

## Welcome

Welcome once again to the worship of Tyndale Baptist Church - as the 'lockdown' begins to ease and a 'new normal' begins to take shape, marked by signs and new routines. The signs we celebrate in worship, in words and songs, and the routines of worship - old, yet always new, continue to draw and shape our lives and, we believe, bring hope to the world.

We trust that *you* will know that hope in your life also, be you near, or far, familiar with Christian belief, halting in faith, or *seeking* - we all are, really. This worship is offered in the confidence that the hope doesn't come from anything that we do, but from God alone - hope for any, and for all, and for always...

**BPW133 'There is no moment of my life'**

Sung by a Tyndale Virtual Singing Group

## Call to Worship

There is no moment, no place, no experience, from which God is absent - that's the confident cry that gathers us to worship; in *this* moment, in *these* places, with all our experiences of isolation, of longing, of memory, of hope for the future, we come..But it's not *our* cry, it's God's promise; it's not wishful, fanciful thinking, it's centuries of lived experience, careful thought and the work of the good news in the world and in our lives - and it draws us as surely as a light draws anyone out of darkness; it's the constant call of God in Christ who lived, died, rose again and lives for ever - and by him we worship God, and proclaim..

['How great thou art'](#)

sung by Chris Rice

## Opening Prayer

Greatness beyond all imagining, greater than all the works of nature; greater than the stars, greater than the storms, greater and more beautiful than the woods and glades and birds and mountains and streams, greater and more sure than the passions and rebellions of the human spirit, greater and more certain than anything that purports to do us down - God beyond all knowing; God beyond all seeing; god beyond all understanding - Enough to make us sing 'how great!' enough to make us proclaim, 'glory!' enough to make us pray, 'Alleluiah!'

Yet gracious beyond all deserving, gracious beyond all reasoning, gracious beyond all expecting - gracious enough to live amongst us, enough to be one of us, one with us, enough to take us and save us and lodge hope deep in our hearts - grace abounding, in Jesus Christ our Lord and Saviour

God forgive us; we have allowed much to come between us; we have lived by sight and not by faith; we have neglected to be gracious to one another - we wait on your word:

'From his fullness we have all received, grace upon grace' - thank you Lord, for the words of Scripture and the Word of life.. Now take all that we offer; take our very selves; make us into the likeness of your Son and make us to witness to his gracious love - in this worship and beyond, in Jesus' name, amen.

['Beauty for brokenness'](#)

Graham Kendrick

## 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 forever.*

*Amen*

## Readings

[Luke 17:11-19](#)

[2 Kings 5:1-14](#)

## The Grace

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

['Vagabonds'](#)

Stuart Townend

## Address - The new world III - healing the outcasts

There's a rich seam running through the Bible, connecting the experience of the ancients, through stories like that of Naaman the Syrian, the Kingdom teaching of Jesus and the Jew/Gentile turmoil in the early church. - It's a seam that's rich with the divine spirit that overcomes, breaks down barriers and calls to us across the ages to embrace one another

It sparkles and gleams with the gems of God's love and forgiveness and acceptance and it's been mined down all the Christian centuries as, everywhere, churches have heard the call to go to the outcasts, to care for the poor, to welcome the stranger.

In rural India, when the health management project based at Pachod first went out to provide wells for fresh water in the villages, it was discovered that often the villagers would prevent the untouchables - the Dalits - from accessing the wells. They were unclean, by tradition; clean-living, respectable farming families couldn't countenance allowing the lowest-of-the-low to touch something as *clean* as fresh water. The solution was as brave as it was obvious - dig the wells in the middle of the Dalit's land, so that the Dalits could access the water directly and if the clean-living, respectable farming families wanted fresh water they would have to go to the *unclean* area and overcome their prejudice.

Took a long time, but gradually the barriers came down. In our day - in these extraordinary times - the seam goes underground again. Old enmities, between black and white, rich and poor, clean and unclean come to the surface. This virus is exposing some of the basest instincts; people huddle together in bubbles and if there's concern that social distancing might break down, well, maybe not - keeping a distance, wearing a mask, avoiding other people as much as possible could become part of the new normal.

Black Lives Matter only inasmuch as they're distant from *our* lives; billionaires are building bunkers and stocking them with years of supplies to keep *away* from the risk of infection; walls between territories might be touted as security solutions but everyone knows what they're really for - keeping strangers out - Masks? The scientists and medics say they help to prevent *you* spreading infection, but I reckon lots of people are wearing them 'cos it makes *them* feel that they're a bit less likely to catch anything from anyone else...

Is this the new world? Is this one aspect of what we will have to get used to? Probably, from a practical point of view, but if we're going to explore what aspects of the new world might be like God's Kingdom...that seam again. It sparkles bright; it's rich with the love of God; it goes against the prevailing, divisive spirit of the age, and it's there as it's always been there, waiting for us to mine it again..

