

St John's Malone. TRINITY XIV Proper 19

Sunday 13th September 2020 at 10.30am ~ Worship Sheet



Hands Across the Divide

<http://diglib.library.vanderbilt.edu/act-imagelink.pl?RC=57560>

Artist: Harron, Maurice

*Building: Carlisle Circus at western end of Craigavon
Bridge, Londonderry*

The Order for THE EUCHARIST OR HOLY COMMUNION 2 Pg.201 BCP 2004

The Gathering of God's People

THE GREETING

The Lord be with you And also with you.

Welcome by the Rector. *A sentence of scripture may be read (see pages 78-82),
and the presiding minister may introduce the liturgy of the day.*

THE COLLECT FOR PURITY

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.

PENITENCE

Hear what our Lord Jesus Christ says:

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

This is the first and great commandment.

And the second is like it.

You shall love your neighbour as yourself

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

Matthew 22: 37-39

**Lord, have mercy on us,
and write these your laws in our hearts.**

The Confession is introduced with appropriate words, such as:

God so loved the world that he gave his only Son Jesus Christ, to save us from
our sins, to intercede for us in heaven, and to bring us to eternal life.

Silence

**Almighty God, our heavenly Father,
we have sinned in thought and word and deed,
and in what we have left undone.**

We are truly sorry and we humbly repent.

**For the sake of your Son, Jesus Christ,
have mercy on us and forgive us,
that we may walk in newness of life
to the glory of your name. Amen.**

The priest pronounces the Absolution:

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

GLORIA IN EXCELSIS

Glory to God in the highest,
and peace to God's 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 COLLECT OF THE DAY

The presiding minister introduces the Collect, allowing a short space for silence, and the people respond to the Collect with their Amen.

Almighty God,
whose only Son has opened for us
a new and living way into your presence:
Give us pure hearts and steadfast wills
to worship you in spirit and in truth,
through Jesus Christ our Lord.

Proclaiming and Receiving the Word

THE FIRST READING

Romans 14: 1-12

14Welcome those who are weak in faith,* but not for the purpose of quarrelling over opinions. 2Some believe in eating anything, while the weak eat only vegetables. 3Those who eat must not despise those who abstain, and those who abstain must not pass judgement on those who eat; for God has welcomed them. 4Who are you to pass judgement on servants of another? It is before their own

lord that they stand or fall. And they will be upheld, for the Lord* is able to make them stand.

5 Some judge one day to be better than another, while others judge all days to be alike. Let all be fully convinced in their own minds. 6 Those who observe the day, observe it in honour of the Lord. Also those who eat, eat in honour of the Lord, since they give thanks to God; while those who abstain, abstain in honour of the Lord and give thanks to God.

7 We do not live to ourselves, and we do not die to ourselves. 8 If we live, we live to the Lord, and if we die, we die to the Lord; so then, whether we live or whether we die, we are the Lord's. 9 For to this end Christ died and lived again, so that he might be Lord of both the dead and the living.

10 Why do you pass judgement on your brother or sister?* Or you, why do you despise your brother or sister?* For we will all stand before the judgement seat of God.* 11 For it is written, 'As I live, says the Lord, every knee shall bow to me, and every tongue shall give praise to* God.'

12 So then, each of us will be accountable to God.*

At the end the reader may say

This is the Word of the Lord.

Thanks be to God.

[THE GRADUAL

A canticle, psalm, hymn, anthem or acclamation may be sung.]

THE GOSPEL READING

The Gospel Reading is introduced by the following words:

Hear the Gospel of our Saviour Christ,
according to ... chapter ... beginning at verse ...

Glory to you, Lord Jesus Christ.

Matthew 18: 21-35

21 Then Peter came and said to him, 'Lord, if another member of the church* sins against me, how often should I forgive? As many as seven times?' 22 Jesus said to him, 'Not seven times, but, I tell you, seventy-seven* times.

