**New Kilpatrick**

**Podcast**

**Sunday 23rd Jan 2022**

**Luke 4:16-22**

**Gathering**

Let us pause here

Draw breath

And feel the spirit fill us

With new hope

When the world’s elitist heavyweights

Have been found out to be moral lightweights

And there is a casual contempt for truth and integrity

Let us pause here

Draw breath

And hear the words of life

That bring a new vision

When politics has become a soap opera

While injustice towards the poor

And the oppressed and the blind and the imprisoned

carry on

Let us pause here

Draw breath

And speak the gospel of love

Into the powers of the world

**Luke 4:16-22**

**16**When he came to Nazareth, where he had been brought up, he went to the synagogue on the sabbath day, as was his custom. He stood up to read, **17**and the scroll of the prophet Isaiah was given to him. He unrolled the scroll and found the place where it was written:

“The Spirit of the Lord is upon me,  
    because he has anointed me  
        to bring good news to the poor.  
He has sent me to proclaim release to the captives  
    and recovery of sight to the blind,  
        to let the oppressed go free,

to proclaim the year of the Lord’s favour.”

**20**And he rolled up the scroll, gave it back to the attendant, and sat down. The eyes of all in the synagogue were fixed on him. **21**Then he began to say to them, “Today this scripture has been fulfilled in your hearing.”

**Welcome**

Hello, I’m Roddy Hamilton the minister of New Kilpatrick Parish and thank you for the invitation to join you on this journey through faith, where none of us know exactly where we are going or what will happen along the way. Indeed that is where we are today because we have told the first part of the story of Jesus in the synagogue, and it sounds like local boy made good, but that’s not how it ends…

**Reading**

**22**All spoke well of him and were amazed at the gracious words that came from his mouth. They said, “Is not this Joseph’s son?”

**23**He said to them, “Doubtless you will quote to me this proverb, ‘Doctor, cure yourself!’ And you will say, ‘Do here also in your hometown the things that we have heard you did at Capernaum.’” **24**And he said, “Truly I tell you, no prophet is accepted in the prophet’s hometown…. **28**When they heard this, all in the synagogue were filled with rage. **29**They got up, drove him out of the town, and led him to the brow of the hill on which their town was built, so that they might hurl him off the cliff. **30**But he passed through the midst of them and went on his way.

**Scene setting**

Now you’ve heard the whole passage, let’s go back 20, 25 years. It’s the same time of year, Yom Kippur, a time of seeking forgiveness. And a family comes into the same synagogue, along with so many others. They are greeted by the elders, “How is Jesus Bar Joseph doing? Keeping up with his studies?” “How are your hands Jesus? Have you learned to use that plane of your carpenter father?”

These people know the child Jesus. They are the grownups that grew the child as so many of us were grown by a church: known so well by the folk we looked up to as a child.

I vividly remember Peter Gow. He was the session clerk in the church I grew up. He had a false leg, a handlebar moustache and a monocle. He stood in the corner to the vestibule between to the two doors into the church. And as I remember it, he was there every Sunday. And every Sunday he spoke to me. “Roddy, how are you doing today?”

And there were a plethora of people like that every Sunday who watched me grow, who expressed happiness at my achievements, who laughed when I was a shepherd in the nativity play, who congratulated me when I read the lesson as a cub and the lectern was bigger than me and all everyone could see were my knees going up and down I was so nervous.

I was grown in that church as so many of us were grown in our own congregations.

It is the boy Jesus who was grown in the synagogue in Nazareth, who first belonged, who grew into a tradition and a community and who opened the scriptures of Isaiah and read from them and proclaimed, “Today, in your hearing, this scripture has been fulfilled.”

Jesus faith was cradled here, yet his message is rejected here. You must recognise that hurt and pain. Those who are rejecting him and the very ones who nurtured him. The very one’s whose faithfulness gave him his faith’s foundation. Can you imagine rejected by the very folk who fed your faith as a child.

That’s the mood change in this story and I explain that simply to bring back some of the humanity of Jesus of whom too many stories are told as if he is above the hurt, untouched by human pain. Please God may we never read the stories like that that turn Jesus into a useless saviour above and beyond our humanity.

But what is it that gets us to that point?

Let us pause here

Draw breath

And find a space in our living

To find God among us

**Prayer 1**

Creating one

Force of love and justice

Word of life and hope

May we gather here

Your community in this place

And may we be ready to hear

The rumour of your kingdom

May it be found alive in us

Shifting the balance of our prejudices towards generosity

Moving our hurt to make way for peace

Rearranging our confused religion towards a radical love of neighbour

Creating one

May your words

Spoken throughout the generations

Be spoken here too

Using words if necessary

But heard in the compassion we share

And the vision we unfold

And the gospel we live

And the story we tell

That we might be your people:

Alive!

Your disciples:

Engaged!

Your family:

Restless!

