

**Sunday 18 September 2022**

# The Fourteenth Sunday after Trinity



**Sermon and prayers of intercession** © Revd Dr Paul Monk.

**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.

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** **All creatures of our God and King** (more modern version)  
**All creatures of our God and King** (traditional version)  
**All creatures of our God and King** (Celtic 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.**

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 death of HM Queen Elizabeth II**

Merciful Father and Lord of all life,  
we praise you that we are made in your image and reflect your truth and light.  
We thank you for the life of our late Sovereign Lady Queen Elizabeth,  
for the love she received from you and showed among us.  
Above all, we rejoice at your gracious promise to all your servants,  
living and departed, that we shall rise again at the coming of Christ.  
And we ask that in due time we may share with your servant Elizabeth that  
clearer vision promised to us in the same Christ our Lord;  
who is alive and reigns with you and the Holy Spirit,  
one God, world without end.

**All Amen.**

### **The Collect for the Fourteenth Sunday after Trinity**

Almighty God,  
whose only Son has opened for us  
a new and living way into your presence:  
give us pure hearts and steadfast wills  
to worship you in spirit and in truth;  
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 Book of the Prophet Amos

This is what the Lord God showed me—a basket of summer fruit. He said, ‘Amos, what do you see?’ And I said, ‘A basket of summer fruit.’ Then the Lord said to me,

‘The end has come upon my people Israel; I will never again pass them by. The songs of the temple shall become wailings in that day,’ says the Lord God; ‘the dead bodies shall be many, cast out in every place. Be silent!’

Hear this, you that trample on the needy, and bring to ruin the poor of the land, saying, ‘When will the new moon be over so that we may sell grain; and the sabbath, so that we may offer wheat for sale? We will make the ephah small and the shekel great, and practice deceit with false balances, buying the poor for silver and the needy for a pair of sandals, and selling the sweepings of the wheat.’ The Lord has sworn by the pride of Jacob: Surely I will never forget any of their deeds. Shall not the land tremble on this account, and everyone mourn who lives in it, and all of it rise like the Nile, and be tossed about and sink again, like the Nile of Egypt? On that day, says the Lord God, I will make the sun go down at noon, and darken the earth in broad daylight. I will turn your feasts into mourning, and all your songs into lamentation; I will bring sackcloth on all loins, and baldness on every head; I will make it like the mourning for an only son, and the end of it like a bitter day.

The time is surely coming, says the Lord God, when I will send a famine on the land; not a famine of bread, or a thirst for water, but of hearing the words of the Lord. They shall wander from sea to sea, and from north to east; they shall run to and fro, seeking the word of the Lord, but they shall not find it. *Amos 8:1-12*

This is the Word of the Lord

**All Thanks be to God.**

## **Second reading**

A reading from St Paul’s First Letter to Timothy

First of all, then, I urge that supplications, prayers, intercessions, and thanksgivings be made for everyone, for kings and all who are in high positions, so that we may lead a quiet and peaceable life in all godliness and dignity. This is right and is acceptable in the sight of God our Savior, who desires everyone to be saved and to come to the knowledge of the truth. For there is one God; there is also one mediator between God and humankind, Christ Jesus, himself human, who gave himself a ransom for all—this was attested at the right time. For this I was appointed a herald and an apostle (I am telling the truth, I am not lying), a teacher of the Gentiles in faith and truth. I desire, then, that in every place the men should pray, lifting up holy hands without anger or argument. *1 Timothy 2:1-8*

This is the Word of the Lord

**All Thanks be to God.**

**HYMN 2** [Come Jesus, Prince of Peace](#) [\(click on this link to hear the hymn\)](#)

## Gospel reading

Hear the Gospel of our Lord Jesus Christ according to Luke

**All** **Glory to you O Lord.**

Jesus said to the disciples, "There was a rich man who had a manager, and charges were brought to him that this man was squandering his property. So he summoned him and said to him, "What is this that I hear about you? Give me an accounting of your management, because you cannot be my manager any longer." Then the manager said to himself, "What will I do, now that my master is taking the position away from me? I am not strong enough to dig, and I am ashamed to beg. I have decided what to do so that, when I am dismissed as manager, people may welcome me into their homes." So, summoning his master's debtors one by one, he asked the first, "How much do you owe my master?" He answered, "A hundred jugs of olive oil." He said to him, "Take your bill, sit down quickly, and make it fifty." Then he asked another, "And how much do you owe?" He replied, "A hundred containers of wheat." He said to him, "Take your bill and make it eighty." And his master commended the dishonest manager because he had acted shrewdly; for the children of this age are more shrewd in dealing with their own generation than are the children of light. And I tell you, make friends for yourselves by means of dishonest wealth so that when it is gone, they may welcome you into the eternal homes.

'Whoever is faithful in a very little is faithful also in much; and whoever is dishonest in a very little is dishonest also in much. If then you have not been faithful with the dishonest wealth, who will entrust to you the true riches? And if you have not been faithful with what belongs to another, who will give you what is your own? No slave can serve two masters; for a slave will either hate the one and love the other, or be devoted to the one and despise the other. You cannot serve God and wealth.' *Luke 16:1-13*

This is the Gospel of the Lord

**All** **Praise to you O Christ.**

## Sermon

Today's Gospel passage is famously complex. What does it mean? Why does Jesus commend a man who is a petty criminal—a man who disobeys the commandment about lying, no less—but is applauded. I'll therefore not address its detail directly.

