

CAMEL-ALLEN BENEFICE

WORSHIP AT HOME 18 JULY 2021



INTRODUCTION & WELCOME

Welcome to this morning's Home worship.

Although we are alone at home, we stand before the throne of God with countless crowds from every nation and race, tribe and language.

Blessing and glory and wisdom, thanksgiving and honour, power and might be to our God for ever and ever. Amen.

Loving God, we have come to worship you.

Help us to pray to you in faith, to sing your praise with gratitude, and to listen to your word with eagerness; through Christ our Lord. Amen.

HYMN:

Hail to the Lord's anointed, great David's greater Son!
Hail in the time appointed, His reign on earth begun!
He comes to break oppression, to set the captive free;
To take away transgression and rule in equity.

He comes in succour speedy to those who suffer wrong;
To help the poor and needy, and bid the weak be strong;
To give them songs for sighing, their darkness turn to light,
Whose souls, condemned and dying, were precious in His sight.

By such shall He be fearèd while sun and moon endure;
Beloved, obeyed, reverèd; for He shall judge the poor
Through changing generations, with justice, mercy, truth,
While stars maintain their stations, or moons renew their youth.

He shall come down like showers upon the fruitful earth;
Love, joy, and hope, like flowers, spring in His path to birth.
Before Him, on the mountains, shall peace, the herald, go,

And righteousness, in fountains, from hill to valley flow.

Arabia's desert ranger to Him shall bow the knee;
The Ethiopian stranger His glory come to see;
With offerings of devotion ships from the isles shall meet,
To pour the wealth of oceans in tribute at His feet.

Kings shall fall down before Him, and gold and incense bring;
All nations shall adore Him, His praise all people sing;
For He shall have dominion o'er river, sea and shore,
Far as the eagle's pinion or dove's light wing can soar.

For Him shall prayer unceasing and daily vows ascend;
His kingdom still increasing, a kingdom without end:
The mountain dews shall nourish a seed in weakness sown,
Whose fruit shall spread and flourish and shake like Lebanon.

O'er every foe victorious, He on His throne shall rest;
From age to age more glorious, all blessing and all blest.
The tide of time shall never His covenant remove;
His Name shall stand forever, His Name to us is Love.

WE SAY SORRY TO GOD AND RECEIVE FORGIVENESS

Let us bring to mind our sin, our failure to value the love of others and our failure to love as Christ has loved us.

Your Love gives us life:
We fail to live as your children. Lord, have mercy

Lord, Have mercy.

You call us to do good: We seek our own good.

Christ, have mercy

Christ, have mercy.

You hear us when we cry for help: We ignore the cries of others. Lord, have mercy

Lord, have mercy.

May the God of love and power,
Forgive you and free you
from your sins Heal and
strengthen you by his
spirit,
And raise you to new life in
Christ our Lord. **Amen.**



The collect for today, the seventh Sunday after Trinity

Generous God, you give us gifts and make them grow; though our faith is small as a mustard seed, make it grow to your glory and the flourishing of your kingdom; through Jesus Christ our Lord. **Amen**

HYMN:

Father, hear the prayer we offer:
Nor for ease that prayer shall be,
But for strength, that we may ever
Live our lives courageously.

Not forever in green pastures
Do we ask our way to be,
But the steep and rugged pathway
May we tread rejoicingly.

Not forever by still waters
Would we idly, quiet stay;
But would smite the living
fountains
From the rocks along our way.

Be our strength in hours of
weakness,
In our wanderings be our
Guide;
Through endeavour, failure,
danger,
Father, be Thou at our side.

Let our path be bright or dreary,
Storm or sunshine be our share;
May our souls in hope unwearied
Make Thy work our ceaseless prayer.



THE WORD OF GOD

Ephesians 2: 11 - end

¹¹ Therefore, remember that formerly you who are Gentiles by birth and called “uncircumcised” by those who call themselves “the circumcision” (which is done in the body by human hands)—¹² remember that at that time you were separate from Christ, excluded from citizenship in Israel and foreigners to the covenants of the promise, without hope and without God in the world. ¹³ But now in Christ Jesus you who once were far away have been brought near by the blood of Christ.

