



Sunday 11 October 2020

- All the Bible readings come from the *New Revised Standard Version*.
- The liturgy assumes the service is Eucharistic. The prayers of consecration have been included at the end rather than in situ because many following the service will be in isolation and unable to celebrate the sacrament.
- The hymns are YouTube links. To hear the hymns please hover the mouse over each link, press Ctrl and then return.

Introduction and welcome

HYMN 1 O God of earth and altar (please click on this link to hear the hymn)

The Welcome

In the name of the Father, and of the Son, and of the Holy Spirit

All Amen.

The Lord be with you

All And also with you.

The Preparation

**All Almighty God,
to whom all hearts are open,
all desires known,
and from whom no secrets are hidden:
cleanse the thoughts of our hearts
by the inspiration of your Holy Spirit,
that we may perfectly love you,
and worthily magnify your holy name;
through Christ our Lord.
Amen.**

Our Lord Jesus Christ said:

The first commandment is this:

‘Hear, O Israel, the Lord our God is the only Lord.

You shall love the Lord your God with all your heart,
with all your soul, with all your mind,
and with all your strength.’

And the second is this: ‘Love your neighbour as yourself.’

There is no other commandment greater than these.

On these two commandments hang all the law and the prophets.

All Amen. Lord, have mercy.

God so loved the world that he gave his only Son Jesus Christ to save us from our sins, to be our advocate in heaven, and to bring us to eternal life. Therefore, let us confess our sins in penitence and faith, firmly resolved to keep God’s commandments and to live in love and peace with all.

All Almighty God, our heavenly Father,
we have sinned against you
and against our neighbour
in thought and word and deed,
through negligence, through weakness,
through our own deliberate fault.
We are truly sorry
and repent of all our sins.
For the sake of your Son Jesus Christ,
who died for us,
forgive us all that is past
and grant that we may serve you in newness of life
to the glory of your name.
Amen.

Almighty God,
who forgives all who truly repent, have mercy upon you,
pardon and deliver you from all your sins,
confirm and strengthen you in all goodness,
and keep you in life eternal;
through Jesus Christ our Lord.

All Amen.

The Gloria

This version of the Gloria is sung to the tune of 'Cwm Rhondda'. Click [here](#) for the tune.

All Glory be to God in Heaven,
Songs of joy and peace we bring,
Thankful hearts and voices raising,
To creation's Lord we sing.
Lord we thank you, Lord we praise you,
Glory be to God our King:
Glory be to God our King.

Lamb of God, who on our shoulders,
Bore the load of this world's sin;
Only Son of God the Father,

**You have brought us peace within.
Lord, have mercy, Christ have mercy,
Now your glorious reign begin:
Now your glorious reign begin.**

**You O Son of God are Holy,
You we praise with one accord.
None in heav'n or earth is like you,
Only you are Christ the Lord.
With the Father and the Spirit,
Ever worshipped and adored:
Ever worshipped and adored.**

The Collect for the Eighteenth Sunday after Trinity

God, our judge and saviour,
teach us to be open to your truth
and to trust in your love,
that we may live each day
with confidence in the salvation which is given
through Jesus Christ our Lord.

All Amen.

First reading

A reading from the Second Book of Moses called Exodus

When the people saw that Moses delayed to come down from the mountain, the people gathered around Aaron and said to him, 'Come, make gods for us, who shall go before us; as for this Moses, the man who brought us up out of the land of Egypt, we do not know what has become of him.' Aaron said to them, 'Take off the gold rings that are on the ears of your wives, your sons, and your daughters, and bring them to me.' So all the people took off the gold rings from their ears, and brought them to Aaron. He took the gold from them, formed it in a mould, and cast an image of a calf; and they said, 'These are your gods, O Israel, who brought you up out of the land of Egypt!' When Aaron saw this, he built an altar before it; and Aaron made proclamation and said, 'Tomorrow shall be a festival to the Lord.' They rose early the next day, and offered burnt-offerings and brought sacrifices of well-being; and the people sat down to eat and drink, and rose up to revel.

