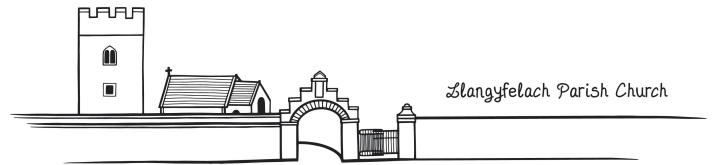
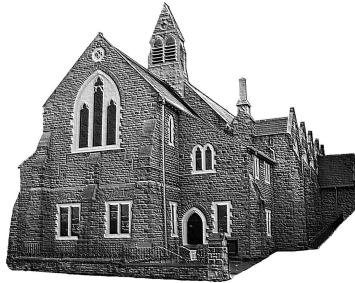


THE MINISTRY AREA OF Tawe ISAF

**(The Parishes of Morriston
& Llangyfelach with Clase)**



AN ORDER FOR THE PARISH EUCHARIST TO USE AT HOME

The Sixth Sunday after Trinity - 19th July 2020

In the name of God: Father, Son and Holy Spirit. **Amen.**

Grace and peace be with you: **and keep you in the love of Christ.**

Heavenly Father, all hearts are open to you. No secrets are hidden from you. Purify us with the fire of your Holy Spirit that we may love and worship you faithfully, through Jesus Christ our Lord. Amen.

Lord, have mercy. **Lord, have mercy.**
Christ, have mercy. **Christ, have mercy.**
Lord, have mercy. **Lord have mercy.**

Our Lord Jesus Christ said "Come to me, all whose work is hard, whose load is heavy and I will give you rest"

A time for reflection on our lives : SILENCE

Let us together humbly confess our sins to God.

Merciful God, we have sinned in thought and word and deed: We are truly sorry, and repent and turn to you. Renew our lives by your Spirit in the image of Jesus Christ our Saviour, to the glory of your holy name. Amen.

Almighty God, who forgives all who truly repent, have mercy on us and set us free from sin, strengthen us in goodness and keep us in eternal life; through Jesus Christ our Lord. Amen

GLORIA IN EXCELSIS

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.

6. THE MINISTRY OF THE WORD

Collect

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

Readings

A reading from the book of the prophet Isaiah (44:6-8)

Thus says the LORD, the King of Israel, and his Redeemer, the LORD of hosts: I am the first and I am the last; besides me there is no god. Who is like me? Let them proclaim it, let them declare and set it forth before me. Who has announced from of old the things to come? Let

them tell us what is yet to be. Do not fear, or be afraid; have I not told you from of old and declared it? You are my witnesses! Is there any god besides me? There is no other rock; I know not one.

This is the word of the Lord.

Thanks be to God.

Psalm 86.11-17

11 Teach me your way, O Lord, that I may walk in your truth; give me an undivided heart to revere your name.

12 I give thanks to you, O Lord my God, with my whole heart, and I will glorify your name forever.

13 For great is your steadfast love toward me; you have delivered my soul from the depths of Sheol.

14 O God, the insolent rise up against me; a band of ruffians seeks my life, and they do not set you before them.

15 But you, O Lord, are a God merciful and gracious, slow to anger and abounding in steadfast love and faithfulness.

16 Turn to me and be gracious to me; give your strength to your servant; save the child of your serving girl.

17 Show me a sign of your favour, so that those who hate me may see it and be put to shame, because you, Lord, have helped me and comforted me.

Romans 8:12-25

Brothers and sisters, we are debtors, not to the flesh, to live according to the flesh – for if you live according to the flesh, you will die; but if by the Spirit you put to death the deeds of the body, you will live. For all who are led by the Spirit of God are children of God. For you did not receive a spirit of slavery to fall back into fear, but you have received

a spirit of adoption. When we cry, "Abba! Father!" it is that very Spirit bearing witness with our spirit that we are children of God, and if children, then heirs, heirs of God and joint heirs with Christ – if, in fact, we suffer with him so that we may also be glorified with him. I consider that the sufferings of this present time are not worth comparing with the glory about to be revealed to us. For the creation waits with eager longing for the revealing of the children of God; for the creation was subjected to futility, not of its own will but by the will of the one who subjected it, in hope that the creation itself will be set free from its bondage to decay and will obtain the freedom of the glory of the children of God. We know that the whole creation has been groaning in labour pains until now; and not only the creation, but we ourselves, who have the first fruits of the Spirit, groan inwardly while we wait for adoption, the redemption of our bodies. For in hope we were saved. Now hope that is seen is not hope. For who hopes for what is seen? But if we hope for what we do not see, we wait for it with patience.

