

**La Cote Church
Morning Worship
Sunday 22 August**

**Knowing God... Growing in Christ... Building Community ...
Living beyond ourselves**

Led by Clare and Alan Amos



The 'Lampedusa Cross' made from the wreckage of a refugee boat that washed up on the island of Lampedusa. A similar cross was also made for Pope Francis.

Call to worship

Here God dwells among the people
God will make a home among us
And we shall be God's people.
God is the beginning and the end
And is making the whole creation new.
Let us worship together.

Hymn: 'All people that on earth do dwell'

Opening Responses

O worship the Lord in the beauty of holiness
Let the whole earth tremble before him.

The earth is the Lord's and all that fills it.
The compass of the world and all who dwell therein.

For he has founded it upon the seas
And set it firm upon the rivers of the deep.

Who shall ascend the hill of the Lord
Or who can rise up in his holy place?

Those who have clean hands and a pure heart
Who have not lifted up their soul to an idol, nor sworn an oath to a lie

They shall receive a blessing from the Lord
A just reward from the God of their salvation.

Such is the company of those who seek him
Of those who seek your face, O God of Jacob.

Introduction to the service, and to the four pillars of the Rule of Life

Clare Amos will briefly refer both to the Rule of Life and to the diocesan course for lay people that she is working on with a group of others. Both 'Rule' and course draw on these four pillars:

- Knowing God
- Growing in Christ
- Building Community
- Living beyond Ourselves

Our starting point is that a fundamental way we can know God is in and through prayer.
What does Jesus himself teach his disciples and us about prayer?

Bible reading: Luke 11.1-4

Jesus was praying in a certain place, and after he had finished, one of his disciples said to him, 'Lord, teach us to pray, as John taught his disciples.' He said to them, 'When you pray, say:

Father, hallowed be your name.

Your kingdom come.

Give us each day our daily bread.

And forgive us our sins,

for we ourselves forgive everyone indebted to us.

And do not bring us to the time of trial.'

The Lord's Prayer in Aramaic

Alan will explore something about the Aramaic background of the Lord's Prayer and why it is important.

English	Peshitta text	Transcription
Our Father in heaven,	ܐܒܘܢ ܕܒܫܡܝܘܬܐ	<i>Abun d-bashmayo</i>
hallowed be your name.	ܢܬܗܩܕܐܫ ܫܡܟܗ	<i>Nethqadash šmokh</i>
Your kingdom come.	ܕܗܝܠܐ ܡܠܟܘܬܗ	<i>Tithe malkuthokh</i>
Your will be done	ܢܗܘܐ ܫܒܝܘܢܟܗ	<i>Nehwe šebyonokh</i>
as in heaven	ܐܝܟܢܐ ܕܒܫܡܝܘܬܐ	<i>aykano d-bashmayo</i>
so on earth.	ܐܦ ܒܐܪܥܐ	<i>oph bar`o</i>
Give us the bread we	ܫܘܒ ܠܐ ܠܫܢܐ	<i>Hab lan laħmo</i>
need today.	ܕܫܘܢܩܘܢܐ ܝܘܡܢܐ	<i>d-sunqonan yowmono</i>
And forgive us our sins	ܘܫܒܘܩ ܠܐ ܫܘܒܝܢ	<i>Wa-šbuq lan ħawbayn</i>
[and our debts]	ܘܫܘܒܝܢ	<i>[wa-ħtohayn]</i>
as we too forgive those	ܐܝܟܢܐ ܕܐܦ ܥܡ	<i>Aykano dof ħnan</i>
who sin against us.	ܫܒܩܢ ܠ-ħܝܘܒܝܢ	<i>šbaqan l-ħayobayn</i>
Do not bring us to trial	ܠܐ ܐܠܝܢ ܠܢܝܣܘܢܐ	<i>Lo ta`alan l-nesyuno</i>
but deliver us from evil.	ܐܠܝܢ ܦܝܢ ܐܠܝܢ ܦܝܢ ܒܝܫܘܬܐ	<i>elo fašo lan men bišo</i>
For yours	ܡܝܬܘܠ ܕܕܝܠܟܗ ܗܝ	<i>Meṭul d'dilokh hi</i>
the kingdom, the power,	ܡܠܟܘܬܗ ܘ-ħܝܠܐ	<i>malkutho w-ħaylo</i>
and the glory,	ܘ-ܬܝܫܒܘܬܗ	<i>w-theš'buħto</i>
to the age of ages. Amen.	ܠܘܠܐܡ ܘܠܡܝܢ ܐܡܝܢ	<i>L`olam `olmin amin.</i>