And Jesus healed ten lepers - one of the outcast, unclean, Dalit-like groups in 1st century Israel - it's ironic, isn't it? Leprosy was, is, no respecter of races, nations, notions of cleanliness - anymore than this virus is. anyone can catch it - rich, poor, black, white, this side of the barrier, that side of the barrier. Only one of the lepers was a Samaritan - the hated, outcast foreigner race in Israel - 9 were, presumably, of local stock.

They all got healed, but only the Samaritan came back to say thanks. They were all outcast, rejected, but when they were healed *only the Samaritan said thanks..* Remember? The *Samaritan* helped the man left to die by the side of the road...Jesus stopped at a well to talk to a woman who was a *Samaritan..*

That seam again - rich with the love, forgiveness and acceptance of God. It's there all through - Naaman the Syrian, pumped up with all the prejudice and pride of his race -

'Are not Abana and Pharpar, the rivers of Damascus, better than all the waters of Israel? Could I not wash in them, and be clean?' You know how it goes - the same instinct today - white lives matter; don't interfere with *our* history; we can get a better trade deal - Make (fill in your own blank).....Great Again..

The Naaman story is one of many that reinforces the strong OT view that Israel's God is first, and above all others, but - that seam again - crossing boundaries, barriers..love, healing forgiveness, acceptance, whatever...Jesus uses the story to make a harsh point about erecting barriers, in Luke's gospel - *There were many lepers in Israel in the time of the prophet Elisha, and none of them was cleansed except Naaman the Syrian.'*

And in our 'new world'? Please God the baser instincts of division and enmity will sink below the surface again and people will once again mine the rich stream to which the Bible witnesses all through - that was central to

the life, teaching and ministry of Jesus - that gleamed like a jewel from the cross, where an outcast died a slave's death for us all and that came joyfully to the surface again when Jesus rose and sent his followers to 'all nations' - everyone, indeed, black, white, rich, poor, clean, un-clean.

But I suspect the base instincts won't just go away on their own; voices of nationalism, populism, division and racial purity are very powerful and widespread - they feed on the swelling tide of fear that this virus has released; there are headline, loud voices, but there are also many quieter, seemingly less strident, seemingly more reasonable voices - they can be heard in the debate about statues, seen fluttering in banners over football grounds, encountered in the corridors of power and privilege, read in the books and articles about racial differences and economic policies -

And they are perhaps best countered, those voices, by lives lived and communities created and minds changed by those who will mine the rich stream of God's love, forgiveness, acceptance, yes, and healing.

To those who would divide and neglect the poor and outcast, the counter-voices may well sound harsh; they may attract opposition, as did Jesus in the synagogue

But that's what those who live by faith should expect, as they live by faith in the One who crossed every barrier to come to where we are and lift us up - For as Jesus said to the Samaritan leper, 'your faith has made you well' - please God may everyone in the new world hear it loud and clear

### **CG143 'We lay our broken world'**

#### **Prayers**

We pray for anyone who finds themselves alone, misunderstood, subject to prejudice and injustice - a moment to bring someone to mind..

May they know the care and acceptance of God - and may we be used to answer our own prayer

Lord **Hear our prayer**

We pray for anyone who faces a changed world with increased fear, continued anxiety, grief and traumatic memories - a moment to bring someone to mind

May they know the peace and love of God - and may we be used to answer our own prayers

Lord **Hear our prayer**

We pray for anyone who must make hard choices, about a business, a job, a family situation -

May they know the wisdom and grace of God - and may we be used to answer our own prayers

Lord **Hear our prayer**

We pray for our loved ones, separated by distance and circumstance, near and far - a moment to bring them to mind

May they know the presence of the Spirit of God - - and may we be used to answer our own prayers

Lord **Hear our prayer**

We pray for ourselves, as we seek to live by faith in difficult times - a moment to come before the Lord

May we be true to the One who loves us, holds us and saves us - and may we never fail to pray our own prayers

Lord **Hear our prayer**

### **'What a friend we have in Jesus'**

#### **Offering**

We give these and all our gifts as we have continued to receive - thankful for all we have, in a world where thankfulness is in short supply...we give in the hope that thankfulness will be a strong feature of the new world, in the name of Jesus

### **Blessing**

So may the blessing of God almighty, Father Son and Holy Spirit, be with us and remain with us always, amen.

Thank you for being a part of this service; thanks to Ians Holyer & Waddington, Rachel Molyneux, a Tyndale Virtual Singing Group (Sarah Dodds on piano; Rachel, Alison, Eileen, Nick, Tina, Mike); this first venture has been challenging, I know, but the end result was excellent and will, I'm sure, encourage further work in the coming weeks - Colin and Barbara Bews

I wish you well for the coming week as, individually, we all begin to negotiate our way in a changed and changing world. Discussions have begun and are continuing amongst the Officers and Deacons about the best way forward for Tyndale.

Please feel free to contact me or Rachel or any of the Deacons if you would like to talk about anything or ask any questions.