

# The Third Sunday after Pentecost – Proper 12

## Sunday June 21, 2020

*Presider and Speaker:* the Revd Heather Robinson

### *Readings*

**Genesis 21:8-21**

**Psalm 86**

**Romans 6:1a-11**

**Matthew 10:24-32<sub>[33-39]</sub>**

### *Music for the day:*

Hymns from Common Praise (1998)

**Opening**            **564** **Lead Us, Heavenly Father, Lead Us**

**Reflective**        **509** **Precious Lord**

**Gradual**           **505** **Be Thou My Vision**

**Closing**           **425** **Joyful, Joyful**

### *The Collect – the Prayer of the Day:*

**O God our defender,**

**Storms rage about us and cause us to be afraid.**

**Rescue your people from despair,**

**Deliver your sons and daughters from fear,**

**And preserve us all from unbelief;**

**Through your son, Jesus Christ our Lord,**

**Who lives and reigns with you and the Holy Spirit, one God, now and forever.**

**Amen.**

## **The First Reading:**

### **A READING FROM THE BOOK OF GENESIS**

#### **Hagar and Ishmael Sent Away**

The child grew, and was weaned; and Abraham made a great feast on the day that Isaac was weaned. But Sarah saw the son of Hagar the Egyptian, whom she had borne to Abraham, playing with her son Isaac. So she said to Abraham, ‘Cast out this slave woman with her son; for the son of this slave woman shall not inherit along with my son Isaac.’

The matter was very distressing to Abraham on account of his son. But God said to Abraham, ‘Do not be distressed because of the boy and because of your slave woman; whatever Sarah says to you, do as she tells you, for it is through Isaac that offspring shall be named after you. As for the son of the slave woman, I will make a nation of him also, because he is your offspring.’

So Abraham rose early in the morning, and took bread and a skin of water, and gave it to Hagar, putting it on her shoulder, along with the child, and sent her away. And she departed, and wandered about in the wilderness of Beer-sheba.

When the water in the skin was gone, she cast the child under one of the bushes. Then she went and sat down opposite him a good way off, about the distance of a bowshot; for she said, ‘Do not let me look on the death of the child.’ And as she sat opposite him, she lifted up her voice and wept.

And God heard the voice of the boy; and the angel of God called to Hagar from heaven, and said to her, ‘What troubles you, Hagar? Do not be afraid; for God has heard the voice of the boy where he is. Come, lift up the boy and hold him fast with your hand, for I will make a great nation of him.’ Then God opened her eyes, and she saw a well of water. She went, and filled the skin with water, and gave the boy a drink.

God was with the boy, and he grew up; he lived in the wilderness, and became an expert with the bow. He lived in the wilderness of Paran; and his mother got a wife for him from the land of Egypt.

## The Psalm

### Supplication for Help against Enemies

A Prayer of David.

Incline your ear, O LORD, and answer me,  
for I am poor and needy.

Preserve my life, for I am devoted to you;  
save your servant who trusts in you.

You are my God; be gracious to me, O Lord,  
for to you do I cry all day long.

Gladden the soul of your servant,  
for to you, O Lord, I lift up my soul.

For you, O Lord, are good and forgiving,  
abounding in steadfast love to all who call on you.

Give ear, O LORD, to my prayer;  
listen to my cry of supplication.

In the day of my trouble I call on you,  
for you will answer me.

There is none like you among the gods, O Lord,  
nor are there any works like yours.

All the nations you have made shall come  
and bow down before you, O Lord,  
and shall glorify your name.

For you are great and do wondrous things;  
you alone are God.

Turn to me and be gracious to me;  
give your strength to your servant;  
save the child of your serving-maid.

Show me a sign of your favour,  
so that those who hate me may see it and be put to shame,  
because you, LORD, have helped me and comforted me.

