

We believe in God the Spirit;
in one Church, below, above:
saints of God in one communion,
one in holiness and love.
So by faith, our sins forgiven,
Christ our Saviour, Lord and friend,
we shall rise with him in glory
to the life that knows no end.

The Collect

O God, the strength of all those who put their trust in you, mercifully accept our prayers and, because through the weakness of our mortal nature we can do no good thing without you, grant us the help of your grace, that in the keeping of your commandments we may please you both in will and deed; through Jesus Christ your Son our Lord, who is alive and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. Amen.

Intercessions

Sit for a time of reflection. We sing:

Bless the Lord, my soul, and bless God's holy name. Bless the Lord, my soul, who leads me into life.

We use this as a response between intercessions.

O Lord, hear my prayer, O Lord, hear my prayer, come and listen to me.

At the end we sing:

**The Lord is my song, the Lord is my praise:
all my hope comes from God.
The Lord is my song, the Lord is my praise:
God, the well-spring of life**

As our Saviour taught us, so we pray
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. Lead us not into temptation but deliver us from evil. For the kingdom, the power, and the glory are yours now and for ever. Amen.

*HYMN (during which the collection is taken)
We have a Gospel to proclaim (AM 431)*

Blessing

May God keep you in all your days.
May Christ shield you in all your ways.
May the Spirit bring you healing and peace.
May God the Holy Trinity drive all darkness from you and pour upon you blessing and light.

Amen.

Go in peace to love and serve the Lord.
In the name of Christ. Amen.

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☞ **FEEL FREE TO TAKE THIS SHEET AWAY**



St Ursula's Church, Berne Service of the Word

**13 June 2004
First Sunday after Trinity**

WELCOME, NEWS and NOTICES

STAND for the opening worship songs:

Abba, Father (SoF 1)

We have come into this place (SoF 581)

The Greeting

The Lord be with you
and also with you.

Prayers of Penitence

Come, let us return to the Lord and say:

Lord our God, in our sin we have avoided your call. Our love for you is like a morning cloud, like the dew that goes away early. Have mercy on us, deliver us from judgment; bind up our wounds and revive us; in Jesus Christ our Lord. Amen.

May the Father forgive us by the death of his Son, and strengthen us to live in the power of the Spirit all our days. **Amen.**

SONG with the children:

Jesus, I am like a lamb
Who sometimes goes astray.
I know that if I follow You,
I'll never lose my way.

*Be my shepherd, show me how
To live my life for you.
Be my shepherd, show me now,
So I can follow you. (twice)*

Prayer with the Children

We praise you, Loving Father, for adopting us as your children. Bind us together, and help us to grow ever more like you, as we come to know you better and better, through Jesus Christ our Lord. Amen.

Drama I – Nathan Comes To Tea

based on 2 Sam 11 and 12

Psalm 32

The happiness of the penitent and forgiven

**You upright rejoice, be glad in the Lord,
Shout for joy all you honest of heart.**

Happy are those whose offence is forgiven,
whose sin is blotted out.

Happy are those to whom the Lord imputes no guilt,
and in whose spirit there is no deceit.

While I said not a word, my bones wasted away
I groaned all day long.

Day and night your hand was heavy upon me;
my strength was dried up as by the heat of summer.

Then I acknowledged my sin to you,
I did not hide my iniquity;

I said, "I will confess my offence to the Lord,"
and you forgave all my guilt and my sin.

**You upright rejoice, be glad in the Lord,
Shout for joy all you honest of heart.**

Therefore let all the faithful pray to you ;
at times of distress,

Then the flooding of mighty waters
shall not reach them.

You are my hiding place; you preserve me from
trouble;

you surround me with songs of deliverance.

**You upright rejoice, be glad in the Lord,
Shout for joy all you honest of heart.**

I, the Lord, will teach you and show you the way;
I will not take my eyes off you.

Do not be like a horse or a mule,
without understanding,

whose temper must be curbed with bit and bridle,
or it will not stay near you.

Many are the torments of the wicked,
but faithful love enfolds all who trust in the Lord.