For justice

Creator

As we tell your story

In the living we do

May we point to what is greater than us

Be signposts to that which is more generous

More loving

May we point away from ourselves

And ever towards you

O companion of the lost

Healer of the hurt

Saviour of the crushed

Hear us as we share the global prayer

Our Father, who is in heaven

Hallowed by your name.

Your kingdom come.

Your will be done, on earth as it is in heaven,

Give us this day our daily bread.

And forgive us our debts as we forgive our debtors.

Lead us not into temptation but deliver us from evil.

For yours is the kingdom, the power

And the glory, forever

Amen

**Reflection**

Over the next wee while you’ll hear about what’s become known as the five marks for mission. These are five statements that have grown out of the Church of England who adopted them in 1996. The Church of Scotland adopted them last year and are being used as the basis of everything we now do as we reshape and evolve (hopefully).

We’ve already had a discussion about them as session. They are:

To proclaim the Good News of the Kingdom

To teach, baptise and nurture new believers

To respond to human need by loving service

To seek to transform unjust structures of society, to challenge violence of every kind and to pursue peace and reconciliation

To strive to safeguard the integrity of creation and sustain and renew the life of the earth

All that we do now as a church will in some way be measured against these five statements. Not everyone is happy with that, nor agree with these marks in their old fashioned language and intent coming from the perspective power and a church intent on proselytising others, converting people into people like us.

Nor is it very Scottish for the more Celtic tradition is to accompany people, to nurture people as they journey in faith, inviting people to belong before they believe, and by growing up in a faith community, allow each person to come tov faith in their own way, to grow, to challenge us as we grow in faith alongside them too.

Anyway, as I said. More about this later. But Jesus offers five marks of the kingdom in this passage today:

bring good news to the poor.  
proclaim release to the captives  
recovery of sight to the blind,  
let the oppressed go free,

Proclaim the year of the lords favour.

Interesting to compare and contrast, but what is more significant for us as we reshape the church is what Jesus has done with these five marks of his own mission.

He is quoting form Isaiah. These are well known words. Everyone would be familiar with them. But he adapts them. What he gives us are a few verses from Isaiah 61 and then finishes with a verse from Isaiah 58, but omits the part that talks about ‘the day of vengeance’.

Now might the scroll that was there in the temple be a different edition from the version of Isaiah we have today. Perhaps, but I haven’t read anywhere that that is a possibility.

Well, did either Jesus or Luke the gospel writer, adapt them, deliberately adding in a verse and deliberately omitting the part of the original verse that talks about ‘the day of vengeance’?

To me this is significant because the passage is reinterpreted. Jesus himself, or Luke the gospel writer, reinterprets the story, to suit the context of its hearing. This is vital for the church to recognise this, to be able to reinterpret its story, reimagine and retell its story for the context of its time. We can’t keep to the same interpretation all the time, the same understanding of morals and ethics in every generation. Jesus seems to reinterpret, allows the words to be heard again as if for the first time.

There is an important ethic here that gospel words aren’t static, nor is the understanding singular. In this very story at the start of Jesus ministry, Jesus allows and invites a creative interaction of text, context and interpreter. And surely that is vital for a living dynamic faith. And moribund institutions don’t always like it. Indeed, in Jesus case, they might have you thrown out the synagogue for it, regardless of how much they have nurtured and watched you grow.

**News**

This week: Tuesday - singsong at 2pm on zoom

quiz night at 7pm on zoom

On Thursday Sofa Surfers returns with an evening of country dancing: everything you wanted to know about it, 7pm on Zoom

Friday - coffee pot at 10.30

Bulletin: [nkchurch.org.uk](http://nkchurch.org.uk)

**Prayers for Others 2**

Creator

Here is our prayer

Our intent to move from our pews

And be your living word

That brings good news to the poor

Those who are hungry in the world

Who cannot find the food, the heating, the land, the jobs, the hope

Hear us in our prayer for a world that loves the poor back into the fullness of life

Here is our prayer

Our intent to move from our pews

And be your living word

To proclaim release to the captive

Caught in cycles of unhealthy life choices

Trapped in a life from which they cannot break free

From gangs, escapism, violence

In our own communities and those everywhere

Where there is conflict, poverty, trafficking.

Here is our prayer

Our intent to move from our pews

And be your living word

That brings recovery of sight to the blind

Where the powerful now see the powerless

Where the wealthy now see those who work for them

Where the deniers now see the truth once more

Here is our prayer

Our intent to move from our pews

And be your living word

That lets the oppressed go free,

From every prejudice we bring on folk

Because of culture, gender, sexuality, age, faith

And find new life in the breadth of our community

And the diversity of our humanity

Here is our prayer

Our intent to move from our pews

And be your living word

And proclaim the year of the lords favour

To those who are ill physically and mentally

To those who are our companions in life

To those who feel lost, hurt, forgotten

To those who need somewhere to belong

Our prayer

Our intent

To be your people

Wherever we find ourselves

And set free the kingdom

So be it

Amen

**Benediction**