



Worship resources Trinity 10, Year A



Following on from last week's theme, this week offers us a new encounter with God's salvation. "Salvation" is a word that is thrown around a lot in churches, and also in the work of evangelism. The readings this week encourage us to revisit this word, to delve deeper into its meaning and to live it out as a daily reality, rather than a future promise of evacuation.

May we encounter salvation again as we worship this week, and may we become not just recipients but also agents of salvation in the world.

INTRODUCTIONS

For use by lector, in order of service, parish

bulletins and magazines

Exodus 1:8-2:10: After a regime change in Egypt, the Israelites are made slaves and oppressed by the Egyptians. Midwives are also commanded to kill all male children but they refuse to do so, so Pharaoh commands that male children be thrown into the Nile. It is into this context that the boy Moses is born, left on the river by his mother and adopted by Pharaoh's daughter.

OR **Isaiah 51:1-6:** God calls people to trust in God, remembering how God took Abraham and Sarah as a single couple and turned them into a great nation. In the same way, God promises that God's justice and mercy will come to God's people and restore them.

Psalm 124: A pilgrimage Psalm remembering how God has protected and saved God's people and kept them safe and free from their enemies' traps.

OR **Psalm 138:** A Psalm of praise for God's unfailing love and faithfulness, and God's commitment to keep God's promises, to answer prayer and to protect and save God's people.

Romans 12:1-8: Paul encourages the believers to offer themselves sacrificially to God, and to allow God to transform them by renewing their minds. He challenges them to remain humble and connected to each other, and to use their gifts in God's service.

Matthew 16:13-20: Jesus asks the disciples who they think he is, and Peter declares that Jesus is the Christ. Jesus responds by affirming that God has shown him this and that he (or his proclamation – depending on which view you prefer) will be the rock upon which Christ's church is built, against which hell will not prevail.

[Click here to view the readings](http://bible.oremus.org/?show_adj=no&passages=Exodus%201:%208%20-%202:%2010%0Acw%20Psalm%20124%0ARomans%2012:%201-8%0AMatthew%2016:%2013-20)

http://bible.oremus.org/?show_adj=no&passages=Exodus%201:%208%20-%202:%2010%0Acw%20Psalm%20124%0ARomans%2012:%201-8%0AMatthew%2016:%2013-20

COLLECTS OF THE DAY

Collect One

Let thy merciful ears, O Lord,
be open to the prayers of thy humble servants;
and that they may obtain their petitions,
make them to ask such things as shall please thee;
through Jesus Christ our Lord.

Collect Two

Let your merciful ears, O Lord,
be open to the prayers of your humble servants;
and that they may obtain their petitions,
make them to ask such things as shall please you;
through Jesus Christ our Lord.

PRAYERS OF THE PEOPLE 1

That we may give ear to the promises of God and that we may be moved by those promises to trust in the Lord and bring Him the petitions and supplications of our hearts, let us pray to the Lord,
Lord, have mercy.

That we whom He has made one body in Christ, the Church, may function together for His glory, each according to the measure of faith and the gifts the Lord has given, let us pray to the Lord,
Lord, have mercy.

That we may offer the Lord our very selves as living sacrifices, redeemed in Christ and declared righteous and holy, and that we may seek out that which is good and right and glorifies God in all we think, say and do, let us pray to the Lord,
Lord, have mercy.

That the Church may be faithful in witness to Christ, that all servants of the Church may faithfully fulfil the ministries committed to them, and that each of us may make the bold confession before the world, let us pray to the Lord,
Lord, have mercy.

That we may confess our sin and be absolved in the name of Christ, and that we may extend this grace by forgiving others as God has forgiven us, let us pray to the Lord,
Lord, have mercy.

That we may faithfully teach our children both the wonder of all God's creation and the knowledge of His Son, that those who teach and those who learn may be kept safe and secure, and that schools may honour virtue and impart true wisdom, let us pray to the Lord,
Lord, have mercy.