**You upright rejoice, be glad in the Lord,
Shout for joy all you honest of heart.**

Drama II – Jesus Comes To Tea

based on Luke 7:26-8:3 (NRSV)

One of the Pharisees asked Jesus to eat with him, and he went into the Pharisee's house and took his place at the table. And a woman in the city, who was a sinner, having learned that he was eating in the Pharisee's house, brought an alabaster jar of ointment. She stood behind him at his feet, weeping, and began to bathe his feet with her tears and to dry them with her hair. Then she continued kissing his feet and anointing them with the ointment. Now when the Pharisee who had invited him saw it, he said to himself, "If this man were a prophet, he would have known who and what kind of woman this is who is touching him — that she is a sinner." Jesus spoke up and said to him, "Simon, I have something to say to you." "Teacher," he replied, "speak." "A certain creditor had two debtors; one owed five hundred denarii, and the other fifty. When they could not pay, he cancelled the debts for both of them. Now which of them will love him more?" Simon answered, "I suppose the one for whom he cancelled the greater debt." And Jesus said to him, "You have judged rightly." Then turning toward the woman, he said to Simon, "Do you see this woman? I entered your house; you gave me no water for my feet, but she has bathed my feet with her tears and dried them with her hair. You gave me no kiss, but from the time I came in she has not stopped kissing my feet. You did not anoint my head with oil, but she has anointed my feet with ointment. Therefore, I tell you, her sins, which were many, have been forgiven; hence she has shown great love. But the one to whom little is forgiven, loves little." Then he said to her, "Your sins are forgiven." But those who were at the table with him began to say among themselves, "Who is this who even forgives sins?" And he said to the woman, "Your faith has saved you; go in peace."

Soon afterwards he went on through cities and villages, proclaiming and bringing the good news of the kingdom of God. The twelve were with him, as well as some women who had been cured of evil spirits and infirmities: Mary, called Magdalene, from whom seven

demons had gone out, and Joanna, the wife of Herod's steward Chuza, and Susanna, and many others, who provided for them out of their resources.

SONG: God forgave my sin (SoF 126)

Questions and Answers

We Jews know that we have no advantage of birth over "non-Jewish sinners." We know very well that we are not set right with God by rule-keeping, but only through personal faith in Jesus Christ. How do we know? We tried it – and we had the best system of rules the world has ever seen! Convinced that no human being can please God by self-improvement, we believed in Jesus as the Messiah so that we might be set right before God by trusting in the Messiah, not by trying to be good.

Have some of you noticed that we are not yet perfect? (No surprise, right?) And are you ready to make the accusation that since people like me, who go through Christ in order to get things right with God, aren't perfectly virtuous, Christ must therefore be an accessory to sin? The accusation is frivolous. If I was "trying to be good." I would be rebuilding the same old barn that I tore down. I would be acting as a charlatan. What actually took place is this: I tried keeping rules and working my head off to please God, and it didn't work. So I quit being a "law man" so that I could be God's man. Christ's life showed me how, and enabled me to do it. I identified myself completely with him. Indeed, I have been crucified with Christ. My ego is no longer central. It is no longer important that I appear righteous before you or have your good opinion, and I am no longer driven to impress God. Christ lives in me. The life you see me living is not "mine," but it is lived by faith in the Son of God, who loved me and gave himself for me. I am not going to go back on that. Is it not clear to you that to go back to that old rulekeeping, peer-pleasing religion would be an abandonment of everything personal and free in my relationship with God? I refuse to do that, to repudiate God's grace. If a living relationship with God could come by rule keeping, then Christ died unnecessarily. (*Galatians 2:15-21 The Message*)

SONG: It is no longer I that liveth (SoF 233)

Address

Affirmation of Faith

We believe in God the Father,
God almighty, by whose plan
earth and heaven sprang to being,
all created things began.

We believe in Christ the Saviour,
Son of God in human frame,
virgin-born, the child of Mary
upon whom the Spirit came.

Christ, who on the cross forsaken,
like a lamb to slaughter led,
suffered under Pontius Pilate,
he descended to the dead.

We believe in Jesus risen,
heaven's king to rule and reign,
to the Father's side ascended
till as judge he comes again.

Reference Material

One of the Pharisees asked Jesus to eat with him, and he went into the Pharisee's house and took his place at the table. And a woman in the city, who was a sinner, having learned that he was eating in the Pharisee's house, brought an alabaster jar of ointment. She stood behind him at his feet, weeping, and began to bathe his feet with her tears and to dry them with her hair. Then she continued kissing his feet and anointing them with the ointment. Now when the Pharisee who had invited him saw it, he said to himself, "If this man were a prophet, he would have known who and what kind of woman this is who is touching him — that she is a sinner." Jesus spoke up and said to him, "Simon, I have something to say to you." "Teacher," he replied, "speak." "A certain creditor had two debtors; one owed five hundred denarii, and the other fifty. When they could not pay, he cancelled the debts for both of them. Now which of them will love him more?" Simon answered, "I suppose the one for whom he cancelled the greater debt." And Jesus said to him, "You have judged rightly." Then turning toward the woman, he said to Simon, "Do you see this woman? I entered your house; you gave me no water for my feet, but she has bathed my feet with her tears and dried them with her hair. You gave me no kiss, but from the time I came in she has not stopped kissing my feet. You did not anoint my head with oil, but she has anointed my feet with ointment. Therefore, I tell you, her sins, which were many, have been forgiven; hence she has shown great love. But the one to whom little is forgiven, loves little." Then he said to her, "Your sins are forgiven." But those who were at the table with him began to say among themselves, "Who is this who even forgives sins?" And he said to the woman, "Your faith has saved you; go in peace."

