



A Service Of Morning Prayer

The Third Sunday of Pentecost

Sunday 21 June 2020

9am

Please pray for...



Our Diocese, Northern Region and our local church community

The Archbishop: The Most Revd Dr Glenn Davies

The Regional Bishop: The Rt Revd Chris Edwards

Northern Region: Parishes of Epping and Ermington

Local churches: St Clement's, Mosman; clergy and people

Missions 2020

Anglicare Sydney: Mobile Community Pantry Program;

Bill Farrand, Anglicare Community Services Manager

Bush Church Aid: BCA Indigenous Ministry Officer,

The Revd Neville Naden and Mrs Kathryn Naden

Anglican Board of Mission:

Sustainable Livelihoods Program, Kenya;

The Revd John Deane, ABM Executive Director

Those we are holding in prayer

The Immediate Sick:

Alex Dimitric, Lisette Crowle, Mary Douglas, Pam Brooks,

Liam Gorman, Henry Long, Brian Miles, John Amor,

Ian Stevenson, Yvonne McDonald

Those Requiring On-Going Prayer:

John Dimitric, Irina Dimitric, Justin Reid, Heather, Bernie Walsh,

Keren Snell, Benji Morris, Christine Hurford, Shannour,

Chloe Turner, Denise Thomas, Eileen Menzies

People in Residential and Home Care:

Dawn Holdaway, Ruth Burleigh, Richard Lloyd, Betty Gemmell,

Mary Shuttleworth, Elaine Porter, Helen Hubby, Bev and Dorothy

Bashford, Pat Wood, Jean Barton, Rosalie and Denis Pearson,

Robin and Kevin Wilks

Music before the service:

- *Ite Missa Est*: Oscar Roels (1864 - 1938)
- *Interlude in Eb Major*: George Blatch (1856 - 1921)
- *Dona nobis Pacem*: Henry Button (1861 - 1925)

Morning Prayer (First Order)

Please remain seated throughout the service.

Introit: Holy, Holy, Holy Lord: Franz Schubert (1797 - 1828)

INTRODUCTION

We make our prayers in the Name of the Father, the Son and the Holy Spirit. **Amen.**

You are worthy, our Lord and God, to receive glory and honour and power, for you created all things, and by your will they existed and were created.

Revelation 4.11

God is spirit, and those who worship him must worship in spirit and truth.

John 4.24

To the Lord our God belong mercy and forgiveness, for we have rebelled against him, and have not obeyed the voice of the Lord our God by following his laws, which he set before us by his servants the prophets.

Daniel 9.9-10

The Kingdom of God is at hand: repent, and believe in the gospel.

Mark 1.15

The minister continues

Dear friends, the Scriptures urge us to acknowledge our sins, and not to conceal them from God our heavenly Father, but to confess them with a penitent and obedient heart, so that we may be forgiven through his infinite goodness and mercy.

We ought always to admit our sins before God, and especially when we come together to give thanks for the good things we have received at his hands, to offer the praise that is his due, to hear his holy word, and to ask what is necessary for the body as well as the soul.

Therefore, let us draw near to the throne of our gracious God, as we pray:

All say the general Confession

**Almighty and most merciful Father,
we have strayed from your ways like lost sheep,
we have followed too much the devices and desires of our
own hearts,
we have offended against your holy laws.
We have left undone what we ought to have done,
and we have done what we ought not to have done.
Yet, good Lord, have mercy on us;
restore those who are penitent,
according to your promises declared in Jesus Christ our Lord.
Grant, most merciful Father, for his sake,
that we may live godly, righteous and sober lives
to the glory of your holy name. Amen.**

The priest pronounces the Absolution

The God and Father of our Lord Jesus Christ has no pleasure in the death of sinners, but would rather they should turn from their wickedness and live.

He has given authority to his ministers to declare to his people who repent the forgiveness of sins.

God pardons all who truly repent and believe his holy gospel.

And so we ask him to grant us true repentance, and his holy Spirit, that what we do now may please him, and that the rest of our lives may be pure and holy; so that at the last we may come to his eternal joy; through Jesus Christ our Lord. **Amen.**

The Responses: David Hall (b. 1963)

Open our lips, O Lord;
and we shall declare you praise.

O God, make speed to save us.

O Lord, make haste to help us.

Glory to God; Father, Son, and Holy Spirit:
as in the beginning, so now, and for ever. Amen.

