



Central Hartlepool Group

One Family, Three Parishes,
Growing the Kingdom.

Notices and Readings 2 August 2020: St Luke's Burbank and Stranton Churches

Services are now taking place **in church** but we will continue to stream and record services on Facebook for those unable to attend in person. If you can, you are welcome to follow Services streaming LIVE from the homes of ministers and worship leaders on Facebook, or Stranton web pages at the times shown below, and afterwards as online web page videos

(NB Services can be seen afterwards on <http://www.stranton-church.org.uk/videos.html>)

Services Sunday 2 August: THE EIGHTH SUNDAY AFTER TRINITY

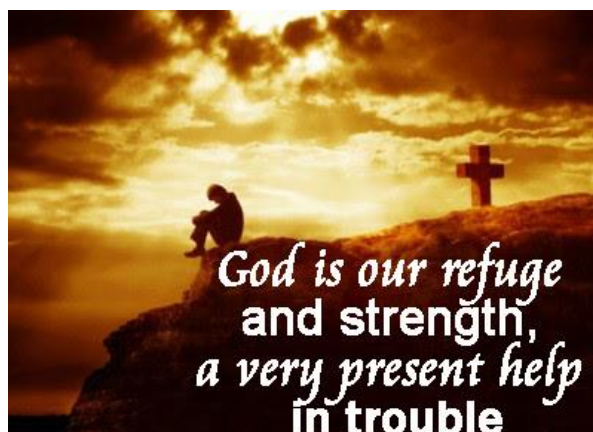
9.15am	Eucharist	Revd Norman & Emma Cain	St Luke's Church
10.00am	Holy Communion	Revd Michelle	Stranton Church
10.45am	Eucharist	Mother Gemma	St Aidan's Church/online
11.00am	Worship & Songs of Praise	Revd Norman	Stranton Facebook live

Readings for today: **Romans 9: 1-5 and Matthew 14: 13-21** (*Full text below*)

If coming to St Luke's we will have the service displayed on the screens, but you are welcome to bring the attached service sheet with you and take it away afterwards.

Collect

Lord God,
your Son left the riches of heaven
and became poor for our sake:
when we prosper save us from pride,
when we are needy save us from despair,
that we may trust in you alone;
through Jesus Christ our Lord. Amen



Post Communion

Strengthen for service, Lord,
the hands that have taken holy things;
may the ears which have heard your word be deaf to clamour and dispute;
may the tongues which have sung your praise be free from deceit;
may the eyes which have seen the token of your love shine with the light of hope;
and may the bodies which have been fed with your body be refreshed with the fullness of your life;
glory to you for ever. Amen.

Romans 9: 1-5 (NIV)

Paul's Anguish Over Israel

⁹I speak the truth in Christ—I am not lying, my conscience confirms it through the Holy Spirit—² I have great sorrow and unceasing anguish in my heart. ³ For I could wish that I myself were cursed and cut off from Christ for the sake of my people, those of my own race, ⁴ the people of Israel. Theirs is the adoption to sonship; theirs the divine glory, the covenants, the receiving of the law, the temple worship and the promises. ⁵ Theirs are the patriarchs, and from them is traced the human ancestry of the Messiah, who is God over all, forever praised! Amen.

This is the Word of the Lord **Thanks be to God**

Matthew 14: 13-21 (NIV)

Hear the Gospel of our Lord Jesus Christ according to Matthew **Glory to you, O Lord**

Jesus Feeds the Five Thousand

¹³ When Jesus heard what had happened, he withdrew by boat privately to a solitary place. Hearing of this, the crowds followed him on foot from the towns. ¹⁴ When Jesus landed and saw a large crowd, he had compassion on them and healed their sick.

¹⁵ As evening approached, the disciples came to him and said, "This is a remote place, and it's already getting late. Send the crowds away, so they can go to the villages and buy themselves some food."

¹⁶ Jesus replied, "They do not need to go away. You give them something to eat."

