



**COLLECT, READINGS AND REFLECTION**  
**SUNDAY 30 AUGUST 2026 – Trinity 13**

**COLLECT**

Almighty God,  
who called your Church to bear witness  
that you were in Christ reconciling the world to yourself:  
help us to proclaim the good news of your love,  
that all who hear it may be drawn to you;  
through him who was lifted up on the cross,  
and reigns with you in the unity of the Holy Spirit,  
one God, now and for ever.

**Psalm 26. 1-8**

- 1 Give judgement for me, O Lord,  
for I have walked with integrity; ♦  
I have trusted in the Lord and have not faltered.
- 2 Test me, O Lord, and try me; ♦  
examine my heart and my mind.
- 3 For your love is before my eyes; ♦  
I have walked in your truth.
- 4 I have not joined the company of the false, ♦  
nor consorted with the deceitful.
- 5 I hate the gathering of evildoers ♦  
and I will not sit down with the wicked.
- 6 I will wash my hands in innocence, O Lord, ♦  
that I may go about your altar,
- 7 To make heard the voice of thanksgiving ♦  
and tell of all your wonderful deeds.
- 8 Lord, I love the house of your habitation ♦  
and the place where your glory abides.

**A reading from the letter to the Romans, chapter 12, verses 9-21.**

Let love be genuine; hate what is evil, hold fast to what is good; love one another with mutual affection; outdo one another in showing honour. Do not lag in zeal, be ardent in spirit, serve the Lord. Rejoice in hope, be patient in suffering, persevere in prayer. Contribute to the needs of the saints; extend hospitality to strangers.

Bless those who persecute you; bless and do not curse them. Rejoice with those who rejoice, weep with those who weep. Live in harmony with one another; do not be haughty, but associate with the lowly; do not claim to be wiser than you are. Do not repay anyone evil for evil, but take thought for what is noble in the sight of all. If it is possible, so far as it depends on you, live peaceably with all. Beloved, never avenge yourselves, but leave room for the wrath of God; for it is written, 'Vengeance is mine, I will repay, says the Lord.' No, 'if your enemies are hungry, feed them; if they are thirsty, give them something to drink; for by doing this you will heap burning coals on their heads.' Do not be overcome by evil, but overcome evil with good.

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 16, verses 21-28.

***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.**

My sheep hear my voice, says the Lord. I know them, and they follow me.

**Alleluia.**

Hear the Gospel of our Lord Jesus Christ, according to Matthew, chapter 16, verses 21-28.

**Glory to you, O Lord**

***And then at the end:***

This is the Gospel of the Lord.

**Praise to you, O Christ.**

From that time on, Jesus began to show his disciples that he must go to Jerusalem and undergo great suffering at the hands of the elders and chief priests and scribes, and be killed, and on the third day be raised. And Peter took him aside and began to rebuke him, saying, 'God forbid it, Lord! This must never happen to you.' But he turned and said to Peter, 'Get behind me, Satan! You are a stumbling-block to me; for you are setting your mind not on divine things but on human things.'

Then Jesus told his disciples, 'If any want to become my followers, let them deny themselves and take up their cross and follow me. For those who want to save their life will lose it, and those who lose their life for my sake will find it. For what will it profit them if they gain the whole world but forfeit their life? Or what will they give in return for their life?

'For the Son of Man is to come with his angels in the glory of his Father, and then he will repay everyone for what has been done. Truly I tell you, there are some standing here who will not taste death before they see the Son of Man coming in his kingdom.'

## ***A Reflection from Peter***

I don't think I've ever spoken about my Glasgow aunt (or more precisely, one of my Glasgow aunts!). Aunt Jean was a special favourite when we were children. She had a wonderful sense of fun and adventure. It was, then, something of a surprise to learn that, as a child, she developed a very distinctive habit. If she felt unwell she would stop on her way home from school and buy grapes and flowers. Back home, she wouldn't go round to the back door as normal, but walk up to the front door and solemnly ring the bell. When a member of the family came to the door she simply handed over the grapes and the flowers and announced that she was retiring to bed! I suppose, with hindsight, I can see why we never knew this when we were children!

We all react differently to sickness and ill-health, but everyone of us has had to develop ways of coping. It is an inevitable part of life in this world. The Gospels acknowledge this. Indeed, it is a central part of Jesus' ministry that he heals and restores those who are suffering. Reading the Gospel Jesus seems to be different: he doesn't seem to suffer from deafness, or poor sight; he isn't lame; he doesn't have leprosy. True, his opponents wonder whether he is possessed by a demon, but that is hardly a serious charge. But then we come to today's Gospel. "Jesus begins to show his disciples that he must go to Jerusalem and undergo great suffering..." This is not what the disciples want to hear. This is a way that they don't want Jesus to be like them.

One of the striking things about my aunt's childhood habit was the way in which she took charge. She wasn't going to take the risk of being told, "there's nothing wrong with you!" She wanted to be in control. And so do we. But Jesus talks about his forthcoming suffering as something that will be done to him. He makes it clear that he will not be able to be in control. He will be helpless. This is deeply shocking to the disciples. And something in us also says, 'This is wrong.' Here the Gospel record of Jesus' healing the sick and the persistent presence of suffering and pain in our world come together. God does not want anyone to suffer. Illness is not a punishment for sin. God calls us all into the new creation where there will be no more crying nor pain. This Sunday, as we focus on healing and wholeness, we are held in the tension between God's kingdom of love and joy and peace and the reality of life in a world that cannot avoid pain and suffering. Yes, there are graced moments when the new world breaks in; surprise moments of healing and freedom from suffering; but also times when we have to be accepting of what is happening to us, what is being done to us – and know that, even then, God goes on working for good.