



# Fifth Sunday after Trinity

The Anglican Church in Freiburg

Pre-service Music: G.F. Telemann, Triosonate C-Dur für Blockflöte, Violine und Basso continuo. Dolce, Allegro.

*Prayer said quietly in Church as a mediation once you are ready.*

Almighty God,

we praise you for the many blessings you have given to those who worship you in this house of prayer: and we pray that all who seek you in this place may find you, and, being filled with the Holy Spirit, may become a living temple acceptable to you; 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.

**Preparation:**

The night has passed, and the day lies open before us; let us pray with one heart and mind.

*Silence is kept.*

As we rejoice in the gift of this new day,  
so may the light of your presence, O God,  
set our hearts on fire with love for you;  
now and for ever.

**All Amen.**

**Opening Song: For The Fruits Of All Creation  
(Ar Hyd Y Nos)**

For the fruit of all creation,  
thanks be to God.  
For the gifts to every nation,  
thanks be to God.  
For the ploughing, sowing, reaping,  
silent growth while we are sleeping,  
future needs in earth's safekeeping,  
thanks be to God.

In the just reward of labour,  
God's will is done.  
In the help we give our neighbour,  
God's will is done.  
In our worldwide task of caring  
for the hungry and despairing,  
in the harvests we are sharing,  
God's will is done.

For the harvests of the Spirit,  
thanks be to God.  
For the good we all inherit,  
thanks be to God.  
For the wonders that astound us,  
for the truths that still confound us,  
most of all that love has found us,  
thanks be to God.

*CCLI Song # 1871251  
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**Readings:**

(*Isaiah 55.10-13*; Psalm 65.[1-7]8-13\*; Romans 8.1-11; *Matthew 13.1-9,18-23*)

The reading is taken from Isaiah 55:10-13

Let us prepare ourselves for the word of God  
**Our hearts and our minds are open**

As the rain and the snow  
    come down from heaven,  
and do not return to it  
    without watering the earth  
and making it bud and flourish,  
    so that it yields seed for the sower and bread  
for the eater,  
so is my word that goes out from my mouth:  
    It will not return to me empty,  
but will accomplish what I desire  
    and achieve the purpose for which I sent it.  
You will go out in joy  
    and be led forth in peace;  
the mountains and hills  
    will burst into song before you,  
and all the trees of the field  
    will clap their hands.  
Instead of the thornbush will grow the juniper,  
    and instead of briars the myrtle will grow.  
This will be for the Lord's renown,  
    for an everlasting sign,  
    that will endure forever.”

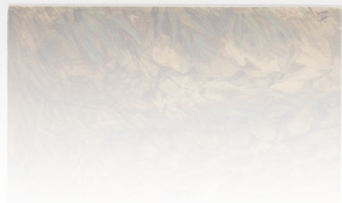
This is the word of the Lord.

**Thanks be to God.**

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The reading is taken from Matthew  
13:1-9.18-23

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



That same day Jesus went out of the house and sat by the lake. Such large crowds gathered around him that he got into a boat and sat in it, while all the people stood on the shore. Then he told them many things in parables, saying: “A farmer went out to sow his seed. As he was scattering the seed, some fell along the path, and the birds came and ate it up. Some fell on rocky places, where it did not have much soil. It sprang up quickly, because the soil was shallow. But when the sun came up, the plants were scorched, and they withered because they had no root. Other seed fell among thorns, which grew up and choked the plants. Still other seed fell on good soil, where it produced a crop—a hundred, sixty or thirty times what was sown. Whoever has ears, let them hear.” ...

“Listen then to what the parable of the sower means: When anyone hears the message about the kingdom and does not understand it, the evil one comes and snatches away what was sown in their heart. This is the seed sown along the path. The seed falling on rocky ground refers to someone who hears the word and at once receives it with joy. But since they have no root, they last only a short time. When trouble or persecution comes because of the word, they quickly fall away. The seed falling among the thorns refers to someone who hears the word, but the worries of this life and the deceitfulness of wealth choke the word, making

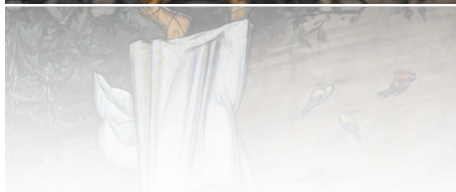
it unfruitful. But the seed falling on good soil refers to someone who hears the word and understands it. This is the one who produces a crop, yielding a hundred, sixty or thirty times what was sown.”

This is the Gospel of the Lord.

**Praise to you, O Christ.**

### Sermon

Well, we've moved to a larger church, but we aren't quiet at the stage of needing to push off on a boat so that that crowds can hear. Welcome to you in this place, and thank you to those who have arranged for this, my final service with you. Without further ado, let's shove off and dive into Matthew's gospel.