¹⁷ "We have here only five loaves of bread and two fish," they answered.

¹⁸ "Bring them here to me," he said. ¹⁹ And he directed the people to sit down on the grass. Taking the five loaves and the two fish and looking up to heaven, he gave thanks and broke the loaves. Then he gave them to the disciples, and the disciples gave them to the people. ²⁰ They all ate and were satisfied, and the disciples picked up twelve basketfuls of broken pieces that were left over. ²¹ The number of those who ate was about five thousand men, besides women and children.

This is the Gospel of the Lord **Praise to you, O Christ**

Intercessions

We pray for national and local leaders: for wisdom in day to day decisions regarding the pandemic: for health, safety and wise use of resources.

We pray that we may be a Community of Hope, specifically praying, for those who have applied for the new roles in our Group, the short listing process and for the interviews later in August.

We pray for all who are unwell, awaiting medical treatment or are in hospital and for those recovering at home. We pray for those in isolation. We pray for those in care homes.

We pray for all those who mourn.

Services to Resume in Stranton

From **Sunday 2nd August at 10am** Stranton Church will reopen for a public worship service. This will alternate each week between Communion and a Service of the Word. Guidance and advice will be given at every service. We will have the West (Choir) vestry door open for those who wish to maintain extra distance, to sit on the North side of the Church, as well as using the main Porch, but all will need to hand sanitise and register on entry.

We need to keep each other and ourselves safe so Government guidance must be followed on social distancing (including family bubbles) hand sanitising and keeping a (temporary) register for contact tracing. This guidance presently stipulates there will be no singing and that Communion can only be in one kind – wafer, but no wine. Numbers in church are limited. From last weekend mask wearing is most strongly encouraged, for the wellbeing and peace of mind of everyone attending

If you wish to attend a service please arrive in good time before the service start time and leave promptly at the end of the service. Follow the guidance of the Church Wardens and Sides-persons when arriving and while communion is being shared. We regret there can be no refreshments afterwards under current rules.

There is no Sunday Club during August; parents are responsible for their children throughout the service. Parents are asked to bring quiet activities for their children, but activity packs will be available – children must take home all the paper and any other craft materials they use in church.

10am Sunday 2 nd August	- Communion
10am Sunday 9 th August	- Morning Worship
10am Sunday 16 th August	- Communion
10am Sunday 23 rd August	- Morning Worship
10am Sunday 30 th August	- Communion

An on-line service will continue to be streamed live at 11am every Sunday during August

We will make sure that when individuals who have been self-isolating feel able to return we have firm clear measures in place for you to be kept safe, but the **advice to those with high health risk from other conditions will be to continue to stay at home.**

The following arrangements are still in place:

- Entry into church will be by the South door (usual entrance), with optional entry/exit via West door (Choir vestry).
- Hand sanitiser must be used at the entrance
- Please give your name so it can be entered onto the register, for tracing if necessary
- Follow the floor markings to take you around the one way system
- Maintain 2 metre distancing with one person to a pew – though households may sit together
- Your seat will be sanitised after use
- Please avoid using the toilet if possible - and if you must, please follow the instructions for sanitising.
- When you leave, please pause to leave space for others to exit safely as necessary.

Please follow the notices that explain what to do as we respect the current guidelines to prevent the spread of Coronavirus and keep people safe in church.

Weekly Offertory - online or direct payment option: There will not be a "plate" collection in church until a safe method of banking has been approved: If you are anxious about a backlog of Loyalty Scheme envelopes please contact the Treasurer, details below. You can, if you wish, make online offertory in support of the mission and work of the Church, directly via your web browser if you have one:

<https://givealittle.co/campaigns/471d3a8c-3abe-4b11-8cb4-ef7bfa074df4>

- or indirectly via the church website: <http://stranton-church.org.uk>

- also on our dedicated page on the Church of England "A Church Near You" website:

Regular giving - If you do not have a web connection and/or wish to set up a Parish Giving Scheme regular monthly payment please contact craigdanew@gmail.com (07960 829102) - David Craig, Hon. PCC Treasurer, who can provide this information. You can also set up a direct payment by standing order or online payment from your own bank to: Stranton PCC, sort code 20 82 18 Account 10146501.

