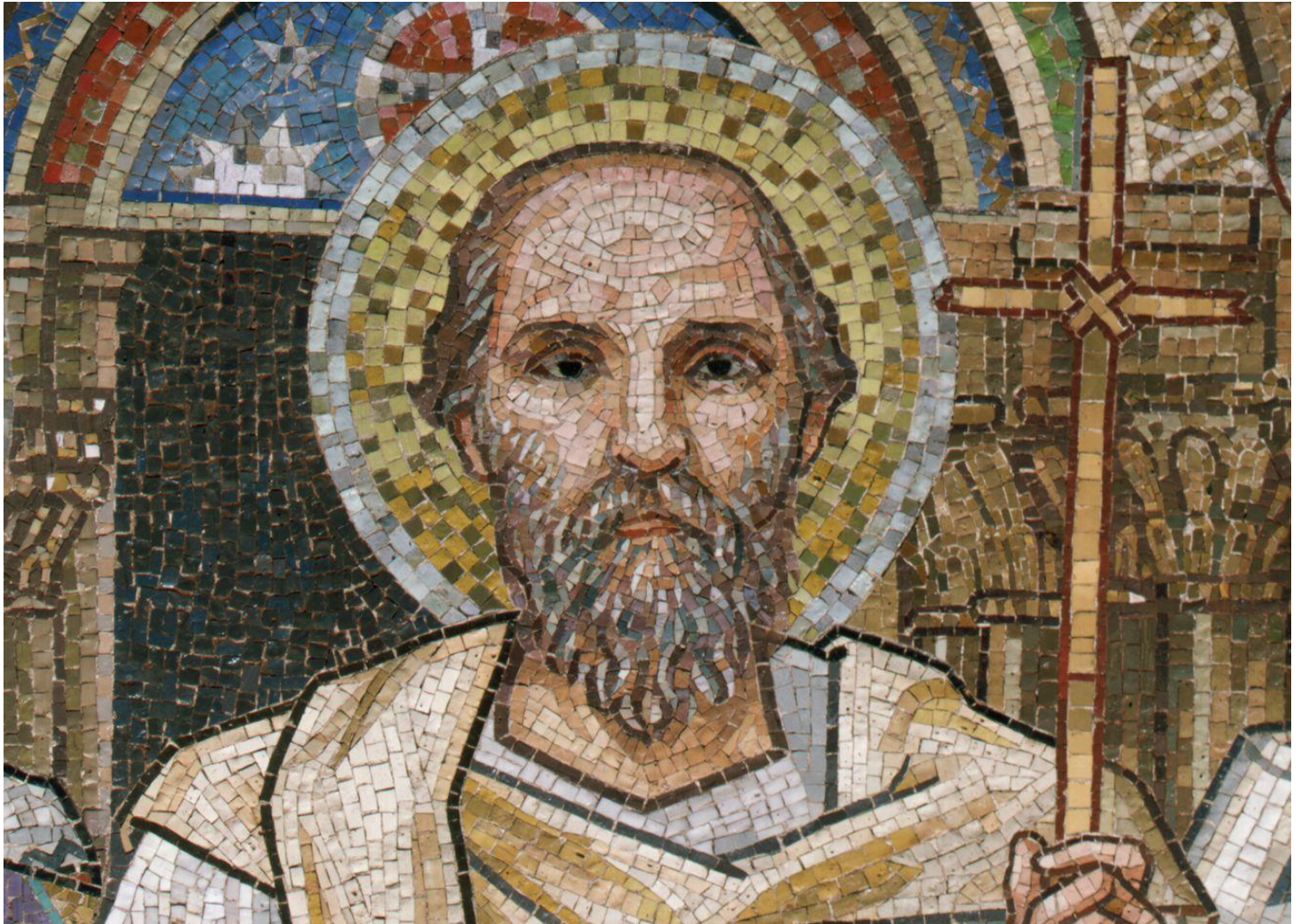


Tuesday 13 September 2022

St John Chrysostom



John Chrysostom (pronounced 'cries-os-tom') was born in about 347 AD. He served as archbishop of Constantinople and is known for his preaching and public speaking, his denunciation of abuse of authority by both ecclesiastical and political leaders, and his ascetic lifestyle.

The epithet 'Chrysostom' is a nickname that means 'golden-mouthed' and relates to his celebrated eloquence, which is evident in the divine liturgy of the eastern Orthodox Church that he wrote. He was also one of the most prolific authors in the early Church, which is why he is sometimes called an 'Early Church Father'. He died on this day in 407 AD.

