**THE SUNDAY POST 15**

**28 Jun 2020**

Welcome to Sunday Post 15. Please find below the two short services. Thank you again to those that have contribute, also a very big thankyou to all those who have been involved in opening and to those maintaining the safety of our churches. You will know that the Lockdown rules are soon to be relaxed to allow churches to open for limited services but at the moment only private prayer is permitted, below are the current timings for the various churches (Social distancing still applies). Although the churches are only opened for various limited times a number of people have commented on the cool sanctuary of the church during the recent very hot days!

**Church Opening Times (**For private prayer):

Germansweek         Sundays  10.00 - 4.00  
Bratton Clovelly    Sundays  11.00 - 3.00  
Lydford             Daily  10.00 - 4.00  
Bridestowe          Sundays 10.00 - 4.00  
Sourton                Remaining closed

Contributions to: (Janet Waters, [pjwaters@hotmail.co.uk](mailto:pjwaters@hotmail.co.uk), Tel 01837 871625).

Okehampton Coronavirus Community Support Group is also providing help for the vulnerable Tel: 07707565612.

**Online Sunday Services**

We will be posting acts of worship for Sundays.  You will be able to view them from 10am on [YouTube](https://anglican.us9.list-manage.com/track/click?u=543e9623f7379d75d88235209&id=64543b035a&e=b5eafa56ab), [Facebook](https://anglican.us9.list-manage.com/track/click?u=543e9623f7379d75d88235209&id=0659202eeb&e=b5eafa56ab), [Instagram](https://anglican.us9.list-manage.com/track/click?u=543e9623f7379d75d88235209&id=c9a3478cda&e=b5eafa56ab) and [Twitter](https://anglican.us9.list-manage.com/track/click?u=543e9623f7379d75d88235209&id=131a0085b5&e=b5eafa56ab). They will also be uploaded to the[main website](https://anglican.us9.list-manage.com/track/click?u=543e9623f7379d75d88235209&id=3962f627be&e=b5eafa56ab).

<https://exeter.anglican.org/resources/coronavirus-guidance/sunday-services-to-watch-online/>

St Bridgets at Bridestowe and Germansweek churches have Facebook pages.

**Television and Radio**

**Sunday**

8.00am Sunday Service BBC Radio Devon 96-104 FM.

8.10am Sunday Worship Radio 4 FM

3.00pm Choral Evensong Radio 3 (repeated Wednesday 3.30pm)

**Wednesday**

10.00pm Radio 3 Free Thinking, talking about attending Mass on Zoom and the importance of the family.

**Sunday Television**

11.45am Sunday Morning stories

1.15pm Songs of Praise BBC 1

**Daily**

9.45am The Daily Service Radio 4 198 LW, DAB radio, Digital TV

Day and Night Prayer soundcloud.com/user-600495787 or follow links from Church of England website

Churches together in England have asked us to light a candle in our windows at 7.00pm on Sundays as a visible symbol of the light of Christ.

**Simple act of worship & prayers for Sunday mornings to worship together in our hearts and minds.**

You may like to have to hand:

a bible,

a candle to light,

some reflective music.

**“The LORD is good, a strong refuge when trouble comes. He is close to those who trust in him.” Nahum 1:7**

**Morning Worship:**

*(You may like to like a candle and have some reflective music playing in the background)*

**Opening Sentences:**

O Lord, open our lips and our mouth shall proclaim your praise.

The night has passed, and the day lies open before us; let us pray with one heart and mind.

*Silence is kept.*

As we rejoice in the gift of this new day, so may the light of your presence, O God, set our hearts on fire with love for you; now and for ever. Amen.

**COLLECT:** Collect Trinity 3  
  
Almighty God,  
you have broken the tyranny of sin  
and have sent the Spirit of your Son into our hearts  
whereby we call you Father:  
give us grace to dedicate our freedom to your service,  
that we and all creation may be brought  
to the glorious liberty of the children of God;  
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.  
  
**Readings:**

Jeremiah 28:5-9  
Psalm 89  
Matthew 10:40-end

**Prayer for Others:**

Keep us, good Lord, under the shadow of your mercy in this time of uncertainty and distress. Sustain and support the anxious and fearful, and lift up all who are brought low; that we may rejoice in your comfort knowing that nothing can separate us from your love in Christ Jesus our Lord. Amen.

**The Lord’s Prayer**

**The Conclusion**

The Lord bless us, and preserve us from all evil, and keep us in eternal life.

