

MONDAY
9 AUGUST
Deuteronomy
10:12-end
Psalm 147:13-end
Matthew 17:22-
end

TUESDAY
10 AUGUST
Deuteronomy
31:1-8
Psalm 107:1-3.
42-end or Canticle:
Deuteronomy
32:3-4. 7-9
Matthew 18:1-5.
10. 12-14

WEDNESDAY
11 AUGUST
Deuteronomy 34
Psalm 66:14-end
Matthew 18:15-20

THURSDAY
12 AUGUST
Joshua 3:7-11.
13-17
Psalm 114
Matthew 18:21 –
19:1

FRIDAY
13 AUGUST
Joshua 24:1-13
Psalm 136:1-3.
16-22
Matthew 19:3-12

SATURDAY
14 AUGUST
Joshua 24:14-29
Psalm 16:1. 5-end
Matthew 19:13-15

REFLECTION

Have you seen those T-shirts with the slogan, “What would Jesus do?” or simply “WWJD”? Reading his words this week, let’s remember that Jesus, unlike many of us, did actually do what he said – practised what he preached.

In a world where discrimination can often seem to have taken hold, let’s remind ourselves that Jesus doesn’t discriminate. Although he’s come to replace the Temple as the meeting place with God, he doesn’t want to cause offence, so is prepared to pay the Temple tax. His words about divorce are intended to protect women from being discarded when men simply lose interest. Tongue-in-cheek words about treating repeat sinners as tax collectors and Gentiles should remind us that he certainly reaches out to them.

We’re urged to forgive, not cause offence, and to live in peace with people who are different in any way. Several references to children serve to emphasise this. Children only learn discrimination from adults. If we too practise what we preach, perhaps others will return like lost sheep to the God who loves us all. Monday’s reading from Deuteronomy makes clear that we’re called to love the stranger. As Jesus did.

PRAYER

Father God, help us to remember that there is so much more to unite your children than to divide us.
 Thank you for loving each of us regardless of our background.
 May we follow the example of your Son in all our dealings with others.



THE EUCHARIST

PART IV – BOOK OF COMMON PRAYER TO THE PRESENT DAY

Richard Greatrex concludes his series about the Eucharist.

The nineteenth-century Oxford Movement redirected Anglicans’ attention to the Church Fathers, reclaiming earlier Catholic practices and restoring the idea of the consecrated elements as Christ’s body and blood, returning the rite to an act of sacramental grace.

The proposed revised prayer book of 1928 modestly attempted to reflect these developments but was rejected by Parliament. However, the Eucharist gained popularity as the main Sunday service, precipitating further change, although it wasn’t until 1965 that the first of a series of interim rites was introduced. Series 1 echoed the 1928 revisions; Series 2 reordered the rite to reflect the work of Dom Gregory Dix, whose book *The Shape of the Liturgy* outlined a fourfold set of actions over the bread and wine – take, bless, break and share. Finally, Series 3 introduced contemporary language.

Following the Second Vatican Council in the 1960s, the Roman Catholic Church began approving vernacular translations of the Mass, the English version being published in 1975. Five years later the Church of England produced the *Alternative Service Book* (ASB) containing a complete set of liturgies, including revisions of the popular Series 2 and 3 Communion services and a two-year set of Sunday Bible readings – the lectionary.

The groundbreaking 1982 World Council of Churches’ publication, the Lima Document, catalogued many growing similarities in liturgy and ministry between different denominations. This led to further convergence as Anglicans, Methodists and others began exploring the post-Vatican II Roman Catholic three-year lectionary, which, in a revised version, formed a shared basis for their own lectionaries. Working alongside Methodists, who were also amending their service book, Anglicans began creating the liturgies published from 1998 onwards as a replacement for the ageing ASB. Using universal liturgical frameworks within which a wide variety of texts may be inserted, *Common Worship*, while grounded in ancient practices, offers a great deal of flexibility, proving suitable for a broad range of theologies and contexts, from highly formal sung Communion to café-style church informality.

LIVE the WORD

SUSTAINING YOU THROUGH THE WEEK

Edited by Caroline Hodgson and Heather Smith



Tenth week after Trinity

Monday 9 August to Saturday 14 August 2021

WEEK

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