

Psalm 103: 1 – 13

The psalms are the hymn book of the Bible, and this is a wonderful hymn of praise. The opening with its reference to illness suggests it may have been written as a personal thanksgiving after sickness. The first five verses stress the blessings we have received from God, as they celebrate His forgiveness and love. We rejoice to be satisfied with God's goodness. Moses, in the Book of Exodus asks to see the glory of God and the Almighty agrees that His goodness will pass by him. The last two verses of the psalm stress the importance of justice for God, who used Moses to rescue the Israelites from the injustice of slavery in Egypt. The New Testament makes clear that Christ knew and loved the psalms and believed himself to be fulfilling them. Christ dispensed God's justice and mercy upon those in need. This is a psalm we can prayerfully recite after experiencing a sense of the forgiveness and mercy of God in our own lives.

Holy Cross Day: 14th September

'Lift high the cross, the love of Christ proclaim' was written for a festival of the Society for the Propagation of the Gospel, held in Winchester Cathedral in 1887. The particular emphasis on the cross as a 'sign' recalls the story of the Emperor Constantine's vision and the words 'In hoc signo vinces' ('In this sign thou shalt conquer') which is also the motto of The Society of the Holy Cross (SCC) founded in London in 1855 by a small group of Anglo-Catholic priests.

Our Saviour Jesus Christ was lifted high upon the Cross that He might draw the whole world unto himself: mercifully grant that we, who glory in the mystery of our redemption, may have grace to take up our cross and follow Him.



Sunday 13th Sept. 2026

Trinity 15 / 24th Ordinary

Gospel: Matt. 18: 21 – 35



We are all familiar with the petition in the Lord's Prayer: 'Forgive us our trespasses as we forgive them that trespass against us.' Today's Gospel provides the divine reasoning behind that prayer.

Firstly, the parable makes it quite clear it is cruel and wicked to accept forgiveness but not to give it.

Secondly, it sets out the consequences of withholding forgiveness: we end up being tortured. Inevitably, confronted with the injustice of hard-heartedness and being made aware of our cruel judgment of others, we end up with a tortured conscience, and a burden of guilt. God's justice will not be denied. Being unforgiving is to shut ourselves off from God's love and mercy.

Thirdly, the profound irony of the parable is that the man at the centre of the story was forgiven for a debt far greater than the one owed to him. The forgiveness and mercy that Jesus has won for us in his death and resurrection is created by a love so tender and merciful that it is beyond our imagination. If we start by reflecting on this truth, we will have no trouble in forgiving someone else.