The peace may reign among the nations, that no people may live under oppression, suffer violence, or live in fear, and that God may bless us with godly leaders who honourably seek the paths of justice, freedom, and peace, let us pray to the Lord,
Lord, have mercy.

That the sick in body and spirit may be healed, that the grieving may know comfort, and that the dying may be kept in peace [especially, *individuals may be named here*]. That all who cry to the Lord may know the answer of His good and gracious will to supply them all things according to their need, let us pray to the Lord,
Lord, have mercy.

That we may be kept in joy and sustained in hope through every trouble and trial of this mortal life, and that we may share this joy and hope with others, let us pray to the Lord,
Lord, have mercy.

That we may return to the Lord the tithes and offerings that belong to Him, a fitting response for all that He has so lovingly bestowed upon us, and that His Church and the work He has assigned to His Church may not lack for people or resources to accomplish His purpose, let us pray to the Lord,
Lord, have mercy.

These and all things needful to us and honourable before the Lord, we ask in prayer, trusting the Lord to give us all that is wholesome and good and to keep from us all things harmful to us and to our salvation; through Jesus Christ, our Lord, in whose name we pray,
Amen.

PRAYERS OF THE PEOPLE 2

Let us offer prayers to God who builds the church of Christ on the rock of faith and gives it the keys of the kingdom.

For this holy gathering, for the people of God in every place, and for all who seek the Lord.

Lord, have mercy.

For the light of justice among all peoples.

Lord, have mercy.

For students and teachers, and all those returning to their studies.

Lord, have mercy.

For abundant fruits of the earth, and for safety from violent storms.

Lord, have mercy.

For the sick and the suffering, travelers and those on vacation, prisoners, captives, and their families, and all those in danger and need.

Lord, have mercy.

For our city and those who live in it, and for our families, companions, and all those we love.

Lord, have mercy.

For those who rest in Christ and for all the dead.

Lord, have mercy.

Lifting our voices with all creation, with the Blessed Virgin Mary and all the saints, let us offer ourselves and one another to the living God through Christ.

To you, O Lord.

God of Abraham and Sarah, hear the prayers we offer today and make the wilderness of this world a garden of salvation; through Jesus Christ our Lord.
Amen.

POST COMMUNION

O God,
as we are strengthened by these holy mysteries,
so may our lives be a continual offering,
holy and acceptable in your sight;
through Jesus Christ our Lord.

PRAYERS

God of Miriam and Moses,
you are our help from age to age.
Accept our worship, our living sacrifice,
and transform us by your Spirit,
that, being many members of one true body,
we may dare to pray together
in the name of Christ the Lord. Amen.

O God,
you blessed Abraham and Sarah,
and made them a great nation.
Keep us in remembrance
of the rock from which we are hewn,
that the waste places of our lives
may blossom to your glory. Amen.

God, you are the power of liberation,
calling your servant Moses
to lead your people into freedom,
and giving him the wisdom to proclaim your holy law.
Be our Passover from the land of injustice,
be the light that leads us to the perfect rule of love,
that we may be citizens of your unfettered reign;
we ask this through Jesus Christ,
the pioneer of our salvation. Amen.

Through the waters of oppression and death, Lord God,
you led a people into the burning presence of your love.
As you fed them in the desert,
now feed us with the finest of wheat,
that we may know the liberating power of the paschal feast. Amen.

Your voice burns within the depths of our being,
O God of our ancestors,
and draws us into your presence and service.
Hear the cries of your people
and speak a word of comfort,
that we may proclaim to all the earth
the glory of your name. Amen.

On this day of rejoicing, O God of our ancestors,
as we gather to break the bread,
we remember that through the blood of the Lamb
you redeemed us
and made us pass over from death to new life.
Grant that, as we celebrate your mighty deeds,
we may be one with Jesus
in offering you this sacrifice of praise. Amen.

