



COLLECT, READINGS AND REFLECTION
SUNDAY 13 JULY 2025 – Trinity 4

COLLECT

O God, the protector of all who trust in you,
without whom nothing is strong, nothing is holy:
increase and multiply upon us your mercy;
that with you as our ruler and guide
we may so pass through things temporal
that we lose not our hold on things eternal;
grant this, heavenly Father,
for our Lord Jesus Christ's sake,
who is alive and reigns with you,
in the unity of the Holy Spirit,
one God, now and for ever.

Psalms 25.1-10

1 To you, O Lord, I lift up my soul;
O my God, in you I trust; ♦
let me not be put to shame;
let not my enemies triumph over me.
2 Let none who look to you be put to shame, ♦
but let the treacherous be shamed and frustrated.
3 Make me to know your ways, O Lord, ♦
and teach me your paths.
4 Lead me in your truth and teach me, ♦
for you are the God of my salvation;
for you have I hoped all the day long.
5 Remember, Lord, your compassion and love, ♦
for they are from everlasting.
6 Remember not the sins of my youth
or my transgressions, ♦
but think on me in your goodness, O Lord,
according to your steadfast love.
7 Gracious and upright is the Lord; ♦
therefore shall he teach sinners in the way.
8 He will guide the humble in doing right ♦
and teach his way to the lowly.
9 All the paths of the Lord are mercy and truth ♦
to those who keep his covenant and his testimonies.
10 For your name's sake, O Lord, ♦
be merciful to my sin, for it is great.

A reading from the letter to the Colossians, chapter 1, verses 1-14.

Colossians 1.1-14

Salutation

Paul, an apostle of Christ Jesus by the will of God, and Timothy our brother,

To the saints and faithful brothers and sisters in Christ in Colossae:

Grace to you and peace from God our Father.

Paul Thanks God for the Colossians

In our prayers for you we always thank God, the Father of our Lord Jesus Christ, for we have heard of your faith in Christ Jesus and of the love that you have for all the saints, because of the hope laid up for you in heaven. You have heard of this hope before in the word of the truth, the gospel that has come to you. Just as it is bearing fruit and growing in the whole world, so it has been bearing fruit among yourselves from the day you heard it and truly comprehended the grace of God. This you learned from Epaphras, our beloved fellow-servant. He is a faithful minister of Christ on your behalf, and he has made known to us your love in the Spirit.

For this reason, since the day we heard it, we have not ceased praying for you and asking that you may be filled with the knowledge of God's will in all spiritual wisdom and understanding, so that you may lead lives worthy of the Lord, fully pleasing to him, as you bear fruit in every good work and as you grow in the knowledge of God. May you be made strong with all the strength that comes from his glorious power, and may you be prepared to endure everything with patience, while joyfully giving thanks to the Father, who has enabled you to share in the inheritance of the saints in the light. He has rescued us from the power of darkness and transferred us into the kingdom of his beloved Son, in whom we have redemption, the forgiveness of sins.

This is the word of the Lord.

Thanks be to God.

At Morning Prayer, the Gospel is simply the second reading, people sit to hear it and is introduced in the same way as the first:

The second reading is from Luke, chapter 10, verses 25-37.

and then at the end:

For the word of the Lord

Thanks be to God.

For Eucharists/ Communion people stand to hear the Gospel. Everywhere except Fitz introduces it with an Acclamation (the blue bit), and then we all use the introduction and ending (the green bit):

Alleluia. **Alleluia.**

I am the light of the world, says the Lord. Whoever follows me will never walk in darkness but will have the light of life.

Alleluia.

Hear the Gospel of our Lord Jesus Christ, according to Luke, Chapter 10, verses 25-37.

Glory to you, O Lord

And then at the end:

This is the Gospel of the Lord.

Praise to you, O Christ.

Luke 10. 25-37

The Parable of the Good Samaritan

Just then a lawyer stood up to test Jesus. 'Teacher,' he said, 'what must I do to inherit eternal life?' He said to him, 'What is written in the law? What do you read there?' He answered, 'You shall love the Lord your God with all your heart, and with all your soul, and with all your strength, and with all your mind; and your neighbour as yourself.' And he said to him, 'You have given the right answer; do this, and you will live.'

But wanting to justify himself, he asked Jesus, 'And who is my neighbour?' Jesus replied, 'A man was going down from Jerusalem to Jericho, and fell into the hands of robbers, who stripped him, beat him, and went away, leaving him half dead. Now by chance a priest was going down that road; and when he saw him, he passed by on the other side. So likewise a Levite, when he came to the place and saw him, passed by on the other side. But a Samaritan while travelling came near him; and when he saw him, he was moved with pity. He went to him and bandaged his wounds, having poured oil and wine on them. Then he put him on his own animal, brought him to an inn, and took care of him. The next day he took out two denarii, gave them to the innkeeper, and said, "Take care of him; and when I come back, I will repay you whatever more you spend." Which of these three, do you think, was a neighbour to the man who fell into the hands of the robbers?' He said, 'The one who showed him mercy.' Jesus said to him, 'Go and do likewise.'

A Reflection from Hannah...

The (deeply familiar) parable of the Good Samaritan is a tale of radical inclusion, and shows us that help comes from unlikely places.

Have you noticed something though, about our assumptions when applying the story of The Good Samaritan to our own lives? We tend to have a bias towards the character of the helper- that's where we find ourselves- we are the Samaritan and we need to try to be a better Samaritan. We seldom, perhaps never, use this story to enable us to better understand how to receive help. We seldom, perhaps never, cast ourselves in the role of the beaten, injured, defeated heap of a man left for dead on the side of the road. It may be our Western, privileged tendency to assume we're here to do the rescuing, or it may be our culture's obsession with personal autonomy and independence. Whatever it is, perhaps if we imagine ourselves as the victim in this tale, we can discover new wisdom in an old, old story.

Any of us, at any moment, can become vulnerable. During those times we need the help of others. It's not a diminishing of who we are to admit that- it's actually a much closer modelling of the way God intends us to live- as depending on each other.

So perhaps the question then becomes can we accept help from anyone? Who are the unlikely people who may come to our aid when we are in trouble, and do we recognise in them the face of Christ? That's the invitation- the label 'Samaritan' would have carried so many negative and distasteful connotations to those hearing the story. Are we prepared to realise that God doesn't just work through 'people like us' or those whom we deem acceptable? The action of God in the world can bless us through some pretty surprising people. We can all be encouraged to keep our eyes open for God's ministers in their rich diversity, rather than in our narrow assumptions.

It takes profound humility to allow ourselves to receive help. On an individual level, but also corporately. In some ways, we- the church- could be thought of as the man left for dead on the side of the road. Something about the surprising nature of the person who chooses to help reminds us of the creativity of God. The church of the future will look different because Jesus lives in the very real experiences of our culture and lives- and those things are changing. So, oddly, perhaps that timeless tale of the Good Samaritan can today invite us to recognise our own vulnerability as God's people. Rather than assume we are the ones with the strength, perhaps we can embrace our fragility and remember the unlikely helper- because mercy is shown in action, not identity, and God (who is boundless) is always bringing new life.