

## From a treatise on the Lord's Prayer by St. Cyprian of Carthage

The Lord has taught us to pray in secret, in hidden and remote places, in our own bed-chambers – and this is most suitable for faith, since it shows us that God is everywhere and hears and sees everything, and in the fullness of his majesty is present even in hidden and secret places, as it is written I am a God close at hand and not a God far off. If a man hides himself in secret places, will I not see him? Do I not fill the whole of heaven and earth? And again.

The eyes of God are everywhere, they see good and evil alike. When we meet together with the brethren in one place, and celebrate divine sacrifices with God's priest, we should remember our modesty and discipline, not to broadcast our prayers at the tops of our voices, nor to throw before God, with undisciplined long-windedness, a petition that would be better made with more modesty: for after all God does not listen to the voice but to the heart, and he who sees our thoughts should not be pestered by our voices. Beloved brethren, let the worshipper not forget how the publican prayed with the Pharisee in the temple – not with his eyes boldly raised up to heaven, nor with hands held up in pride; but beating his breast and confessing the sins within, he implored the help of the divine mercy.

While the Pharisee was pleased with himself, it was the publican who deserved to be sanctified, since he placed his hope of salvation not in his confidence of innocence – since no-one is innocent – but he prayed, humbly confessing his sins, and he who pardons the humble heard his prayer.

Sunday 14<sup>th</sup> June 2026

Trinity 2

Gospel: Matt 9: 35 – 10: 8



‘The harvest is rich but the labourers are few, so ask the Lord of the harvest to send labourers to his harvest.’ The Lord's language of harvest is a dynamic one of going out in order to bring in. The labourer is sent out to the harvest in order to reap, gather, and to return. It is why the Father sent the Son in the flesh, in His Incarnation, in order to gather to himself a redeemed human race, like wheat harvested from a field. As co-workers in God's great gathering in, the Lord appoints twelve men whom St Matthew lists (himself among them). Their number is significant. The Messiah was to gather and unite the dispersed twelve tribes of Israel. In that way he was to be the new David during whose reign Israel's tribes found their unity. The Messiah would restore and perfect that unity. When the Lord calls The Twelve, He is fulfilling Israel's hope by establishing the new Israel – the Church, founded upon the Twelve and established to gather in the whole world.