

The Fourth Sunday after Pentecost – Proper 13

Sunday June 28, 2020

Presider and Speaker: the Revd Heather Robinson

Readings

Genesis 22:1-14

Psalm 13

Romans 6:12-23

Matthew 10:40-42

Music for the day:

Hymns from Common Praise (1998)

Opening 385 Worship the Lord in the Beauty of Holiness

Reflective 24 Abide With Me

Gradual 565 Guide Me, O Thou Great Jehovah

Closing 352 Amazing Grace

The Collect – the Prayer of the Day:

Almighty God,

You have taught us through your son that love fulfills the law.

May we love you with all our heart, all our soul,

all our mind, and all our strength, and may we love our neighbour as ourselves;

through 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

The Command to Sacrifice Isaac

After these things God tested Abraham. He said to him, ‘Abraham!’ And he said, ‘Here I am.’ He said, ‘Take your son, your only son Isaac, whom you love, and go to the land of Moriah, and offer him there as a burnt-offering on one of the mountains that I shall show you.’

So Abraham rose early in the morning, saddled his donkey, and took two of his young men with him, and his son Isaac; he cut the wood for the burnt-offering, and set out and went to the place in the distance that God had shown him. On the third day Abraham looked up and saw the place far away. Then Abraham said to his young men, ‘Stay here with the donkey; the boy and I will go over there; we will worship, and then we will come back to you.’

Abraham took the wood of the burnt-offering and laid it on his son Isaac, and he himself carried the fire and the knife. So the two of them walked on together. Isaac said to his father Abraham, ‘Father!’ And he said, ‘Here I am, my son.’ He said, ‘The fire and the wood are here, but where is the lamb for a burnt-offering?’ Abraham said, ‘God himself will provide the lamb for a burnt-offering, my son.’ So the two of them walked on together.

When they came to the place that God had shown him, Abraham built an altar there and laid the wood in order. He bound his son Isaac, and laid him on the altar, on top of the wood. Then Abraham reached out his hand and took the knife to kill his son.

But the angel of the LORD called to him from heaven, and said, ‘Abraham, Abraham!’ And he said, ‘Here I am.’ He said, ‘Do not lay your hand on the boy or do anything to him; for now I know that you fear God, since you have not withheld your son, your only son, from me.’

And Abraham looked up and saw a ram, caught in a thicket by its horns. Abraham went and took the ram and offered it up as a burnt-offering instead of his son. So Abraham called that place ‘The LORD will provide’; as it is said to this day, ‘On the mount of the LORD it shall be provided.’

Psalm 13

Prayer for Deliverance from Enemies

To the leader. A Psalm of David.

How long, O LORD? Will you forget me for ever?
How long will you hide your face from me?

How long must I bear pain in my soul,
and have sorrow in my heart all day long?
How long shall my enemy be exalted over me?

Consider and answer me, O LORD my God!
Give light to my eyes, or I will sleep the sleep of death,

and my enemy will say, 'I have prevailed';
my foes will rejoice because I am shaken.

But I trusted in your steadfast love;
my heart shall rejoice in your salvation.

I will sing to the LORD,
because he has dealt bountifully with me.

NRSV

The Second Reading:

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

That means you must not give sin a vote in the way you conduct your lives. Don't give it the time of day. Don't even run little errands that are connected with that old way of life. Throw yourselves wholeheartedly and full-time - remember, you've been raised from the dead! - into God's way of doing things.

Sin can't tell you how to live. After all, you're not living under that old tyranny any longer. You're living in the freedom of God. So, since we're out from under the old tyranny, does that mean we can live any old way we want? Since we're free in the freedom of God, can we do anything that comes to mind?

Hardly. You know well enough from your own experience that there are some acts of so-called freedom that destroy freedom. Offer yourselves to sin, for instance, and it's your last free act. But offer yourselves to the ways of God and the freedom never quits. All your lives you've let sin tell you what to do. But thank God you've started listening to a new master, one whose commands set you free to live openly in his freedom!

I'm using this freedom language because it's easy to picture. You can readily recall, can't you, how at one time the more you did just what you felt like doing - not caring about others, not caring about God - the worse your life became and the less freedom you had? And how much different is it now as you live in God's freedom, your lives healed and expansive in holiness?

As long as you did what you felt like doing, ignoring God, you didn't have to bother with right thinking or right living, or right anything for that matter. But do you call that a free life? What did you get out of it? Nothing you're proud of now. Where did it get you? A dead end.

But now that you've found you don't have to listen to sin tell you what to do, and have discovered the delight of listening to God telling you, what a surprise! A whole, healed, put-together life right now, with more and more of life on the way! Work hard for sin your whole life and your pension is death. But God's gift is real life, eternal life, delivered by Jesus, our Master.

The Gospel Reading:

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

Jesus said, ‘Whoever welcomes you welcomes me, and whoever welcomes me welcomes the one who sent me.

Whoever welcomes a prophet in the name of a prophet will receive a prophet’s reward; and whoever welcomes a righteous person in the name of a righteous person will receive the reward of the righteous; and whoever gives even a cup of cold water to one of these little ones in the name of a disciple—truly I tell you, none of these will lose their reward.’

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

Matthew 10:40-42, 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.