Hear our prayers, God of power,
and through the ministry of your Son
free us from the grip of the tomb,
that we may desire you as the fullness of life
and proclaim your saving deeds to all the world. Amen.

As you heard the prayer of Isaac and Rebekah, O God,
and guided them in the way of your love,
so listen now to those who call upon you.
Move us to praise your gracious will,
for in Christ Jesus you have saved us from the deeds of death
and opened for us the hidden ways of your love.
We ask this through Jesus Christ our Lord. Amen.

Lord God, friend of those in need,
your Son Jesus has untied our burdens
and healed our spirits.
We lift up the prayers of our hearts for those still burdened,

those seeking healing,
those in need within the church and the world.
Hear our prayers
that we may love you with our whole being
and willingly share the concerns of our neighbours. Amen.

LECTIONARY NOTES 1

Exodus 1:8-2:10:

"Now a new king arose over Egypt, who did not know Joseph . . ." This is a great opening to explain how people once joined to Egypt under Joseph's protection because slaves of those same people - history was forgotten. We forget history, even today, even with all of our technology and archiving and ways to preserve - we forget what has happened, and act in ignorance.

Could you be like the midwives? I admire their bravery. Perhaps we think it would be easy to refuse to kill these newborns, but commanded by the King? They were disobeying orders from the highest level - that takes courage.

Psalms 124:

"If it had not been the Lord who was on our side" - whose side is God on? Is God always on our side? Is God always on the winning side? We want God to be on our side, but we'd do better to seek to be on *God's* side of things...

this psalm is in thanks to God for escape from enemies. I've never had to literally flee from enemies, but I can relate, figuratively, to what the psalmist is feeling. From what dangerous persons/situations have you escaped by God's grace?

Romans 12:1-8:

"Do not be conformed to this world" - so many ways to take that, aren't there? We're called to be somehow different than others who have not known and embraced the grace that God offers all of us. What difference has God's grace made in your life? If your life is no different than anyone else's, what does that say?

Many gifts, one body of Christ. What is your gift? Are you using your gifts? How are you helping others find and use their gifts? Do you let others know how valuable their gifts are?

Not only are we members of the body of Christ, but we are "members one of another" - I've never noticed that phrase before. In Christ's body,

I'm a member of you, and you are a member of me. Do we live like we believe that?

Matthew 16:13-20:

"Who do *you* say that I am?" When all is said and done, Jesus cares more about how each of us answers that question individually than he does about how others answer that question from our viewpoint. Who is he to you? What is your answer?

In a way, answering this question is the sign of mature faith. We can't let others answer for us, let others' answers stand as our own answers. We have to decide, we have to say it and claim it and live who Jesus is. It's powerful, answering for ourselves.

Jesus shows us the power of knowing in the power he gives to Peter. Why not tell others he was the Messiah? Perhaps it is because we all have to come to that answer on our own - we can't be told - we have to find our own answers.

By Beth Quick

LECTIONARY NOTES 2

REFLECTIONS ON THEME:

This week the Scriptures offer us a theme that can be a difficult one to preach and build liturgy around, especially if we are to connect with the realities of our world. This theme is God's salvation – God's protection, rescue and faithfulness to God's promises. In Exodus, we read the famous story of Moses' rescue from death and how he was brought into the family of Pharaoh. In Isaiah, God's people are called to trust in the God who saves them. Both Psalms are songs in which God's saving, protecting love is celebrated, and in the Gospel, after the disciples receive insight into who Jesus really is, Jesus proclaims that the Church will never be overcome by evil. (There is debate about whether Jesus' mention of "this rock" refers to Peter or to the revelation he received. I think the significance of this has been overstated – mostly in terms of which church is the true church or not. Rather, the focus here, I believe, is on those who follow Christ, and form an alternative community in Christ's name. The promise is that, though they may be attacked and persecuted, God will ensure that they are not overcome.) Finally, the Romans reading seems a bit out of place in amongst these other readings, but it does reflect on the community of faith, and on God's work in and through it. Here, God's people are called to offer themselves completely (as sacrifices) to God, and to trust in God's transformation, God's community and God's gifting – all of which, it can be argued, are given by God to save, protect and empower God's church, and through it, the world. In the end, though, we have to choose whether we will trust in God's saving activity

among us enough to offer ourselves as living sacrifices, to throw our lot in with the others who make up God's Church, and to give ourselves and our abilities to serve God's saving purpose in the world. It's a challenge we cannot avoid this week.

