



## Wednesday 24 June 2020

The biblical story of John, the son of Elizabeth and Zechariah, begins before his birth. His leaping in his mother's womb is seen as a great 'alleluia' in anticipation of the birth of his Redeemer.

All four gospels begin telling the good news of Jesus Christ by mentioning John as a forerunner. His role is predestined like that of the Old Testament prophets, in particular by encouraging the whole people of God to live lives worthy of their calling and in imminent anticipation of the coming of the Messiah.

In the tradition of the early Fathers, John was seen as endowed with grace from before his birth, and consequently the Church has always kept the celebration of this day with greater solemnity than that of his death.

- All Bible readings come from the *New Revised Standard Version*.
- The liturgy assumes the service is Eucharistic. The prayers of consecration have been included at the end rather than in situ because many following the service will be in isolation and unable to celebrate the sacrament.
- The hymn is a Youtube link. Please hover the mouse over the link, press Ctrl and then return.

**HYMN** [Make way! Make way!](#)

(please click on this link to hear the hymn)

## **The welcome**

In the name of the Father, and of the Son, and of the Holy Spirit

**All Amen.**

The Lord be with you

**All And also with you.**

## **The Preparation**

**All Almighty God,  
to whom all hearts are open,  
all desires known,  
and from whom no secrets are hidden:  
cleanse the thoughts of our hearts  
by the inspiration of your Holy Spirit,  
that we may perfectly love you,  
and worthily magnify your holy name;  
through Christ our Lord. Amen.**

Our Lord Jesus Christ said:

The first commandment is this:

‘Hear, O Israel, the Lord our God is the only Lord.

You shall love the Lord your God with all your heart,  
with all your soul, with all your mind,  
and with all your strength.’

And the second is this: ‘Love your neighbour as yourself.’

There is no other commandment greater than these.

On these two commandments hang all the law and the prophets.

**All Amen. Lord, have mercy.**

Christ calls us to share the heavenly banquet of his love with all the saints in earth and heaven. Therefore, knowing our unworthiness and sin, let us confess our sins in penitence and faith, firmly resolved to keep God’s commandments and to live in love and peace with all.

**All** Almighty God, our heavenly Father,  
we have sinned against you  
and against our neighbour  
in thought and word and deed,  
through negligence, through weakness,  
through our own deliberate fault.  
We are truly sorry  
and repent of all our sins.  
For the sake of your Son Jesus Christ,  
who died for us,  
forgive us all that is past  
and grant that we may serve you in newness of life  
to the glory of your name. Amen.

Almighty God,  
who forgives all who truly repent,  
have mercy upon you,  
pardon and deliver you from all your sins,  
confirm and strengthen you in all goodness,  
and keep you in life eternal;  
through Jesus Christ our Lord.

**All** Amen.

## **The Gloria**

This version of the Gloria is sung to the tune of 'Cwm Rhondda'. Click [here](#) for the tune.

**All** Glory be to God in Heaven,  
Songs of joy and peace we bring,  
Thankful hearts and voices raising,  
To creation's Lord we sing.  
Lord we thank you, Lord we praise you,  
Glory be to God our King:  
Glory be to God our King.

**Lamb of God, who on our shoulders,  
Bore the load of this world's sin;  
Only Son of God the Father,  
You have brought us peace within.  
Lord, have mercy, Christ have mercy,  
Now your glorious reign begin:  
Now your glorious reign begin.**

**You O Son of God are Holy,  
You we praise with one accord.  
None in heav'n or earth is like you,  
Only you are Christ the Lord.  
With the Father and the Spirit,  
Ever worshipped and adored:  
Ever worshipped and adored.**

### **The Collect for John the Baptist**

Almighty God,  
by whose providence your servant John the Baptist  
was wonderfully born,  
and sent to prepare the way of your Son our Saviour  
by the preaching of repentance:  
lead us to repent according to his preaching  
and, after his example,  
constantly to speak the truth,  
boldly to rebuke vice,  
and patiently to suffer for the truth's sake;  
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.

