



Morning Prayer

1st Sunday after Trinity

14th June 2020

An Order for Morning Prayer on Sunday

14 June 2020

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Hymn

Let all the world in every corner sing,

"My God and King!"

The heavens are not too high,

His praise may thither fly;

the earth is not too low,

His praises there may grow.

Let all the world in every corner sing,

"My God and King!"

Let all the world in every corner sing,

"My God and King!"

The church with psalms must shout:

no door can keep them out.

But, above all, the heart

must bear the longest part.

Let all the world in every corner sing,

"My God and King!"

† 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 100

- 1 O be joyful in the Lord, all the earth;
serve the Lord with gladness
and come before his presence with a song.
- 2 **Know that the Lord is God;
it is he that has made us and we are his;
we are his people and the sheep of his pasture.**
- 3 Enter his gates with thanksgiving
and his courts with praise;
give thanks to him and bless his name.

4 For the Lord is gracious; his steadfast love is everlasting, and his faithfulness endures from generation to generation.

**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

Exodus 19.2-8a

²The Israelites had journeyed from Rephidim, entered the wilderness of Sinai, and camped in the wilderness; Israel camped there in front of the mountain. ³Then Moses went up to God; the LORD called to him from the mountain, saying, 'Thus you shall say to the house of Jacob, and tell the Israelites: ⁴You have seen what I did to the Egyptians, and how I bore you on eagles' wings and brought you to myself. ⁵Now therefore, if you obey my voice and keep my covenant, you shall be my treasured possession out of all the peoples. Indeed, the whole earth is mine, ⁶but you shall be for me a priestly kingdom and a holy nation. These are the words that you shall speak to the Israelites.'

⁷So Moses came, summoned the elders of the people, and set before them all these words that the LORD had commanded him.

⁸The people all answered as one: 'Everything that the LORD has spoken we will do.'

This is the word of the Lord.

Thanks be to God.

The reading may be followed by a time of silence.

Old Testament Canticle

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 9.35 - 10.8

³⁵Then Jesus went about all the cities and villages, teaching in their synagogues, and proclaiming the good news of the kingdom, and curing every disease and every sickness. ³⁶When he saw the crowds, he had compassion for them, because they were harassed and helpless, like sheep without a shepherd. ³⁷Then he said to his disciples, 'The harvest is plentiful, but the labourers are few;

³⁸therefore ask the Lord of the harvest to send out labourers into his harvest.'

¹Then Jesus summoned his twelve disciples and gave them authority over unclean spirits, to cast them out, and to cure every disease and every sickness. ²These are the names of the twelve apostles: first, Simon, also known as Peter, and his brother Andrew; James son of Zebedee, and his brother John; ³Philip and Bartholomew; Thomas and Matthew the tax-collector; James son of Alphaeus, and Thaddaeus; ⁴Simon the Cananaean, and Judas Iscariot, the one who betrayed him.

⁵These twelve Jesus sent out with the following instructions: 'Go nowhere among the Gentiles, and enter no town of the Samaritans, ⁶but go rather to the lost sheep of the house of Israel. ⁷As you go, proclaim the good news, "The kingdom of heaven has come near." ⁸Cure the sick, raise the dead, cleanse the lepers, cast out demons. You received without payment; give without payment.

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

Come down, O love divine, seek thou this soul of mine,
and visit it with thine own ardour glowing;

O Comforter, draw near, within my heart appear,
and kindle it, Thy holy flame bestowing.

O let it freely burn, till earthly passions turn
to dust and ashes in its heat consuming;

And let thy glorious light shine ever on my sight,
and clothe me round, the while my path illuming.

Let holy charity mine outward vesture be,
and lowliness become mine inner clothing;

True lowliness of heart, which takes the humbler part,
and o'er its own shortcomings weeps with loathing.

And so the yearning strong, with which the soul will long,
shall far outpass the power of human telling;

For none can guess its grace, till he become the place
wherein the Holy Spirit makes his dwelling.