COMMUNITIES OF HOPE

We are encouraged by the response to the job adverts. This week short listing is to take place and the following week the interviews will take place.

DEC Appeal: There is a growing problem in the developing nations as a result of the Covid pandemic. We are not currently in a position to hold a collection so please consider making a donation to the DEC or a member Charity like Christian Aid direct.

The Church offices are not open, please telephone or email

For Stranton Church Tel 07305 550009 (Trish) Email: admin@stranton-church-org.uk
 For St Luke’s Church Office Tel 01429 281122 (Julia) Email: julia@stlukeschurch.plus.com (manned Mon, Wed & Fri)
 Norman or Julie Shave: Tel 01429 233609 Email: nshave1@btinternet.com

More information can be found on our web sites at:

St Luke’s www.stlukeshartlepool.org
 Stranton <http://www.stranton-church.org>

Live on line Services for 3 – 8 August Facebook addresses are below

Day	9.15am Mass/Communion	3pm Reflection/Prayer in the afternoon	8pm Night Prayer
Monday	Mother Gemma	-----	Rev Norman
Tuesday	Mother Gemma	Jess Monopoli	---
Wednesday	Rev Norman	-----	Revd Michelle
Thursday	Mother Gemma	Revd Michelle	---
Friday	-----	Emma Cain	Julia Taylor
Saturday	Mother Gemma	-----	---

Services Sunday 9 August

9.15am	Eucharist	Revd Norman	St Luke’s Church
10.00am	Morning Worship	Revd Clive	Stranton Church
10.45am	Eucharist	Mother Gemma	St Aidan’s Church
11.00am	Holy Communion on-line	Revd Norman	Stranton <i>Facebook live</i>

<https://www.facebook.com/aidancolumba/>
<https://www.facebook.com/allsaintsstranton/> (then available at <http://stranton-church.org.uk/videos.html>)
<https://www.facebook.com/stlukeshartlepool> (then available at www.stlukeshartlepool.org/coronavirus)

Morning Worship Sunday 2nd August 11am

*Let everything that, everything that,
everything that has breath, praise the Lord. (x2)*

Praise you in the morning, praise you in the evening,
praise you when I'm young and when I'm old.
Praise you when I'm laughing, praise you when I'm grieving,
praise you every season of the soul.

If we could see how much you're worth,
your power, your might, your endless love,
then surely we would never cease to praise.

Let everything.....

Praise you in the heavens, joining with the angels,
praising you forever and a day.
Praise you on the earth now, joining with creation,
calling all the nations to your praise.

If we could see how much you're worth...

*Let everything that, everything that,
everything that has breath, praise the Lord. (x2)*

*I will worship, I will worship,
I will worship you with every breath. (x2)*

Purify my heart,

let me be as gold and precious silver.
Purify my heart,
let me be as gold, pure gold.

*Refiner's fire, my heart's one desire
is to be holy, set apart for you, Lord.
I choose to be holy,
set apart for you my master,
ready to do your will.*

Purify my heart,
cleanse me from within and make me holy.
Purify my heart,
cleanse me from my sin, deep within.

Celebrations

Bible reading Matthew 13: 14-21

Breathe on me, breath of God,
Fill me with life anew,
That I may love what thou dost love,
And do what thou wouldst do.

Breathe on me, breath of God,
Until my heart is pure,
Until with thee I will one will,
To do and to endure.

Breathe on me, breath of God,
'Til I am wholly thine,
Until this earthly part of me
Glows with thy fire divine.

Breathe on me breath of God,
So shall I never die,
But live with thee the perfect life
Of thine eternity.