CONNECTING WITH LIFE:

GLOBAL APPLICATION: The promise of God's saving acts has often been interpreted in ultra-personal terms, and as a kind of "micro-managing" of the world (to use my friend Alan Storey's expression). There can be no doubt, however, when we read the Scriptures thoroughly, that God's salvation has global and communal implications as well. Understanding how this works, takes a much deeper and more nuanced understanding of salvation than a simple "Jesus as Superman" view. Moses was saved personally, yes. But his salvation was not for his own sake – he was saved for the sake of his people. Jesus, on the other hand, was not saved from the cross. He had to go through it, but again, it was not just for his own sake, but for the sake of others. Abraham and Sarah, as referred to in Isaiah 51, were saved from childlessness, but again, not just for their own sakes. Salvation, then, must always be understood in the light of God's purposes in the world – the Gospel's call for justice, equity, peace and care of creation. In this sense – and it's here where the Romans reading is so helpful – we must see ourselves as both recipients of God's salvation and agents of it. We are brought into relationship with God through Christ (saved) in order to offer ourselves to serve in the Church and the world according to our gifting. Salvation is not something that happens TO us, so much as it is something that happens WITH us. This means that, for us to enjoy salvation – whether we refer to a "physical" salvation from what would threaten or hurt us, or a "spiritual" salvation from evil and sin – we need to recognise what God seeks to do in the world (which is what Jesus' parables have all been about), we need to participate with God's purposes by becoming people of God's reign, and we need to work for salvation by seeking to protect and empower the weak, the vulnerable, the marginalised, the threatened and the neglected around us. In this way, we will both receive God's grace and protection and be God's channel to bring this grace and protection to others. Only in this way – and not by using the world's methods – can we truly know salvation. We are not saved from violence by declaring war on others. We are not saved from poverty by hoarding for ourselves. We are not saved from exploitation by exploiting others, and we are not saved from harm by ignoring those who are hurting. We find salvation and protection as we help to bring them to all people – as we acknowledge who Jesus is, as we embrace our identity as Church, and as we trust that evil – in whatever form – cannot, in the end, overcome God's grace and God's reign.

LOCAL APPLICATION: It is unfortunate that salvation has largely been framed in terms of "going to heaven when we die". While life eternal or abundant is certainly a promise of God's work, salvation is not just a future hope – an evacuation from the world. The passages this week all speak about God's saving work, but they all do so in reference to what is happening in the lives of people now. Moses was not saved by going to heaven, but by God's activity in his earthly life. And he was called to save God's people, the Israelites, not by giving them a guarantee of heavenly bliss, but by leading them out of slavery in Egypt. Abraham and Sarah were saved from childlessness in their earthly lives, and when Jesus spoke of the Church withstanding the gates of hell, he was responding to what was happening in the realm of human affairs, not to some eternal paradise. As Church we really need to hear this call of God, and bring our gifts and our connections (as Romans teaches) and offer them to be agents of God's salvation for the people in our communities and families now. This means that we cannot just preach about avoiding hell and finding heaven when people die. We need to help them to discover heaven in their lives now. Our calling is to enable people in all circumstances and walks of life to find God, to find heaven, to find salvation in their daily reality – whether it is freedom from poverty or substance abuse or domestic violence; whether it is healing of a relationship, or a mind or a body; whether it is the discovery of a new dignity, or a new work opportunity or a new home. In every community the "gates of hell" are at work in people's lives and the pain and destruction that results can be seen easily. But, if we as Church take our calling seriously, we will become known as the bringers of salvation, and lives and communities will be transformed. Then, when we begin to speak about eternity, people may be more inclined to listen.