Let us praise the Lord.

The Lord's name be praised.

Psalm 95 (Venite)

To be said by alternate verses

O come, let us sing out to the Lord:
let us shout in triumph to the rock of our salvation.

**Let us come before his face with thanksgiving:
and cry out to him joyfully in psalms.**

For the Lord is a great God:
and a great king above all gods.
**In his hand are the depths of the earth:
and the peaks of the mountains are his also.**
The sea is his and he made it:
his hands moulded dry land.
**Come, let us worship and bow down:
and kneel before the Lord our maker.**
For he is the Lord our God:
we are his people and the sheep of his pasture.
Today if only you would hear his voice:
'Do not harden your hearts as Israel did in the wilderness;
'When your forebears tested me:
put me to proof though they had seen my works.
'Forty years long I loathed that generation and said:
"It is a people who err in their hearts,
for they have not known my ways';
'Of whom I swore in my wrath:
"They shall never enter my rest."
Glory to God; Father, Son and Holy Spirit:
as in the beginning, so now, and for ever. Amen.

The Psalm

Psalm 93

A Reading from the book of Genesis, chapter 21, beginning at the 8th verse

Don Menzies

The child grew, and was weaned; and Abraham made a great feast on the day that Isaac was weaned.

But Sarah saw the son of Hagar the Egyptian, whom she had borne to Abraham, playing with her son Isaac. So she said to Abraham, "Cast out this slave woman with her son; for the son of this slave woman shall not inherit along with my son Isaac." The matter was very distressing to Abraham on account of his son. But God said to Abraham, "Do not be distressed because of the boy and because of your slave woman; whatever Sarah says to you, do as she tells you, for it is through Isaac that offspring shall be named for you. As for the son of the slave woman, I will make a nation of him also, because he is your offspring."

So Abraham rose early in the morning, and took bread and a skin of water, and gave it to Hagar, putting it on her shoulder, along with the child, and sent her away. And she departed, and wandered about in the wilderness of Beer-sheba. When the water in the skin was gone, she cast the child under one of the bushes. Then she went and sat down opposite him a good way off, about the distance of a bowshot; for she said, "Do not let me look on the death of the child." And as she sat opposite him, she lifted up her voice and wept. And God heard the voice of the boy; and the angel of God called to Hagar from heaven, and said to her, "What troubles you, Hagar? Do not be afraid; for God has heard the voice of the boy where he is. Come, lift up the boy and

hold him fast with your hand, for I will make a great nation of him." Then God opened her eyes and she saw a well of water. She went, and filled the skin with water, and gave the boy a drink. God was with the boy, and he grew up; he lived in the wilderness, and became an expert with the bow. He lived in the wilderness of Paran; and his mother got a wife for him from the land of Egypt.

After the reading, the reader says 'Here ends the first reading'.

The Song of the Church (Te Deum)

To be said by alternate verses

We praise you, O God:

we acclaim you as the Lord;

All creation worships you:

the Father everlasting.

To you all angels, all the powers of heaven:

the cherubim and seraphim, sing in endless praise:

Holy, holy, holy Lord, God of power and might:

heaven and earth are full of your glory.

The glorious company of apostles praise you:

The noble fellowship of prophets praise you.

The white-robed army of martyrs praise you:

Throughout the world, the holy Church acclaims you:

Father, of majesty unbounded:

your true and only Son, worthy of all praise,

and the Holy Spirit, advocate and guide.

You, Lord Christ, are the King of glory:

the eternal Son of the Father.

When you took our flesh to set us free:
you humbly chose the Virgin's womb.
You overcame the sting of death:
and opened the kingdom of heaven to all believers.
You are seated at God's right hand in glory:
We believe that you will come to be our judge.
Come then, Lord, and help your people,
bought with the price of your own blood:
and bring us with your saints to glory everlasting.

A Reading from the Gospel of Matthew, Chapter 10, beginning at the 24th verse.