This is the word of the Lord.

Thanks be to God.

Gospel Reading

Hear the Gospel of our Lord Jesus Christ according to St Matthew. **Glory to you, O Lord.**

Jesus put before the crowd another parable: "The kingdom of heaven may be compared to someone who sowed good seed in his field; but while everybody was asleep, an enemy came and sowed weeds among the wheat, and then went away. So when the plants came up and bore grain then the weeds appeared as well. And the slaves of the

householder came and said to him, 'Master, did you not sow good seed in your field? Where, then, did these weeds come from?' He answered, 'An enemy has done this.' The slaves said to him, 'Then do you want us to go and gather them?' But he replied, 'No; for in gathering the weeds you would uproot the wheat along with them. Let both of them grow together until the harvest; and at harvest time I will tell the reapers, Collect the weeds first and bind them in bundles to be burned, but gather the wheat into my barn.'" Then Jesus left the crowds and went into the house. And his disciples approached him, saying, "Explain to us the parable of the weeds of the field." He answered, "The one who sows the good seed is the Son of Man; the field is the world, and the good seed are the children of the kingdom; the weeds are the children of the evil one and the enemy who sowed them is the devil; the harvest is the end of the age, and the reapers are angels. Just as the weeds are collected and burned up with fire, so will it be at the end of the age. The Son of Man will send his angels, and they will collect out of his kingdom all causes of sin and all evildoers, and they will throw them into the furnace of fire, where there will be weeping and gnashing of teeth. Then the righteous will shine like the sun in the kingdom of their Father. Let anyone with ears listen!"

This is the Gospel of the Lord.

Praise to you, O Christ.

THE SERMON

Since the lockdown, I have found some time where I have been able to return to a love of gardening, especially lawns. A major element of a beautiful lawn is keeping weeds under control. You have to pull them out or use chemicals. It's a lot of hard work, especially if you have to

figure out what is a weed and what is a good flower or blade of grass. After all, sometimes the difference is not obvious because some weeds look like good flowers or grass and vice versa. At times like this, don't you just want to say, "The heck with it!" and let someone else do the dirty work?

The parable of the wheat and the weeds talks about a similar situation. In Jesus' day, it was common for a mischief-maker to sow darnel over the original crop. Darnel looks almost identical to wheat until harvest time, and it is mildly toxic. The servants wanted to uproot the darnel immediately, but the landowner insisted that it grow with the wheat until harvest time. Otherwise the wheat would be destroyed along with the darnel because the roots of both plants would be interwoven. At harvest time, the darnel would be separated from the wheat and burned as fuel.

This story is a metaphor for the harvest of the good and the bad that is coming. The bad will be burned like the darnel, and the good will be gathered into the barn or, in the case of Christians, taken to heaven. Jesus taught that on that day God will judge or reward the people. The lawless will suffer in hell, while the righteous will rejoice in heaven. The righteous are those who come to Jesus in faith to be cleansed from their sins. Jesus will clothe them in his righteousness.

The parable of the wheat and the weeds answers two questions: How can good and evil coexist in the world and what can we do about it. There are two planters, two plants, two plans and two prospects. The meaning of the parable is that as Jesus introduces the kingdom of heaven into the world, The evil one and his followers will do everything they can to resist the kingdom. In the end, the

kingdom will triumph. In this story, the field represents the world, not just the church.

Sometimes the enemy makes our job as sowers of the seed called the Good News harder. We are to spread the news of Christ's love, but sometimes we are hindered by evil and the world. Sometimes these evil plans are disguised as good plans or good people. It's not always easy to distinguish the good and the bad. Sometimes a person we think is good turns out to be bad and vice versa. We must not be quick to judge others. Patience must not be confused with condoning evil. Evil, especially evil that is disguised as something good, will become recognisable at harvest time.