SERMON OUTLINE 1

Mt 16:13-20 Who do people say that I am?

Jesus moves on to **Caesarea Philippi**, N of Sea of Galilee – a pagan territory originally called **PANEAS** in honour of the Roman god **PAN** who had a shrine there. It was rebuilt by Herod's son, **Philip** in honour of **Tiberius Caesar**.

1. the Challenge of Jesus 13-15: his identity?

a) *who do people say that I am? Jn Bpt, Elijah, Jeremiah...*

b) *who do you say that I am? Challenge to Peter - and US!*

2. the Confession of Peter 16: *You are the Christ, the Son of the living God* - 2-fold acknowledgement of His claims

a) **his Person** - *the Christ* - Messiah - Anointed One...

b) **his Parentage** - *son of the living God* - **Jn 3.16...**

3. the Church of God 17-20: to be built *on this rock* - 3 ideas about the expression

- a) Peter himself = rock - most prominent of the disciples;
- b) Peter's confession of faith in Christ...
- c) Jesus himself - **1 Cor 3.11**: *on other foundation* than JC..

The Church = **ekklesia** = called out - by X - is (**Eph 2:20**) *built on the foundation of the apostles & prophets with Christ Jesus himself as the chief corner-stone.*

It therefore has:-

- i) **great possibilities** - golden opportunities for service;
- ii) **power** - *the gates of hell will never overcome it (18)*;
- iii) **potential** - *I will give you the keys of the kingdom of heaven* - to open doors of faith by the preaching of the Gospel.

This Peter did faithfully in the post-Resurrection days of apostolic mission & his 2 epistles - & traditionally the Gospel of St Mark.... Such work continues through the Mission of the Church today throughout the world....

By Norman Porteous

SERMON

Can you keep a secret?

Ask a group of people to keep a secret, and you're looking for trouble. More than likely, somebody will let it out. Especially if the secret is astonishing.

Simon Peter is the first disciple to recognize that Jesus is the Messiah. He's the first to discover that this man he knows so well is the one anointed by God, the Messiah sent to deliver Israel from bondage. Peter says as much when Jesus asks him, point blank, "Who do you say that I am?"

Peter's answer marks him as the star student, and he receives his reward. Jesus promises to build his church upon the rock foundation of his faith. He gives Peter executive authority; promises to support him. Here Peter stands for the whole church. Jesus entrusts his mission to all who recognize him as the Messiah.

What a glorious development! Now should be the time to call in the media, get out the word, let everybody know that the Messiah has come and is setting up his organization. But it's not time for press releases, for photo opportunities, for sound bites. Far from it.

Did you notice the ending of today's gospel? Here it is again: Jesus "sternly ordered the disciples not to tell anyone that he was the Messiah." Nobody. Not a one. Mum's the word. Can the publicity. Keep the secret.

Why is Jesus intent on keeping his being the Messiah a secret? Why not let it out? And now that he has admitted who he is, and the disciples all know it, does he really think that this secret can be kept? Won't it travel from mouth to ear with the speed of novelty? The voices that ask, "Have you heard?" will multiply rapidly across the land.

It's not just this once that Jesus wants his identity to stay a secret. Repeatedly, throughout the gospels he tries to keep from becoming the talk of whatever town he's in. Yet when he performs such deeds as healing the sick, raising the dead, feeding the hungry, when he fulfills the messianic job description, how are people expected to keep his identity to themselves? And why should they? What he does in one community after another is a publicist's dream. The guy's got the makings of a star. He's going to be big, really big.

There's a name for everything Jesus does in an effort to pass unrecognized for who he is. Students of the Bible call this the Messianic Secret. What's behind it?

The most convincing explanation is that he does not want to be acknowledged as the Messiah outside his death and resurrection. Only in the light of those events can people begin to recognize what his being the Messiah really means.