¹⁴ For he himself is our peace, who has made the two groups one and has destroyed the barrier, the dividing wall of hostility, ¹⁵ by setting aside in his flesh the law with its commands and regulations. His purpose was to create in himself one new humanity out of the two, thus making peace, ¹⁶ and in one body to reconcile both of them to God through the cross, by which he put to death their hostility. ¹⁷ He came and preached peace to you who were far away and peace to those who were near. ¹⁸ For through him we both have access to the Father by one Spirit.

¹⁹ Consequently, you are no longer foreigners and strangers, but fellow citizens with God’s people and also members of his household, ²⁰ built on the foundation of the apostles and prophets, with Christ Jesus himself as the chief cornerstone. ²¹ In him the whole building is joined together and rises to become a holy temple in the Lord. ²² And in him you too are being built together to become a dwelling in which God lives by his Spirit.

Mark 6: 30 – 34 & 53 - end

³⁰ The apostles gathered around Jesus and reported to him all they had done and taught. ³¹ Then, because so many people were coming and going that they did not even have a chance to eat, he said to them, “Come with me by yourselves to a quiet place and get some rest.” ³² So they went away by themselves in a boat to a solitary place.

³³ But many who saw them leaving recognized them and ran on foot from all the towns and got there ahead of them. ³⁴ When Jesus landed and saw a large crowd, he had compassion on them, because they were like sheep without a shepherd. So he began teaching them many things.



⁵³ When they had crossed over, they landed at Gennesaret and anchored there. ⁵⁴ As soon as they got out of the boat, people recognized Jesus. ⁵⁵ They ran throughout that whole region and carried the sick on mats to wherever they heard he was. ⁵⁶ And wherever he went—into villages, towns or countryside—they placed the sick in the marketplaces. They begged him to let them touch even the edge of his cloak, and all who touched it were healed.

REFLECTION

From tomorrow, 19 July, all our Covid restrictions of the past 16 months will be lifted: well, almost.

It will be “Freedom Day”: well, almost.

We will be back to “normal”: well, almost.

Quite how all this will all work out in practice, and whether the unlocking will be truly irreversible, as once promised, remains to be seen.

But, do we really want to go back to the way things were before in all respects? Or is there a better way of doing things? Have we learned anything from the experience of being locked down into an enforced isolation for much of the time, cut off from social contact with family, friends, church acquaintances and work colleagues, except via a virtual internet connection ~ and not even that for some of us who have been bypassed by the technological revolution of recent decades through no fault of our own?

Life for many of us was so busy, rushing from one place to the next, meeting the demands of work, balancing the need to get by in life with all that entails while trying to find a little time here and there for our partners; our families; our leisure time, what there was of it; for what we really would like to do with our lives; even finding just a little time for God. Or have we, perhaps, learned the value of, sometimes, just stopping?

One of the commandments God gave to Moses so long ago at Sinai was to remember the Sabbath Day and keep it “holy” (Exodus 20: 8): this is “holy” in its original sense of being “set apart”, not necessarily being pious, although that would be an added bonus, just set apart, to be treated differently to other days. The command is not to be especially pious on the Sabbath but, simply, to do no work. The word “Sabbath” is derived from the Hebrew “*shabbat*” which just means “*stop*”.

But why: why stop?

Because God himself took a “day off” after the work of creation, a task unparalleled in its immensity by anything else in the history of the universe. If a time for rest, relaxation and restoration was good enough ~ indeed, possibly even necessary, certainly desirable ~ for God, is it not good enough for us? God, we find, has a pretty good reason for most of the relatively undemanding things he requires of us: is this command to obey the Sabbath any different?

Our Gospel reading today is a little odd in some respects because we hear verses 30 – 34 from Mark’s Chapter 6 but then jump to verse 53. We do not do this because the bits in the middle are irrelevant: in the intervening verses Mark writes of the feeding of the five thousand and of Jesus walking on the water. No doubt those events are more than worthy of their own special treatment on another occasion: but their omission today allows us to focus on the parts of the story that we might otherwise be inclined to skip over.

At the beginning of our reading the Apostles whom Jesus had sent out two by two (Mark 6: 7) gather around Jesus on their

return, telling him what they have been doing: but they are victims of their own and Jesus’ success, for so many are coming and going that they “*had no leisure even to eat*”. They are worn out because their lives have become so busy that they have no time to just stop, even to have a quiet meal and recharge their batteries. Have you ever been there? I know I have ~ so often I took it for granted that this was just the way things were.