We do not live in an ideal world. We are constantly faced with decisions to which there is no clear answer. We can all visualise this is our current situation with the COVID-19 pandemic and the gradual easing of lockdown restrictions. Some decisions we'll get right, others we'll get wrong, and still others we won't know if we were right or wrong for months or years, but we still have to make them. No matter how we did, God loves us anyway and promises that he will hold all of our choices and our lives together in love.

Good and evil, right and wrong, exist side by side in our world, including in our churches. It is not our job to weed them out because we can't see the hearts of the people. The true sower of salvation is Jesus. Only Jesus has the power to transform hearts. He is the one who saves sinners through the preaching and witnessing of believers. Our job is to see that we remain true believers and not become hypocrites. It is also not our job to weed evil out because our standards and God's standards are not the same. Our standards are not perfect, but God's standards

are perfect. What we decide is evil might be good in God's eyes, and what is good in our eyes might be evil in God's eyes.

To make things worse, we have both wheat and weeds in our own lives. We have our good points and our bad points, and all of them combine to create who we are as people. If we get rid of the weeds in our own lives, we get rid of our own bad parts, but we also change parts of who we are as people. Removing the weeds might make us more Christ-like, but we also end up removing a part of ourselves. Besides, as I mentioned earlier, we might end up removing parts that are good in God's eyes and keeping parts that are bad in his eyes simply because our standards and God's standards are not the same.

We know better than to judge others, but we do it anyway. We judge people based on how they look, social status or where they live. We might have the desire to be perfectionists, especially when it comes to other people. If we find ourselves dwelling on their faults or wondering why they don't act and feel and think like we do, or if we find ourselves getting frustrated or annoyed by their weaknesses, perhaps we are expecting too much of them. Also, we might be failing to respect the differences we have in terms of culture, experience, background, character, personality or temperament.

Jesus teaches that God's kingdom doesn't come all at once. It was started when Jesus was born, it continued after his death and resurrection, and it will end when he returns to judge everyone. God doesn't tell us why he lets good and evil exist together. We can only conclude that somehow it glorifies God to allow evil to exist. God's kingdom is a mixed bag of good and evil, and it's not always clear which is which. As such, we'd do well not to

try to judge people. We must not judge others because we could destroy the good with the bad. Jesus has set high ethical standards and is troubled by Christians who do not live up to them. Unlike God, we do not know the hearts of people.

This story invites us to costly discipleship. The very real evil that exists is not to be answered by attacking and destroying the people who are responsible for it. Doing so only adds to the harm. Our response is to be forgiving and to be willing to trust in God's purposes. We are not to tolerate anything that can't be tolerated. Sometimes we do have to deal immediately with people who are obviously evil such as dangerous criminals, but at other times we must not rush to judgment. If we want to receive grace, we must be willing to extend grace. In the final act of salvation, the tensions that exist within us and with all of God's creation will finally be resolved and put to rest and we shall live in peace with God and each other for eternity. Until then, they coexist even within us, so that to root out the one would be to destroy the other.

Loving the sinner and hating the sin means being tolerant of those who are different from us. Loving the sinner and hating the sin means holding people accountable for their actions, but always being willing to forgive. It means affirming the good in people instead of always looking for the bad, and of all places, this ought to be true in the church because it is seldom true in the world.

We can still see weeds in ourselves and others. Instead of being discouraged, we should be hopeful. Good seed has been planted in us and is growing. The burden of the struggle isn't ours alone. We get help from Jesus the landowner. He knows what is happening and helps us sort things out.