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:

At this time of need

We wait, we watch, we hope, we pray

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.

At this time of need

We wait, we watch, we hope, we pray

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.

At this time of need

We wait, we watch, we hope, we pray

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.

At this time of need

We wait, we watch, we hope, we pray

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.

At this time of need

We wait, we watch, we hope, we pray

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.

O God,

the strength of all those who put their trust in you,

mercifully accept our prayers

and, because through the weakness of our mortal nature

we can do no good thing without you,

grant us the help of your grace,

that in the keeping of your commandments

we may please you both in will and deed;

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 power 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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1st Sunday after Trinity (Proper 6)

By Angus Ritchie

“IT SOUNDS archaic, hardly short of embarrassing, to say that ‘Jesus saw the crowds and felt pity for them *in his bowels*.’ But it would be a more accurate rendering of the text: *splagchna*, which is the root of the verb used in verse 36, means ‘viscera’, ‘bowels’ or ‘womb’” (Erasmus Leiva-Merikakis, *Fire of Mercy, Heart of the Word: Meditations on the Gospel According to St Matthew*).

In the Collect for Purity, we ask God to “cleans the thoughts of our hearts” and not of our heads. This “cleansing” is not about having an inner life that is free from all upheaval and disturbance. The unclean state of our hearts is often revealed by complacency and emotional disconnection from suffering. It is because Christ has a clean heart that he is moved to the very depths of his being by the plight of God’s people.

Matthew tells us that the crowds were *eskylmenoi*— a word translated as “harassed”, but more accurately rendered “mangled” or “torn asunder”. They are in this vulnerable state because they are “like sheep without a shepherd”.

The divine compassion involves deep, visceral emotion, but it is also expressed in action. If the first part of Jesus’s response is to feel pity, the second is to offer his life for the sheep. The supreme embodiment of the divine compassion occurs at Calvary.

If the first aspect of Jesus’s response is emotional, and the second is his own sacrificial death, the third part of his response is to raise up shepherds who will proclaim that sacrificial love in word and in deed. “The harvest is plentiful,” he declares, looking on the people in their need and not simply in their sin. And yet “the labourers are few.”

It is in this context that Jesus summons the Twelve and gives them authority and a commission. This is the first place where the twelve are called “apostles” (meaning “sent”). Jesus tells them that they will be sent out “like sheep into the midst of wolves” and will be “flogged” and “dragged before governors and kings”.

As Anna Case-Winters explains, the disciples will occupy “the same liminal space” that Jesus occupies, “neither fleeing from society nor accommodating to the *status quo*”. The disciples will share his “itineracy, poverty and defencelessness”. Their message will attract the violent opposition of the “wolves”: a frequent biblical image for unfaithful religious and political leaders (*Belief — A Theological Commentary on the Bible: Matthew*).

Leiva-Merikakis draws our attention to the humility of the list of apostles. Matthew gives us “a shameful deed” (Judas’s betrayal), alongside “any number of very ordinary details that serve only to plant a person squarely within history — the everyday, banal history of individuals in society”.

In our first reading, the Lord tells the Israelites that “the whole earth is mine, but you shall be for me a priestly people and a holy nation.” The grace of the covenant given to Israel is a sign to the world of God’s love for humanity. In the New Testament, this covenant is extended to all human beings in Christ — and the whole Church shares in the priestly task of making his love visible in the world, both through its sacramental life and its cruciform witness (cf. I Peter 2.5).

In a leaderless, fearful crowd, Jesus sees a plentiful harvest-field. In these 12 humble and flawed men, Jesus sees the foundations of a Church that will extend across continents and millennia. “The church will change when we begin to look at people as Jesus did . . . when we look more closely at their suffering than at their sin, when we see them with the eyes of mercy rather than of fear” (José A. Pagola, *The Way Opened Up by Jesus*).