

Our Sunday Service Together

July 24th 2022

6th Sunday after Trinity



An Acclamation

Alleluia, alleluia.

Glory to the Father, and to the Son, and to the Holy Spirit,
one God, who was, and who is, and who is to come, the Almighty.

Alleluia

Preparation

All: This is the day that the Lord has made.
Let us rejoice and be glad in it.
Through the brokenness of Christ, we become one body
as one body we now gather in the name of Christ to offer our praise and thanksgiving, to 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.

Our Confession

Let us come to the light of Christ, confessing our sins in penitence and faith.

All: Jesus Christ, risen Master and triumphant Lord, we come to you in sorrow for our sins, and confess to
you our weakness and unbelief.

We have lived by our own strength, and not by the power of your resurrection.
In your mercy, forgive us, hear us and help us.

We have lived by the light of our own eyes, as faithless and not believing.
In your mercy, forgive us, hear us and help us.

We have lived for this world alone, and doubted our home in heaven.
In your mercy, forgive us, hear us and help us.

Be still for a moment in confession and in receiving God's Grace in Christ

All: May Almighty God, who in Jesus Christ has given us a kingdom that cannot be destroyed, forgive us
our sins, open our eyes to God's truth, strengthen us to do God's will and give us the joy of his
kingdom, through Jesus Christ our Risen Lord. **Amen.**

The opening prayer

All: The night has passed, and the day lies open before us; let us pray with one heart and mind.

Silence is kept.

All: 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 Psalmody 38

Glory be to the Father, and to the Son: and to the Holy Ghost; as it was in the beginning, is now, and ever shall be: world without end. Amen.

Scripture Reading Colossians 2.6-15

⁶As you therefore have received Christ Jesus the Lord, continue to live your lives in him, ⁷rooted and built up in him and established in the faith, just as you were taught, abounding in thanksgiving.

⁸See to it that no one takes you captive through philosophy and empty deceit, according to human tradition, according to the elemental spirits of the universe, and not according to Christ. ⁹For in him the whole fullness of deity dwells bodily, ¹⁰and you have come to fullness in him, who is the head of every ruler and authority. ¹¹In him also you were circumcised with a spiritual circumcision, by putting off the body of the flesh in the circumcision of Christ; ¹²when you were buried with him in baptism, you were also raised with him through faith in the power of God, who raised him from the dead. ¹³And when you were dead in trespasses and the uncircumcision of your flesh, God made you alive together with him, when he forgave us all our trespasses, ¹⁴erasing the record that stood against us with its legal demands. He set this aside, nailing it to the cross. ¹⁵He disarmed the rulers and authorities and made a public example of them, triumphing over them in it.

At the end of the reading we say:

All: This is the word of the Lord. Thanks be to God.

Gloria

All: Glory to God in the highest, and peace to his people on earth.

Lord God, heavenly King, almighty God and Father, we worship you, we give you thanks, we praise you for your glory.

Lord Jesus Christ, only Son of the Father, Lord God, Lamb of God, you take away the sin of the world: have mercy on us; you are seated at the right hand of the Father: receive our prayer.

For you alone are the Holy One, you alone are the Lord, you alone are the Most High, Jesus Christ, with the Holy Spirit, in the glory of God the Father. Amen.

The Gospel Luke 11.1-13

He was praying in a certain place, and after he had finished, one of his disciples said to him, 'Lord, teach us to pray, as John taught his disciples.' ²He said to them, 'When you pray, say:

Father, hallowed be your name.

Your kingdom come.

³ Give us each day our daily bread.

⁴ And forgive us our sins,

for we ourselves forgive everyone indebted to us.

And do not bring us to the time of trial.'

⁵ And he said to them, 'Suppose one of you has a friend, and you go to him at midnight and say to him, "Friend, lend me three loaves of bread; ⁶ for a friend of mine has arrived, and I have nothing to set before him." ⁷ And he answers from within, "Do not bother me; the door has already been locked, and my children are with me in bed; I cannot get up and give you anything." ⁸ I tell you, even though he will not get up and give him anything because he is his friend, at least because of his persistence he will get up and give him whatever he needs. ⁹ 'So I say to you, Ask, and it will be given to you; search, and you will find; knock, and the door will be opened for you. ¹⁰ For everyone who asks receives, and everyone who searches finds, and for everyone who knocks, the door will be opened. ¹¹ Is there anyone among you who, if your child asks for a fish, will give a snake instead of a fish? ¹² Or if the child asks for an egg, will give a scorpion? ¹³ If you then, who are evil, know how to give good gifts to your children, how much more will the heavenly Father give the Holy Spirit to those who ask him!'

at the end of the reading we say:

All: This is the word of the Lord. Thanks be to God.