Reflections on the Lord's Prayer

These are some of the thoughts that great Christian thinkers have shared about the Lord's Prayer

- * The Lord's Prayer is a summary of the Gospel (Tertullian)
 - *The whole of our life says 'Our Father' (Origen)
 - * Run through all the words of the holy prayers [in Scripture], and I do not think that you will find anything in them that is not contained and included in the Lord's Prayer. (St Augustine of Hippo)
 - * Let it be understood that everything which should be desired is contained in the Lord's Prayer, and everything which should be avoided. (Thomas Aquinas)
 - * In the Lord's Prayer the whole meaning of prayer is summed up (Michael Ramsey)
- The Lord's Prayer cannot be understood apart from the whole ministry and teaching of Jesus (Michael Ramsey)
- If someone said, give me a summary of Christian faith on the back of an envelope, the best thing to do would be to write our Lord's prayer. (Rowan Williams)

An exploration of the different petitions of the Lord's Prayer

Our Father, holy is your name:

This beginning of the prayer sets us in relationship of praise and adoration with God, whom we call Father and Holy. Praise is the starting point for prayer. In naming God as both Father and Holy, we are both affirming our birthright as God's beloved children, which is a distinctive aspect of Jesus' ministry but also acknowledging a rightful sense of awe and reverence.

Hymn: 'Father we adore you'

Your kingdom come, your will be done on earth as in heaven:

- 'The 'Our Father' compels us to recognise that we have a role in the world. To ask that his Kingdom may come while doing nothing to further the rule of love in the world is to mock God' (R. Coste)
- When we pray, 'Your will be done on earth as in heaven' we are not praying that God may accomplish what he wills. But that we may be able to do what God wills.' (Cyprian of Carthage)

Hymn: 'Seek ye first the Kingdom of God'

Give us this day our daily bread

Daily bread is a gift from my father in heaven. It is a sign of God's provision and love. If I can see my relationship with God in something as basic and ordinary as bread then surely I can see the other things in my life as provided by God and be deeply thankful for them: my home, my possessions, my family, my friends, my work. As I pray this prayer my perspective changes. My Christian faith is about the whole of my life. The prayer overcomes the gap between the physical and the spiritual. For some people in history there has been a separation of the spiritual and the physical. We compartmentalise our lives. But with this idea of bread, the Lord's Prayer helps us connect the whole of our lives, physical and spiritual. (Pilgrim course)

Hymn: 'I am the bread of life'

Forgive us our sins, as we forgive those who sin against us.

This petition lies at the deep heart of the prayer. It is interesting to notice how in the Gospel of Matthew when the words of the prayer have been given in chapter 6, that immediately afterwards comes a repeated challenge to forgiveness to emphasise its importance. In the Gospel of Luke parables such as the story of the Prodigal Son show this petition in action. One key aspect of it, is the interconnection it presupposes and

requires between ourselves and others. It illustrates well a short verse that may not be great poetry – but which conveys a vital message:

‘You cannot pray the Lord’s Prayer
And even once say ‘I’
You cannot pray the Lord’s Prayer
And even once say ‘My’.
Nor can you say the Lord’s Prayer
And not pray for another;
For when you ask for daily bread,
You can’t miss out your brother.
For others are included
In each and every plea –
From beginning to the end of it,
It does not once say ‘Me’. (Charles Thompson)