If they hear he is the Messiah before he even gets to the cross, they are sure to misunderstand him.

Rather than being a messiah of sacrifice and triumph, they will see him as someone who has come to solve their problems, a Mr. Fix-It from on high.

Rather than recognize him as the one who calls them to their own death and resurrection, the crowds are likely to view him as a messiah sent to pamper their egos, to make their lives comfortable.

Jesus does not want his ministry to be seen in the wrong light. For this reason, he prefers that only his immediate circle know that he is the one God has sent. The opportunity will come later for them to announce that he is the Messiah. That opportunity will come once the crucifixion takes place and he returns from death.

The Messianic Secret helps us understand what goes on in the gospel story, why Jesus sometimes behaves in a way that seems incomprehensible. But the Messianic Secret is more than that, for it has a contemporary application.

People in his own time were ready to misunderstand Jesus because they wanted, indeed expected, a messiah of a different kind to be sent to them from God.

People today are also ready to misunderstand Jesus. We want, we expect, a messiah different from the one sent to us. We expect someone who saves us easily and asks from us nothing much at all. We want a Jesus who doesn't die, or at least doesn't expect us to follow him in doing so. While we hope for something easy, what the gospel offers us is a scandal.

What does this scandal involve?

First, we can know God best through this one human being, a single life where the Word becomes flesh. But this particularity is only the start of the scandal.

The gospel goes on to insist that we know him most completely not through the notable events of his life, but by his gruesome dying and his incomprehensible resurrection.

The scandal becomes even greater. His cross and triumph do not adequately reveal him until we become participants in them and accept them as our own. With Jesus, we must die and rise if he is to be our Messiah.

In our time, the Messianic Secret has changed. Once it meant not announcing Jesus as the promised one until his death and resurrection revealed him completely. Now it means not announcing Jesus without the cross and the empty tomb, not announcing him unless we are ready to die and rise together with him.

There are plenty of versions of Jesus abroad in the world today. Once again he has become a star; he is big, really big. Some of these versions are authentic; many of them are not.

What makes a version authentic is not a denominational or cultural label or any other marking likely to set us at ease. What makes a version of Jesus the real thing and not human fantasy is whether it invariably returns us to what is most important, what reveals divine love completely. We can welcome no Jesus without the cross. We can welcome no Jesus who remains dead. We will accept no easy messiah whose hands remain unwounded.

If we are to call ourselves Christians, members of his church, then we will accept the Messiah crucified and risen not only 2,000 years ago, but crucified and risen inside our own life as well. Then, and only then, are we dealing with the real Jesus.

Moreover, we will not keep the Messiah a secret. The world, the one where we spend our days, still waits for him. That world is dying to meet him – through us.

– The Rev. Charles Hoffacker is an Episcopal priest and writer. He is the author of [“A Matter of Life and Death: Preaching at Funerals”](#) (Cowley Publications, 2003).

ONLINE SERMON SOURCES

Ministry Matters - Acceptable sacrifice

The writer commences, “Romans 12 is perhaps one of the most difficult passages on which to preach because it deals with two very touchy subjects; sacrifice and change...intentional change can be hard. There must be a change in each of us in order for Christ to be present in us. We must make room for him.” Four short stimulating paragraphs conclude, “Remember these four words – living, sacrifice, pleasing, acceptable. That is what God requires of us. We achieve it by refusing to conform, and striving to be transformed. Constant sacrifice, constant renewal.”

<http://www.ministrymatters.com/preach/article/entry/1446/sermon-starter-acceptable-sacrifice>

Day 1 - How Do We Know What God Is Like?

An illustration from a father-son chat in McDonalds is the starter for this address based on Matthew 16:13-20. The Very Rev. Dr. Ian Markham, the dean of Virginia Theological Seminary in Alexandria, VA. He states, “The central Christian claim about the universe is that it is the life, death, and resurrection of Jesus that tells us what God is like. In this Gospel, Jesus is challenging his disciples: “Who do people say that I am?””