Sermon

I, the Lord of sea and sky,
I have heard my people cry;
all who dwell in dark and sin
my hand will save.
I, who made the stars of night.
I will make their darkness bright.
Who will bear my light to them?
Whom shall I send?

*Here I am, Lord. Is it I, Lord?
I have heard you calling in the night.
I will go, Lord, if you lead me;
I will hold your people in my heart.*

I, the Lord of snow and rain,
I have borne my people's pain;
I have wept for love of them they turn away,
I will break their hearts of stone,
give them hearts for love alone;
I will speak my word to them.
Whom shall I send?

I, the Lord of wind and flame.
I will tend the poor and lame,
I will set a feast for them my hand will save.
Finest bread I will provide
till their hearts are satisfied;
I will give my life to them.
Whom shall I send?

Prayers ending with the Lord's prayer

**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.**

Notices

King of Kings, Majesty,
God of heaven, living in me,
gentle Saviour, closest friend,
strong deliverer, beginning and end,
all within me falls at your throne.

*Your Majesty, I can but bow,
I lay my all before you now.
In royal robes I don't deserve
I live to serve your Majesty.*

Earth and heaven worship you,
love eternal, faithful and true,
who bought the nations, ransomed souls,
brought this sinner near to your throne;
all within me cries out in praise.

Blessed be your name
in the land that is plentiful
where your streams of abundance flow
blessed be your name.
Blessed be your name
when I'm found in the desert place
though I walk through the wilderness
blessed be your name.

Every blessing you pour out I'll turn back to praise
when the darkness closes in, Lord still I will say:

*Blessed be the name of the Lord
blessed be your name.
Blessed be the name of the Lord
blessed be your glorious name.*

Blessed be your name
when the sun's shining down on me
when the world's all as it should be
blessed be your name.
Blessed be your name
on the road marked with suffering
though there's pain in the offering
blessed be your name.

Every blessing...

Blessed be the name....

You give and take away,
you give and take away,
my heart will choose to say
Lord, blessed be your name. *(repeat)*

Blessed be the name....

**A sermon given by Rev Arun Arora in St
Nicholas' Church Durham.
Trinity Sunday 2020.**

“Communities of Hope”

Arora was born in Birmingham, England. His mother was a Hindu and his father a Sikh. He has been Vicar of St Nicholas' Church, Durham since 2017. From 2012 to 2017, he served as Director of Communications of the Archbishops' Council of the Church of England.

Ad Maiorem Dei Gloriam
Amos 5:12-15, 21-24
Luke 4: 14-20

I sometimes wonder what job I would have ended up in if I hadn't become a priest. More than likely I would have ended up doing something in media or communications, maybe I would have gone back to being a lawyer but sometimes I think maybe I should have been a taxi driver. And the reason for that is simply the number of times I have been mistaken for a taxi driver.

There was the time when I turned up at a church to speak at a conference on the rise of racism and the British National Party only to be asked by one of the other speakers if I was his taxi driver.

Then there was the time when I was walking into my office at the Diocese of Birmingham and a candidate who was there to be interviewed for the post of Director of Ordinands asked me if I was her taxi driver.

And then there was the time when I was due to take part in a conference at St George's Chapel in Windsor Castle and on asking for directions in to the car park was told that I wasn't allowed in the car park and that Taxis needed to pick up their clients outside.

All those stories came back to me this week along with other more painful incidents some of which took place here in Durham, such as the time back in 2004 walking home one night to Cranmer Hall along church Street when a car slowed down and two men wound down their way to racially abuse me before driving away.

It reminded me of the story John Sentamu, who retires today as Archbishop of York and a good and wonderful servant of God's church, who has spoken of the time he was leaving a church service only to be spat at by four young men who shouted at him: "Nigger, go back."

His reply to them was simply: "You have wasted your saliva."

I haven't thought about any of those stories for years but the events of the past weeks have brought them all and more flooding back after the death of George Floyd.

