



COLLECT, READINGS AND REFLECTION
SUNDAY 27 JULY 2025 – Trinity 6

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.

Psalm 138

1 I will give thanks to you, O Lord, with my whole heart; ♦
before the gods will I sing praise to you.
2 I will bow down towards your holy temple and praise your name,
because of your love and faithfulness; ♦
for you have glorified your name
and your word above all things.
3 In the day that I called to you, you answered me; ♦
you put new strength in my soul.
4 All the kings of the earth shall praise you, O Lord, ♦
for they have heard the words of your mouth.
5 They shall sing of the ways of the Lord, ♦
that great is the glory of the Lord.
6 Though the Lord be high, he watches over the lowly; ♦
as for the proud, he regards them from afar.
7 Though I walk in the midst of trouble,
you will preserve me; ♦
you will stretch forth your hand against the fury of my enemies;
your right hand will save me.
8 The Lord shall make good his purpose for me; ♦
your loving-kindness, O Lord, endures for ever;
forsake not the work of your hands.

A reading from the letter to the Colossians, chapter 2, verses 6-15.

Colossians 2.6-15

Fullness of Life in Christ

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

See 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. For in him the whole fullness of deity dwells bodily, and you have come to fullness in him, who is the head of every ruler and authority. In him also you were circumcised with a spiritual circumcision, by putting off the body of the flesh in the circumcision of Christ; when 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. And 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, erasing the record that stood against us with its legal demands. He set this aside, nailing it to the cross. He disarmed the rulers and authorities and made a public example of them, triumphing over them in it.

This is the word of the Lord.

Thanks be to God.

At Morning Prayer, the Gospel is simply the second reading, people sit to hear it and is introduced in the same way as the first:

The second reading is from Luke, chapter 11, verses 1-13.

and then at the end:

For the word of the Lord

Thanks be to God.

For Eucharists/ Communion people stand to hear the Gospel. Everywhere except Fitz introduces it with an Acclamation (the blue bit), and then we all use the introduction and ending (the green bit):

Alleluia. **Alleluia.**

I am the light of the world, says the Lord. Whoever follows me will never walk in darkness but will have the light of life.

Alleluia.

Hear the Gospel of our Lord Jesus Christ, according to Luke, Chapter 11, verses 1-13.

Glory to you, O Lord

And then at the end:

This is the Gospel of the Lord.

Praise to you, O Christ.

Luke 11. 1-13

The Lord's Prayer

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.' He said to them, 'When you pray, say: Father, hallowed be your name.

Your kingdom come.

Give us each day our daily bread.

And forgive us our sins,

for we ourselves forgive everyone indebted to us.

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

Perseverance in Prayer

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; for a friend of mine has arrived, and I have nothing to set before him." 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." 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.

'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. For everyone who asks receives, and everyone who searches finds, and for everyone who knocks, the door will be opened. Is there anyone among you who, if your child asks for a fish, will give a snake instead of a fish? Or if the child asks for an egg, will give a scorpion? 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!'

A Reflection from Hannah

'Hello Daddy, we want to know you and be close to you. Please show us how. Make everything in the world right again, and in our hearts too. Do what is best, just like you do in heaven, and please do it down here too. Please give us everything we need today. Forgive us for doing wrong, for hurting you. Forgive us just as we forgive other people when they hurt us. Rescue us. We need you. We don't want to keep running away and hiding from you. Keep us safe from our enemies. You're strong God, you can do whatever you want. You're in charge, now and forever and for always. We think you're great. Amen, yes we do!'

What did you think of that?! That paraphrase of the Lord's Prayer is taken from the *Jesus Storybook Bible*, and is aimed at preschool children. The brazen, simple language can feel really uncomfortable, outrageous even. Do we want to be that familiar with God as to call God 'Daddy' as our opening line?

In a way, that gets us close to the shock of Jesus' words when responding to that question 'Lord, teach us to pray'. His teaching, which we now know as the Lord's Prayer and which feels so familiar that we may not give the meaning of the words much thought, was utterly radical. The intimacy Jesus invites us to is (like the paraphrase above) hard to bear. And yet it is the truth of the Gospel. Through Jesus we can pray 'Our Father' to God who is all in all, and trust that we are heard and known.

But prayer is difficult. It's hard not to slip into shopping-list mode- especially if we read on and feel assured, as Christ assures us, that everyone who asks, receives. The trouble is, we often don't know the value of what we are asking for! We may think it is 'fish' when in fact, it is a 'snake'- in other words, what we may think is good for us, may be anything but.

This is where the passages from Paul's letter to the Colossians can help us a little bit- his commitment to helping us understand that the fullness of Christ dwells in us just provokes us to recognise that prayer isn't just a form of words emitted from our mouths or played out in internal dialogue; it's the whole of our lives. In our ongoing commitment to finding that resonance with God's will, not our own, which will be to the good of all, our lives themselves become prayer. So in a way, it doesn't matter that the words of the Lord's Prayer are so 'in our bones' that we don't even think when we say them- in fact, that's almost part of the point. They *live* in us.