Whatever the detail, we can work backwards a bit because Jesus summarises by saying, 'Whoever is faithful in a very little is faithful also in much; and whoever is

dishonest in a very little is dishonest also in much.’ He implies that (in a moral sense) we’re each very much like a stick of rock, with a summary of our character written all the way thorough, going from the secrets of our heart that motivates us, going all the way through until it’s visible. Look on the surface to see the heart.

The remainder of today’s Gospel then talks about the way we live. Jesus here is talking about the way we handle ‘riches’, where that word is more than anything a metaphor for the Gospel. When we hear and do anything with the Gospel, we’re handling something of supreme value. Do we behave as though the Gospel is gold dust or do we allow other things to compete with it? The way we live the Gospel makes visible the way we store it in our hearts. Today’s Gospel with its punchline of ‘You cannot serve God and wealth’ is therefore discussing how we handle the competing pressures of the Gospel and everyday life. I think Jesus was also talking in a blunt and literal way. To summarise: it’s possible to tell the way we value the Gospel in the silence of our hearts by looking at our outward and visible behaviour.

There’s a complementary theme in today’s Old Testament, which contains a warning from the prophet Amos, ‘The time is surely coming, says the Lord God, when I will send a famine on the land; not a famine of bread, or a thirst for water, but of hearing the words of the Lord.’ That warning could be taken to mean a famine of people attending services of divine worship: they don’t physically attend in order to listen to the word of God in scripture. That interpretation, while it may bear some scrutiny, is only a tiny part of the warning that Amos’ intends. No: Amos’ famine is from God: He is not speaking because He knows that people will not listen.

Amos is an odd prophet. He appears to thunder and roar. Indeed, elsewhere he likens God speaking from the throne-room of heaven to a roaring lion ([Amos 3:8](#)); we certainly hear denunciation in this morning’s reading. But he is also capable of immense tenderness and prefers to give words of comfort and peace. He compares the love of God with the care given by the very best parent. His warning is therefore a word of love, telling us to repent.

Returning to today’s passage, we hear a lament from Amos telling us to look for God, strain our hearing, listen out for every message he might want to give. Speaking for myself, the sheer worldliness of today’s ways of living often makes it hard to discern when God is speaking, with that apparent famine. Amos tells us to listen. Sometimes we’re distracted; to be sure, we’re often not in a good place spiritually. Amos tells us to listen, assess, look out for God’s instruction—*and then obey*. The appalling treatment of fellow human beings that Amos catalogues is one simple and very visual demonstration that in their hearts his colleagues are thinking of themselves and not of God, which of course harks back to the warning in today’s Gospel.

Which brings us to St Paul in today’s second reading. In it, Paul wants us to pray

for everyone, from the top of society to the bottom. That way, society is more likely to be structured in such a way that we look out for God and more likely to hear correctly when we do. We're asking those in power to change the structures of power and society. To be sure, it's not possible to legislate for godliness, but we can pray against god-less-ness—zero hours contracts, 'VIP lanes' in Government procurement, or the many, many startlingly contemporary manifestations of the woes listed by Amos.

It's easy to tie these themes together: we are to pray for a godly world asking that it's led by godly people. We are to behave in ways that maximise any chance of hearing what God says, not just because it's right, but because God often speaks wordlessly through godly lives lived for Him. To that end, we are to move from serving wealth to serving God. We must be faithful whether we oversee little or much. We are to listen to Him through scripture and whatever means are to hand.

The task for today and for the rest of our earthly existence is therefore to listen for God, make sure the commands are indeed from Him, then do what he says.

## 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

Loving God, help us to be Christ-life through and through, from the secrets of our hearts through to our visible actions. Transmute the base metal of our souls into spiritual gold. Christ's Church ...

Lord, hear us.

**All Lord, graciously hear us.**

Loving God, we pray for your church. Rather, help us to be faithful when dealing with everything, from small to great. Help the church to alleviate 'the famine of the word of God' by preaching your word and your love.

Lord, hear us.

**All Lord, graciously hear us.**

Loving God, we pray for your world. We pray for all its leaders, both elected and unelected, local and international—all those who have power over our lives. Help steer them away from wealth and toward yourself. We pray especially for King Charles III and the huge transition of power his accession represents.

Lord, hear us.

**All Lord, graciously hear us.**

Loving God, change us in such a way that the lives of those who live and work around us feel enhanced. We pray for the people we know, especially those in need.

Lord, hear us.

**All Lord, graciously hear us.**

Loving God, we pray for those who have died, especially HM Queen Elizabeth II. Be with those who mourn her, and who mourn their own loved ones.

Lord, hear us.

**All Lord, graciously hear us.**

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** [Take my life and let it be](#) (traditional version)  
[Take my life and let it be](#) (modern, rock version)  
[Take my life and let it be](#) (different, 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 of God the Almighty,  
Father, Son, and Holy Spirit,  
be with you now and remain with you always.  
**All Amen.**

**HYMN 4** [And can it be?](#) (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**

Lord God, the source of truth and love,  
keep us faithful to the apostles' teaching and fellowship,  
united in prayer and the breaking of bread,  
and one in joy and simplicity of heart,  
in 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.