



COLLECT, READINGS AND REFLECTION
SUNDAY 12 JULY 2026 – 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 65. 8-13

- 8 You visit the earth and water it; ♦
you make it very plenteous.
- 9 The river of God is full of water; ♦
you prepare grain for your people,
for so you provide for the earth.
- 10 You drench the furrows and smooth out the ridges; ♦
you soften the ground with showers and bless its increase.
- 11 You crown the year with your goodness, ♦
and your paths overflow with plenty.
- 12 May the pastures of the wilderness flow with goodness ♦
and the hills be girded with joy.
- 13 May the meadows be clothed with flocks of sheep ♦
and the valleys stand so thick with corn
that they shall laugh and sing.

A reading from the letter to the Romans, chapter 8, verses 1-11.

There is therefore now no condemnation for those who are in Christ Jesus. For the law of the Spirit of life in Christ Jesus has set you free from the law of sin and of death. For God has done what the law, weakened by the flesh, could not do: by sending his own Son in the likeness of sinful flesh, and to deal with sin, he condemned sin in the flesh, so that the just requirement of the law might be fulfilled in us, who walk not according to the flesh but according to the Spirit. For those who live according to the flesh set their minds on the things of the flesh, but those who live according to the Spirit set their minds on the things of the Spirit. To set the mind on the flesh is death, but to set the mind on the Spirit is life and peace. For this reason the mind that is set on the flesh is hostile to God; it does not submit to God's law—indeed it cannot, and those who are in the flesh cannot please God.

But you are not in the flesh; you are in the Spirit, since the Spirit of God dwells in you. Anyone who does not have the Spirit of Christ does not belong to him. But if Christ is in you, though the body is dead because of sin, the Spirit is life because of righteousness. If the Spirit of him who raised Jesus from the dead dwells in you, he who raised Christ from the dead will give life to your mortal bodies also through his Spirit that dwells in you.

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 Matthew, chapter 13, verses 1-9, 18-23.

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 Matthew, Chapter 13, verses 1-9, 18-23.

Glory to you, O Lord

And then at the end:

This is the Gospel of the Lord.

Praise to you, O Christ.

That same day Jesus went out of the house and sat beside the lake. Such great crowds gathered around him that he got into a boat and sat there, while the whole crowd stood on the beach. And he told them many things in parables, saying: 'Listen! A sower went out to sow. And as he sowed, some seeds fell on the path, and the birds came and ate them up. Other seeds fell on rocky ground, where they did not have much soil, and they sprang up quickly, since they had no depth of soil. But when the sun rose, they were scorched; and since they had no root, they withered away. Other seeds fell among thorns, and the thorns grew up and choked them. Other seeds fell on good soil and brought forth grain, some a hundredfold, some sixty, some thirty. Let anyone with ears listen!'

'Hear then the parable of the sower. When anyone hears the word of the kingdom and does not understand it, the evil one comes and snatches away what is sown in the heart; this is what was sown on the path. As for what was sown on rocky ground, this is the one who hears the word and immediately receives it with joy; yet such a person has no root, but endures only for a while, and when trouble or persecution arises on account of the word, that person immediately falls away. As for what was sown among thorns, this is the one who hears the word, but the cares of the world and the lure of wealth choke the word, and it yields nothing. But as for what was sown on good soil, this is the one who hears the word and understands it, who indeed bears fruit and yields, in one case a hundredfold, in another sixty, and in another thirty.'

A Reflection from Dave

If you have ever opened a packet of seeds, you will know that the type of seed defines how many seeds you have to sow. Tiny seeds might only create a small pile in the packet, but that pile may contain a hundred individual seeds, giving you the freedom to sow them liberally. However, packets of large seeds might provide less than a dozen, requiring more careful planting and tending.

In our gospel reading, a large crowd gathered around Jesus. Jesus' crowds tended to include the sick and needy, the lost and poor, both the cynical and the searching. These were the small seeds in the hierarchy of their society, too easily scattered and cast aside. As they piled onto the rocky, sandy shore of the lake, Jesus took the necessary action of sitting in a boat to be able to speak to them. What could he offer these people in this place?

He gave them a parable about sowing seeds. Like our packet of large seeds, farmers in Jesus' day would have treated their seeds as a limited resource, knowing it was difficult to get them to flourish, and so would have planted them carefully in the best spot available. Like today they wanted maximum yield from limited resources through careful efficiency. Perhaps Jesus and the crowd could even see a farmer doing this in a far off field as this parable was told.

If so, the sower in Jesus' story would have looked silly. He seemingly had complete disregard for where his seed fell, scattering them liberally, generously, almost carelessly. The precious seed fell on paths where it couldn't root, among rocks where it was parched, and among thorns where it was crowded out. But this was powerful seed - in good soil it gave an abundant harvest, providing a crop that far outweighed the seeds that were lost. No wonder the sower could be so free with it!

Jesus saw the crowd, on their rocky, sandy, poor soil by the lake, far away from the good farming soil, and told this parable about how God sowed his precious, powerful word in them. Their past, present or future prospects didn't define them, only their response to God's liberal sharing of himself, even to those who were normally ignored or avoided. God spreads his word far and wide because it can produce an abundant harvest in anyone who lets it sink through their ears and into their heart - despite appearances, these people could be good soil.

We too can be that soil, we can produce the abundant harvest God wishes to share with the world, and he challenges us to be as generous with that sharing as God has been with us.