The Lord said to Moses, 'Go down at once! Your people, whom you brought up

out of the land of Egypt, have acted perversely; they have been quick to turn aside from the way that I commanded them; they have cast for themselves an image of a calf, and have worshipped it and sacrificed to it, and said, "These are your gods, O Israel, who brought you up out of the land of Egypt!" The Lord said to Moses, 'I have seen this people, how stiff-necked they are. Now let me alone, so that my wrath may burn hot against them and I may consume them; and of you I will make a great nation.'

But Moses implored the Lord his God, and said, 'O Lord, why does your wrath burn hot against your people, whom you brought out of the land of Egypt with great power and with a mighty hand? Why should the Egyptians say, "It was with evil intent that he brought them out to kill them in the mountains, and to consume them from the face of the earth"? Turn from your fierce wrath; change your mind and do not bring disaster on your people. Remember Abraham, Isaac, and Israel, your servants, how you swore to them by your own self, saying to them, "I will multiply your descendants like the stars of heaven, and all this land that I have promised I will give to your descendants, and they shall inherit it for ever"'. And the Lord changed his mind about the disaster that he planned to bring on his people. *Exodus 32:1-14*

This is the Word of the Lord

All Thanks be to God.

Second reading

A reading from St Paul's Letter to the Philippians

My brothers and sisters, whom I love and long for, my joy and crown, stand firm in the Lord in this way, my beloved.

I urge Euodia and I urge Syntyche to be of the same mind in the Lord. Yes, and I ask you also, my loyal companion, help these women, for they have struggled beside me in the work of the gospel, together with Clement and the rest of my co-workers, whose names are in the book of life.

Rejoice in the Lord always; again I will say, Rejoice. Let your gentleness be known to everyone. The Lord is near. Do not worry about anything, but in everything by prayer and supplication with thanksgiving let your requests be made known to God. And the peace of God, which surpasses all understanding, will guard your hearts and your minds in Christ Jesus.

Finally, beloved, whatever is true, whatever is honourable, whatever is just, whatever is pure, whatever is pleasing, whatever is commendable, if there is any

excellence and if there is anything worthy of praise, think about these things. Keep on doing the things that you have learned and received and heard and seen in me, and the God of peace will be with you. *Philippians 4:1-9*

This is the Word of the Lord

All Thanks be to God.

HYMN 2 Gloria!

[\(please click on this link to hear the hymn\)](#)

Gospel reading

Hear the Gospel of our Lord Jesus Christ according to Matthew

All Glory to you O Lord.

Jesus spoke to them in parables again, saying: "The kingdom of heaven may be compared to a king who gave a wedding banquet for his son. He sent his slaves to call those who had been invited to the wedding banquet, but they would not come. Again he sent other slaves, saying, "Tell those who have been invited: Look, I have prepared my dinner, my oxen and my fat calves have been slaughtered, and everything is ready; come to the wedding banquet." But they made light of it and went away, one to his farm, another to his business, while the rest seized his slaves, maltreated them, and killed them. The king was enraged. He sent his troops, destroyed those murderers, and burned their city. Then he said to his slaves, "The wedding is ready, but those invited were not worthy. Go therefore into the main streets, and invite everyone you find to the wedding banquet." Those slaves went out into the streets and gathered all whom they found, both good and bad; so the wedding hall was filled with guests.

'But when the king came in to see the guests, he noticed a man there who was not wearing a wedding robe, and he said to him, "Friend, how did you get in here without a wedding robe?" And he was speechless. Then the king said to the attendants, "Bind him hand and foot, and throw him into the outer darkness, where there will be weeping and gnashing of teeth." For many are called, but few are chosen.'

Matthew 22:1-14

This is the Gospel of the Lord

All Praise to you O Christ.

Sermon

It's common to read the parable in today's Gospel passage then scratch our head. The second paragraph seems like an afterthought. And he man at the heart of this

second paragraph looks more like a victim of the king than the other way round. What's going on? Consider the following story, which dates from soon after Jesus:

When R. Eliezer said, 'Repent, even if only one day before your death,' his disciples asked him, 'Does any man know what day he will die?' R. Eliezer: 'Then all the more reason that he repent today. For should he die tomorrow, his entire life will have been spent in repentance . . .' Regarding this, Rabban Yohannan ben Zakkai said: The matter may be illustrated by the parable of a king who invited his servants to a banquet without designating the precise time. The wise ones among them adorned themselves and sat at the entrance to the palace, for they said, 'Is anything lacking in a royal palace?' The foolish went to their work, saying, 'Can there be a banquet without preliminary preparation?' Suddenly, the king called for his servants: the wise entered his presence adorned, while the foolish entered his presence wearing their soiled [working clothes]. The king rejoiced in welcoming the wise but was angry with the foolish. 'Let those who have adorned themselves for the banquet, sit, eat, and drink,' he ordered. But let those who did not adorn themselves for the banquet remain standing and watch.'