**All Amen.**

## First reading

A reading from the prophecy of Isaiah.

Comfort, O comfort my people, says your God. Speak tenderly to Jerusalem, and cry to her that she has served her term, that her penalty is paid, that she has received from the Lord's hand double for all her sins.

A voice cries out: 'In the wilderness prepare the way of the Lord, make straight in the desert a highway for our God. Every valley shall be lifted up, and every mountain and hill be made low; the uneven ground shall become level, and the rough places a plain. Then the glory of the Lord shall be revealed, and all people shall see it together, for the mouth of the Lord has spoken.'

A voice says, 'Cry out!' And I said, 'What shall I cry?' All people are grass, their constancy is like the flower of the field. The grass withers, the flower fades, when the breath of the Lord blows upon it; surely the people are grass. The grass withers, the flower fades; but the word of our God will stand forever. Get you up to a high mountain, O Zion, herald of good tidings; lift up your voice with strength, O Jerusalem, herald of good tidings, lift it up, do not fear; say to the cities of Judah, 'Here is your God!' See, the Lord God comes with might, and his arm rules for him; his reward is with him, and his recompense before him. He will feed his flock like a shepherd; he will gather the lambs in his arms, and carry them in his bosom, and gently lead the mother sheep. *Isaiah 40:1-11*

This is the Word of the Lord

**All Thanks be to God.**

## Second reading

A reading from The acts of the Apostles

On the sabbath day, Paul and his companions went into the synagogue and sat down. After the reading of the law and the prophets, the officials of the synagogue sent them a message, saying, 'Brothers, if you have any word of exhortation for the people, give it.' So Paul stood up and with a gesture began to speak:

'You Israelites, and others who fear God, listen. The God of this people Israel chose our ancestors and made the people great during their stay in the land of Egypt, and with uplifted arm he led them out of it. For about forty years he put up with them in the wilderness. After he had destroyed seven nations in the land of Canaan, he gave

them their land as an inheritance for about four hundred and fifty years. After that he gave them judges until the time of the prophet Samuel. Then they asked for a king; and God gave them Saul son of Kish, a man of the tribe of Benjamin, who reigned for forty years. When he had removed him, he made David their king. In his testimony about him he said, "I have found David, son of Jesse, to be a man after my heart, who will carry out all my wishes." Of this man's posterity God has brought to Israel a Saviour, Jesus, as he promised; before his coming John had already proclaimed a baptism of repentance to all the people of Israel. And as John was finishing his work, he said, 'What do you suppose that I am? I am not he. No, but one is coming after me; I am not worthy to untie the thong of the sandals on his feet'.' *Acts 13:14b-26*

This is the Word of the Lord

**All Thanks be to God.**

### **Gospel reading**

Hear the Gospel of our Lord Jesus Christ according to Luke

**All Glory to you O Lord.**

The time came for Elizabeth to give birth, and she bore a son. Her neighbours and relatives heard that the Lord had shown his great mercy to her, and they rejoiced with her. On the eighth day they came to circumcise the child, and they were going to name him Zechariah after his father. But his mother said, 'No; he is to be called John.' They said to her, 'None of your relatives has this name.' Then they began motioning to his father to find out what name he wanted to give him. He asked for a writing tablet and wrote, 'His name is John.' And all of them were amazed.

Immediately his mouth was opened and his tongue freed, and he began to speak, praising God. Fear came over all their neighbours, and all these things were talked about throughout the entire hill country of Judea. All who heard them pondered them and said, 'What then will this child become?' For, indeed, the hand of the Lord was with him.

The child grew and became strong in spirit, and he was in the wilderness until the day he appeared publicly to Israel. *Luke 1:57-66, 80*

This is the Gospel of the Lord

**All Praise to you O Christ.**

## Sermon

The prophet Isaiah opens his second book with the command to, 'Comfort my people.' The message is a glimpse of the Gospel offer of new life to those who want it.

The context is important. The chosen people had refused to listen to God so were punished severely. For example, a large proportion were deported into slavery. But God (through) Isaiah wants to reassure them: He wants them back and forgives everything. Their sentence is over and they can return from captivity. They can start living again.

