



Morning Prayer
3rd Sunday after Trinity
28th June 2020

An Order for Morning Prayer on Sunday

28 June 2020

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Hymn

Brother, sister, let me serve you;
let me be as Christ to you;
pray that I may have the grace to
let you be my servant too.

We are pilgrims on a journey,
we're companions on the road;
we are here to help each other
walk the mile and bear the load.

I will hold the Christlight for you
in the nighttime of your fear;
I will hold my hand out to you,
speak the peace you long to hear.

I will weep when you are weeping;
when you laugh I'll laugh with you;
I will share your joy and sorrow,
till we've seen this journey through.

When we sing to God in heaven,
we shall find such harmony,
born of all we've known together
of Christ's love and agony.

Brother, sister, let me serve you;
let me be as Christ to you;
pray that I may have the grace to
let you be my servant too.



Preparation

Grace, mercy and peace
from God our Father
and the Lord Jesus Christ
be with you
and also with you.

This is the day that the Lord has made.
Let us rejoice and be glad in it.

We have come together in the name of Christ
to offer our praise and thanksgiving,
to hear and receive God's holy word,
to pray for the needs of the world,
and to seek the forgiveness of our sins,
that by the power of the Holy Spirit
we may give ourselves to the service of God.

Prayers of Penitence

Jesus says, 'Repent, for the kingdom of heaven is close at hand.'
So let us turn away from our sin and turn to Christ,
confessing our sins in penitence and faith.

**Lord God,
we have sinned against you;
we have done evil in your sight.
We are sorry and repent.
Have mercy on us according to your love.
Wash away our wrongdoing and cleanse us from our sin.
Renew a right spirit within us
and restore to us the joy of your salvation;
through Jesus Christ our Lord. Amen.**

May the Father of all mercies
cleanse us from our sins,
and restore us in his image
to the praise and glory of his name,
through Jesus Christ our Lord. **Amen.**

Blessed is the Lord,
for he has heard the voice of our prayer;

Therefore shall our hearts dance for joy
and in our song will we praise our God.

Blessed are you, Lord our God,
creator and redeemer of all;
to you be glory and praise for ever.
From the waters of chaos you drew forth the world.
and in your great love fashioned us in your image.
Now, through the deep waters of death,
you have brought your people to new birth
by raising your Son to life in triumph.
May Christ your light ever dawn in our hearts
as we offer you our sacrifice of thanks and praise.
Blessed be God, Father, Son and Holy Spirit:
Blessed be God for ever.

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.

Amen.

¶ The Word of God

Psalmody

Psalm 89.1-4,15-18

- 1 My song shall be always of the loving-kindness of the Lord:
with my mouth will I proclaim your faithfulness
throughout all generations.

**2 I will declare that your love is established for ever;
you have set your faithfulness as firm as the heavens.**

3 For you said: 'I have made a covenant with my chosen one;
I have sworn an oath to David my servant:

**4 “Your seed will I establish for ever
and build up your throne for all generations.”**

15 Happy are the people who know the shout of triumph:
they walk, O Lord, in the light of your countenance.

**16 In your name they rejoice all the day long
and are exalted in your righteousness.**

17 For you are the glory of their strength,
and in your favour you lift up our heads.

**18 Truly the Lord is our shield,
the Holy One of Israel is our king.**

**Glory to the Father and to the Son
and to the Holy Spirit;
as it was in the beginning is now:
and shall be for ever. Amen.**

First Reading

Romans 6.12-23

¹²Do not let sin exercise dominion in your mortal bodies, to make you obey their passions. ¹³No longer present your members to sin as instruments of wickedness, but present yourselves to God as those who have been brought from death to life, and present your members to God as instruments of righteousness. ¹⁴For sin will have no dominion over you, since you are not under law but under grace.

¹⁵What then? Should we sin because we are not under law but under grace? By no means! ¹⁶Do you not know that if you present yourselves to anyone as obedient slaves, you are slaves of the one whom you obey, either of sin, which leads to death, or of

obedience, which leads to righteousness? ¹⁷But thanks be to God that you, having once been slaves of sin, have become obedient from the heart to the form of teaching to which you were entrusted, ¹⁸and that you, having been set free from sin, have become slaves of righteousness. ¹⁹I am speaking in human terms because of your natural limitations. For just as you once presented your members as slaves to impurity and to greater and greater iniquity, so now present your members as slaves to righteousness for sanctification.

²⁰When you were slaves of sin, you were free in regard to righteousness. ²¹So what advantage did you then get from the things of which you now are ashamed? The end of those things is death. ²²But now that you have been freed from sin and enslaved to God, the advantage you get is sanctification. The end is eternal life. ²³For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord.

This is the word of the Lord.

Thanks be to God.