Jesus said: "A disciple is not above the teacher, nor a slave above the master; it is enough for the disciple to be like the teacher, and the slave like the master. If they have called the master of the house Beelzebul, how much more will they malign those of his household! So have no fear of them; for nothing is covered up that will not be uncovered, and nothing secret that will not become known. What I say to you in the dark, tell in the light; and what you hear whispered, proclaim from the housetops. Do not fear those who kill the body but cannot kill the soul; rather fear him who can destroy both soul and body in hell. Are not two sparrows sold for a penny? Yet not one of them will fall to the ground apart from your Father. And even the hairs of your head are all counted. So do not be afraid; you are of more value than many sparrows. Everyone therefore who acknowledges me before others, I also will acknowledge before my Father in heaven; but whoever denies me before others, I also will deny

before my Father in heaven. Do not think that I have come to bring peace to the earth; I have not come to bring peace, but a sword. For I have come to set a man against his father, and a daughter against her mother, and a daughter-in-law against her mother-in-law; and one's foes will be members of one's own household. Whoever loves father or mother more than me is not worthy of me; and whoever loves son or daughter more than me is not worthy of me; and whoever does not take up the cross and follow me is not worthy of me. Those who find their life will lose it, and those who lose their life for my sake will find it."

After the reading, the reader says 'Here ends the second reading'.

The Sermon – The Rector

Anthem: Teach me, O Lord: Thomas Attwood (1765 - 1838)

Text: Teach me, O Lord, the way of thy statutes
and I shall keep it unto the end.

The Song of Zechariah (Benedictus)

To be said by alternate verses

Blessed be the Lord, the God of Israel:
who has come to his people and set them free.

**The Lord has raised up for us a mighty Saviour:
born of the house of his servant David.**

Through the holy prophets, God promised of old:
to save us from our enemies, from the hands of all who
hate us,

**To show mercy to our forebears:
and to remember his holy covenant.**

This was the oath God swore to our father Abraham:
to set us free from the hands of our enemies,

**Free to worship him without fear:
holy and righteous before him, all the days of our life.**

And you, child, shall be called the prophet of the Most High:
for you will go before the Lord to prepare his way,

**To give his people knowledge of salvation:
by the forgiveness of their sins.**

In the tender compassion of our God:
the dawn from on high shall break upon us,

**To shine on those who dwell in darkness and the shadow
of death:**

and to guide our feet into the way of peace.

**Glory to God; Father, Son, and Holy Spirit;
as in the beginning, so now, and for ever. Amen.**

The Apostles' Creed

**I believe in God, the Father almighty,
creator of heaven and earth.**

**I believe in Jesus Christ, God's only Son, our Lord,
who was conceived by the Holy Spirit,
born of the virgin Mary,
suffered under Pontius Pilate,
was crucified, died, and was buried;
he descended to the dead.**

On the third day he rose from the dead;
he ascended into heaven,
and is seated at the right hand of the Father;
from there he will come to judge
the living and the dead.

I believe in the Holy Spirit,
the holy catholic Church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body,
and the life everlasting. Amen.

The Prayers

The Lord be with you.

And also with you.

Let us pray.

Lord, have mercy on us.

Christ, have mercy on us.

Lord, have mercy on us.

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 for ever. Amen.

Lord, show us your mercy,
and grant us your salvation.
Keep our nation under your care,
and guide us in justice and truth.
Clothe your ministers with righteousness
and make your chosen people joyful.
Lord, save your people,
and bless your inheritance.
Give peace in our time, O Lord,
for you are our help and strength.
Create in us clean hearts, O God,
and renew us by your Holy Spirit.

The Collect for Peace

O God, the author and lover of peace, in knowledge of whom stands our eternal life, whose service is perfect freedom; defend your servants in all assaults of our enemies, that, surely trusting in your defence, we may not fear the power of any adversaries, through the might of Jesus Christ our Lord. **Amen.**

Morning Collect

Lord, our heavenly Father, almighty and everlasting God, we thank you for bringing us safely to this day: keep us by your might power, and grant that we fall into no sin, neither run into any kind of danger; but lead and govern us in all things, that we may always do what is righteous in your sight; through Jesus Christ our Lord. **Amen.**

Prayers are offered for those in authority, for the Church and for all people. The following, or other appropriate prayers may be used.

A Prayer for all in Authority

Lord God almighty, ruler of the nations of the earth,
give wisdom to the Prime Minister of Australia (N)
[and the *Premier of this State* (N)],
to the members of Parliament (*especially N*)
and to all who hold office in this land.
Grant that their decisions may be based on wise counsel,
so that peace and welfare,
truth and justice may prevail among us,
and make us a blessing to other nations;
through Jesus Christ our Lord. **Amen.**

A Prayer for the Church

Almighty and eternal God, you alone work great marvels:
send down your Spirit of saving grace on all Christian people.
Bless our bishops, clergy and congregations:
pour upon them the continual dew of your blessing
that they may truly please you.
Grant this, for the honour of Jesus Christ
our advocate and mediator. **Amen.**

A Prayer for all People

God of providence, God of love, we pray for all people: make your way known to them, your saving power among all nations.