Isaiah sounds like he is only speaking to the capital city, Jerusalem, but it's a verbal shorthand: it's the same as today's media saying 'Number Ten' when it refers to the Government. God is therefore speaking to everyone from the rulers to the lowest.

More follows. God says there's no need for acrimony or a blame game. Instead, He instructs the leaders to speak tenderly to the people and emphasise how 'the penalty is paid: that she has received from the Lord's hand double for all her sins.' It's a form of divine compensation, guaranteeing that there's no sense of divine probation or parole when they restart their lives. The bondage is over: they're entirely free.

Next, God talks about, 'a voice crying out in the wilderness.' Today we use this phrase to imply a maverick but, in context, a forerunner was the first instalment of the good news. Like a herald, the 'voice' announces that the king is returning and will sit in judgement to right all wrongs. Better still, the herald instructs the people to 'Prepare the way of the Lord' and gives detailed instructions of how to do so. The guidelines of straightening and flattening are meant to ensure the king can reach the people quicker: it's a way of speeding up the administration of justice. And that justice is so profound that Isaiah calls it 'the glory of the Lord'. It's righteousness full strength.

And here's the important bit: the writers of the Gospels were inspired to apply this prophecy of comfort and identify John the Baptist as the forerunner. *He is the messenger tasked with warning us that the king will arrive shortly and will right all wrongs.*

So, like a herald in the wilderness, John tells the people that Jesus is coming. This identification implies that Jesus will act as a judge and has the power to implement any sentence. It also means that when John the Baptist utters his catchphrase 'repent!', he's telling the people how to accelerate God's coming into the world. And his way of 'making the way straight' is spiritual. He tells them—and by implication, us—that we must turn to God and away from self and whichever things are not of God. That way, the comfort of God becomes ours too as he quashes our spiritual sentence completely.



## Prayers of intercession

That like John the Baptist, God's preachers may proclaim without fear the demands of His Word: we pray to the Lord ...

**All We pray earnestly to the Lord**

That like John the Baptist, God's people may point out the way to repentance to the rest of the world: we pray to the Lord ...

**All We pray earnestly to the Lord**

That like John the Baptist, God's children may reveal the presence of Jesus in the midst of their friends and neighbours: we pray to the Lord ...

**All We pray earnestly to the Lord**

That like John the Baptist, God's servants who suffer persecution may remain faithful to his truth and patient in suffering: we pray to the Lord ...

**All We pray earnestly to the Lord**

That like John the Baptist, God's departed servants may enjoy the reward of their fidelity in the life that knows no end: we pray to the Lord ...

**All We pray earnestly to the Lord**

Merciful Father,

**All accept these prayers  
for the sake of your Son,  
our Saviour Jesus Christ.  
Amen.**

## The peace

May the God of peace sanctify you: may he so strengthen your hearts in holiness that you may be blameless before him at the coming of our Lord Jesus with his saints.

The peace of the Lord be always with you:

**All And also with you.**

The liturgy of the Communion Service appears below



## The Dismissal

May Christ who makes saints of sinners,  
who has transformed those we remember today,  
raise and strengthen you that you may transform the world;  
and the blessing of God the Almighty:  
Father, Son, and Holy Spirit, be with you now and remain with you always.

**All    Amen**

Go in peace to love and serve the Lord.

**All    In the name of Christ. Amen.**

# The Liturgy of the Sacrament

## Eucharistic Prayer (prayer E)

The Lord be with you

**All and also with you.**

Lift up your hearts.

**All We lift them to the Lord.**

Let us give thanks to the Lord our God.