Soon afterwards he went on through cities and villages, proclaiming and bringing the good news of the kingdom of God. The twelve were with him, as well as some women who had been cured of evil spirits and infirmities: Mary, called Magdalene, from whom seven demons had gone out, and Joanna, the wife of Herod's steward Chuza, and Susanna, and many others, who provided for them out of their resources. (*Luke 7:26-8:3 NRSV*)

When the wife of Uriah heard that her husband was dead, she made lamentation for him. When the mourning was over, David sent and brought her to his house, and she became his wife, and bore him a son.

But the thing that David had done displeased the LORD, and the LORD sent Nathan to David. He came to him, and said to him, "There were two men in a certain city, the one rich and the other poor. The rich man had very many flocks and herds; but the poor man had nothing but one little ewe lamb, which he had bought. He brought it up, and it grew up with him and with his children; it used to eat of his meagre fare, and drink from his cup, and lie in his bosom, and it was like a daughter to him. Now there came a traveller to the rich man, and he was loath to take one of his own flock or herd to prepare for the wayfarer who had come to him, but he took the poor man's lamb, and prepared that for the guest who had come to him." Then David's anger was greatly kindled against the man. He said to Nathan, "As the LORD lives, the man who has done

this deserves to die; he shall restore the lamb fourfold, because he did this thing, and because he had no pity."

Nathan said to David, "You are the man! Thus says the LORD, the God of Israel: I anointed you king over Israel, and I rescued you from the hand of Saul; I gave you your master's house, and your master's wives into your bosom, and gave you the house of Israel and of Judah; and if that had been too little, I would have added as much more. Why have you despised the word of the LORD, to do what is evil in his sight? You have struck down Uriah the Hittite with the sword, and have taken his wife to be your wife, and have killed him with the sword of the Ammonites. (*Now therefore the sword shall never depart from your house, for you have despised me, and have taken the wife of Uriah the Hittite to be your wife. Thus says the LORD: I will raise up trouble against you from within your own house; and I will take your wives before your eyes, and give them to your neighbour, and he shall lie with your wives in the sight of this very sun. For you did it secretly; but I will do this thing before all Israel, and before the sun.*") David said to Nathan, "I have sinned against the LORD." Nathan said to David, "Now the LORD has put away your sin; you shall not die. Nevertheless, because by this deed you have utterly scorned the LORD, the child that is born to you shall die." Then Nathan went to his house. (*2 Sam 11:26-12:15 NRSV*)

David, Bathseba and Nathan

by Michael English

Summary: This was written partly as a dramatisation of 2 Samuel 11 & 12 and also as an introduction to how David handled criticism, part of a series we did based on Nicky Gumble's book *Challenging Lifestyles*.

Characters: Joab, David, Narrator, Nathan

Props: A perfumed letter in a pink envelope, pen and paper to write top secret orders.

(A palace. King David sits on his throne and is attended by his general Joab)

Joab: G'day mighty king David! I, Joab, will lead your armies in battle. Who do you want us to take out today?

David: Go and smite the Ammonites in Gods name.

Joab: No worries.

(Joab marches out)

David: Ah. Peace and quiet at last! Now what shall I do. I know, some bird watching. Where's my binoculars.

(David mimes looking out of the window with binoculars)

Will you look at that. She's a right tasty bit of stuff. None of my other wives are built like that.... Servant. Go and find out who she is.

Narrator: And so it was that David met Bathsheba and had an affair with her, even though he already had several wives, and Bathsheba was married to Uriah, one of David's best officers.

(Pause)

Some time later a messenger arrived for David.

Messenger: I bring you a message my Lord.

(David takes the message and smells it.)

David: From a woman. Hmm. I wonder what it says.

Narrator: The message told David that Bathsheba was pregnant and that he was the father.

David: This is a problem. If Bathsheba has a child, every one will suspect me of doing wrong and that would never do. Time for a cunning plan. Messenger. *(David writes)* Take these top secret orders to General Joab at the front.

(The Messenger departs)

Narrator: So David sent orders to General Joab telling him to put Bathsheba's husband Uriah in the front line and get him killed. Joab obeyed even though it meant getting many other Israelites killed as well.