This story is similar to the parable in today's Gospel reading and to the parable of the ten virgins in [Matthew 25:1](#) (ten women wait for a bridegroom to arrive). Maybe Jesus was retelling a traditional Jewish story, reinterpreting it for a new audience. We've lost some of the original context and can't quite understand what Jesus is saying. But the slight differences in this alternative version help us follow it.

There are many reasons why God gives life to human beings. Love must lie at their heart because God is love (1 John 4). That's why Jesus frames the parable in terms of a wedding—two people joining their lives together in response to love.

The parable talks about a King, which is an obvious reference to God. And the way he gives the punchline at the *end* suggests judgement. Taken together, this parable is ways of talking about God judging us and our response to His love.

God wants us to live with Him for ever. That's the concept behind heaven. If heaven is similar life on earth then we've merely transplanted the problems of sin and suffering into the afterlife, which (like life on earth) will no longer be perfect. Life in heaven will therefore need to differ from life on earth, and differ greatly.

And it is. Heaven is a spiritual existence with God at its centre. One of the aims of life before death is preparing for heaven, for this life after death. Surely the best way to prepare for heaven is anticipating it by making earth like heaven. That's why the Lord's Prayer starts with the request, '[Help us to make] Your Kingdom

come *on earth as it is in heaven*'. We're to ask for help from earthly distractions that prevent our Godly tasks. That's what the first paragraph in today's Gospel means.

Life on earth is a spiritual testing ground. It seeks to find out who truly responds to God's love and who does not. When God judges us, one major strand of that judgement will look at the way we lived: did we live for God or not? Did we help bring the Kingdom to earth? Taken together, one of the questions asked during judgement will be, '*As we lived on earth, were we preparing for eternal life with God?*'

The whole point of the parable is that God wants us to prepare for life in heaven. The man suffers punishment because he has not prepared. But it's important to note that while it's the king who pronounces the judgement, it's the man who has punished himself. He is the one who could/should have prepared and who did not.

Jesus is warning us through this parable that we should prepare for eternal life with God. That's one of the major reasons why he gave us life here on earth.

The Creed

Do you believe and trust in God the Father,
the source of all being and life,
the one for whom we exist?

All We believe and trust in him.

Do you believe and trust in God the Son,
who took our human nature,
died for us and rose again?

All We believe and trust in him.

Do you believe and trust in God the Holy Spirit,
who gives life to the people of God
and makes Christ known in the world?

All We believe and trust in him.

This is the faith of the Church.

All This is our faith.

**We believe and trust in one God,
Father, Son and Holy Spirit.
Amen.**

Prayers of intercession

Loving God, that you that you love us. Help us to love you. Help us to prepare for

eternal life in your loving presence.

Lord for, your Kingdom's sake,

All Hear our prayer

Loving Lord, we pray for your Church. Inspire your Church to seek your kingdom.

Show us and equip us as a Church to be an engine of your kingdom.

Lord for, your Kingdom's sake,

All Hear our prayer

Loving redeemer, we pray for the world—especially those parts that seem far from Kingdom-like. We ask you to speak to the hearts of leaders and those with power to use their influence for good.

Lord for, your Kingdom's sake,

All Hear our prayer

Loving Saviour, we pray for the folk we know, asking you to help them at their point of keenest need. In particular we pray for [...].

Lord for, your Kingdom's sake,

All Hear our prayer

Loving King, we pray for those who have died in the faith and those who died with no faith. We ask your mercy on all who have passed from this life to the next.

Lord for, your Kingdom's sake,

All Hear our prayer

Merciful Father,

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

The peace

The fruit of the Spirit is love, joy and peace.

The peace of the Lord be always with you,

All And also with you. Alleluia!