Many of you will now be familiar with the events that occurred almost two weeks ago on May 25th.

Derek Chauvin, a Minneapolis police officer was captured on video kneeling on the neck Mr. Floyd as he begged for his life, "I can't breathe, man," Floyd can be heard saying in the film "Please, let me stand. Please, man."

Mr. Chauvin kept his knee on Mr. Floyd's neck for eight minutes and 46 seconds. He did not remove his knee even after Mr. Floyd lost consciousness, and kept it in place for a full minute after paramedics arrived at the scene.

All of this took place in broad daylight with people telling the police to get off the man, to let him stand up, to let him breathe. A recent autopsy found that George Floyd died as a result of asphyxia. What took place was the equivalent of a modern day lynching where a man was lost his life for being black.

And so in the midst of these challenges this morning I wanted to talk this morning about hope – the hope to be found in the Kingdom of God described by Jesus in the synagogue in Nazareth which Janet read to us this morning.

It's a message of hope that comes from seeing the Kingdom of God being built in each generation and of knowing the character of Jesus Christ who comes to proclaim good news to the poor, freedom for the oppressed and the enslaved, recovery of sight for the blind and to proclaim the Lord's favour. It's an invitation to join in the work of a God of Justice whose Spirit is at work in our church and in our world.

It's a message of hope that we desperately need to be reminded of today.

Today is Trinity Sunday a day when we consider that Holy Community of the father, son and holy spirit engaged in a cosmic dance which is ever moving, energising and generating – a community of love, wonder and grace – the three in one and one in three.

It is that community we are called upon to emulate in the community of hope that is the church. And if the events of the past weeks

provide any learning, then it is the need for communities of hope - communities which lament together, grieve and cry out in the midst of loss – whether that loss be through illness or brutality – and who do so knowing that our story does not end in disease, death, violence or brutality but in the hope that comes from the ongoing movement of the Trinity.

And just like those first disciples who rejoiced in the resurrection on that first Easter Day and whose hope was realised in seeing the risen Christ, so we too find ourselves living through those moments between Good Friday and Easter morning when our songs or praise are replaced cries of lament and when fear and hope do battle in our hearts as we teeter on the brink of despair.

This is where I have found myself these past days after the death of George Floyd. My emotional response has taken me by surprise as every incident of racial abuse, every racial slur, the institutional racism and systematic injustices built on racist assumptions have all come flooding back to leave me in a bewildered mess of tears, anger and frustration whilst all the while praying, as we have each day in our online prayers this week, prayers of lament for the situation in America.

But what you may ask, does all of this have to do with us, miles away from Minneapolis and blessed members of a community where praise God racism is hard to find.

The answer comes in our Old Testament reading this morning from Amos 5 which begins with a warning to the people of God. The divine call to justice has been denied and ignored. God's people carry on day to day, performing their rituals, singing their songs, whilst those who suffer among them are denied justice.

The Hebrew word for justice, *mishpat*, has as its root - fairness and equity. When used in reference to courts and judges such as in our reading this morning, it means acquitting or punishing every person on the merits of the case, regardless of race, power or wealth.

More broadly throughout the Old testament - where the word appears over 200 times – time and again the use of the word *mishpat* is connected to justice for the marginalised: The widows, orphans, immigrants, and the poor, described by Nicholas Wolterstorff as “the quartet of the vulnerable”.

And God's warning to his people in our Old Testament reading is twofold: the first comes in

an instruction in verses 14-15 it is to hate evil, do good and to maintain justice. The second is that if you fail to do this, if you ignore the widows, the orphans, the immigrants, the poor oppressed, then do not come to me with your praise because it will be but as a stench to me.

The Baptist preacher Steve Holloway put it this way:

“If we simply “do church” and ignore the injustice in our society, it is too weak to say that we disappoint God. Amos says that God finds a church like that disgusting. “I don't want your offerings,” the Lord says. “I can't stand the noise of your praise songs and your organ preludes. If you don't want to do justice, get out of my house!”