Sermon © Revd Dr Paul Monk.

Liturgy © 2000 The Archbishops' Council.

Bible readings © the publishers of the NRSV translation.

Prayers of intercession © selection of prayers by John Chrysostom.

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

All the hymns are hosted on YouTube. Please click on the links to hear them.

To see service transcripts from previous weeks, please visit the page,

<http://www.medlockhead.co.uk/resources/index.htm>

Introduction and welcome

HYMN 1 **O Jesus I have promised**
O Jesus I have promised
O Jesus I have promised

(older, traditional tune)
(modern tune)
(instrumental version)

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.

Christ calls us to share the heavenly banquet of his love with all the saints in earth and heaven. Therefore, knowing our unworthiness and sin, 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 St John Chrysostom

O God,
strength of those who hope in you,
who willed that the Bishop Saint John Chrysostom
should be illustrious by his wonderful eloquence
and his experience of suffering,
grant us, we pray, that, instructed by his teachings,
we may be strengthened through the example of his invincible patience.
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.

All Amen.

First reading

A reading from the Book of Psalms

¹ Make a joyful noise to the Lord, all the earth.

² Worship the Lord with gladness;
come into his presence with singing.

³ Know that the Lord is God.
It is he that made us, and we are his;
we are his people, and the sheep of his pasture.

⁴ Enter his gates with thanksgiving,
and his courts with praise.
Give thanks to him, bless his name.

⁵ For the Lord is good;
his steadfast love endures for ever,
and his faithfulness to all generations. *Psalm 100*

This is the Word of the Lord

All Thanks be to God.

Second reading

A reading from the Revelation of St John the Divine

Just as the body is one and has many members, and all the members of the body, though many, are one body, so it is with Christ. For in the one Spirit we were all baptised into one body—Jews or Greeks, slaves or free—and we were all made to drink of one Spirit. Indeed, the body does not consist of one member but of many.

Now you are the body of Christ and individually members of it. And God has appointed in the church first apostles, second prophets, third teachers; then deeds of power, then gifts of healing, forms of assistance, forms of leadership, various kinds of tongues. Are all apostles? Are all prophets? Are all teachers? Do all work miracles? Do all possess gifts of healing? Do all speak in tongues? Do all interpret? But strive for the greater gifts. And I will show you a still more excellent way.

1 Corinthians 12:12-14; 27-end

This is the Word of the Lord

All Thanks be to God.

HYMN 2 Isn't he beautiful

[\(click on this link to hear the hymn\)](#)

Gospel reading

Hear the Gospel of our Lord Jesus Christ according to Luke

All Glory to you O Lord.

[Jesus] went to a town called Nain, and his disciples and a large crowd went with him. As he approached the gate of the town, a man who had died was being carried out. He was his mother's only son and she was a widow; and with her was a large crowd from the town. When the Lord saw her, he had compassion for her and said to her, 'Do not weep.' Then he came forward and touched the bier, and the bearers stood still. And he said, 'Young man, I say to you, rise!' The dead man sat up and began to speak, and Jesus gave him to his mother. Fear seized all of them; and they glorified God, saying, 'A great prophet has risen among us!' and 'God has looked favourably on his people!' This word about him spread throughout Judea and all the surrounding country. *Luke 7:11-17*

This is the Gospel of the Lord

All Praise to you O Christ.

Sermon

Today's three passages in Scripture say very different things. The Psalm tells us to praise God with everything and with all our being. We should 'make a joyful noise to the Lord' because 'the Lord is good; his steadfast love endures for ever and his faithfulness to all generations.' The second reading rehearses St Paul's hallmark idea of the 'the body of Christ' with its connotations of our being interconnected in a tangible, spiritual way. And in today's Gospel, Jesus raises a man back to life—an obvious foretaste of his own resurrection but also the resurrection of all the faithful when he returns at the end of time.

Actually, the three readings are connected in a surprising way.

St John Chrysostom was a celebrated bishop, preacher, and liturgist in the Greek-speaking church of the ancient middle east. His title is in fact a nickname and means 'golden tongue' because he was so a gifted preacher. In fact, crowds crammed around him as he brought the scriptures to life. History records huge numbers of believers brawling because they wanted to get close enough to hear him, see him, or touch him. The liturgy of today's Orthodox Church remembers some of his jewel-like sentences and expresses a sense of worship in words of pure poetry. Many Christians say them again and again, day by day, in divine worship.