We pray for the welfare of your Church throughout the world: guide and govern it by your Spirit, so that all who call themselves Christians may be led in the way of truth and hold the faith in unity of spirit, in the bond of peace, and in righteousness of life.

We commend to your fatherly goodness all who are afflicted or distressed in body, mind or circumstances (*especially*). Relieve them according to their needs, giving them patience in their sufferings, and deliverance from their afflictions. This we ask for the sake of Jesus Christ our Saviour. **Amen.**

A concluding prayer from the Liturgy of St John Chrysostom

Lord, you have given us grace to agree in these our prayers, and you have promised that when two or three gather in your name you will grant their requests. Fulfil now, Lord, our desires and prayers as may be best for us. Grant us, in this life, knowledge of your truth and in the age to come, life eternal. **Amen.**

A general thanksgiving

Almighty God and merciful Father,
we give you hearty thanks
for all your goodness and loving-kindness to us and to
all people.

We bless you for our creation and preservation,
and all the blessings of this life;
but above all, for your immeasurable love
in the redemption of the world by our Lord Jesus Christ,
for the means of grace, and for the hope of glory.

And, we pray, give us such a sense of all your mercies,
that our hearts may be truly thankful
and that we may praise you not only with our lips,
but in our lives,
serving you in holiness and righteousness all our days,
through Jesus Christ, our Lord,
to whom with you and the Holy Spirit,
be honour and glory, now and for ever. Amen

The grace of the Lord Jesus Christ,
and the love of God,
and the fellowship of the Holy Spirit,
be with us all evermore. Amen.

Postlude: Adagio in Bb Major: Benedict Widmann (1820 - 1910)

Please note: there will be no morning tea until further notice.

NOTICES

THURSDAY HOLY EUCHARIST

A Said Eucharist (in one kind) with a maximum of 10 persons will continue to be held in the Lower Hall on Thursdays at 11am. It is compliant with all relevant safety and prevention protocols currently applicable in NSW and as advised by the Diocese. There will be no singing.

Please pre-register to attend the service through the parish office by email or phone. E: office@stlukesmosman.org or Tel: 9969 6910. If people arrive who are not on the list, they will be politely asked to leave, as we will not breach social distancing regulations.

TAX DEDUCTIBLE DONATIONS

**The St Luke's Mosman EDUCATION Association Inc. and
The St Luke's Mosman MUSIC Association Inc.**

As we approach the end of the financial year, please reflect on the ministry undertaken by the Education and Music Associations. They are both public funds and depend on donations from parishioners and members of the public.

The Education Association provides materials for students and a contribution towards the expenses of those who teach SRE in our schools.

One of the objects of the Music Association is the promotion of concerts and the arts in the Mosman community. Donations will assist greatly in the planning of future concerts.

Donations in excess of \$2 are tax deductible and may be left at the parish office during the week. A receipt will be issued by the relevant association in due course. (Cash or cheque donations only, please.) Please direct any queries to either:

** Don Menzies (Education) Tel: 9953 8028

- or -

** Phillip Seale (Music) Mb: 0405 198 420.

Anglicans Together - Webinar

Is "virtual" the real deal?

Members of Anglicans Together are invited to meet "online" with the Rev'd Brian Douglas, who will present his thoughts about Holy Communion "online" within the context of the Anglican Church of Australia. The Rev'd Dr Douglas' PhD was on "Anglican Eucharistic Theology."

The webinar will take place on Wednesday 1st July at 2pm.

