



Morning Prayer
4th Sunday after Trinity
5th July 2020

An Order for Morning Prayer on Sunday

5 July 2020

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† 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 145.8-15

- 8 The Lord is gracious and merciful,
long-suffering and of great goodness.
- 9 The Lord is loving to everyone
and his mercy is over all his creatures.
- 10 All your works praise you, O Lord,
and your faithful servants bless you.
- 11 They tell of the glory of your kingdom
and speak of your mighty power,
- 12 To make known to all peoples your mighty acts
and the glorious splendour of your kingdom.
- 13 Your kingdom is an everlasting kingdom;
your dominion endures throughout all ages.
- 14 The Lord is sure in all his words
and faithful in all his deeds.
- 15 The Lord upholds all those who fall
and lifts up all those who are bowed down.

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

Zechariah 9.9-12

⁹Rejoice greatly, O daughter Zion!
Shout aloud, O daughter Jerusalem!
Lo, your king comes to you;
triumphant and victorious is he,
humble and riding on a donkey,

on a colt, the foal of a donkey.
¹⁰He will cut off the chariot from Ephraim
and the warhorse from Jerusalem;
and the battle-bow shall be cut off,
and he shall command peace to the nations;
his dominion shall be from sea to sea,
and from the River to the ends of the earth.

¹¹As for you also, because of the blood of my covenant with you,
I will set your prisoners free from the waterless pit.

¹²Return to your stronghold, O prisoners of hope;
today I declare that I will restore to you double.

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.

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 11.16-19,25-30

At that time Jesus said, ¹⁶“To what will I compare this generation? It is like children sitting in the market-places and calling to one another,

¹⁷“We played the flute for you, and you did not dance;
we wailed, and you did not mourn.”

¹⁸For John came neither eating nor drinking, and they say, “He has a demon”; ¹⁹the Son of Man came eating and drinking, and they say, “Look, a glutton and a drunkard, a friend of tax-collectors and sinners!” Yet wisdom is vindicated by her deeds.

²⁵I thank you, Father, Lord of heaven and earth, because you have hidden these things from the wise and the intelligent and have revealed them to infants; ²⁶yes, Father, for such was your gracious will. ²⁷All things have been handed over to me by my Father; and no one knows the Son except the Father, and no one knows the Father except the Son and anyone to whom the Son chooses to reveal him.

²⁸Come to me, all you that are weary and are carrying heavy burdens, and I will give you rest. ²⁹Take my yoke upon you, and learn from me; for I am gentle and humble in heart, and you will find rest for your souls. ³⁰For my yoke is easy, and my burden is light.’

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)

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:

For the health and well-being of our nation, that all who are fearful
and anxious may be at peace and free from worry:

Lord in your mercy

Hear our prayer

We pray that you will be with all of our congregation 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

For the isolated and housebound, that we may be alert to their
needs, and care for them in their vulnerability:

Lord in your mercy

Hear our prayer

For our homes and families, our schools and young people, and all
in any kind of need or distress:

Lord in your mercy

Hear our prayer

For a blessing on our local community, that our neighbourhoods
may be places of trust and friendship, where all are known and
cared for:

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.

O God, the protector of all who trust in you,
without whom nothing is strong, nothing is holy:
increase and multiply upon us your mercy;
that with you as our ruler and guide
we may so pass through things temporal
that we lose not our hold on things eternal;
grant this, heavenly Father,
for our Lord Jesus Christ's sake,
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.

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4th Sunday after Trinity (Proper 9)

By Rosalind Brown

ONCE, at a school governors' meeting, I said to a teacher: "I'm sorry: I can't come to the concert tonight." Everyone laughed, and I looked blank - until someone explained that they had just been talking about why some people say: "I can't *come* to something," and others: "I can't *go* to something."

I had just proved and disproved their point. Thinking about it, I said "come" because my point of reference was the person who issued the invitation and where she was, inviting me to join her there.

Both Zechariah and Matthew use the word "come": "Behold, your king comes to you;" "Come to me." How different it would be, had they said: "Behold your king goes to you;" and "Go to me."

"Come" implies presence and proximity - the prophet speaks to the people where they are, and the king comes to the people where they are. Jesus invites his hearers to be close to him where he is, not to go to find him somewhere else altogether.

So, before his death, he promised the disciples: "I go to prepare a place for you, and I will come again and take you to myself, that where I am, there you may be also." Even when he did say "Go into all the world and preach the gospel," he immediately followed it with: "I am with you always, even to the end of the age," thus providing the assurance that, wherever we go, we go with him.

"Come" is a word that we use when giving invitations. "Come to me," says Jesus, "all who are weary and carrying heavy burdens." The criterion for coming is simple: being weary and burdened. No wonder people who come to Jesus find themselves with other people who are worn out, under pressure, and at the limits of their patience, and, therefore, not always easy companions.

Why come? So that Jesus can give rest. But Jesus says more: "Take my yoke upon you and learn from me." Rest is part of what Jesus offers people who come to him, but so, too, is the opportunity to keep in step and learn from him.

Jesus's words of invitation were spoken to people who were completely unpleaseable, as we all can be in our worst moments. They would neither dance when there was music, nor cry when there was mourning. John the Baptist's strict ascetical life was too conservative, Jesus's joyful life too liberal. Whatever God offered was wrong.

If the so-called wise missed the point entirely, who had got the message? The infants, the ones who did not know to do anything other than to trust the goodness of their heavenly Father. It is in that context that Jesus invited the weary to come to him for rest.

Zechariah's message to the dispirited people of Israel was, essentially, similar: "Your king comes to halt the warring, to restore hope." He spoke of people's being prisoners of hope - a powerful image of being simply unable to escape hope, bound to and with hope. It makes me wonder what a world imbued with unpreventable hope might look like.

This king is a rest-giver, a hope-giver, who comes to us. What is the incarnation, if not God's coming among us? What is Jesus's ministry, if not coming to the people in villages and towns that were largely overlooked, even despised, by Jerusalem?

Sometimes, as a southerner now resident in the north-east, I have an idea what it feels like for this region to be overlooked by the capital. What would it be like to live as if no one is overlooked, as if our king has come to everyone to offer rest and hope? What would it be like to dedicate our freedom to God's service, so that all people, even exhausted people in forgotten backwaters, may come to the glorious liberty of the children of God, who calls them to come? Perhaps, this week, we can let our imaginations wander and wonder.