The core of the address: In Christian theology the primary word of God is a life. It is the life, death, and resurrection of Jesus. This is the word that we are exhorted to imitate - in words and deeds (as the author at the start of Luke/Acts puts it). If you ask me what God is like: I look at the life, death, and resurrection of Jesus. So how do I know that God identifies with the poor and excluded? Because in the ministry of Jesus I see a life that connected with the poor and excluded. How do I know that God wants to turn moments of despair into moments of hope? Because in Jesus, I see a Good Friday

followed by Resurrection Sunday. How do I know that God calls us to live whole, transformed lives? Because in Jesus I see the touching of countless lives and making them whole and transformed. The life, death, and resurrection of Jesus is the Word. It is the life, death, and resurrection that shows us God. It is the revealing of God to the world. It is the Son disclosing the Father.

[http://day1.org/1127-how do we know what god is like](http://day1.org/1127-how_do_we_know_what_god_is_like)

Day 1 - Do You Love Jesus?

That little word "YOU" can make all the difference in the world when asking a question or giving direction. It implicates a person. In fact, it's the first word God ever spoke to a human being. To Adam and Eve, God said, "**You** may freely eat of any tree in the garden [except for, of course, that one over there]." Suddenly, the first couple realized they had a stake in creation and a personal place in the heart of God.

Insert that little word YOU--as in "Who do YOU say that I am?"--and it's a bit like the high school teacher suddenly catching you unaware. One little word can make all the difference in the world. Talking about Jesus as an idea is a far cry from trusting your life to Jesus. Believing in the concept of God does not begin to compare with you actually knowing God.

[http://day1.org/3046-do you love jesus](http://day1.org/3046-do_you_love_jesus)

America - A shifting rock

A very useful short examination of how the Petrine confession and Christ's statement that on that rock he would build his church has been used over the years. No Anglican will agree with all that is found here, but most of us will benefit from reading it and being stimulated to form our own response - maybe in a sermon!

http://www.americamagazine.org/content/article.cfm?article_id=2428

CHILDREN

Worship with Children - Moses display

The writer picks up a very interesting sequence on the story of Moses, and suggests basic items for display - and perhaps comment - on each of the Sundays through to October 23. As she rightly says - Creating this display might be an opportunity to draw a person with artistic flair into worship leadership. This is a very simple display to organise and its impact could be out of all proportion to the effort needed.

<http://worshipingwithchildren.blogspot.com/2011/07/year-propers-16-25-moses-display.html>

Sermons4Kids - The Lone Ranger

Who is this man? Talk on Jesus is the Christ, the Son of the living God. The writer maybe gives their age away using the theme of "The Lone Ranger". But "Hi Yo, Silver", may do the job for you - and the Kingdom!

<http://www.textweek.com/yeara/propera16.htm>

HYMN SUGGESTIONS

[Hail To The Lord's Anointed](#)

[Come Sinners, To The Gospel Feast](#)

[Christ, From Whom All Blessings Flow](#)

[God Is Working His Purpose Out](#)

[Forth In Thy Name, O Lord, I Go](#)

[Jesus Messiah](#) (*Link to YouTube video*)

[God Of Justice](#) (*Link to YouTube video*)

[Mighty To Save](#) (*Link to YouTube video*)

Thuma Mina: [Chord Chart](#); [Mp3 Preview](#)

Everyone Belongs: [Chord Chart](#); [Mp3 Preview](#) (*Click on track 2 on the media player in the left sidebar*)

[Seek Justice](#) (*Scroll down to track 2 and click the media player to listen*)

[Life Giver / You Are The Christ](#) (*Link to YouTube video*) (*From the Musical "The Witness" by Jimmy & Carol Owens*)

Please commend this resource to colleagues - they simply send an email to churchnewsireland@gmail.com with the message Passwords in the title