But what does Jesus say to these overworked apostles? “*Come away to a deserted place all by yourselves and rest awhile*”. And, Mark says, they went away in a boat to a deserted place by themselves.

Their intended rest was not wholly complete because the crowd hurried on foot to where they were going and, when they arrived in the boat, the crowd was waiting for them. But, what happened then? Did the apostles have to labour on? No, Jesus took the burden on himself, while they rested. He took compassion on the crowd, as he will always do, because they were “*like sheep without a shepherd*”, and it was only when it became late, after the disciples themselves were properly rested, that they came to him and reminded him that they were in a remote place and the people needed, not only to hear his teaching, but to eat.

So, the importance of our reading today is that God in Jesus knew the physical limitations on his devoted followers and encouraged them to find a quiet place in which to take their rest and refresh themselves, just as God the Father had commanded us to observe the Sabbath as a day of rest.

Make sure, then, that you respect your own Shabbat, whether, through your own circumstances, it be Sunday or some other day of the week. The importance is not when you do it, but that you do, in fact, do it. This is not just what God directed for our own good at Sinai but what Jesus himself urged upon all who follow him.

Amen.

HYMN:

For the healing of the nations,
Lord, we pray with one accord,
for a just and equal sharing
of the things that earth affords.
To a life of love in action
help us rise and pledge our word.

Lead us forward into freedom,
from despair your world release,
that, redeemed from war and hatred,
all may come and go in peace.
Show us how through care and goodness
fear will die and hope increase.

All that kills abundant living,
let it from the earth be banned:
pride of status, race or schooling,
dogmas that obscure your plan.
In our common quest for justice
may we hallow brief life's span.

You, Creator God, have written
your great name on humankind;
for our growing in your likeness
bring the life of Christ to mind;
that by our response and service
earth its destiny may find.

WE AFFIRM OUR FAITH

**We believe in God the Father, from whom every family
In heaven and on earth is named.**

**We believe in God the Son, who lives in our heart through
faith, and fills us with his love.**

**We believe in God the Holy Spirit, who strengthens us
with power from on high.**

**We believe in one God, Father, Son and Holy Spirit.
Amen.**

PRAYERS

Let us pray to God who has compassion on his people in all their needs.

Strengthen the Church to be your witness in the world and a living sign of your reconciling power. Bless all those who work for the spread of the Gospel, granting them rest and refreshment when they are weary.

Lord in your mercy
Hear our prayer.



Save with your healing power the nations of the world, bringing peace and understanding where there is conflict and relief from oppression and exploitation wherever they are experienced.

We pray especially at this time for the people of Afghanistan, suffering again

from the power struggle between government forces and the Taliban as the UK and US withdraw their military presence.

Guide all those in authority in this country and across the world to govern with integrity and wisdom and in accordance with the true values of your kingdom.

Lord in your mercy
Hear our prayer.

We pray for mutual respect and tolerance among peoples of all colours, races and ethnicities. Grant that we may not live in suspicion of the stranger or fear of what seems to be foreign but in harmony as your gathered people.

Lord in your mercy
Hear our prayer.

Draw into the fellowship of your household our families and friends, our neighbours and colleagues at our work or in our play. Make us all one in the unity that Christ has brought into our world.

Lord in your mercy
Hear our prayer.

Visit and relieve the sick and those distressed in body, mind or spirit. Give new hope to those whose suffering has been long.

Give skill and compassion to all who do the work of healing and we pray especially for those from our own community who continue their work in the NHS.

We pray also for the bereaved and those who are in mourning for the loss of a loved one.

In a moment of quiet we hold before you those known to us who are in need of your comfort and healing touch.

Silence

We give thanks for those whose lives were built on the foundation of Jesus Christ and now rest in his peace, praying especially for those in our community who have recently died: for Eunice Lewis, for Jack Menear and for Alan Dawe, and we pray that they will enjoy the perfection of all those good things which they knew only partially in this world.

We pray as sheep who have found their shepherd and as those who seek, along with Eunice, Jack and Alan, to be faithful inheritors of your kingdom.

And so,

**Merciful Father
Accept these prayers
For the sake of your Son Our Saviour, Jesus Christ.**

Amen.