Something momentous happens when Christians come together in genuine worship. It's not just the mass emotion that can happen when a crowd congregates with a common purpose. That subject is the realm of psychology. Rather, St Paul says that a group of Christians, when assembled, actually become the Lord Jesus: we as worshipper remain individuals but we are also the jigsaw pieces that assemble to become his body here on earth.

We never lose our individual natures when we come together. That's why some lead worship in words and others lead the music, the prayers, etc., each acting through gifts given by the Holy Spirit. But when we do so with genuine worship as the focus, a resurrection occurs and Christ Jesus is alive and stands among us.

This discussion assumes that we are genuinely worshipping. Stated otherwise, our gathering should never become a school lesson in reading the Bible, nor is it a sing-song or a social gathering, or an exercise in rehearsing comfortable and familiar words. It can include all these elements, of course, but the intention to worship must come first.

In worship we literally give worth to God. That 'giving of worth' means giving Him our very best: if we sing, we should sing to the best of our ability; if we preach, we are to prepare, ponder, explore; if we are gathered socially, we are to express the love that comes from searching for Jesus in our neighbours in the church.

Actually, this love between the members assembled is the key, for God is love (1 John 4). That statement means that when we assemble in love, that love is the outward and visible sign of the inward and spiritual interlocking that occurs when the Body of Christ forms during worship. And he forms not just from us but among us, and with his Spirit as the 'glue' that binds us together spiritually.

Incidentally, that love is the 'still more excellent way' St Paul talks about at the end of today's second reading, and explains why St Paul explores love in the context of the body of Christ immediately afterwards, in 1 Corinthians 13.

The description of a sacrament starting, 'outward and visible ... inward and spiritual' paraphrases a classic definition that comes from the catechism in the *Book of Common Prayer*. Worship, then, when genuine, is a sacramental activity because it involves God and invokes God. Tying together today's three readings suggests nothing less than the resurrection of Christ: worship propels the Lord Jesus into our midst and we then become part of him.

Perhaps we need to reassess what worship actually means, and how we worship.

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

Almighty God, you have given us grace at this time,
with one accord to make our common supplications to you;
and you have promised through your well-beloved Son
that when two or three are gathered together in his Name you will grant
their requests:

Fulfil now, O Lord, our desires and petitions as may be best for us;
granting us in this world knowledge of your truth,
and in the age to come life everlasting.

All Amen.

Lord, God of inconceivable power,
incomprehensible glory,
immeasurable mercy,
unspeakable kindness,
look on us in your tender love
and show your rich mercy and compassion
to us and those who pray with us.

All Amen.

Lord our God,
of might inconceivable,
of glory incomprehensible,
of mercy immeasurable,
of goodness unspeakable;
O Master, look down on us in your tender love,
and show us and those who pray with us
your rich mercy and compassion.

All Amen.

Remember, O Lord,
this city where we dwell
and every other city and country,
and all the faithful who dwell in them.
Remember, O Lord,
all who travel by land or water,
all who labor under sickness or slavery.
Remember them, and give them health and safety.
Remember, O Lord, all in your Holy Church
who bring forth good fruit,

are rich in good works and remember the poor.
Grant your mercy and loving-kindness to us all,
and grant that we may praise and glorify your great and glorious name
with one mouth and one heart;
Father, Son, and Holy Spirit, now and forever.

All Amen. *All prayers by John Chrysostom*

Merciful Father,

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

The peace

Unto us a child is born, unto us a son is given, and his name shall be called the Prince of Peace.

The peace of the Lord be always with you,

All And also with you.

HYMN 3 Abide with me

[\(please click on this link to hear the hymn\)](#)

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

All Amen.

HYMN 4 O my soul arise

[\(please click on this link to hear the hymn\)](#)

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.

It is indeed right, our duty and our joy,
always and everywhere to give you thanks,
holy Father, almighty and eternal God, through Jesus Christ our Lord.
And now we give thanks, most gracious God,
surrounded by a great cloud of witnesses
and glorified in the assembly of your saints.
The glorious company of apostles praise you.
The noble fellowship of prophets praise you.
The white-robed army of martyrs praise you.
We, your holy Church, acclaim you.
In communion with angels and archangels,
and with all who served you on earth and worship you now in heaven,
we raise our voice to proclaim your glory,
for ever 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 ** and 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

God of ** 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.