23 'For this reason the kingdom of heaven may be compared to a king who wished to settle accounts with his slaves. 24 When he began the reckoning, one who owed him ten thousand talents* was brought to him; 25 and, as he could not pay, his lord ordered him to be sold, together with his wife and children and all

his possessions, and payment to be made. ²⁶So the slave fell on his knees before him, saying, "Have patience with me, and I will pay you everything." ²⁷And out of pity for him, the lord of that slave released him and forgave him the debt. ²⁸But that same slave, as he went out, came upon one of his fellow-slaves who owed him a hundred denarii; ^{*} and seizing him by the throat, he said, "Pay what you owe." ²⁹Then his fellow-slave fell down and pleaded with him, "Have patience with me, and I will pay you." ³⁰But he refused; then he went and threw him into prison until he should pay the debt. ³¹When his fellow-slaves saw what had happened, they were greatly distressed, and they went and reported to their lord all that had taken place. ³²Then his lord summoned him and said to him, "You wicked slave! I forgave you all that debt because you pleaded with me. ³³Should you not have had mercy on your fellow-slave, as I had mercy on you?" ³⁴And in anger his lord handed him over to be tortured until he should pay his entire debt. ³⁵So my heavenly Father will also do to every one of you, if you do not forgive your brother or sister ^{*} from your heart.'

This is the Gospel of the Lord.

Praise to you, Lord Jesus Christ.

THE SERMON

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,
was incarnate by the Holy Spirit of 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.**

The Prayers of the People

Lord, in your mercy: or Lord, hear us:
hear our prayer. **Lord, Graciously hear us.** Or another
versicle or response is used.

At the end of the Intercessions the following may be used when appropriate:

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

or other suitable words

[If the Penitence comes at this point of the service it may be followed by:

THE PRAYER OF HUMBLE ACCESS

**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.]**

THE PEACE

The presiding minister introduces the Peace with suitable words:

followed by: Those watching the recorded service from home are invited to share the Peace with those next to them.

The peace of the Lord be always with you
and also with you.



Celebrating at the Lord's Table

The table may be prepared by a deacon or lay people.

The gifts of money may be left on the alms dish on the table when leaving the building at the north door.

AT THE PREPARATION OF THE TABLE

The bread and wine shall be placed on the table for the communion if this has not already been done and a prayer may be said

Prayer of Preparation

THE TAKING OF THE BREAD AND WINE

Stand

The bishop or priest who presides takes the bread and wine and may say

Christ our passover has been sacrificed for us
therefore let us celebrate the feast.

THE GREAT THANKSGIVING

Prayer 1

The Lord is here.

His Spirit is with us.

Lift up your hearts.

We lift them to the Lord.

Let us give thanks to the Lord our God.

It is right to give our thanks and praise.

Father, almighty and everliving God,
at all times and in all places

it is right to give you thanks and praise:

When there is a Proper Preface it follows here (pages 224-235)

And so with all your people,
with angels and archangels,
and with all the company of heaven,
we proclaim your great and glorious name,
for ever praising you and saying:

**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!**

Blessed are you, Father,
the creator and sustainer of all things;
you made us in your own image,
male and female you created us;
even when we turned away from you,
you never ceased to care for us,
but in your love and mercy you freed us from the slavery of sin,
giving your only begotten Son to become man
and suffer death on the cross to redeem us;
he made there the one complete and all-sufficient sacrifice
for the sins of the whole world:
he instituted,
and in his holy Gospel commanded us to continue,
a perpetual memory of his precious death
until he comes again:

On the night that he was betrayed he took bread;
and when he had given thanks to you, he broke it,
and gave it to his disciples, saying, Take, eat,
this is my body which is given for you.
Do this in remembrance of me.

In the same way, after supper he took the cup;
and when he had given thanks to you,
he gave it to them, saying, Drink this, all of you,
for 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.

Therefore, Father, with this bread and this cup
we do as Christ your Son commanded:

**we remember his passion and death,
we celebrate his resurrection and ascension,
and we look for the coming of his kingdom.**

Accept through him, our great high priest,
this our sacrifice of praise and thanksgiving;
and as we eat and drink these holy gifts,
grant by the power of the life-giving Spirit
that we may be made one in your holy Church
and partakers of the body and blood of your Son,
that he may dwell in us and we in him:

Through the same Jesus Christ our Lord,
by whom, and with whom, and in whom,
in the unity of the Holy Spirit,
**all honour and glory are yours, Almighty Father,
for ever and ever. Amen.**

Continue on page 218 at THE LORD'S PRAYER

THE LORD'S PRAYER

The presiding minister says

As our Saviour Christ has taught us, we are bold to say

**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 BREAKING OF THE BREAD

The presiding minister (who may be assisted by the deacon) breaks the consecrated bread in preparation for the Communion

The bread which we break
is a sharing in the body of Christ.