‘Lead us not into temptation, into the time of trial, but deliver us from evil’:

Two brief comments:

The first from Tom Wright: ‘By giving us this prayer (the Lord’s Prayer) Jesus invites us to walk ahead into the darkness and discover that it too, belongs to God’

The second by Walter Wink: ‘The act of praying is itself one of the indispensable means by which we engage the powers. It is, in fact, that engagement at its most fundamental level where the secret spell over us is broken and we are re-established in a bit more of that freedom which is our birthright and potential. Prayer is never a private act.

When we say this petition we remember that:

Goodness is stronger than evil,
Love is stronger than hate,
Light is stronger than darkness,
Life is stronger than death,
Victory is ours, through him who loved us. Amen
(Desmond Tutu)

Hymn: A sung version of the above prayer by Desmond Tutu, set to music by John Bell of the Iona Community

Linking the Lord's Prayer to the Diocesan Rule of Life

Further reflection by Clare

DIOCESE IN EUROPE
THE ARCHDIOCESE
OF ENGLAND



A Rule of Life for the Faithful of the Diocese in Europe

Purpose: To enable us to share in glorifying God the Holy Trinity.

Knowing God: To commit ourselves to regular participation in an act of worship.

Growing in Christ: To commit ourselves to regular prayer and intentional study of our faith, and where possible to seek guidance from another (a 'spiritual director') to resource us as we seek to journey with Christ.

Building community: To offer time, treasure and talents to work constructively with our fellow Christians in building community within the church and in the places where we live.

Living beyond ourselves: To seek purposefully to find a specific way or ways to relate our faith to the wider world in which we have been placed by God our Creator.

Conclusion

I cannot say *Father* if I do not demonstrate the relationship in my daily life.

I cannot say *Who art in heaven* if I do not bow in reverence before the Almighty.

I cannot say *Hallowed be thy name* if I, who am called by his name, am not holy.

I cannot say *Thy kingdom come* if I am not doing all in my power to hasten its coming.

I cannot say *Thy will be done* if I am questioning, resentful of or disobedient to his will for me.

I cannot say *Give us this day our daily bread* if I am lazy and not prepared to work for the good of all.

I cannot say *Forgive us our trespasses*, as we forgive those who trespass against us, if I harbour a grudge against anyone.

I cannot say *Lead us not into temptation* if I deliberately place myself in a position where I am likely to be tempted.

I cannot say *Deliver us from evil* if I am not prepared to fight it in the spiritual realm with the weapon of prayer.

Cannot say *Amen* if I do not also add, 'Cost what it may'.

For to say this prayer honestly will cost everything.

(MW Gass, from 'Prayers that Live' by Frank Colquhoun)

Corporate saying of 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.**

Conclusion: Diocesan Prayer

Jesus our Way, Lord of the journey:

Surprising stranger of the Emmaus Road
Guide to the spacious welcome of your Father's home,
Companion both of our sorrows and our joys.

We thank you for these lands in which we are both guests and hosts,
Walk together with us,
Enabling us to be true signs of your presence.
Stretch our hearts and minds and spirits,
Open our eyes and set our hearts on fire with love for you,
To share with you in transfiguring this cherished world,
For your honour and glory. Amen.

The Grace

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

Prayer and Care

This week if you would like prayer for anything, do contact [Peta Tracey](#), who will share your prayer request in confidence with our La Côte Church prayer group.

Please go to www.lacotechurch.ch for more information about our church.

Thank you for joining us in worship - we hope you have found hope and inspiration for your life.

If you would like to support our church with a gift, by card, click on this link:

<https://www.lacotechurch.ch/donate/>

Thank you to all of you who are pledging and donating your collections online, or putting collection money aside each week.

Here are the bank details for your online donations:

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Holder The la Côte Anglican Church Development Association

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