(Joab arrives)

Joab: G'day King. News from the front. We've had a bad defeat. Some of your best officers have been killed including Uriah.

David: How sad! We will need to do something to keep morale up. I know, a royal wedding. That always works. I'll just have to marry another woman. Somebody take a message to Bathsheba!

Narrator: Some time later the Lord spoke to Nathan who was considered a prophet by the Hebrews. Nathan came to speak to David.

(Nathan enters)

Nathan: Wotcha oh king.

David: Welcome to my humble palace Nathan. It is always good to greet a prophet of the Living God.

Nathan: David. I have come with a complaint: There were two men in your kingdom, one rich the other poor. The rich man had vast numbers of sheep, but the poor man had only a single lamb which he treated like one of his family. One day the rich man had some visitors, but he didn't want to kill one of his own animals so he stole his neighbour's lamb.

(David jumps to his feet and begins shouting)

David: Tell me who has done this terrible thing. He deserves to die. I swear in God's name that he will pay back at least four times as much as he took!

Nathan: You are the man.

David: Surely not. You've made a mistake!

Nathan: God made you king of Israel and gave you everything a man could ask for, and if it had not been enough he would have given you twice as much. But you have done an evil thing - you had Uriah killed and took his wife.

David: Yes, I admit it. I have sinned.

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Jesus comes to Tea

Simon the Pharisee: Rabbi, I'm looking forward to hearing your views. Come in and sit down. I have a meal ready.

They both recline. Woman comes in "behind him", pours ointment over his feet, kisses feet, weeps, dries feet with hair, etc. Simon looks shocked. After a while:

Jesus: I know what's in your mind. You're thinking that if I were a prophet, I'd know what kind of woman this was, touching me. Let me tell you a story. Two people owed money to a businessman. One owed ten thousand francs, the other owed a hundred thousand. Neither of them could pay. So the businessman let them both off their debt. So which of them will have a better opinion of the businessman?

Simon the Pharisee: The one who owed the most, I suppose.

Jesus: Quite right. So, do you see this woman? I came here. Nobody washed my feet – you didn't even put any water out. But she has washed my feet with her tears and dried them with her hair. You didn't greet me with a kiss, but she hasn't stopped kissing my feet since she came. You didn't anoint my head when I came, but she has been anointing my feet. That's a sign of great love. The more the love, the more the sins that are forgiven. *(To the woman:)* Your sins are forgiven.

Simon (to congregation): What kind of person is this, who can forgive sins?

Jesus: Your faith has saved you. Go in peace.

Narrator: Soon afterwards Jesus went on through cities and villages, proclaiming and bringing the good news of the kingdom of God. The twelve were with him, as well as some women who had been cured of evil spirits and infirmities: Mary, called Magdalene, from whom seven demons had gone out, and Joanna, the wife of Herod's steward Chuza, and Susanna, and many others, who provided for them out of their resources.

Galatians Dialogue

Paul, we don't understand what you are saying. Why do you say the Gentiles are equal to us who follow our Jewish religion?

We Jews know that we have no advantage of birth over "non-Jewish sinners."

But don't we Jews have the law?

We know very well that we are not set right with God by rule-keeping, but only through personal faith in Jesus Christ.

How do you know that?

How do we know? We tried it – and we had the best system of rules the world has ever seen! We were convinced that no human being can please God by self-improvement, and we believed in Jesus as the Messiah so that we might be set right before God by trusting in the Messiah, not by trying to be good.

But even then, you're not perfect!

Have some of you noticed that? (No surprise, right?) And are you ready to make the accusation that since people like me, who go through Christ in order to get things right with God, aren't perfectly virtuous, Christ must therefore be an accessory to sin?

Yes. If Christ stops you from trying to keep the Law, Christ is stopping you from being good.

This accusation is frivolous. If I was "trying to be good." I would be rebuilding the same old barn that I tore down. I would be acting as a charlatan.

What actually took place is this: I tried keeping rules and working my head off to please God, and it didn't work. So I quit being a "law man" so that I could be God's man.

But how can you do that without the Law?

Christ's life showed me how, and enabled me to do it. I identified myself completely with him. Indeed, I have been crucified with Christ. My ego is no longer central. It is no longer important that I appear righteous before you or have your good opinion, and I am no longer driven to impress God. Christ lives in me. The life you see me living is not "mine," but it is lived by faith in the Son of God, who loved me and gave himself for me. I am not going to go back on that.

Is it not clear to you that to go back to that old rulekeeping, peer-pleasing religion would be an abandonment of everything personal and free in my relationship with God? I refuse to do that, to repudiate God's grace. If a living relationship with God could come by rule keeping, then Christ died unnecessarily. (*Galatians 2:15-21 The Message*)