The reading may be followed by a time of silence.

Old Testament Cantic

A Song of David

1 Chronicles 29.10b-13,14b

- 1 Blessed are you, God of Israel, for ever and ever,
for yours is the greatness, the power,
the glory, the splendour and the majesty.
- 2 Everything in heaven and on earth is yours;
yours is the kingdom, O Lord,
and you are exalted as head over all.**
- 3 Riches and honour come from you
and you rule over all.
- 4 In your hand are power and might;
yours it is to give power and strength to all.**

- 5 And now we give you thanks, our God,
and praise your glorious name.
- 6 For all things come from you,
and of your own have we given you.**

1 Chronicles 29.10b-13, 14b

**Glory to the Father and to the Son
and to the Holy Spirit;
as it was in the beginning is now
and shall be for ever. Amen.**

Second Reading

Matthew 10.40-42

⁴⁰Whoever welcomes you welcomes me, and whoever welcomes me welcomes the one who sent me. ⁴¹Whoever welcomes a prophet in the name of a prophet will receive a prophet's reward; and whoever welcomes a righteous person in the name of a righteous person will receive the reward of the righteous; ⁴²and whoever gives even a cup of cold water to one of these little ones in the name of a disciple - truly I tell you, none of these will lose their reward.'

This is the word of the Lord.

Thanks be to God.

The reading may be followed by a time of silence.

Awake, O sleeper, and arise from the dead
And Christ shall give you light.

You have died and your life is hid with Christ in God.

Awake, O sleeper, and arise from the dead.

Set your minds on things that are above,
not on things that are on the earth.

And Christ shall give you light.

When Christ our life appears you will appear with him in glory.
**Awake, O sleeper, and arise from the dead,
and Christ shall give you light.**

Gospel Canticle

Benedictus

- 1 Blessed be the Lord the God of Israel,
who has come to his people and set them free.
- 2 **He has raised up for us a mighty Saviour,
born of the house of his servant David.**
- 3 Through his holy prophets God promised of old
to save us from our enemies,
from the hands of all that hate us,
- 4 **To show mercy to our ancestors,
and to remember his holy covenant.**
- 5 This was the oath God swore to our father Abraham:
to set us free from the hands of our enemies,
- 6 **Free to worship him without fear,
holy and righteous in his sight
all the days of our life.**
- 7 And you, child, shall be called the prophet of the Most High,
for you will go before the Lord to prepare his way,
- 8 **To give his people knowledge of salvation
by the forgiveness of all their sins.**
- 9 In the tender compassion of our God
the dawn from on high shall break upon us,
- 10 **To shine on those who dwell in darkness and the
shadow of death,
and to guide our feet into the way of peace.**

Luke 1.68-79

**Glory to the Father and to the Son
and to the Holy Spirit;
as it was in the beginning is now
and shall be for ever. Amen.**

Sermon (There is a reflection at the end of this booklet)

Hymn

When I needed a neighbour
Were you there, were you there?
When I needed a neighbour, were you there?
And the creed and the colour
And the name won't matter
Were you there?

I was hungry and thirsty
Were you there, were you there?
I was hungry and thirsty, were you there?
And the creed and the colour
And the name won't matter
Were you there?

I was cold, I was naked
Were you there, were you there?
I was cold, I was naked, were you there?
And the creed and the colour
And the name won't matter
Were you there?

When I needed a shelter
Were you there, were you there?
When I needed a shelter were you there?
And the creed and the colour
And the name won't matter
Were you there?

Wherever you travel
I'll be there, I'll be there
Wherever you travel, I'll be there
And the creed and the colour
And the name won't matter
I'll be there

The Creed

**I believe in God, the Father almighty,
creator of heaven and earth.**

**I believe in Jesus Christ, his only Son, our Lord,
who was conceived by the Holy Spirit,
born of the Virgin Mary,
suffered under Pontius Pilate,
was crucified, died, and was buried;
he descended to the dead.
On the third day he rose again;
he ascended into heaven,
he is seated at the right hand of the Father,
and he will come to judge the living and the dead.**

**I believe in the Holy Spirit,
the holy catholic Church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body,
and the life everlasting.**

Amen.

† Prayers

Let us pray to God,
who alone makes us dwell in safety:

We pray for all who are affected by coronavirus, through illness or isolation or anxiety, that they may find relief and recovery:

Lord in your mercy

Hear our prayer

As we look for the way out of this crisis we pray for our government, that they may make wise decisions for us to move forward safely.

Lord in your mercy

Hear our prayer

We pray for medical staff that they may have the skill to care for the suffering and for the medical researchers that they may find a cure or vaccine for coronavirus.

Lord in your mercy

Hear our prayer

We pray that you will be with all of our congregation who are worshipping at this time, that we may be supported by our common prayer and soon return to worshipping together.