Register at:

[https://us02web.zoom.us/webinar/register/WN_F1\(iu9shxSMm55dmVCKsIUg\)](https://us02web.zoom.us/webinar/register/WN_F1(iu9shxSMm55dmVCKsIUg))



The banishment of Hagar and Ishmael
Genesis 21.9-14



Parish of St Luke, Mosman

Postal Address:

PO Box 162
Spit Junction NSW 2088

Street Address:

4 Heydon Street
Mosman NSW 2088

Telephone: 9969 6910

Email: office@stlukemosman.org

Website: www.stlukemosman.org



@StLukesMosman

Parish Contacts

The Rector:

The Reverend Dr Max Wood
E: rector@stlukemosman.org
T: 9969 6910
Mb: 0439 475 714

Church Wardens:

Paula Turner Mb: 0421 151 290
David Burke Mb: 0414 824 035

What's On This Week 21/6/2020

Sun 21/6

Mattins
Pentecost 3
Church

Thur 25/6 11am

Said Eucharist
Lower Hall

Next Sunday 28/6/2020

9am

Mattins
Pentecost 4
Church



St Luke's is a place of rich and diverse liturgy, where life and faith connect. We are a progressive community that welcomes all people regardless of gender, age, race, sexual orientation or religion.

Homily

Pentecost 3 2020

The Rev'd Dr Max Wood, Rector

Genesis 21:8-21

Our Old Testament reading last Sunday from Genesis, narrated the “happy story” of God’s promise to Abraham and Sarah that, despite their senior years, they were to have a son, Isaac.

In in our opening verses today we hear that Isaac grew and was weaned and a fitting celebration was had by all (v.8) However, we quickly learn that this created a bit of a problem and this leads into the sadder story that we heard today.

Hagar, was an Egyptian women who belonged to Abraham’s household and served as a handmaid to his wife Sarah. Because of Sarah’s previous “barrenness”, to use the language of the text, and at her suggestion, Abraham fathered a son – Ishmael -- by Hagar who functioned, as what we would call today, a surrogate mother. An expression which is probably describing the whole arrangement far nicer and clinically than it probably was. It is doubtful whether Hagar would have had any consent in the matter.

The problem that we referred to earlier occurs when Sarah instructs Abraham to reject Hagar and Ishmael, so that her son Isaac will not have to divide the family inheritance.

Scholars have suggested that the quest for economic security would understandably drive a primary wife, in this case Sarah, to enforce her son's primacy, that of Isaac. And it is possible that there was a clash of cultural traditions as well.

Contemporary Mesopotamian custom would award primacy to Isaac as the son of the primary wife even though he was not the firstborn son of his father. This may have been what Abraham had in mind, and if Sarah had this cultural custom in mind, then her request for the banishment of Hagar and Ishmael, seems all the more harsher.

This is in contrast with the contemporary Egyptian custom which provided that a slave's child born to a master would be adopted by the barren mistress, thereby guaranteeing the adopted son's right to inheritance.

This has led some scholars to conclude:

"Perhaps the tension presented in Genesis [Chapter] 21 arose from a conflict of international inheritance expectations, Mesopotamian (affirming primary wife's son) and Egyptian (favouring firstborn, albeit by a slave mother)."

And as we heard, although he was dismayed by Sarah's request to banish Hagar and Ishmael, Abraham does so with a confirmation and promise from God that God *"will make a nation of him also, because he is your offspring"*. (v.13)

We also heard that banished, and as Ishmael was about to die from lack of water, the Angel of God reassures Hagar, who had wept to God, showing her a water source, and promising again to make Ishmael into a great nation. (v.18) And in time, Hagar found a wife for Ishmael, a woman from her homeland of Egypt. (v.21)

Islamic tradition takes the Ishmael story further identifying him as a prophet, and more importantly, Identifying him as one the ancestors of the Arab people.

And this is why, Judaism, Christianity and Islam are referred to as the three great "Abrahamic Religions". All three point to the common origins of the Abraham and his offspring.

And as much as we can theorise about contrasting inheritance traditions, and as much as we can highlight the interfaith commonalities in the place and person of Abraham, for me, it's still a sad story.

Bishop Tom Wright reflected on this as a:

"...sad and still tragic, story of Abraham, Hagar and Ishmael. Go down into the Genesis story, down the dark staircases of imagination, and even then you will perhaps never plumb the depths of Hagar's misery, of Abraham's dilemma ... of Ishmael's destiny."

Hagar and Ishmael are cast out into the lethal desert. However even there, in the desert, when all hope is apparently lost, Hagar and Ishmael are not forgotten.

Facing imminent death, both cry out. And God hears them. God yet again provides for and stands in solidarity with those cast out in the wilderness.

And while such solidarity does not always fully liberate those who are cast out and oppressed, it at least secured their survival, and the chance to begin again.

The Lord be with you.