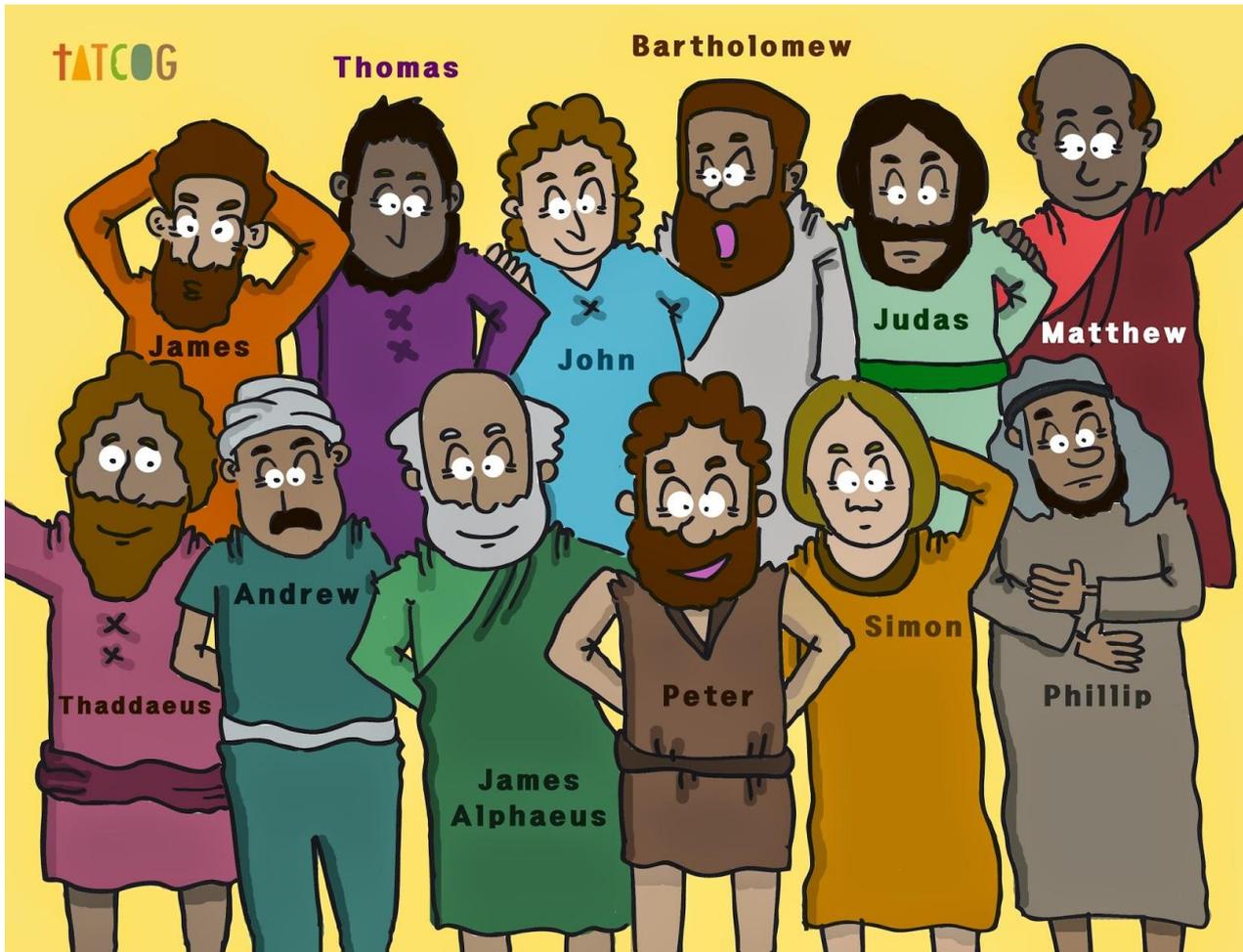




Fourth Sunday after Pentecost Sunday, June 17th, 2018

Refugee and Migrant Sunday Doing the Job! Delighting in Restoration!



The last two weeks in the Christian lectionary, we have heard about the central importance of the idea of the Sabbath. We have heard that the Sabbath, was a framework for social reform and restoration, a maintenance of the Exodus vision of social, economic and legal equality, where people matter. It is in this context that Jesus' expulsion of the demons and actions of healings are to be understood. In exorcising and in healing, Jesus returned people into the mainstream of the community, freeing them from the social systems and constraints that objectified them as "impure".