Lord in your mercy

Hear our prayer

Grant your comfort and your peace to those dying at this time especially as they are not able to be supported by family and friends as they would be in normal times.

Lord in your mercy

Hear our prayer

We commend ourselves, and all for whom we pray, to the mercy and protection of God.

Merciful Father,

**accept these prayers
for the sake of your Son,
our Saviour Jesus Christ.
Amen.**

The Collect is said.

Almighty God,
you have broken the tyranny of sin
and have sent the Spirit of your Son into our hearts
whereby we call you Father:
give us grace to dedicate our freedom to your service,
that we and all creation may be brought
to the glorious liberty of the children of God;
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.

The Lord's Prayer is said

**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.**

¶ The Conclusion

The Blessing

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

Amen.

Hymn

We have a gospel to proclaim,
Good news for men in all the earth;
The gospel of a Saviour's name,
We sing His glory, tell His worth.

Tell of His birth at Bethlehem,
Not in a royal house or hall
But in a stable dark and dim,
The Word made flesh, a light for all.

Tell of His death at Calvary,
Hated by those He came to save,
In lonely suffering on the cross,
For all He loved His life He gave.

Tell of that glorious Easter morn,
Empty the tomb, for He was free.
He broke the pow'r of death and hell
That we might share His victory.

Tell of His reign at God's right hand,
By all creation glorified,
He sends His Spirit on His Church,
To live for Him, the Lamb who died.

Now we rejoice to name Him King,
Jesus is Lord of all the earth,
This gospel message we proclaim,
We sing His glory, tell His worth.

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3rd Sunday after Trinity (Proper 8)

By Bridget Nichols

JESUS concludes his instructions to the disciples who are about to be sent out with the good news of the Kingdom, as he began: with hospitality (Matthew 10.11-15, 40-42). This time, the emphasis is not on the punishment to be visited on those who reject his emissaries, but on the rewards that will be given to those who welcome them.

The generosity that he speaks of is, at one level, an ordinary human response to need, epitomised in the cup of cold water for a weary traveller (Matthew 10.42). The overwhelming public response to the recent tragedies in London and Manchester has shown us, once again, that the ordinary gesture is never to be undervalued.

Towards the end of Matthew's Gospel, Jesus returns to the subject of welcoming the stranger, clothing the naked, feeding the hungry, and caring for the sick and those in prison (Matthew 25.31-46). These things count for eternity as if they had been done for him, even if they seem insignificant to those who perform them.

There is also something else to be said about generosity: it involves the discernment that recognises and honours the part played by, and the example of, another person. It sees the righteous person as righteous, and honours the prophet as a prophet (Matthew 10.40-41). Underlying this discernment are real concerns. They are described in more detail in the *Didache*, a very early set of teachings thought by many scholars to belong to the second half of the first century.

This date would make it contemporary with the Gospel of Matthew, and perhaps even a source (Alan Garrow, *The Gospel of Matthew's Dependence on the Didache*, *Journal for the Study of the New Testament*, Supplement 254, 2004). In addition to directions for the performance of baptism and the celebration of the eucharist, there are chapters on visiting prophets.

Anyone who stayed more than two days, demanded elaborate meals, contradicted the teaching given already to the community, and asked for money was not to be trusted (*Didache* 11). On the other hand, those

who came in the name of the Lord were to be welcomed immediately, and tested afterwards (*Didache* 12).

Matthew's Jesus places the burden of recognition on the households that the disciples will visit. The unspoken burden is on the disciples themselves not to betray the high expectations placed on them.

True and false prophecy are concerns for Jeremiah, as he faces down the prophet Hananiah before a large crowd of priests and people in the temple (Jeremiah 28.5-9). The lectionary gives just a fragment of a larger and rather dramatic scene, which is worth reading in order to imagine the setting of Jeremiah's words (Jeremiah 27-28).

Hananiah has just delivered good news about the return of the vessels taken from the temple by Nebuchadnezzar, and the repatriation of Jeconiah and other Judaeen exiles who went with him (Jeremiah 28.1-4). Jeremiah's task is to introduce realism, and to point out that the message of trustworthy prophets in the past has not been comfortable. Its subject-matter has been "war, famine, and pestilence" (Jeremiah 28.8). Only when actual peace follows the prophecy of peace will it be certain that the message has come from the Lord (Jeremiah 28.9).

But the discerning interpretation of prophecy, Kathleen O'Connor warns, is not an end in itself. What is at stake is the "community's survival" under the conditions which its own neglect of God's warnings have imposed on it, and this will be secured only by "correct discernment of and obedience to true prophecy" ("Jeremiah" in *The Oxford Bible Commentary*, edited by John Barton and John Muddiman, Oxford University Press, 2001).