We are not the final judge of the world-that is God's job. We are to remain faithful to God's word even during hard times, but if we do go astray, we have opportunities to mend our ways. We have the time and the grace we need to make the changes we have to make. Amen

AN AFFIRMATION OF FAITH - The Nicene Creed

We believe in one God, the Father, the almighty, maker of heaven and earth, of all that is, seen and unseen. We believe in one Lord, Jesus Christ, the only Son of God, eternally begotten of the Father. God from God, Light from Light, true God from true God, begotten, not made, of one Being with the Father. Through him all things were made. For us and for our salvation he came down from heaven; by the power of the Holy Spirit he became incarnate from the Virgin Mary, and was made man. For our sake he was crucified under Pontius Pilate; he suffered death and was buried. On the third day he rose again in accordance with the Scriptures; he ascended into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead, and his kingdom will have no end. We believe in the Holy Spirit, the Lord the giver of life, who proceeds from the Father and the Son, who with the Father and the Son is worshipped and glorified, who has spoken through the Prophets. We believe in one holy catholic and apostolic Church. We acknowledge one baptism for the forgiveness of sins. We look for the resurrection of the dead, and the life of the world to come. Amen.

PRAYERS OF INTERCESSION

Everlasting God, we join together in praying to you for the needs the church, the world, our communities and ourselves, trusting in your love which reaches out from before the foundation of the world.

Lord in your mercy: hear our prayer.

Holy God, whenever we start to get offended by your generosity or open-mindedness, give us the grace to repent and join your rejoicing. Guard the Church against self-righteousness and all rules and limits which you would not own, but keep always before us the rule of love.

Lord in your mercy: hear our prayer.

Creator God, we pray for your world. Forgive us when we are ungrateful when spiritual blindness prevents us from appreciating the wonder of your creation and the endless cycle of nature. Forgive us for taking without giving; reaping without sowing. We pray for the farmers of the world many of whom still use those methods described by Jesus and we especially pray that they may be treated with fairness for their labours. We especially remember those who work with the land here in our this part of your kingdom who are suffering so badly from climate change.

Lord in your mercy: hear our prayer.

Father God, we thank you for the love we share with our families and our friends. We recognise that they may have faults and they love us in spite of ours. Help us to be flexible and adaptable in all of our relationships and also capable of accepting constructive criticism.

Lord in your mercy: hear our prayer.

Loving God and Lord of life, we pray for the gift of courage to face up to and cope with illness especially during the Covid-19 Pandemic. We pray for it for ourselves, and for those who we now name before you We thank you for those who through their courage have come through illness and for those facing the reality that there is little light at the end of their earthly tunnel.

Lord in your mercy: hear our prayer.

Gracious God, give us ears to hear and minds to understand the message of immortality for the children of your kingdom so that we may look forward with patience and confidence to that time when we will join you in the peace of eternity. We especially pray for any we know who have recently died and are on that journey to you.

Lord in your mercy: hear our prayer.

Faithful God, we thank you for the opportunity of being together in prayer. As we look forward to the week to come, we pray for an awareness of your love and support in all we do.

Merciful Father: Accept these prayers for the sake of your Son our Saviour Jesus Christ. Amen

The peace of the Lord be with you always and God's people throughout the world.

Silence.

As our Saviour Jesus Christ taught us, we boldly 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.**

**Lord Jesus Christ, you draw and welcome us,
emptied of pride and hungry for your grace, to this
your kingdom feast. Nowhere can we find the food
for which our souls cry out, but here, Lord, at your
table. Invigorate and nourish us, good Lord, that in
and through this bread and wine your love may meet
us and your life complete us in the power and glory
of your kingdom. Amen.**

THE COMMUNION
A PRAYER OF SPIRITUAL COMMUNION

*My Jesus, I believe that You are present in the Most Holy
Sacrament. I love You above all things, and I desire to
receive You into my soul. Since I cannot at this moment
receive You sacramentally, come at least spiritually into
my heart. I embrace You as if You were already there and
unite myself wholly to You. Never permit me to be
separated from You. Amen.*

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

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

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

Post Communion

God of our pilgrimage, you have led us to the living water:
refresh and sustain us as we go forward on our journey,
in the name of Jesus Christ our Lord. Amen

We thank you, Father, for feeding us with the body and
blood of your Son in this holy sacrament, through which
we are assured of the hope of eternal life. We offer
ourselves to you as a living sacrifice. Keep us in the
fellowship of his body, the Church, and send us out in the
power of your Spirit to live and work to your praise and
glory. Amen.

**The blessing of God almighty, the Father, the Son,
and the Holy Spirit, be among us and remain with us
always. Amen.**

Go in peace to love and serve the Lord.
In the name of Christ. Amen