Today, as we begin Refugee Week and include also the broader reality of migrants, we address the question of those groups who are considered as impure and reflect upon what it means to evangelize our community and broader society

GATHERING

Announcements

Welcome

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

The Lord be with you

And with you

Invitation to Worship

As we prepare for worship,
let us be conscious of our surroundings:
the love of God
and the stories we have heard over the past year
concerning refugees, migrants and asylum seekers in Australia.

Recall the stories we have seen on the media.
What has been our reaction to these stories?
To the faces,
particularly of children
who have flashed before us on the
screen?

God is with us, compassion and hope
surround us!

***How good it is to come together to
praise our God!***

God's love and peace dwells with us!

How great is God's loving-kindness to us!

Hymn: And Can It Be (TiS 209, Sagina, C. Wesley)

Bringing Forward of the Symbols ‘Building our Future Together’.

Congregation to stand as the symbols are placed on the table

These symbols,
roses,
seeds,
watering can,
empty pot plant,
soil and bottle of liquid fertiliser,
together represent the care that is needed
if we are to be committed to building our future together
in harmony, acceptance and peace.

The symbol of the rose,
reflects sensitive, colourful beauty,
but immersed in a complex world of thorns –
hope amid pain,
vision amid the cruel,
love amid excuses and rationalizations.

The seeds speak to us of the Gospel, and challenge us
to imagine, what an evangelized world might look like.

The watering can and fertilizer,
invite us to not just work to plant
but to also sustain, this new world order of ‘Sabbath’, to which the
Gospel points us.

Our Confession and Reconciliation

Let us be still and listen to the voice of God

Silence

Leader: Let us confess

***My judgmental words that may have
caused another pain.***

My compromises made that may have fragmented truth.

My complacency that may have permitted hopelessness to replace hope in the heart of another.

My apathy that may have stilled words and actions for justice in the lives of another.

Silence

Let us confess that as a north shore community there may have been times when

we have failed to accept 'the stranger in our street'

we have not welcomed 'the other', that one different to ourselves

we have not offered a hand of acceptance and a smile of trust

Silence

Let us confess that as a congregation there may have been times when

we have not always been true to the teachings of Jesus of Nazareth

we have not always walked in his footsteps and loved our neighbour

we have not practised the biblical gift of hospitality and have closed the door in the face of another.

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

Strengthen us to build a future together that embraces 'the other' and 'the stranger at our door'

The Peace

This week as we focus on displaced, asylum seeker and refugees let us share the peace in Arabic, the language of the majority of recent Syrian refugees.

salam... peace.. سلام

Children leave for SMG

LET'S HEAR THE WORD

Some Insights about Exile and Migration

We live in the age of the refugee, the age of the exile.

Ariel Dorfman

My father came by himself across the North Korean border when he was seventeen. And hasn't seen his brothers or sisters or parents since then. And he died some time ago, but never saw any of his relatives. My mother was a refugee in war-torn Korea.

Jim Yong Kim

The refugee crisis shows we can't be isolated from the world's geopolitical troubles.

Emmanuel Macron

Readings

1 Samuel 15:34-16:13 (Good News Translation) Jeanette Steer

This reading follows on from last week's where the prophet and high priest Samuel pleaded with his people not to adopt the political model of kingship, because it would lead to the centralization of power and the denial of the ethos of social equality grounded in the Exodus experience. Today's reading confirms Samuel's scepticism: Saul has been a failure and now Yahweh has to seek out someone else. The point of this story is that Samuel is driven by externals: the look of the candidate, how he projects, how tall he is, how deep his voice is. Yahweh, on the other hand, looks more deeply. The Lord sees where Samuel's eyes can't go and judges by what Samuel can't discern – the heart of the person (16:7) In fact, what the Lord sees can even offend such superficial standards.

³⁴ Then Samuel went to Ramah, and King Saul went home to Gibeah. ³⁵ As long as Samuel lived, he never again saw the king; but he grieved over him. The LORD was sorry that he had made Saul, king of Israel.

16 The LORD said to Samuel, "How long will you go on grieving over Saul? I have rejected him as king of Israel. But now get some olive oil and go to Bethlehem, to a man named Jesse, because I have chosen one of his sons to be king."

⁶ When they arrived, Samuel saw Jesse's son Eliab and said to himself, "This man standing here in the LORD's presence is surely the one he has chosen." ⁷ But the LORD said to him, "Pay no attention to how tall and handsome he is. I have rejected him, because I do not judge as people judge. They look at the outward appearance, but I look at the heart."

