

**Invitation:** *To any and all who feel cast out, lost or lonely, to any who feel unworthy and broken and in despair, hear the invitation to come. This meal is meant for you – strength for the journey, hope in the wilderness. Come!*

Hymn: Thanks to God whose word was spoken (vs 1-2) **509**

Prayer of Thanksgiving: *The Lord is here. God's spirit is with us. Lift up your hearts. We lift them to the Lord. Let us give thanks to the Lord our God. It is right to give thanks and praise. God, you have provided all your people have needed down through the ages and in every circumstance...* (Prayer continues) *God we seek today that which we need to live faithful lives in your service. Spirit of the living God, as the angels ministered to our Saviour in the wilderness, minister to us as we come to this table, offer the words of Jesus... our Father...*

Hymn: Bread of the world in mercy broken **551**

### Communion

**Prayer after Holy Communion:** *Even a discard slave woman and her son can find refreshment in the most barren of place. We find all we need at this table... and we give thanks.*

Hymn: As water to the thirsty **688**

*As Hagar's eyes were opened in the barrenness of the wilderness. Our eyes are opened to the wonder of God in the world. As Sarah waited...Ninety years for a son to fulfill God's promise. We wait in hope for what has been spoken to us. Go in peace to love and serve the Lord.*

Early services resume on September 10<sup>th</sup> at the regular time!

“God is the God-who-sees-us. God sees our needs, our deepest fears and longings, our limits, our strengths, our uniqueness, our value. God sees us through eyes of love. God gazes on us in love.” (An Enduring Embrace: Experiencing the Love at the Heart of Prayer, by Juanita Ryan)

## WELCOME TO...

**The Presbyterian Church of  
Saint David  
June 25, 2017 Haggard Hagar**



**Meditation:** Sit quietly, breathing slowly, with your hands open on your lap in a receptive posture. Be aware of the Presence of kindness and compassion. Be aware that this is God with you, seeing you through eyes of love. (silent meditation)

Hymn: When Abraham and Sarah (verse 1) **478**

*Prayer is being seen by the One-who-sees-us through eyes of love.*

**You see me. I am not invisible to you. I am not overlooked by you. You see me, and, just like you saw Hagar, with love and compassion, you see me, through eyes of love.**

Hymn: When Abraham and Sarah (verse 2) 478

*Prayer is being seen by the One-who-sees-us through eyes of love.*

**You see me deeply. You see my longings, my fears my desires, my love, my spirit.**

**You see me and I know more fully that I am. I am because you gave me life. I am because you sustain me with your love. I am because you see me.**

Hymn: When Abraham and Sarah (verse 3) 478

*God of broken people and broken places we confess to you our love of comfort, of the known and predictable, of the safe and secure. **We recognise that you call us into liminal space to leave what we know and venture with you into desert and wilderness, into blindness and discomfort.** We want to follow you, but it's hard to leave what we know. Help us to trust you, and to set out on the journey of faith, **Far I have come, far I must go.***

Hymn: Your hand O God has guided (vs 1-2) 477

**Genesis 21: 8-21 Any place for Hagar and Ishmael?** The child grew, and was weaned; and Abraham made a great feast on the day that Isaac was weaned. But Sarah saw the son of Hagar the Egyptian, whom she had borne to Abraham, playing with her son Isaac. So she said to Abraham, "Cast out this slave woman with her son; for the son of this slave woman shall not inherit along with my son Isaac." The matter was very distressing to Abraham on account of his son. But God said to Abraham, "Do not be distressed because of the boy and because of your slave woman; whatever Sarah says to you, do as she tells you, for it is through Isaac that offspring shall be named for you. As for the son of the slave woman, I will make a nation of him also, because he is your offspring." So Abraham rose early in the morning, and took bread and a skin of water, and gave it to Hagar, putting it on her shoulder, along with the child, and sent her away. And she departed, and wandered about in the wilderness of Beer-sheba. When the water in the skin was gone, she cast the child under one of the bushes. Then she went and sat down opposite him a good way off, about the distance of a bowshot; for she said, "Do not let

me look on the death of the child." And as she sat opposite him, she lifted up her voice and wept. And God heard the voice of the boy; and the angel of God called to Hagar from heaven, and said to her, "What troubles you, Hagar? Do not be afraid; for God has heard the voice of the boy where he is. Come, lift up the boy and hold him fast with your hand, for I will make a great nation of him." Then God opened her eyes and she saw a well of water. She went, and filled the skin with water, and gave the boy a drink. God was with the boy, and he grew up; he lived in the wilderness, and became an expert with the bow. He lived in the wilderness of Paran; and his mother got a wife for him from the land of Egypt.

*Family tensions have always existed and with the complexity of modern relationships it is not surprising that they continue today. Favouritism between children always reaped a bitter harvest and would be a problem that would trouble Abraham and his descendants throughout the Book of Genesis. The arrival of Sarah's child, after waiting so long, the "child of promise" for her and for their future, would inevitably be the centre of attention. But where the light shines, shadows form. For 14-year-old Ishmael to be supplanted would inevitably be painful and go deep and for a teenage boy was best covered up with scorn and mocking. This was too much for Sarah, for whom pitying glances and patronising looks had been her portion for years. Now she had her son he must be protected from rejection. So Hagar the Egyptian and her son had to go. Sarah put her foot down and despite Abraham's protestations she would not be swayed. So many family matters are also matters of power and control and those caught up in such conflicts rarely escape being bruised and rejected. In the end Abraham gave way not only to keep the peace but because God assured him that while he had plans to bless Isaac, God also would not forget Ishmael. However Hagar and Ishmael were not privy to Abraham's conversation with God. For Hagar the only messages she heard were those of rejection and abandonment. For her in the desert it seemed to only mean death. But God honoured the promise, protected them both, provided for their needs and gave them hope. Their future was not the one Hagar had imagined when Abraham took her to have his child but God saw that he was trained for service (as an archer) and that he made his own family and with it his future. (Church of Scotland)*

A Prayer for those in the Wilderness John Wamboldt

Hymn: Your hand O God has guided (vs 3-4) 477