



## Seventh Sunday after Pentecost Sunday, July 8<sup>th</sup>, 2018

### Dangerous Faith Facing Up to the Demons and Powers Living the Kingdom



**“Peter Bruegel the Elder: Peasant Wedding Feast” (1567)  
that has been used as an artistic image for the Kingdom of God  
in keeping with biblical thinking that portrays the Kingdom as a feast for the  
masses**

We continue today with the biblical insight and theme that we do not live in a neutral world. So far, we have read this view of things from the story two weeks ago about Jesus and the disciples in the storm on the Sea of Galilee – the demons of nature. Last week, we saw the same idea, through the lens not of the ‘elements’ but natural illness and social rejection, where the bleeding woman suffers both from physical pain as well as the community’s attack upon her as “impure – the double-demons of nature and society. Today, we deal again with the question of the non-neutrality of our world, in the Gospel reading, where Jesus explains to his followers that rejection is the norm, that his followers, should expect opposition and hostility. For the next few weeks after today, Mark’s Gospel keeps drumming way at this idea: next week, Pentecost 8, we will read the story of the beheading of John the Baptist – an example of the political demons at work – and the week after, Pentecost 9, we will hear of Jesus’ healing of the sick and rejected in Gennesaret, where again they touch his cloak as with the bleeding woman.

## GATHERING

### Announcements

#### Welcome

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

The Lord be with you

**And with you**

**Hymn: Thanks to God whose Word was spoken (TiS 431, Regent Square, Reginald Thomas Brooks)**

### Introduction to the Theme

#### **Community Prayer: And They Took Offense at Him**

In this prayer we focus on the Gospel reading for today, where in contrast to the Old Testament, Hebrew reading where David is anointed as King of Israel and Judah – in effect the head of the powers with power – Jesus is the opposite: the one rejected by the powers and power. The implication in the Gospel reading is a question: with whom do we really identify? The powers, the dominant ideologies and currents of thought, who reject him because they consider they have a lot to lose, or the beneficiaries of Jesus' work, who receive his healing with grace and gratitude.

Forgive us for being suspicious  
son of Mary:  
of change and new ideas we're rather wary.

It's not that you defy our expectations  
(although it seems you do);

our hesitation  
comes from the fact that old ways fit so well  
with our viewpoint on the world  
that to sell us on a realm of grace will necessarily be tough.

Love must be earned in our monetarist world  
– did you forget?

which may be rough,  
but that's always been our way in this town.

Who knows  
where we get the notions that we've grown to accept.

Visit us again some time.

***So glad you came.***

## **Our Confession and Reconciliation**

Let us be still and listen to the voice of God

*Silence*

Leader: Let us confess

That we claim to follow Jesus Christ,  
but our world-view and values fail to conform to a life that lives  
generously and graciously

That we claim to follow Jesus Christ,  
but our relationships are limited to those who are just like us: who look  
like us, who live like us, who think like us.

That we claim to follow Jesus Christ,  
but through the years it has become a habit,  
more than a real catalyst for change

***O God, forgive us and create in  
us a new heart to build  
communities founded on  
mutual acceptance.***

## **The Peace**

Peace be with you;  
***and also with you***

## Children leave for SMG

### LET'S HEAR THE WORD

#### Some Anecdotal Thoughts About Power, Demons and the Gospel

For Jesus the demons were as much expressions of social structures as they were of natural disease and reversal. Jesus' own questioning of social and economic power, rested in and promoted through family dynasties – the ancient form of corporates – carried through the early church to great leaders such as Gregory of Nyssa. For St Gregory, the notion of a fallen society was marked most of all, by the accumulation of wealth through marriage between powerful families, and the begetting of children to ensure the continuation of the system. Gregory insisted that this construction of power was all about human anxiety and angst in the face of death.

**Peter Brown, *The Body and Society***

Eustathius, Bishop of Sebaste, in modern Turkey challenged the urban parishes of the city, conservative as they were. At the middle of the 4<sup>th</sup> century at a church council at Gangrae, other bishops expressed alarm, claiming that Eustathius had questioned the institutions of slavery and private wealth, and had denied the subjection of women.

**Stuart G. Hall, *The Monastic Movement, Doctrine and Practice in the Early Church***

## Readings

### **2 Samuel 5:1-10 (Good News Translation)**

Shirley Luttrell

We have come to the culmination of the readings of the past few weeks with regard to David's ascension as King of Israel and Judah. Two things stand out in the history of event. First, his anointing as king, occurs in Jerusalem, which is chosen as David's city for political reasons not religious ones: a compromise between political agendas of the two nations – Israel and Judah, over which he ruled. It is ironic that over the centuries so much blood has been spilt concerning Jerusalem as *the* holy city, even though it originally has no religious value. Second, David's journey toward kingship as portrayed by our lectionary readings over the last few weeks, seems effortless as if the path is divinely laid out for him. The biblical account, read more comprehensively, is however, much more complex: David's ascension to kingship was complicated, bloody and fraught – read 2 Samuel 2 through to 2 Samuel 5 inclusive – questioning the 'theology

of success' that our lectionary version seems to imply. Even and especially theology can be spun.