HYMN 3 O the bitter shame and sorrow ([click on this link to hear the hymn](#))

The liturgy of the Communion Service appears below

The Dismissal

The Lord bless you and keep you.

The Lord make his face to shine upon you and
be gracious to you.

The Lord lift up the light of his countenance upon you
and give you his peace;

and the blessing of God the Almighty:

Father, Son, and Holy Spirit,

be with you now and remain with you always.

All Amen.

HYMN 4 I the Lord of sea and sky (please click on this link to hear the hymn)

Go in peace to love and serve the Lord.

All In the name of Christ. Amen.

The Liturgy of the Sacrament

Eucharistic Prayer (prayer E)

The Lord be with you

All and also with you.

Lift up your hearts.

All We lift them to the Lord.

Let us give thanks to the Lord our God.

All It is right to give thanks and praise.

Father, you made the world and love your creation.
You gave your Son Jesus Christ to be our Saviour.
His dying and rising have set us free from sin and death.
And so we gladly thank you,
with saints and angels praising you, and saying,

**All Holy, holy, holy Lord,
God of power and might,
heaven and earth are full of your glory.
Hosanna in the highest.
Blessed is he who comes in the name of the Lord.
Hosanna in the highest.**

We praise and bless you, loving Father,
through Jesus Christ, our Lord;
and as we obey his command,
send your Holy Spirit,
that broken bread and wine outpoured
may be for us the body and blood of your dear Son.

On the night before he died he had supper with his friends
and, taking bread, he praised you.
He broke the bread, gave it to them and said:
Take, eat; this is my body which is given for you;
do this in remembrance of me.

When supper was ended he took the cup of wine.
Again he praised you, gave it to them and said:
Drink this, all of you;
this is my blood of the new covenant,
which is shed for you and for many for the forgiveness of sins.
Do this, as often as you drink it, in remembrance of me.

So, Father, we remember all that Jesus did,
in him we plead with confidence his sacrifice made once for all upon the cross.

Bringing before you the bread of life and cup of salvation,
we proclaim his death and resurrection
until he comes in glory.

Great is the mystery of faith:

All Christ has died.
Christ is risen.
Christ will come again.

Lord of all life,
help us to work together for that day
when your kingdom comes
and justice and mercy will be seen in all the earth.

Look with favour on your people,
gather us in your loving arms
and bring us with all the saints
to feast at your table in heaven.

Through Christ, and with Christ, and in Christ,
in the unity of the Holy Spirit,
all honour and glory are yours, O loving Father,
for ever and ever.

All Amen.

The Lord's Prayer

As our Saviour taught us, so we pray

**All 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.**

Breaking of the Bread

We break this bread to share in the body of Christ.

**All Though we are many, we are one body,
because we all share in one bread.**

**All Lamb of God,
you take away the sin of the world,
have mercy on us.**

**Lamb of God,
you take away the sin of the world,
have mercy on us.**

**Lamb of God,
you take away the sin of the world,
grant us peace.**

Draw near with faith.

Receive the body of our Lord Jesus Christ
which he gave for you,
and his blood which he shed for you.

Eat and drink in remembrance that he died for you,
and feed on him in your hearts
by faith with thanksgiving.

All We do not presume
to come to this your table, merciful Lord,
trusting in our own righteousness,
but in your manifold and great mercies.
We are not worthy
so much as to gather up the crumbs under your table.
But you are the same Lord
whose nature is always to have mercy.
Grant us therefore, gracious Lord,
so to eat the flesh of your dear Son Jesus Christ
and to drink his blood,
that our sinful bodies may be made clean by his body
and our souls washed through his most precious blood,
and that we may evermore dwell in him,
and he in us. Amen.

Communion is distributed.

Prayer after Communion

We praise and thank you, O Christ, for this sacred feast:
for here we receive you,
here the memory of your passion is renewed,
here our minds are filled with grace,
and here a pledge of future glory is given,
when we shall feast at that table where you reign
with all your saints for ever.

All Amen

All Almighty God,
we thank you for feeding us
with the body and blood of your Son Jesus Christ.
Through him we offer you our souls and bodies
to be a living sacrifice.
Send us out
in the power of your Spirit
to live and work
to your praise and glory. Amen.