

Sunday 3rd June 2018

Trinity 1

Proper 4

Green



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**

1 Samuel 3:1-10 [11-20] English Standard Version

The LORD Calls Samuel

3¹ Now the boy Samuel was ministering to the LORD in the presence of Eli. And the word of the LORD was rare in those days; there was no frequent vision. ² At that time Eli, whose eyesight had begun to grow dim so that he could not see, was lying down in his own place. ³ The lamp of God had not yet gone out, and Samuel was lying down in the temple of the LORD, where the ark of God was. ⁴ Then the LORD called Samuel, and he said, “Here I am!” ⁵ and ran to Eli and said, “Here I am, for you called me.” But he said, “I did not call; lie down again.” So he went and lay down. ⁶ And the LORD called again, “Samuel!” and Samuel arose and went to Eli and said, “Here I am, for you called me.” But he said, “I did not call, my son; lie down again.” ⁷ Now Samuel did not yet know the LORD, and the word of the LORD had not yet been revealed to him. ⁸ And the LORD called Samuel again the third time. And he arose and went to Eli and said, “Here I am, for you called me.” Then Eli perceived that the LORD was calling the boy. ⁹ Therefore Eli said to Samuel, “Go, lie down, and if he calls you, you shall say, ‘Speak, LORD, for your servant hears.’” So Samuel went and lay down in his place. ¹⁰ And the LORD came and stood, calling as at other times, “Samuel! Samuel!” And Samuel said, “Speak, for your servant hears.”

[¹¹ Then the LORD said to Samuel, “Behold, I am about to do a thing in Israel at which the two ears of everyone who hears it will tingle. ¹² On that day I will fulfill against Eli all that I have spoken concerning his house, from beginning to end. ¹³ And I declare to him that I am about to punish his house forever, for the iniquity that he knew, because his sons were

blaspheming God,^[a] and he did not restrain them. ¹⁴ Therefore I swear to the house of Eli that the iniquity of Eli's house shall not be atoned for by sacrifice or offering forever.” ¹⁵ Samuel lay until morning; then he opened the doors of the house of the LORD. And Samuel was afraid to tell the vision to Eli. ¹⁶ But Eli called Samuel and said, “Samuel, my son.” And he said, “Here I am.” ¹⁷ And Eli said, “What was it that he told you? Do not hide it from me. May God do so to you and more also if you hide anything from me of all that he told you.” ¹⁸ So Samuel told him everything and hid nothing from him. And he said, “It is the LORD. Let him do what seems good to him.” ¹⁹ And Samuel grew, and the LORD was with him and let none of his words fall to the ground. ²⁰ And all Israel from Dan to Beersheba knew that Samuel was established as a prophet of the LORD.]

Footnote. a. or *blaspheming for themselves*.

COMMENT: This story of Samuel's call to be God's prophet in Israel has the flavor of an ancient folktale. Before being written down, it was told and retold by one generation to another because Samuel was such a towering figure in Israel's religious and political history. The story reveals yet another instance when God was believed to have intervened to change in the direction of the nation's history. This was seen as God keeping the covenant made long before with Abraham and with Moses.

Mark 2:23-3:6 English Standard Version (ESV)

Jesus Is Lord of the Sabbath

2 ²³ One Sabbath he was going through the grainfields, and as they made their way, his disciples began to pluck heads of grain. ²⁴ And the Pharisees were saying to him, “Look, why are they doing what is not lawful on the Sabbath?” ²⁵ And he said to them, “Have you never read what David did, when he was in need and was hungry, he and those who were with him: ²⁶ how he entered the house of God, in the time of^[a] Abiathar the high priest, and ate the bread of the Presence, which it is not lawful for any but the priests to eat, and also gave it to those who were with him?” ²⁷ And he said to them, “The Sabbath was made for man, not man for the Sabbath. ²⁸ So the Son of Man is lord even of the Sabbath.”