Amen

Let us bless the Lord.

Thanks be to God.

**A Short Service to be said at Home in Communion with the Church**

*You may like to place the following on a table: a candle, palm cross, communion wafer (or a piece of bread), a glass of wine and a small cruet of water.*

*Begin by lighting the candle.*

**Preparation**

*Say:* **O God, make speed to save us.**

**O Lord, make haste to help u**

**If I climb up to heaven, you are there;**

**if I make the grave my bed, you are there also.** *Psalm 139:7*

*In silence call to mind your part in the situation we are in and then repeat the Kyrie in your heart for a minute or longer if you are comfortable. Do not worry if your mind wanders, just bring your attention back to the words.*

**Lord have mercy.**

**Christ have mercy.**

*At the end*

Say: **Grant we beseech thee, merciful Lord, to thy faithful people pardon and peace; that we may be cleansed from all our sins, and serve thee with a quiet mind; through Jesus Christ our Lord. Amen.**

**Intercessions**

*In silence bring to mind those we normally worship with, hold them in peace.*

*Next bring to mind those we see occasionally, hold them in peace.*

*Bring to mind those we find difficult, hold them in peace.*

*Bring to mind all those in our parish, hold them in peace.*

*Make your own petitions to God out loud or in the quiet of your heart.*

*Say*: **Merciful Father, accept these prayers for the sake of your Son, our Saviour, Jesus Christ. Amen.**

**Communion**

Say: **With Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name; evermore praising thee, and saying:**

**Holy, holy, holy, Lord God of hosts, heaven and earth are full of thy glory: Glory be to thee, O Lord most High. Amen.**

*Pour some water into the wine:*

*Say:* **By the mystery of this water and this wine may we come to share the divinity of Christ as he humbled himself to share our humanity.**

*Breaking the wafer (The Fraction) symbolises the death of Christ and the fracturing of the Trinity when Jesus cried out “My God, My God, why hast thou forsaken me?” It reminds us of our own separation from God, each other and ourselves.*

*Break the wafer and say:*

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

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

*Say:* **The body and blood of Christ.**

*Dip the wafer in the wine and consume.*

*This symbolises the resurrection and the Spirit of Christ as part of our own being.*

Say: **Our Father which art in heaven, Hallowed be thy Name, Thy kingdom come, Thy will be done, in earth as it is in heaven. Give us this day our daily bread; And forgive us our trespasses, As we forgive them that trespass against us; And lead us not into temptation, But deliver us from evil.**

**Amen.**

**Conclusion**

*2 Corinthians 13.*

**The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all now and for evermore. Amen.**

Extinguish the candle

**A Few Lines from the Vicar:**

Having looked at something of the nature of what we mean by sin, it is only right that we look at the great central theme of Christianity; forgiveness. As Christians we are familiar with the concept of forgiveness but often find it something difficult to appropriate in everyday life. We understand in our minds that Jesus has forgiven us and set us free from sin but we don't always act that way. It's like Jesus has unlocked the prison gate but we are still sat inside. We have to take action to make our freedom a reality.

It is our duty as Christians to love our neighbour ( a term which includes enemy): not necessarily to feel loving, though that is desirable, but to act lovingly towards him, to desire his true good as much as we desire our own and above all to pray for him.

One manifestation of this love is willingness to forgive. Our Lord taught that those who wish to receive forgiveness must give it.

In order to understand forgiveness it can first be helpful to know what it isn't. Forgiveness is not:

• Denying or suppressing anger.

• Ignoring accountability or justice.

• Pardoning – it cannot be granted or chosen by someone else.

• Excusing – making reasons to explain away offender's responsibility and free-will.

• Condoning

• Forgetting

• Minimising your hurt

• Reconciliation – re-establishing trust in the relationship.

Forgiveness is a process, sometimes a long one. We must also learn to forgive ourselves so we can forgive others. We may hear beautiful tales of forgiveness in seemingly impossible situations but for most of us it's a hard and rather mundane slog. Most psychologists and self- help programmes recognise this and break forgiveness down into steps which may vary according to the author but basically contain the same elements.

1. Recognising our need for forgiveness.

2. Be willing to change.

3. Own up.

4. Act differently.

For the Christian it is easy to recognise the need for forgiveness because we are taught about sin and the imperfect nature of being human. Nobody's perfect. It's only human.

“God may forgive your sins, but your nervous system won't.” - Alfred Korzybski.

