
and feed on him in your hearts
by faith with thanksgiving.

All We do not presume
to come to this 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 our sinful bodies may be made clean by his body
and our souls washed through his most precious blood,
and that we may evermore dwell in him,
and he in us.
Amen.

Communion is distributed.

Prayer after Communion

Eternal Father,
we thank you for nourishing us
with these heavenly gifts:
may our communion strengthen us in faith,
build us up in hope,
and make us grow in love;
for the sake of Jesus Christ our Lord.

All **Amen**

All **Almighty God,**
we thank you for feeding us
with the body and blood of your Son Jesus Christ.
Through him we offer you our souls and bodies
to be a living sacrifice.
Send us out in the power of your Spirit
to live and work
to your praise and glory.
Amen.