



**COLLECT, READINGS AND REFLECTION**  
**SUNDAY 7 JUNE 2026 – Trinity 1**

**COLLECT**

O God,  
the strength of all those who put their trust in you,  
mercifully accept our prayers  
and, because through the weakness of our mortal nature  
we can do no good thing without you,  
grant us the help of your grace,  
that in the keeping of your commandments  
we may please you both in will and deed;  
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.

**Psalm 50. 7-15**

- 7 Hear, O my people, and I will speak: ♦  
'I will testify against you, O Israel;  
for I am God, your God.
- 8 'I will not reprove you for your sacrifices, ♦  
for your burnt offerings are always before me.
- 9 'I will take no bull out of your house, ♦  
nor he-goat out of your folds,
- 10 'For all the beasts of the forest are mine, ♦  
the cattle upon a thousand hills.
- 11 'I know every bird of the mountains ♦  
and the insect of the field is mine.
- 12 'If I were hungry, I would not tell you, ♦  
for the whole world is mine and all that fills it.
- 13 'Do you think I eat the flesh of bulls, ♦  
or drink the blood of goats?
- 14 'Offer to God a sacrifice of thanksgiving ♦  
and fulfil your vows to God Most High.
- 15 'Call upon me in the day of trouble; ♦  
I will deliver you and you shall honour me.'

## **A reading from the letter to the Romans, chapter 4, verses 13-25.**

For the promise that he would inherit the world did not come to Abraham or to his descendants through the law but through the righteousness of faith. If it is the adherents of the law who are to be the heirs, faith is null and the promise is void. For the law brings wrath; but where there is no law, neither is there violation.

For this reason it depends on faith, in order that the promise may rest on grace and be guaranteed to all his descendants, not only to the adherents of the law but also to those who share the faith of Abraham (for he is the father of all of us, as it is written, 'I have made you the father of many nations')—in the presence of the God in whom he believed, who gives life to the dead and calls into existence the things that do not exist. Hoping against hope, he believed that he would become 'the father of many nations', according to what was said, 'So numerous shall your descendants be.' He did not weaken in faith when he considered his own body, which was already as good as dead (for he was about a hundred years old), or when he considered the barrenness of Sarah's womb. No distrust made him waver concerning the promise of God, but he grew strong in his faith as he gave glory to God, being fully convinced that God was able to do what he had promised. Therefore his faith 'was reckoned to him as righteousness.' Now the words, 'it was reckoned to him', were written not for his sake alone, but for ours also. It will be reckoned to us who believe in him who raised Jesus our Lord from the dead, who was handed over to death for our trespasses and was raised for our justification.

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 Matthew, chapter 9, verses 9-13, 18-26.

***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.**

Speak, Lord, for your servant is listening. You have the words of eternal life.

**Alleluia.**

Hear the Gospel of our Lord Jesus Christ, according to Matthew, chapter 9, verses 9-13, 18-26.

**Glory to you, O Lord**

***And then at the end:***

This is the Gospel of the Lord.

**Praise to you, O Christ.**

As Jesus was walking along, he saw a man called Matthew sitting at the tax booth; and he said to him, 'Follow me.' And he got up and followed him.

And as he sat at dinner in the house, many tax-collectors and sinners came and were sitting with him and his disciples. When the Pharisees saw this, they said to his disciples, 'Why does your teacher eat with tax-collectors and sinners?' But when he heard this, he said, 'Those who are well have no need of a physician, but those who are sick. Go and learn what this means, "I desire mercy, not sacrifice." For I have come to call not the righteous but sinners.'

While he was saying these things to them, suddenly a leader of the synagogue came in and knelt before him, saying, 'My daughter has just died; but come and lay your hand on her, and she will live.' And Jesus got up and followed him, with his disciples. Then suddenly a woman who had been suffering from haemorrhages for twelve years came up behind him and touched the fringe of his cloak, for she said to herself, 'If I only touch his cloak, I will be made well.' Jesus turned, and seeing her he said, 'Take heart, daughter; your faith has made you well.' And instantly the woman was made well. When Jesus came to the leader's house and saw the flute-players and the crowd making a commotion, he said, 'Go away; for the girl is not dead but sleeping.' And they laughed at him. But when the crowd had been put outside, he went in and took her by the hand, and the girl got up. And the report of this spread throughout that district.

## ***A Reflection from Hannah***

It may be a little outside of our thinking to consider country churchyards places of protest. Last week, family friends came to stay (whom we had not seen for many years). They were struck by the fact that the view from Heni's bedroom window is of a graveyard! We are habituated to that (and it is a Rectory after all), but for them, it was novel and odd. I frequently encounter folk in our graveyards who find them to be places of peace. But for all their tranquillity and quiet, graveyards are places that notice the outrage of mortality too. And that, perhaps, is why it's noteworthy when someone lives next to one- I guess some people might avoid buying a house on that basis.

And that's also why they are also places of protest- there's that famous poem- 'The Dash'- which we sometimes hear at funerals and talks about those two dates we often see on a stone, and the dash- the hyphen- in-between them. As the poem says; 'for that dash represents all the time they spent alive on earth, and now only those who love them know what that little line is worth'. As we stand in a churchyard and notice every name, each one contains an infinity, and that can feel so unjust. Why did they die? Where are they now? How dare this happen? Those stones stand witness to the enduring mystery, the enduring agony of loss and what that means.

And in our Gospel reading, such heartache is present in the leader of the synagogue, whose daughter has died. The desperation, the longing- as the man kneels before Jesus and says 'come and lay your hand on her and she will live'. And she does. That girl did not die that day. And in that miracle we glimpse the ultimate reality which is the promise of God. Though we don't always get what we pray for; though every one of us dies- and no matter how long or short our life has been, an eternity is held in the dash- in Christ, nothing is lost. Have faith- have faith, says Paul, as he works out for us the complex theology of the big picture, and rather bends our minds in doing so- have faith. Have faith says Jesus- he commends the woman with the issue of bleeding for her faith- he notices her, even though all she is doing is touch his cloak in the hope of both healing, and not wanting to bother him. Her faith was what Christ noticed.

And for each of us, we come under the loving, all-encompassing gaze of Jesus- who sees us, even when we want to remain hidden, like she did; who sees us even when our desperation and grief interrupts the convention of the moment- as was the case with the temple leader. Who sees us even when we are like Matthew, the tax collector- who would have been a pariah in society for colluding with the Romans and being willing to do a shameful job. Jesus sees us all.

And in that, there are of course always unanswered questions- to go back to our graveyards, a million questions hover in that space. But as people of faith, we know that the ultimate question has been answered- by the cross and resurrection, the end of all things is life.

May we recognise the company of Jesus, who sees us, who knows us, who walks with us and who promises, even in our unanswered suffering and questions, life which is eternal.