When we've done something wrong we register it in our nervous system. An injury to someone else might be accompanied by guilt. A mistake that costs us something we want might have sadness attached to it. When we've done something we regret, we often connect it to a limiting belief like, “I'm always saying the wrong things.” or “I'll never be able to cover my bills.”

If we try to forgive ourselves for something without releasing the underlying emotion or guilt, the forgiveness just doesn't take. No matter how hard you try to forgive, you continue to beat yourself up for whatever happened, because your nervous system tells you to. What can you do about that?

Identify the limiting belief or negative emotion you've attached to what you're trying to forgive in yourself. Release that first.

This can be done through self- reflection and contemplative prayer.

Forgiveness means letting go of the past. Guilt and shame tether us to old ways of seeing and being. We come to believe we can be different; we decide to be teachable. We've had a good thorough look at ourselves and we want to change but it's hard to start anew if you past is littered with damage and your conscience cluttered with guilt and shame, you can think about guilt as 'what you've done' and shame is about 'who you are.' When we try to forgive ourselves, we're trying to release something that feels like it is part of us. We're releasing who we were in the moment that we did whatever it was. When we forgive what someone else has done, in a sense it feels easier.

To release that part of your past you need to forgive, it’s helpful to remember that we're all doing the best we can at any moment. We made a decision at the time without the benefit of hindsight and with the information available in that moment.

It's helpful to remember that, mistakes, failures and even incredibly stupid acts are part of being human. It's how we learn and grow. If you're never embarrassed or wrong and if you never make a mistake, you're probably staying within a pretty narrow comfort zone.

“The chief trick to making good mistakes is not to hide them – especially not from yourself.” - Daniel Dennett.

An important part of the process of forgiveness is owning up. Vocalising our wrong doings to another person. In 12 step programmes like Alcoholics Anonymous this step is titled “ Admitted to God, ourselves and to another human being, the exact nature of our wrongs.” in church we call it “Confession” Although sacramental confession is rarely practised in the Church of England, the provision is still there. For Anglicans “Compulsory confession is illegal, but voluntary confessions may and should be heard.”

The practice of admitting one's defects to another person is, of course, very ancient. It has been validated in every century and it characterises the lives of all spiritually centred and truly religious people. Today religion is by no means the sole advocate of this saving principle. Psychiatrists and psychologists point out the deep need every human being has for practical insight and knowledge of his own personality flaws and for a discussion of them with an understanding and trustworthy person. This of course is the bedrock of modern psychoanalysis and counselling.

This can be the most difficult of steps to undertake but it can also be the most beneficial. Russell Brand describes his experience of taking this step:

“This is a beautiful step. For me it spelled the end of the loneliness and isolation I have always felt and that I have continually tried to medicate against. Do you have it too? A feeling of worthlessness and inadequacy? A fear of death and being alone? When I first read my inventory of mistakes, fear and hatred to another person, he melted them away with identification and compassion. Loathing of my own body. Hatred of people I 'ought' to love. Shame around abuse as a child. In each case he reached across the moat of toxic yet ignored pain and isolation and told me that it was OK, that he too had similar fears.”

Finally, if we are really sincere we have to 'put our money where our mouth is' or 'walk the talk' as we commonly say in religious circles. The old fashioned religious term is 'to do penance' In AA this step is titled 'make direct amends to such people wherever possible, except when to do so would injure them or others'

Penance demonstrates our sincerity to lead a new life, it makes us accountable to those around us and shows our readiness to take the full consequences of our past acts and to take responsibility for the well-being of others at the same time.

Russell Brand again:

“Anyone that has worked this programme will tell you how often coincidences occur – how frequently the people that you need to meet are put in front of you, how you encounter 'signs'. It can be kind of annoying as the spooky reverence people give to these events is part of the limp New Age airy fairy aspect of spiritually that many find understandably repellent. Nevertheless, I have found that since I have begun to place less prominence on materialism and my own egotistical demands of the world, coincidences have occurred more frequently. I was visiting Great Ormond Street Children's Hospital (didn't I mention it? I'm a pretty great guy.) and standing at the foot of the first bed of the first ward of this vast institution I was taken to, was my stepdad's nephew. His son was the patient. We chatted and I asked him about my stepdad, he gave me his number. I was able to reach out by phone and he didn't respond to texts or calls, indicating that, understandably, he didn't want anything to do with me. I wrote him a letter taking full responsibility for my actions, offering to make amends in any way he saw fit. I apologised and wished him well and asked if I could do anything for him. I didn't hear back, but now review the relationship differently. I have amended my attitude to him and with it my perception of the past and my behaviour going forward.”