**We being many are one body,
for we all share in the one bread.**

The following anthem may be said or sung after the Breaking of the Bread or during the Communion

**Jesus, Lamb of God, have mercy on us.
Jesus, bearer of our sins, have mercy on us.
Jesus, Redeemer of the world, grant us peace.**

Words of Invitation

Holy Communion will be administered in one kind in your pew. You may sit to receive. Please leave your mask on until the priest has moved away.

Holy Communion will be administered in the nave first, followed by those in the north transept and side chapel.

Choir: Communion Motet

THE COMMUNION FOR THOSE WHO WILL NOT BE RECEIVING THE SACRAMENT AT THIS TIME THE FOLLOWING MAY BE SAID PRIVATELY

Thanks be to you, Lord Jesus Christ, for all the benefits you have given me, for all the pains and insults you have borne for me. Since I cannot now receive you sacramentally, I ask you to come spiritually into my heart. O most merciful redeemer, friend and brother, may I know you more clearly, love you more dearly, and follow you more nearly, day by day. Amen. *~after the Prayer of St Richard of Chichester*

THE GREAT SILENCE

Going Out as God's People

PRAYER AFTER COMMUNION

Lord God,

the source of truth and love:

Keep us faithful to the apostles' teaching and fellowship,

united in prayer and the breaking of bread,

and one in joy and simplicity of heart,

in Jesus Christ our Lord.

Amen.

All say

Almighty God,

**we thank you for feeding us with the spiritual food
of 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 [*Strengthen us*] in the power of your Spirit
to live and work to your praise and glory. Amen.**

DISMISSAL

The presiding minister says the seasonal blessing,

...and the blessing of God almighty,

the Father, + the Son and the Holy Spirit,

be among you and remain with you always. **Amen.**

Go in Peace to love and serve the Lord

In the name of Christ, Amen.

Organ.

+++

*Please wait in your pew until directed to leave by the stewards. The exit is via the north porch in the one way system. **The alms dish and worship sheet deposit box are on the way out on the table in the north transept.***

TODAY'S READINGS:

This week we will be asked to listen to the tough, but life-giving Gospel message of forgiveness. In a world of conflict, terrorism, and serious inequalities the idea of forgiveness can sound naive. But without forgiveness, we doom ourselves to repeating cycles of violence, division and scapegoating of one another.

May our worship challenge us to move away from seeking to end violence through violence, and lead us into the path of forgiveness which alone can bring peace and healing.

Romans 14:1-12: Each believer works out how faith is to be lived for themselves and must decide between them and God how to practice their faith. Therefore, as people of faith we are not to judge one another, but to celebrate each one's commitment to living out their faith before God.

Matthew 18:21-35: Jesus tells a story about a man who is forgiven a huge debt, but then refuses a small debt which is owed to him. When the master, to whom he owed his debt, hears about it, he is angry that the man did not show others the same mercy he received, and he instructs that the man be imprisoned until he has paid back his debt in full.

REFLECTIONS ON THEME:

After last week's confrontation with evil, this week's emphasis is both surprising and elegant – the focus on forgiveness is clear in the readings and is the only appropriate response to evil if we are not to become what we oppose. The parable of the unforgiving servant is the centre around which all of the other readings rotate. In Romans we approach the subject by not judging those who express their faith and live out the daily ramifications of faith differently from us. The gospel reading demonstrates how Jesus changed things, and how important it is not to lift stories like the Exodus out of their context and make them directive for us today. Rather than adopt a Mosaic attitude of violence and judgement against enemies, and a celebration of their demise, Jesus invites us to a different response to those who hurt us – the response of forgiveness and relinquishing of judgement, and of ending the cycle of violence and retribution and choosing to actively seek peace through the tough, but healing act of forgiveness.