As our Saviour taught us, so we pray:

Our Father, who art in heaven,

**Hallowed be thy name;
Thy kingdom come;
They will be done;**

**On earth as it is in heaven.
Give us this day our daily bread.
And forgive us our trespasses,
As we forgive those who trespass against us. And lead us
not into temptation;
But deliver us from evil.
For thine is the kingdom,
The power and the glory,
For ever and ever. Amen.**

HYMN

Led like a lamb to the slaughter,
In silence and shame,
There on your back you carried a world
Of violence and pain.
Bleeding, dying, bleeding, dying.

*You're alive, you're alive,
You have risen!
Alleluia! And the pow'r
And the glory is given,
Alleluia! Jesus to you.*

At break of dawn, poor Mary,
Still weeping she came,
When through her grief she heard your voice
Now speaking her name.
Mary, Master, Mary, Master.

At the right hand of the father
Now seated on high
You have begun your eternal reign
Of justice and joy.
Glory, glory, glory, glory.

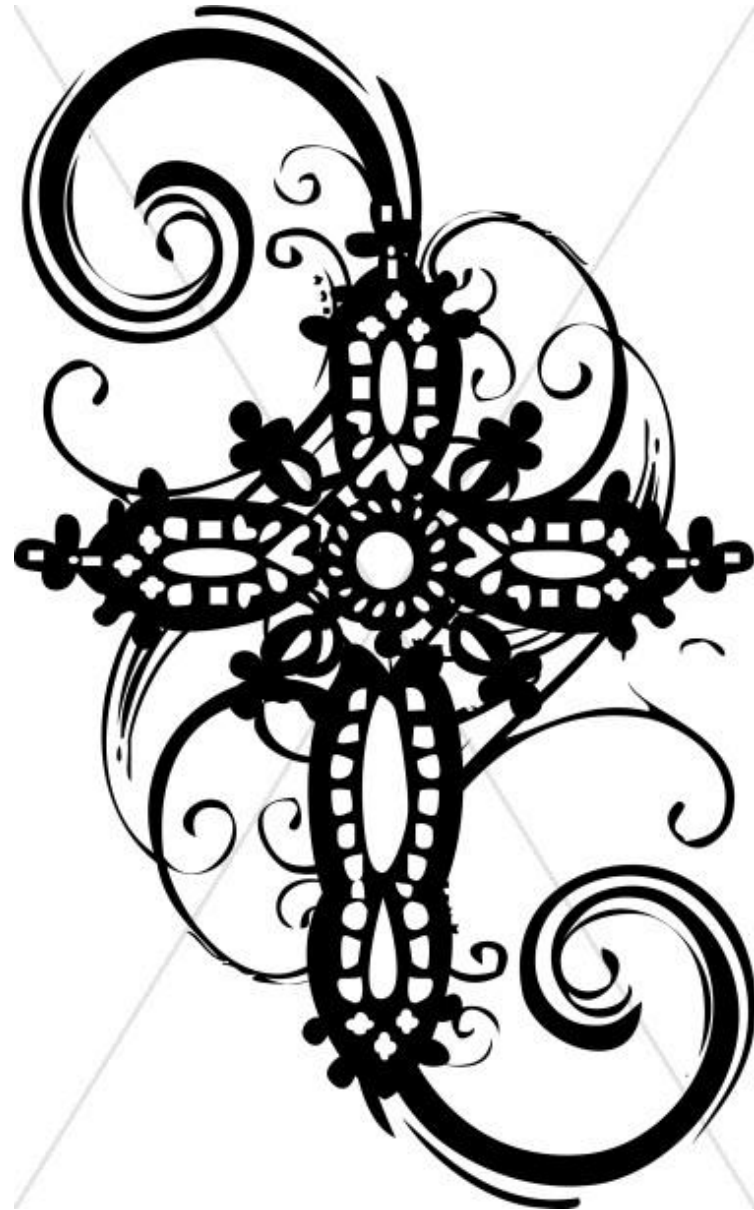
BLESSING & DISMISSAL

May God the Father from whom every family
In earth and heaven receives its name strengthen you with his
spirit in your inner being, so that Christ may dwell in your
hearts by faith;

And the blessing of God Almighty,
The Father, the Son, and the Holy Spirit,
Be amongst you and remain with you always. **Amen.**

Go in peace to love and serve the Lord.

In the name of Christ. Amen.



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