The message is clear: if our worship and praise of God is to be acceptable, if our relationship with the Trinity of Hope is to be right then we cannot ignore injustice.

And then we have the vision in the final verses of our reading – the promise of what the Trinity brings and the hope of what is to come in the Kingdom of God, where Justice rolls like a river and righteousness like a never ending stream – words quoted by the Rev Dr. Martin Luther King in his most famous speech where he spoke of the great tomorrow when the morning stars will sing together and the children of God will shout for joy.

And it is joy that fined in the words of Jesus in our New Testament reading this morning.

About three and a half years ago I found myself filling in forms for posts to serve as a parish priest in the Church of England. One of the forms asked what passages or verses of scripture were particularly important to you or had shaped you.

I remember filling in that form and writing about our Gospel passage today.

Whilst it's true to say there were are passages of the Bible – Romans 8, 1 Corinthians 13, John chapter 3 and the whole of the book of Psalms which have informed my faith and understanding - it was this passage Luke 4: 14-20 more than any other that shaped, formed and inspired me in my first steps in my walk with Jesus.

I became a Christian in the 1980s. I was baptised at the age of 16 at my local Baptist church in 1988.

As I began to explore my faith and to learn more about Jesus of Nazareth I began to change the way I saw the world and the injustices that were apparent in it and those who were leading the

fight against those injustices. And at that time back in the late 80s at the forefront of those movements were Christian women and men who were putting their faith into action by being part of, founding or leading movements of justice.

There were the worshippers of St Nicholas Church in Leipzig, whose prayer and action became the focus point for the fall of the Berlin Wall, there was Lech Walesa leading the Polish trade union Solidarity, there was Bruce Kent who chaired the campaign for nuclear disarmament, Peter Benson still leading Amnesty international and Chad Varah leading the Samaritans.

But it was in the area of racial equality that I most understood how the Jesus' words in the synagogue at Nazareth took shape. To begin with it was the Anti-Apartheid movement whose work focused on the daily injustices endured by people of colour in South Africa lived under a system of law which officially enshrined in law their position as second class citizens in society.

In the years that followed I became an active anti-racist campaigner, joining in marches and demonstrations for justice for those who had been murdered in racist attacks in Britain – young men such as Ricky Reel, Rohit Duggal, and Stephen Lawrence.

And when I was asked by those who I marched with how I had come to be there I would tell them I was able to tell them with passion that it wasn't the colour of my skin but the faith of my heart that compelled me to act. That the Jesus I knew and followed was a God of justice and righteousness who stood alongside all of those who had experienced the brutalities of injustice.

My friends we are called to be a community of hope, a city shining on hill where people are drawn because they see the Kingdom of God being built and want to join in. A community of hope that in the midst of a pandemic says we will walk this path with you. A community of hope that mourns with those who mourn and rejoices with those who rejoice. A community of hope where justice rolls on like a river and righteousness like a never-failing stream!

For every Christian, for every person who has confessed with their lips and believes in their heart that Jesus Christ is Lord, our lifelong journey of discipleship is rooted in a vision of hope that dares to shout out in the darkness that the story does not end here.

We look forward to that day when a choking struggling cry for breath will be replaced by a full

throated cry that justice has come. That the image of a man using his knee to suffocate the life breath of another is replaced and redeemed by that of falling to our knees in surrender yielding to the overflowing love and grace of God that give us life and breath through the spirit in full flow

In the weeks and months to come there will be opportunities for us to shape ourselves – both as individuals and as a community – to the challenges on injustice that will come as we seek to make sense of a society where the welfare of the old has been relegated, where economic hardship will become an increasing reality and where systems of racism will need to be challenged.

The Trinity calls us, invites us, compels us to join in that journey of justice that leads us to build the Kingdom of God. The Holy Trinity calls us. How will we respond?

Laus Deo Solo