Forgiveness is not only necessary at a personal level but also at a societal level. The philosopher Friedrich Nietzsche who famously pronounced the death of God, foresaw that people could find themselves stuck in cycles of Christian theology with no way out. Specifically that people would inherit the concepts of guilt, sin and shame but would be without the means of redemption which the Christian religion also offered.

The adherents of the new religion of political correctness have come to loathe their own humanity. They can't handle the innate flaws that come with being human and deep down that hurts their pride. They are mortified when they look inward, when they feel racially insecure, or think a sexist thought or feel a need to be greedy. They loathe themselves because of these all too human feelings and because of their shame they feel they must stamp them out and control them in others. They have to feel like they are above their human emotions so they can feel worthy of praise. They fear being judged on their natural feelings.

They don't understand that regardless of the past, that they are no better than their ancestors deep down, that controlling ones negative tendencies gives one character and strength. Ignoring that we are flawed and taking away others' choice to control their own bad behaviour leads to a society that lacks self-control and builds resentment and actually encourages bad behaviour.

No God, no forgiveness, no way out.

Here is the introduction and general confession from the Book of Common Prayer. All the elements above are contained in this liturgy.

Dearly beloved brethren, the Scripture moveth us in sundry places to acknowledge and confess our manifold sins and wickedness; and that we should not dissemble nor cloke them before the face of Almighty God our heavenly Father; but confess them with an humble, lowly, penitent, and obedient heart; to the end that we may obtain forgiveness of the same, by his infinite goodness and mercy. And although we ought at all times humbly to acknowledge our sins before God; yet ought we most chiefly so to do, when we assemble and meet together to render thanks for the great benefits that we have received at his hands, to set forth his most worthy praise, to hear his most holy Word, and to ask those things which are requisite and necessary, as well for the body as the soul. Wherefore I pray and beseech you, as many as are here present, to accompany me with a pure heart and humble voice unto the throne of the heavenly grace, saying after me:

Almighty and most merciful Father, We have erred, and strayed from thy ways like lost sheep, We have followed too much the devices and desires of our own hearts, We have offended against thy holy laws, We have left undone those things which we ought to have done, And we have done those things which we ought not to have done, And there is no health in us: But thou, O Lord, have mercy upon us miserable offenders; Spare thou them, O God, which confess their faults, Restore thou them that are penitent, According to thy promises declared unto mankind in Christ Jesu our Lord: And grant, O most merciful Father, for his sake, That we may hereafter live a godly, righteous, and sober life, To the glory of thy holy Name. Amen.

**Reflections:**

From Maureen in Bratton Clovelly:

When it is Autumn in your life, the things that happened in the past, or the experiences that were sown in the clay of your heart, almost unknown to you, now yield their fruit.

Autumn time in a person’s life can be a time of great gathering. It is a time for harvesting the fruits of your experience.

From Anam Cara - John O’Donohue

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From Liz in Germansweek:

**A SERMON IN CARS**.

The Ven. A. Gordon Hannon, MA., Archdeacon of Dromore (Northern Ireland)

Speaking at a Somme anniversary service, seeking to give an illustration on the unity which should exist between God and human beings, spoke of a visit he paid to the Cowley works in Oxford. In the 1930s

"I had a very fine illustration recently when I went through the Cowley works at Oxford.  There I saw motor cars being turned out with tremendous rapidity and skill.  I saw the beginning of the chassis of a motor car. It travelled on a set of rails for a great distance at a slow pace, and as it travelled a whole army of men each performed a task on the moving portion of the car.  In another part of the factory there was a similar set of rails, and on it the body was started.  Yet another army of workers did their specific jobs as the part of the motor car passed by. It covered approximately a similar distance until the two sets of rails met. There a crane lifted the complete body of the car and put it on the other portion and the two were joined quickly and securely together. Then they filled it up with petrol and drove it away.  When I saw this I spoke to some of the men and asked them what would happen if they did not do their job right. They said that that was the whole secret. A master-mind, they told me, was in the office, and every man had to know exactly what his job is, and he has to do it as perfectly as a human being can do it. As a result there was perfect co-ordination, but if one or more of them made a mistake or neglected to do his part, it might mean a wrecked car.  Accordingly, added the Archdeacon, I say there is a master-mind at the back of the universe, and we human beings, His workers, must co-operate and do our part perfectly in turning out a good world."

Wise words for us to follow methinks!   Liz

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