**5** Then all the tribes of Israel went to David at Hebron and said to him, "We are your own flesh and blood. <sup>2</sup> In the past, even when Saul was still our king, you led the people of Israel in battle, and the LORD promised you that you would lead his people and be their ruler." <sup>3</sup> So all the leaders of Israel came to King David at Hebron. He made a sacred alliance with them, they anointed him, and he became king of Israel. <sup>4</sup> David was thirty years old when he became king, and he ruled for forty years. <sup>5</sup> He ruled in Hebron over Judah for seven and a half years, and in Jerusalem over all Israel and Judah for thirty-three years.

### **Mark 6:1-13 (Good News Translation)**

Lara Pillai

This is a rich passage made up of a number of strands: the first returns to the theme of family as a problem. Weeks ago, we heard of Jesus' own family rejecting him; here we discover that because he is known to be a member of a local family, he is rejected: the familiar is seldom exotic. Jesus takes the opportunity to down-grade the biological family stating that those who do the will of God are his family. In short, Jesus challenges the social framework of his day grounded in family and dynastic power. Second, we find here that Jesus sends out his 12 apostles ("sent-ones") two by two. Living simply was not a sales technique, but part of the good news, where simplicity and poverty, again were protests against dynastic power: the ancient form of the corporate entity. Jesus promoted a radically alternative set of values.

**6** Jesus left that place and went back to his hometown, followed by his disciples. <sup>2</sup> On the Sabbath he began to teach in the synagogue. Many people were there; and when they heard him, they were all amazed. "Where did he get all this?" they asked. "What wisdom is this that has been given him? How does he perform miracles? <sup>3</sup> Isn't he the carpenter, the son of Mary, and the brother of James, Joseph, Judas, and Simon? Aren't his sisters living here?" And so they rejected him.

<sup>4</sup> Jesus said to them, "Prophets are respected everywhere except in their own hometown and by their relatives and their family."

<sup>5</sup> He was not able to perform any miracles there, except that he placed his hands on a few sick people and healed them. <sup>6</sup> He was greatly surprised, because the people did not have faith.

Then Jesus went to the villages around there, teaching the people. <sup>7</sup> He called the twelve disciples together and sent them out two by two. He gave them authority over the evil spirits <sup>8</sup> and ordered

them, “Don't take anything with you on the trip except a walking stick—no bread, no beggar's bag, no money in your pockets. <sup>9</sup> Wear sandals, but don't carry an extra shirt.” <sup>10</sup> He also told them, “Wherever you are welcomed, stay in the same house until you leave that place. <sup>11</sup> If you come to a town where people do not welcome you or will not listen to you, leave it and shake the dust off your feet. That will be a warning to them!”

<sup>12</sup> So they went out and preached that people should turn away from their sins. <sup>13</sup> They drove out many demons and rubbed olive oil on many sick people and healed them.

The Gospel of the Lord  
Praise to you Lord Christ

**Hymn: Love Divine (TiS 217 (i), Hyfrydol, Charles Wesley)**

## Some Thoughts

### Let's Give

#### Doxology

*Praise God, from whom all blessings flow,  
praise him, all creatures here below,  
praise him above, ye heavenly host,  
praise Father, Son and Holy Ghost.*

## Prayer of Dedication

### Prayers of the People

Ross Lorenz

The one who prays ends each petition with the words, “*help us to see*”, and the congregational response, “*to live the kingdom*”.

### Lord's Prayer

Let us say the Lord's 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 forever. Amen.***

하늘에 계신 우리 아버지여  
이름이 거룩히 여김을 받으시오며  
나라이 임하옵시며  
뜻이 하늘에서 이룬 것 같이  
땅에서도 이루어지이다.  
오늘날 우리에게 일용할 양식을 주옵시고  
우리가 우리에게  
죄 지은 자를 사하여 준 것 같이  
우리 죄를 사하여 주옵시고  
우리를 시험에 들게 하지 마옵시고  
다만 악에서 구하옵소서  
대개 나라와 권세와 영광이  
아버지께 영원히 있사옵나이다. 아멘

**Closing Hymn: When the light of first creation (TiS 698, Ode to Joy, Shirley F Ludgater)**

**Blessing and Sending Out**  
Christ is life!

Through Christ

we seek to read the signs of the times  
with perception and discernment,  
without fear, with imagination and courage

Our service has ended

Go in peace to love and serve the Lord

*In the name of Christ*

**Going Out: Father bless us as we go (TiS 781, Kookaburra,  
Robin Mann)**

**Musical Postlude**

**Organist:**

**Tony Ireland**