⁸ Then Jesse called his son Abinadab and brought him to Samuel. But Samuel said, "No, the LORD hasn't chosen him either." ⁹ Jesse then brought Shammah. "No, the LORD hasn't chosen him either," Samuel said. ¹⁰ In this way Jesse brought seven of his sons to Samuel. And Samuel said to him, "No, the LORD hasn't chosen any of these." ¹¹ Then he asked him, "Do you have any more sons?"

Jesse answered, "There is still the youngest, but he is out taking care of the sheep."

"Tell him to come here," Samuel said. "We won't offer the sacrifice until he comes." ¹² So Jesse sent for him. He was a handsome, healthy young man, and his eyes sparkled. The LORD said to Samuel,

“This is the one—anoint him!” ¹³ Samuel took the olive oil and anointed David in front of his brothers. Immediately the spirit of the LORD took control of David and was with him from that day on. Then Samuel returned to Ramah.

The word of the Lord

Thanks be to God

Mark 4:26-34 (Good News Translation)

Gilda Dornan

Again, we find here, as in the Hebrew reading above, a scepticism about the big, the impressive, the loud. In this reading, set within a context of Jesus' explaining the way the kingdom of God works in the world, as insignificant seeds that nevertheless grow and flourish, there is an underlying message of hope. This is more than just optimism. Hope is much more realistic, because it knows that there will always be adversity and struggle.

²⁶ Jesus went on to say, “The Kingdom of God is like this. A man scatters seed in his field. ²⁷ He sleeps at night, is up and about during the day, and all the while the seeds are sprouting and growing. Yet he does not know how it happens. ²⁸ The soil itself makes the plants grow and bear fruit; first the tender stalk appears, then the head, and finally the head full of grain. ²⁹ When the grain is ripe, the man starts cutting it with his sickle, because harvest time has come.

³⁰ “What shall we say the Kingdom of God is like?” asked Jesus. “What parable shall we use to explain it? ³¹ It is like this. A man takes a mustard seed, the smallest seed in the world, and plants it in the ground. ³² After a while it grows up and becomes the biggest of all plants. It puts out such large branches that the birds come and make their nests in its shade.”

³³ Jesus preached his message to the people, using many other parables like these; he told them as much as they could understand. ³⁴ He would not speak to them without using parables, but when he was alone with his disciples, he would explain everything to them.

The Gospel of the Lord

Praise to you Lord Christ

A Way In: A clip from the film “Lion” (Dir. Garth Davis)

This is the true story of Saroo Brierley, a true story of restoration. As an orphan, Saroo, is adopted by a Hobart couple, Sue and John Brierley, after having been lost to his family in central India. The other part of his restoration is his rediscovery of his roots, as he goes in search of his biological family, seeking out the town he grew up in, the name of which he has no idea. Finally, he locates the town through Google, Ganesh Talai, a suburb of Khandwa. His joy at finding his mother and sister, is tarnished by the loss of his older brother, Guddu, whom he idolized. In this story, Saroo is restored twice: first through his rescue from his lost-ness by his Australian parents and then his rescue from his lost-ness, being rediscovered by his Indian biological family. Restoration is fundamental to who we ultimately become.

Hymn: Hail Thou Once Despised Jesus (TiS 373, Ebenezer, John Bakewell)

Some Thoughts

Let's Give: Our Offerings

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

Jeremy Kim

Today our prayers focus upon the Korean peninsula, a place of pain over the last 70 years as people have suffered displacement, poverty and death. The one who prays offers these final words after a series of petitions, “O Lord” and we respond, “We delight in your restoration of the world”.

Closing Hymn: We are Called (As One Voice, Vol II, 60, David Haas)

Come! live in the light!
Shine with the joy and the love of the Lord!
We are called to be light for the kingdom,

to live in the freedom of the city of God!

Refrain: We are called to act with justice.

We are called to love tenderly.

We are called to serve one another, to walk humbly with God.

Come! Open your heart!

Show your mercy to all those in fear!

We are called to be hope for the hopeless,
so all hatred and blindness will be no more!

Refrain

Sing! Sing a new song!

Sing of that great day when all will be one!

God will reign and we'll walk with each other as sisters
and brothers united in love!

Refrain

Blessing and Sending Out

Christ is life!

Through Christ

We take delight in the other

Go in peace to love and serve the Lord

In the name of Christ

Going Out: Jesucristo reina reina ya (TiS 728, Anon Argentina)

Jesucristo reina, reina ya

Jesucristo reina, reina ya

Jesucristo reina, reina ya

Aleluya amen, Aleluya amen, Aleluya amen!

(twice)

Musical Postlude

Pianist:

Rosemary Osborne