A Man with a Withered Hand

3 ¹ Again he entered the synagogue, and a man was there with a withered hand. ² And they watched Jesus,^[b] to see whether he would heal him on the Sabbath, so that they might accuse him. ³ And he said to the man with the withered hand, “Come here.” ⁴ And he said to them, “Is it lawful on the Sabbath to do good or to do harm, to save life or to kill?” But they were

silent. ⁵ And he looked around at them with anger, grieved at their hardness of heart, and said to the man, “Stretch out your hand.” He stretched it out, and his hand was restored. ⁶ The Pharisees went out and immediately held counsel with the Herodians against him, how to destroy him.

Footnotes: a. or in the passage about. b. Greek *him*.

COMMENT: The clash that takes place between Jesus and the Pharisees is not over whether to observe the Sabbath but over how to observe it. For the Pharisees, the Sabbath was primarily defined in negative terms. By contrast with the Pharisees, Jesus regards the Sabbath positively. The day of freedom from work is a gift for humanity’s good. The first conflict is triggered by the disciples’ action of picking ears of grain. While Matthew adds that the disciples were hungry, and Luke describes their action of rubbing the ears of grain between their hands before eating them, Mark simply describes them as picking the grain, which conveys the casual nature of the action. The defence that Jesus offers concerns King David who cut across a prohibition to serve the good. Also the fact that Jesus healed on the Sabbath was called into question. The key question that Jesus asks is, “Is it lawful to do good or to do harm on the Sabbath, to save life or to kill?” The silence of the Pharisees in the face of this question serves as a confirmation that the Sabbath is honoured by doing good, by saving life. These incidents also have the function of establishing Jesus’ authority — authority to permit his disciples to pluck and eat on the Sabbath — and authority to heal on the Sabbath. It was a positive liberating ministry. The ‘can do’ rather than the ‘can’t do’.

Psalm 139:1-6, 13-18 *Domine, probasti* Grail Psalter

℟ Lead me, O Lord, in the path of life eternal.

¹ O Lord, you search me and you know me,

² you know my resting and my rising,
you discern my purpose from afar.

³ You mark when I walk or lie down,
all my ways lie open to you. **℟**

⁴ Before ever a word is on my tongue
you know it, O Lord, through and through.

⁵ Behind and before you besiege me,
your hand ever laid upon me.

⁶ Too wonderful for me this knowledge,
too high, beyond my reach. **℟**

¹³ For it was you who created my being,
knit me together in my mother's womb.

¹⁴ I thank you for the wonder of my being,
for the wonders of all your creation.

✠ Lead me, O Lord, in the path of life eternal.

Already you knew my soul

¹⁵ my body held no secret from you
when I was being fashioned in secret
and moulded in the depths of the earth. **✠**

¹⁶ Your eyes saw all my actions,
they were all of them written in your book;
every one of my days was decreed
before one of them came into being. **✠**

¹⁷ To me, how mysterious your thoughts,
the sum of them not to be numbered!

¹⁸ If I count them, they are more than the sand;
to finish, I must be eternal, like you. **✠**

**Glory be to the Father and to the Son
and to the Holy Spirit,
As it was in the beginning, is now, and ever shall be,
world without end. Amen.**

COMMENT: This psalm reiterates the theological message that God could be present to anyone anytime anywhere in great poetry. The poem begins with an expression of the individual worshiper's deep, but awesome consciousness of God's being aware of one's actions at all times (verses 1-5).

Post Communion

Eternal Father, we thank you for nourishing us with these heavenly gifts: may our communion strengthen us in faith, build us up in hope, and make us grow in love; for the sake of Jesus Christ our Lord. **Amen**

Blessing

God the Holy Trinity make you strong in faith and love, defend you on every side, and guide you in truth and peace; and the blessing of God almighty, the Father, the Son, and the Holy Spirit, be among *you*, and remain with *you* always. **Amen.**