

GOSPEL READING Matthew 13.24-30, 36-43

He put before them another parable: "The kingdom of heaven may be compared to someone who sowed good seed in his field; but while everybody was asleep, an enemy came and sowed weeds among the wheat, and then went away. So when the plants came up and bore grain, then the weeds appeared as well. And the slaves of the householder came and said to him, 'Master, did you not sow good seed in your field? Where, then, did these weeds come from?' He answered, 'An enemy has done this.' The slaves said to him, 'Then do you want us to go and gather them?' But he replied, 'No; for in gathering the weeds you would uproot the wheat along with them.'" Let both of them grow together until the harvest; and at harvest time I will tell the reapers, Collect the weeds first and bind them in bundles to be burned, but gather the wheat into my barn.'" Then he left the crowds and went into the house. And his disciples approached him, saying, "Explain to us the parable of the weeds of the field." He answered, "The one who sows the good seed is the Son of Man; the field is the world, and the good seed are the children of the kingdom; the weeds are the children of the evil one, and the enemy who sowed them is the devil; the harvest is the end of the age, and the reapers are angels. Just as the weeds are collected and burned up with fire, so will it be at the end of the age. The Son of Man will send his angels, and they will collect out of his kingdom all causes of sin and all evildoers, and they will throw them into the furnace of fire, where there will be weeping and gnashing of teeth. Then the righteous will shine like the sun in the kingdom of their Father. Let anyone with ears listen!

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St Mary's Church, Banbury SUNDAY SERVICE PEW SHEET

God's love transforming lives

SUNDAY 19th July – Seventh Sunday after Trinity

Welcome to this service

THIS WEEK'S SCRIPTURE QUOTE

"The sufferings of this present time are not worth comparing with the glory about to be revealed to us."

(Romans 8.-18)

10am Parish Eucharist. Presiding and Preaching: Revd. Sarah Cotterill
Reading: Brendan O'F Interceding: Phil M

HYMNS

- 569** The Kingdom of God is justice and joy
- 646** God is working his purpose out (omit vv.2 and 4)
- 712** Lord Jesus Christ, you have come to us
- 664** How sweet the name of Jesus sounds
- 584** All my hope on God is founded

COLLECT

Lord of all power and might, the author and giver of all good things: graft in our hearts the love of your name, increase in us true religion, nourish us with all goodness, and of your great mercy keep us in the same; 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.

Amen.

POST-COMMUNION PRAYER

Lord God, whose Son is the true vine and the source of life, ever giving himself that the world may live: may we so receive within ourselves the power of his death and passion that, in his saving cup, we may share his glory and be made perfect in his love; for he is alive and reigns, now and for ever. **Amen.**

READINGS FOR THIS WEEK

OLD TESTAMENT READING: Isaiah 44.6-8

Thus says the Lord, the King of Israel

and his Redeemer, the Lord of hosts:

I am the first and I am the last;

besides me there is no god.

Who is like me? Let them proclaim it,

let them declare and set it forth before me.

Who has announced from of old the things to come?

Let them tell us what is yet to be.

Do not fear, or be afraid;

have I not told you from of old and declared it?

You are my witnesses!

Is there any god besides me?

There is no other rock; I know not one.

PSALM 86.11-end

You, Lord, are gracious and full of compassion

All You, Lord, are gracious and full of compassion

Teach me your way, O Lord, and I will walk in your truth; knit my heart to you, that I may fear your name. I will thank you, O Lord my God, with all my heart, and glorify your name for evermore;

All You, Lord, are gracious and full of compassion

For great is your steadfast love towards me, for you have delivered my soul from the depths of the grave. O God, the proud rise up against me and a ruthless horde seek after my life; they have not set you before their eyes.

All You, Lord, are gracious and full of compassion

But you, Lord, are gracious and full of compassion, slow to anger and full of kindness and truth. Turn to me and have mercy upon me; give your strength to your servant and save the child of your handmaid. Show me a token of your favour, that those who hate me may see it and be ashamed; because you, O Lord, have helped and comforted me.

All You, Lord, are gracious and full of compassion

NEW TESTAMENT READING Romans 8.12-25

So then, brothers and sisters, we are debtors, not to the flesh, to live according to the flesh— for if you live according to the flesh, you will die; but if by the Spirit you put to death the deeds of the body, you will live. For all who are led by the Spirit of God are children of God. For you did not receive a spirit of slavery to fall back into fear, but you have received a spirit of adoption. When we cry, ‘Abba! Father!’ it is that very Spirit bearing witness with our spirit that we are children of God, and if children, then heirs, heirs of God and joint heirs with Christ—if, in fact, we suffer with him so that we may also be glorified with him.

I consider that the sufferings of this present time are not worth comparing with the glory about to be revealed to us. For the creation waits with eager longing for the revealing of the children of God; for the creation was subjected to futility, not of its own will but by the will of the one who subjected it, in hope that the creation itself will be set free from its bondage to decay and will obtain the freedom of the glory of the children of God. We know that the whole creation has been groaning in labour pains until now; and not only the creation, but we ourselves, who have the first fruits of the Spirit, groan inwardly while we wait for adoption, the redemption of our bodies. For in hope we were saved. Now hope that is seen is not hope. For who hopes for what is seen? But if we hope for what we do not see, we wait for it with patience.