NRSV

## **The Second Reading:**

### **A READING FROM THE LETTER OF PAUL TO THE CHRISTIAN COMMUNITY IN ROME**

So what do we do? Keep on sinning so God can keep on forgiving? I should hope not! If we've left the country where sin is sovereign, how can we still live in our old house there?

Or didn't you realize we packed up and left there for good? That is what happened in baptism. When we went under the water, we left the old country of sin behind; when we came up out of the water, we entered into the new country of grace - a new life in a new land!

When we are lowered into the water, it is like the burial of Jesus; when we are raised up out of the water, it is like the resurrection of Jesus. Each of us is raised into a light-filled world by our Father so that we can see where we're going in our new grace-sovereign country.

Could it be any clearer? Our old way of life was nailed to the Cross with Christ, a decisive end to that sin-miserable life - no longer at sin's every beck and call! What we believe is this: If we get included in Christ's sin-conquering death, we also get included in his life-saving resurrection.

We know that when Jesus was raised from the dead it was a signal of the end of death-as-the-end. Never again will death have the last word. When Jesus died, he took sin down with him, but alive he brings God down to us. From now on, think of it this way: Sin speaks a dead language that means nothing to you; God speaks your mother tongue, and you hang on every word. You are dead to sin and alive to God. That's what Jesus did.

Romans 6, 1a-11, The Message

## **The Gospel Reading:**

### **THE HOLY GOSPEL OF OUR LORD JESUS CHRIST ACCORDING TO ST. MATTHEW**

Jesus said, ‘A disciple is not above the teacher, nor a slave above the master; it is enough for the disciple to be like the teacher, and the slave like the master. If they have called the master of the house Beelzebul, how much more will they malign those of his household!

#### **Whom to Fear**

‘So have no fear of them; for nothing is covered up that will not be uncovered, and nothing secret that will not become known. What I say to you in the dark, tell in the light; and what you hear whispered, proclaim from the housetops.

Do not fear those who kill the body but cannot kill the soul; rather fear him who can destroy both soul and body in hell. Are not two sparrows sold for a penny? Yet not one of them will fall to the ground unperceived by your Father. And even the hairs of your head are all counted. So do not be afraid; you are of more value than many sparrows.

‘Everyone therefore who acknowledges me before others, I also will acknowledge before my Father in heaven.’

... The Gospel of Christ. ...Praise to you, Lord Jesus Christ.

Matthew 10:24-32, NRSV

# *A Way for Each Day ~ The Prayer Jesus Gave Us*

*~ A Cascadian Version of The Lord's Prayer ~*

**Our Beloved,**

**Your compassionate essence is unique,  
and we want it to pervade the whole universe.**

**Restore everything in the world,  
to be in harmony, on the outside, and on the inside.**

**Provide us with what we really need now,  
for today, and for each day.**

**Release us from the harm we have done,  
and help us, in our journey of recovery,  
to release those who have harmed us.**

**Keep us safe during our times of distress,  
and liberate us from oppression.**

**For your whole purpose, strength, and glory,  
is to restore everything and everyone.**

**We are depending on this. We are committed to this.**

*The Process*, version 1.1, Andrew Twiddy, May 2020.

This version of the prayer Jesus gave us, traditionally known as the Lord's Prayer, is similar in intention to the meditations and prayers found in the *Supplement to the Book of Alternative Services* (the grey booklet) of the Anglican Church of Canada, page 81.

To help those who may wish to cross barriers of language and culture to find a new expression for this prayer, this translation, *The Process*, operates on the principle of dynamic-equivalence, based on a search for an intersection point between an evolving world of diversity and a sympathetic reading of ancient Middle Eastern texts and context, Semitic thought forms, and the Greek text of early Christian documents, as found in the Gospel of Matthew, chapter 6, and the Gospel of Luke, chapter 11.

*The Process*, version 1.1, an evolving process of hearing and receiving historic texts of Scripture, from the islands and inlets of the Salish Sea on the West Coast of Canada, Andrew Twiddy, May 2020.