Matthew tends to have scenarios of high pressure situations that force a commitment and lay out very clear distinctions between right and wrong. Sheep and Goats. Wheat and Chaff. There usually is a door leading to shining pearly gates, and another door to unquenchable burning fire. This doesn't bode well for me as I feel special meaning is being mined out of my sermons as my end date approaches, and is now here, don't feel that I'm giving messages of left and right, good soil and bad. But with judgment themes abounding in Matthew's gospel, I want to ask this question, where is the grace in this and other messages?

Most preachers stick with the idea that we need to be concentrating on the dirt, that we have opportunity to be 'good dirt.' But I think we need to concentrate on the sower and the seed. They scatter everywhere and waste food crops, surely this is an abundance of grace that goes beyond our trials at being the best dirt in the field of harvest. Remember my frequent remark, it is less about doing than it is about simply being. The sower and the seed, Jesus and the Word, is a way of being that we can emulate.

The parable has lost something on us, as for one, we are not really agrarian anymore, and if we are, we have some very technical equipment to make sure things are planted in nice neat rows. Just look at Tobacco and the hands that have planted and the same hands that rip leaves of the plant week after week. Everything is planted with a square ruler. I've not seen any farmer spraying seed around like they do with the fertilizer, both the natural kind and those blue crystals that burn my dogs feet. That stuff goes everywhere, on the road, the path, then neighbouring field, the guy standing too long by the side of the field who is too slow to catch a whiff of the reeking manure like when I stupidly gave way to a passing tractor in the field. God tosses the food crop, the seeds, like he does the manure wagon, it get's everywhere. He's generous, he's gracious. And he reminds us that it is not about being better people, and striving harder, but simply we are left with that unknown equation in the middle. God sows, God grows, and the harvest comes forward. The Gospel reading and Isaiah reading seem awfully well linked together.

Love, peace, joy, life, are flung through the air generously and, graciously. The seeds are broadcast, not measured out and planted with a measuring stick. All our doing cannot make the fields ripen quicker and that is why we often think we ought to be better dirt, something we can control and manage.

In leaving the Anglican Church in Freiburg, there are seeds out there, some on rocky paths, some amongst the nettles, others in well fertilized pastures, seeds that I will not see grow and develop but I know there are some. I myself feel a bit like a seed that has been tossed across far shores to land in the Golden Horseshoe area of the Toronto area. God sows seed, just as an evangelist sows the word of Christ. It is not for us the determine how it will all work out. Even in the human mind there is a short gap between stoney outcropping to weed boarders, and fertile hearts and minds. We ourselves can judge that it is not

always love and kindness that races through our thoughts and actions.

Our responsibility is to be like the sower. To sow, not to cling, and to sow in abandon. We are not to worry about the result; the success of our sowing is not our concern, but that of God. The Word grows in fertile soil. The promise of God, as the prophet Isaiah affirms, is sure: "It shall not return to me void, but shall do my will, achieving the end for which I sent it."

God's Word liberally given returns full and ripe. Having set out for God's purposes, it returns having achieved all that it needed. May we spread the seeds of God's love here in Freiburg, and beyond. Amen.

Song: The Summons

Verse 1

Will you come and follow Me  
If I but call your name  
Will you go where you don't know  
And never be the same  
Will you let My love be shown  
Will you let My name be known  
Will you let My life be grown  
In you and you in Me

Verse 4

Will you love the you you hide  
If I but call your name  
Will you quell the fear inside  
And never be the same  
Will you use the faith you've found  
To reshape the world around  
Through My sight and touch and sound  
In you and you in Me

Verse 5

Lord Your summons echoes true  
When You but call my name  
Let me turn and follow You

And never be the same  
In Your company I'll go  
Where Your love and footsteps show  
Thus I'll move and live and grow  
In You and You in me

*CCLI Song # 1040329  
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### Intercessions

Collect:

Almighty and everlasting God,

by whose Spirit the whole body of the Church is governed and sanctified: hear our prayer which we offer for all your faithful people, that in their vocation and ministry they may serve you in holiness and truth to the glory of your name; through our Lord and Saviour Jesus Christ, who is alive and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. Amen.

### The Lord's Prayer

In the language of our hearts, let us pray as our Saviour taught us...

A sign of Peace:

We are the body of Christ.

In the one Spirit we were all baptized into one body. Let us then pursue all that makes for peace and builds up our common life.

The Peace of the Lord be always with you.





**And also with you.**

(We share a gesture of peace)

The Blessing:

The Lord God almighty, Father, Son, and Holy Spirit,  
the holy and undivided Trinity,  
guard you, save you,  
and bring you to that heavenly city,  
where he lives and reigns for ever and ever.

**Amen.**

**The Conclusion**

The Lord bless us, and preserve us from all evil,  
and keep us in eternal life.

**Amen.**

Let us bless the Lord.

**Thanks be to God.**

Closing Song: Lead me, Lord

Lead me, Lord,

lead me in thy righteousness,

make thy way plain before my face. (2x)

For it is thou, Lord,

thou, Lord, only,

that makest me dwell in safety. (2x)

*CCLI Song # 27903*

*Samuel Sebastian Wesley*

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*Music: Public Domain*

Post-service music: Bob Chilcott, Irish Blessing