**All It is right to give thanks and praise.**

It is indeed right, our duty and our joy  
that we should always sing of your glory,  
holy Father, almighty and eternal God,  
through Jesus Christ your Son our Lord.  
For you are the hope of the nations,  
the builder of the city that is to come.  
Your love made visible in Jesus Christ  
brings home the lost,  
restores the sinner  
and gives dignity to the despised.  
In his face your light shines out,  
flooding lives with goodness and truth,  
gathering into one in your kingdom  
a divided and broken humanity.  
Therefore with all who can give voice in your creation  
we glorify your name,  
for ever praising you and saying,

**All Holy, holy, holy Lord,  
God of power and might,  
heaven and earth are full of your glory.  
Hosanna in the highest.  
Blessed is he who comes in the name of the Lord.  
Hosanna in the highest.**

We praise and bless you, loving Father,  
through Jesus Christ, our Lord;  
and as we obey his command,  
send your Holy Spirit,  
that broken bread and wine outpoured  
may be for us the body and blood of your dear Son.

On the night before he died he had supper with his friends  
and, taking bread, he praised you.  
He broke the bread, gave it to them and said:  
Take, eat; this is my body which is given for you;  
do this in remembrance of me.

When supper was ended he took the cup of wine.  
Again he praised you, gave it to them and said:  
Drink this, all of you;  
this is my blood of the new covenant,  
which is shed for you and for many for the forgiveness of sins.  
Do this, as often as you drink it, in remembrance of me.

So, Father, we remember all that Jesus did,  
in him we plead with confidence his sacrifice made once for all upon the cross.  
Bringing before you the bread of life and cup of salvation,  
we proclaim his death and resurrection  
until he comes in glory.

Great is the mystery of faith:

**All Christ has died.**  
**Christ is risen.**  
**Christ will come again.**

Lord of all life,  
help us to work together for that day  
when your kingdom comes  
and justice and mercy will be seen in all the earth.

Look with favour on your people,  
gather us in your loving arms  
and bring us with St Thomas and all the saints  
to feast at your table in heaven.

Through Christ, and with Christ, and in Christ,  
in the unity of the Holy Spirit,  
all honour and glory are yours, O loving Father,  
for ever and ever.

**All Amen.**

## The Lord's Prayer

As our Saviour taught us, so we pray

**All Our Father in heaven,  
hallowed be your name,  
your kingdom come,  
your will be done,  
on earth as in heaven.  
Give us today our daily bread.  
Forgive us our sins  
as we forgive those who sin against us.  
Lead us not into temptation  
but deliver us from evil.  
  
For the kingdom, the power,  
and the glory are yours  
now and for ever.  
Amen.**

## Breaking of the Bread

We break this bread to share in the body of Christ.

**All Though we are many, we are one body,  
because we all share in one bread.**

**All**     **Lamb of God,  
you take away the sin of the world,  
have mercy on us.  
Lamb of God,  
you take away the sin of the world,  
have mercy on us.  
Lamb of God,  
you take away the sin of the world,  
grant us peace.**

Draw near with faith.

Receive the body of our Lord Jesus Christ  
which he gave for you,  
and his blood which he shed for you.

Eat and drink

in remembrance that he died for you,  
and feed on him in your hearts  
by faith with thanksgiving.

**All**     **We do not presume  
to come to this your table, merciful Lord,  
trusting in our own righteousness,  
but in your manifold and great mercies.  
We are not worthy  
so much as to gather up the crumbs under your table.  
But you are the same Lord  
whose nature is always to have mercy.  
Grant us therefore, gracious Lord,  
so to eat the flesh of your dear Son Jesus Christ  
and to drink his blood,  
that our sinful bodies may be made clean by his body  
and our souls washed through his most precious blood,  
and that we may evermore dwell in him,  
and he in us.  
Amen.**

Communion is distributed.

## Prayer after Communion

Merciful Lord,  
whose prophet John the Baptist  
proclaimed your Son as the Lamb of God  
who takes away the sin of the world:  
grant that we who in this sacrament have known  
your forgiveness and your life-giving love  
may ever tell of your mercy and your peace;  
through Jesus Christ our Lord.

**All Amen**

**All Almighty God,  
we thank you for feeding us  
with the body and blood of your Son Jesus Christ.  
Through him we offer you our souls and bodies  
to be a living sacrifice.  
Send us out  
in the power of your Spirit  
to live and work  
to your praise and glory.  
Amen.**