A Reflection for the day

In contrast to Matthew, Luke gives to us a version of the Lord's Prayer without the final 'thine is the Kingdom, the power and the glory'. You may have noticed that the BCP acknowledges this and uses both versions in a service.

Why the difference? Well Matthew writes for a Jewish audience who held to the Kingdom theology with God as ruler of all. Luke is talking to the wider Gentile world where the line could be seen as anti-Rome; anti-Caesar!

Teach us to pray, as John taught his disciples, is the question asked of Jesus. He responds with an encouragement to be persistent in their prayer; to discover the relationship at the heart of prayer; and to become people of generosity and confidence because of their new identity in God.

The form the Lord's Prayer takes is very similar to the prayers the people would have said 3 times a day; prayers which became codified and 'set' in the century after Jesus. Prayers like the *Amidah* (which means standing) have similar words about forgiveness, about the holiness of God, but Jesus' prayer differs greatly as it sets all prayer on God as father. Luke spends time with his readers explaining how God is like a father, and more what type of father God is; and as such who we are as children of God.

Luke's Gentile Christian audience's experience with their fathers differs from their Jewish counterparts. Fathers in Greco-Roman culture enjoyed complete control over their children and grandchildren, deciding whether a new-born child will be raised in the family, sold, or even discarded and killed.

Luke introduces the Gentiles to God, God who is generous, loving, and attentive to the needs of God's children's; "If you then, who are evil, know how to give good gifts to your children, how much more will the heavenly Father give the Holy Spirit to those who ask him!" The root of all good parent-child relationships is the confidence they give to the child; built on love, not fear, bringing trust and intimacy such relationships enable a child to approach with confidence and ask for their needs.

Jesus invites us, his disciples, to be brave in approaching God, who is already close through the Spirit, and to do so persistently and with expectation, the expectation to both receive from a generous God and also to be changed to be generous people ourselves. The child is to become like the parent as they grow to maturity in their faith. Jesus supports his teaching with two parables.

The first, the parable of the insistent friend, we find a person in need appealing to his friends at night to give him a loaf of bread to meet the needs of another visiting friend. But friendship does not seem to work and the man is rebuffed. But Jesus says he will give in when the friend is persistent in asking again and again – and who wouldn't so you could get back to sleep. The bond we have with God is beyond friendship, this is parent and child and in confidence we can keep coming and asking; we are in fact called to be persistent in our prayers.

The second parable, the invitation to ask, concentrates on the answer to prayer. Jesus invites us to put ourselves in the parent's situation and imagine how to respond to their children's request for food. In our confidence praying to God we do this expecting God to be a good father and to give ear to our prayers. But this also challenges us to behave like the good parent figure of the parable – as they would respond, so you too should respond, and further you should expect this from your father in heaven.

The bottom line is that God answers prayer, we can have confidence in this, and most often times God answers prayer through us. Let us pray;

Our Father, who art in heaven, hallowed be thy name;
thy kingdom come; thy will be done; on earth as it is in heaven.
Give us this day our daily bread.
And forgive us our trespasses, as we forgive those who trespass against us.
And lead us not into temptation; but deliver us from evil.
For thine is the kingdom, the power, and the glory
for ever and ever. Amen.

The Creed

All: 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 *We make our intercessions*

In peace, let us pray to Jesus our Lord, who forever lives to make intercession for us.

Saviour of the world, be present in all places of suffering, violence and pain, and bring hope even in the darkest night. Inspire us to continue your work of reconciliation today.
Lord in your mercy, hear our prayer.

Lord of the Church, empower by your Spirit all Christian people, and the work of your Church in every land. Give us grace to proclaim the gospel joyfully in word and deed. *Lord in your mercy, hear our prayer.*

Shepherd and Guardian of our souls, guide and enable all who lead and serve our community and those on whom we depend for our daily needs. Grant that we may seek the peace and welfare of this nation. *Lord in your mercy, hear our prayer.*

Great Physician, stretch out your hand to bring comfort, wholeness and peace to all who suffer in body, mind, or spirit. Fill us with compassion, that we may be channels of your healing love. *Lord in your mercy, hear our prayer.*

Conqueror of death, remember for good those whom we love but see no longer. Help us to live this day in the sure and certain hope of your eternal victory. *Lord in your mercy, hear our prayer.*

Let us commend ourselves, and all for whom we pray, to the mercy and protection of God. *Merciful Father, accept these prayers through our saviour Jesus Christ, Amen.*

The Collect

All: Merciful God, you have prepared for those who love you such good things as pass our understanding:
pour into our hearts such love toward you
that we, loving you in all things and above all things,
may obtain your promises, which exceed all that we can desire;
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 Conclusion

All: Christ, as a light illumine and guide me this day.
Christ, as a shield overshadow me.
Christ under me, Christ over me; Christ beside me on my left and my right.
This day be within and without me. Amen