Notices:

- Toilets are available for use. Please leave them as you'd wish to find them and take the necessary hand hygiene seriously, remembering to turn off the tap with a paper towel. The disinfectant spray supplied should be used on the toilet seat and flush handle after use.
- Under GDPR guidance we need to tell you that we will be recording the service and/or livestreaming. The camera will point towards the nave altar and pulpit and not towards the congregation although those coming to and from the side areas will be in the camera view for a short time.
- Thank you for your compliance and co-operation as we adjust to the new ways of worshipping together.
- A service of Compline is livestreamed on 'St John's Malone' Facebook every Wednesday evening at 7.30pm. if you do not have a Prayer Book at home, ask the churchwardens and they will supply you with one from church. BCP pg.154. Alternatively you'll find it on the Church of Ireland website Worship section BCP 2004 texts.
- Occasionally the service of Compline will be via Zoom and a link for that will be sent mid-week via email.
- Access to the suite of church halls is still strictly limited. Contact the Rector before entering the halls or church and follow the necessary hygiene and cleansing precautions. For the purposes of tracking and tracing complete the register in the white files provided in each hall thank you.
- Next Sunday, Trinity 15 Sunday 20th September: 10.30am Family Eucharist & Holy Baptism.

ST JOHN'S SOCIAL MEDIA / WEB

- St John's has a Twitter page on **@malonestjohns** which carries up to date information on parish life and other religious and secular matters.
- 'St John's Malone' on **Facebook**
- Instagram: **worthy_communicant** is the **new** St John's Instagram page and we'd like you to follow us by giving us a 'Like'!
- Rector: malone@connor.anglican.org
- Office: secstjohns@btconnect.com for admin matters
- Website: www.malone.connor.anglican.org



The Birth of the Blessed Virgin Mary 8th September

In both eastern and western Churches, Mary has always been held as pre-eminent among all the saints. The unique, extraordinary privilege of being the mother of the One who was both God and Man, makes her worthy of special honour. Thomas Aquinas believed she was due *hyperdulia*, or a veneration that exceeds that of other saints, but is at the same time infinitely below the adoration, or *latria*, due to God alone.

The gospels of Matthew and Luke give Mary most mention. Luke even tells the story of Jesus' infancy from Mary's point of view. Her Song, or *Magnificat* appears in Luke 1:46-55.

The virginal conception of Christ is clearly stated in the gospels. But after Jesus' birth, Mary fades quietly into the background. During Jesus' public life, she is mentioned only occasionally, as at the wedding at Cana. She reappears at the foot of the Cross (John's Gospel), and is given into John's care. In the early chapters of Acts, Mary is with the Apostles, and received the Holy Spirit along with them on Whitsunday. But her role was not the active one of teaching and preaching.

Mary's significance grew with the centuries. By the fifth century she was called *Theotokos*, The Mother of God, and from the seventh century onwards, she was given four festivals: the Presentation in the Temple (2nd February), the Annunciation (25th March), the Assumption (15th August) and her Nativity (8th September).

Marian devotion has played an enormous role in the church down the years. Mary has been the object of countless prayers, accredited with performing many miracles, and the subject of thousands of artistic endeavours. She has had hundreds of chapels or parish churches named after her. During the Reformation many images of Mary were destroyed. The Second Vatican Council 1962 made an extended statement on her, stressing her complete dependence on her Son, and regarding her as a model of the Church.

Principal Marian shrines of today include Lourdes (France), Fatima (Portugal), Walsingham (England), Loreto (Italy), Czesochowa (Poland) and Guadalupe (Mexico).



Theotokos, 12th century

Please PRINT your name and the names of any accompanying you today and supply a phone number to enable tracking and tracing. If you become ill with any symptoms of Covid19 *and are subsequently tested positive*, please contact the Rector as soon as possible and follow government guidelines. *Deposit this sheet in the box in the porch on the way out. Thank you.*

NAME:

PHONE:

NAME:

NAME:

NAME:

NAME:

NAME:

NAME:
