

# **The Seventh Sunday after Pentecost, Cycle A – Proper 16 (Green)**

## **Sunday July 19, 2020**

*Presider and Speaker:* the Rev. Andrew Twiddy

### *Readings*

**Genesis 28: 10-22**

**Romans 8: 15-28**

**Psalm 139.1-11, 22-23**

**Matthew 13: 24-30, 36-43**

### *Music for the day:*

Hymns from *Common Praise* (1998)

<b>Opening</b>	<b>535</b>	<b>As Jacob With Travel Was Weary One Day</b>
<b>Reflective</b>	<b>539</b>	<b>Come O Thou Traveller Unknown</b>
<b>Gradual</b>	<b>561</b>	<b>Lord Your Word Shall Guide Us</b>
<b>At Prayer</b>	<b>557</b>	<b>Eternal Spirit of the Living Christ (Ps 126)</b>
<b>Closing</b>	<b>505</b>	<b>Be Thou My Vision</b>

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

**O God of Jacob,  
you speak in the light of day and in the dark of night,  
when our sleeping is filled with dreams of heaven and earth;  
may we be open and watchful to your presence in our midst;  
through Jesus Christ, your dream made flesh. Amen.**

*Opening Prayers* (1997), alt. A. Twiddy

## **Jacob's Dream**

Jacob left Beer-sheba and went toward Haran. He came to a certain place and stayed there for the night, because the sun had set.

Taking one of the stones of the place, he put it under his head and lay down in that place. And he dreamed that there was a stairway set up on the earth, the top of it reaching to heaven; and the angels of God were ascending and descending on it.

And the Holy One stood beside him and said, "I am the Holy One, the God of Abraham your father and the God of Isaac; the land on which you lie I will give to you and to your offspring; and your offspring shall be like the dust of the earth, and you shall spread abroad to the west and to the east and to the north and to the south; and all the families of the earth shall be blessed in you and in your offspring.

Know that I am with you and will keep you wherever you go, and will bring you back to this land; for I will not leave you until I have done what I have promised you."

Then Jacob woke from his sleep and said, "Surely the Holy One is in this place - and I did not know it!" And he was afraid, and said, "How awesome is this place! This is none other than the house of God, and this is the gate of heaven."

So Jacob rose early in the morning, and he took the stone that he had put under his head and set it up for a pillar and poured oil on the top of it. He called that place Bethel, although the previous name of the city was Luz.

Then Jacob made a vow, saying, "If God will be with me, and will keep me in this way that I go, and will give me bread to eat and clothing to wear, so that I come again to my father's house in peace, then the Holy One shall be my God, and this stone, which I have set up for a pillar, shall be God's house; and of all that you give me I will surely give one-tenth to you."

## The Psalm

### We Are Known and Loved

REFRAIN      *Beloved, your hand will hold me fast.*

Beloved, you have searched me out and known me;  
you know my sitting down and my rising up;  
you discern my thoughts from afar.  
You trace my journeys and my resting places  
and are acquainted with all my ways.

Indeed, there is not a word on my lips, but you, Beloved, know it altogether. R

You press upon me behind and before and lay your hand upon me.  
Such knowledge is too wonderful for me;  
it is so high that I cannot attain to it. R

Where can I go then from your Spirit?  
where can I flee from your presence?

If I climb up to heaven, you are there;  
if I make the grave my bed, you are there also. R

If I take the wings of the morning and dwell in the uttermost parts of the sea,  
Even there your hand will lead me, and your right hand hold me fast. R

If I say, "Surely the darkness will cover me, and the light around me turn to night,"  
Darkness is not dark to you; the night is as bright as the day;  
darkness and light to you are both alike. R

Search me out, O God, and know my heart; try me and know my restless thoughts.

Look to see whether I am unaware that I am doing anything harmful,  
and lead me in the way that is everlasting. R

## **A Second Reading: FROM THE LETTER OF PAUL TO THE CHRISTIANS IN ROME**

### **What are we waiting for? What are we expecting?**

<sup>12-14</sup> So don't you see that we don't owe this old do-it-yourself life one red cent. There's nothing in it for us, nothing at all. The best thing to do is give it a decent burial and get on with your new life. God's Spirit beckons. There are things to do and places to go!

<sup>15-17</sup> This resurrection life you received from God is not a timid, grave-tending life. It's adventurously expectant, greeting God with a childlike "What's next?" God's Spirit touches our spirits and confirms who we really are. We know who God is, and we know who we are: beloved children! And we know we are going to get what's coming to us—an unbelievable inheritance! We go through exactly what Christ goes through. If we go through the hard times with Christ, then we're certainly going to go through the good times with Christ too!

<sup>18-21</sup> That's why I don't think there's any comparison between the present hard times and the coming good times. The created world itself can hardly wait for what's coming next. Everything in creation is being more or less held back. God reins it in until both creation and all the creatures are ready and can be released at the same moment into the glorious times ahead. Meanwhile, the joyful anticipation deepens.

<sup>22-25</sup> All around us we observe a pregnant creation. The difficult times of pain throughout the world are simply birth pangs. But it's not only around us; it's *within* us. The Spirit of God is arousing us within. We're also feeling the birth pangs. These bodies of ours are yearning for full deliverance. That is why waiting does not diminish us, any more than waiting diminishes a pregnant mother. We are enlarged in the waiting. We, of course, don't see what is enlarging us. But the longer we wait, the larger we become, and the more joyful our expectancy.

<sup>26-28</sup> Meanwhile, the moment we get tired in the waiting, God's Spirit is right alongside helping us along. If we don't know how or what to pray, it doesn't matter. The Spirit does our praying in us, and for us, making prayer out of our wordless sighs, our aching groans. The Spirit knows us far better than we know

ourselves, knows our pregnant condition, and keeps us present before God. That's why we can be so sure that every detail in our lives of love for God is worked into something good.

Romans 8:12-27, *The Message*, alt. A. Twiddy

## **The Gospel Reading:**

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

Jesus put before the crowd another parable: "The Beloved Community may be compared to someone who sowed good seed in his field; but while everybody was asleep, an enemy came and sowed weeds among the wheat, and then went away. So when the plants came up and bore grain, then the weeds appeared as well. And the slaves of the householder came and said to him, 'Master, did you not sow good seed in your field? Where, then, did these weeds come from?' He answered, 'An enemy has done this.' The slaves said to him, 'Then do you want us to go and gather them?' But he replied, 'No; for in gathering the weeds you would uproot the wheat along with them. Let both of them grow together until the harvest; and at harvest time I will tell the reapers, Collect the weeds first and bind them in bundles to be burned, but gather the wheat into my barn.'"

Then Jesus left the crowds and went into the house. And his disciples approached him, saying, "Explain to us the parable of the weeds of the field."

He answered, "The one who sows the good seed is the Fully Human One; the field is the world, and the good seed are the children of the Beloved Community; the weeds are the children of the evil one, and the enemy who sowed them is the devil; the harvest is the end of the age, and the reapers are angels. Just as the weeds are collected and burned up with fire, so will it be at the end of the age. The Human One will send angels, and they will collect out of the community all causes of harm and violence, and they will throw them into the furnace of fire, where there will be weeping and gnashing of teeth.

Then the righteous will shine like the sun in the Community of the Beloved. Let anyone with ears listen!"

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

Matthew 13: 24-30, 36-43, NRSV, alt. A. Twiddy

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

*~ A Salish Sea 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.

## **Seventh Sunday after Pentecost [Proper 16] (Green)**

**Sunday, July 19<sup>th</sup>, 2020**

### **Readings**

GENESIS 28:10-19A; PSALM 139:1-11, 22-23; ROMANS 8:12-25; MATTHEW 13:24-30, 36-43

### **Collect**

Almighty God,  
your Son has opened for us  
a new and living way into your presence.  
Give us pure hearts and constant wills  
to worship you in spirit and in truth;  
through Jesus Christ our Lord,  
who lives and reigns with you and the Holy Spirit,  
one God, now and for ever.

### **First Reading**

A READING FROM THE BOOK OF GENESIS

Jacob left Beer-sheba and went toward Haran. He came to a certain place and stayed there for the night, because the sun had set. Taking one of the stones of the place, he put it under his head and lay down in that place. And he dreamed that there was a ladder set up on the earth, the top of it reaching to heaven; and the angels of God were ascending and descending on it. And the Lord stood beside him and said, "I am the Lord, the God of Abraham your father and the God of Isaac; the land on which you lie I will give to you and to your offspring; and your offspring shall be like the dust of the earth, and you shall spread abroad to the west and to the east and to the north and to the south; and all the families of the earth shall be blessed in you and in your offspring. Know that I am with you and will keep you wherever you go, and will bring you back to this land; for I will not leave you until I have done what I have promised you." Then Jacob woke from his sleep and said, "Surely the Lord is in this place - and I did not know it!" And he was afraid, and said, "How awesome is this place! This is none other than the house of God, and this is the gate of heaven." So Jacob rose early in the morning, and he took the stone that he had put under his head and set it up for a pillar and poured oil on the top of it. He called that place Bethel.

GENESIS 28:10-19A

### **Psalm**

PSALM

REFRAIN Lord, your hand will hold me fast.

Lord, you have searched me out and known me; you know my sitting down and my rising up; you discern my thoughts from afar.

You trace my journeys and my resting places and are acquainted with all my ways.

Indeed, there is not a word on my lips, but you, O Lord, know it altogether. R

You press upon me behind and before and lay your hand upon me.

Such knowledge is too wonderful for me; it is so high that I cannot attain to it. R

Where can I go then from your Spirit? where can I flee from your presence?

If I climb up to heaven, you are there; if I make the grave my bed, you are there also. R

If I take the wings of the morning and dwell in the uttermost parts of the sea,

Even there your hand will lead me and your right hand hold me fast. R

If I say, "Surely the darkness will cover me, and the light around me turn to night,"

Darkness is not dark to you; the night is as bright as the day; darkness and light to you are both alike.  
R

Search me out, O God, and know my heart; try me and know my restless thoughts.

Look well whether there be any wickedness in me and lead me in the way that is everlasting. R  
PSALM 139:1-11, 22-23

## **Second Reading**

### A READING FROM THE LETTER OF PAUL TO THE ROMANS

So then, brothers and sisters, we are debtors, not to the flesh, to live according to the flesh - for if you live according to the flesh, you will die; but if by the Spirit you put to death the deeds of the body, you will live. For all who are led by the Spirit of God are children of God. For you did not receive a spirit of slavery to fall back into fear, but you have received a spirit of adoption. When we cry, "Abba! Father!" it is that very Spirit bearing witness with our spirit that we are children of God, and if children, then heirs, heirs of God and joint heirs with Christ - if, in fact, we suffer with him so that we may also be glorified with him. I consider that the sufferings of this present time are not worth comparing with the glory about to be revealed to us. For the creation waits with eager longing for the revealing of the children of God; for the creation was subjected to futility, not of its own will but by the will of the one who subjected it, in hope that the creation itself will be set free from its bondage to decay and will obtain the freedom of the glory of the children of God. We know that the whole creation has been groaning in labour pains until now; and not only the creation, but we ourselves, who have the first fruits of the Spirit, groan inwardly while we wait for adoption, the redemption of our bodies. For in hope we were saved. Now hope that is seen is not hope. For who hopes for what is seen? But if we hope for what we do not see, we wait for it with patience.

ROMANS 8:12-25

## **Gospel**

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

Jesus put before them another parable: "The kingdom of heaven may be compared to someone who sowed good seed in his field; but while everybody was asleep, an enemy came and sowed weeds among the wheat, and then went away. So when the plants came up and bore grain, then the weeds appeared as well. And the slaves of the householder came and said to him, 'Master, did you not sow good seed in your field? Where, then, did these weeds come from?' He answered, 'An enemy has done this.' The slaves said to him, 'Then do you want us to go and gather them?' But he replied, 'No; for in gathering the weeds you would uproot the wheat along with them. Let both of them grow together until the harvest; and at harvest time I will tell the reapers, Collect the weeds first and bind them in bundles to be burned, but gather the wheat into my barn.'" Then Jesus left the crowds and

went into the house. And his disciples approached him, saying, "Explain to us the parable of the weeds of the field." He answered, "The one who sows the good seed is the Son of Man; the field is the world, and the good seed are the children of the kingdom; the weeds are the children of the evil one, and the enemy who sowed them is the devil; the harvest is the end of the age, and the reapers are angels. Just as the weeds are collected and burned up with fire, so will it be at the end of the age. The Son of Man will send his angels, and they will collect out of his kingdom all causes of sin and all evildoers, and they will throw them into the furnace of fire, where there will be weeping and gnashing of teeth. Then the righteous will shine like the sun in the kingdom of their Father. Let anyone with ears listen!"

MATTHEW 13:24-30, 36-43

Sunday between 17 and 23 July (Proper 16) Genesis 28.10-19a; Psalm 139.1-11, 22-23; Romans 8.12-25; Matthew 13.24-30, 36-43

I

O God, patient and forbearing, strengthen our spirit when we are slow and temper our zeal when we are rash, so that in your own good time you may produce in us a rich harvest from the seed you have sown and tended; through Jesus Christ, the promise of a new creation. Amen. Opening Prayers (1997) alt.

II

O God of Jacob, you speak in the light of day and in the dark of night when our sleeping is filled with dreams of heaven and earth; may we be open and watchful to your presence in our midst; through Jesus Christ, your dream made flesh. Amen. Revised Common Lectionary Prayers (2002) alt.

**The Epistle reading, from *The Message*,**

***Romans Chapter 8***

**The Solution Is Life on God's Terms**

<sup>9-11</sup> But if God himself has taken up residence in your life, you can hardly be thinking more of yourself than of him. Anyone, of course, who has not welcomed this invisible but clearly present God, the Spirit of Christ, won't know what we're talking about. But for you who welcome him, in whom he dwells—even though you still experience all the limitations of sin—you yourself experience life on God's terms. It stands to reason, doesn't it, that if the alive-and-present God who raised Jesus from the dead moves into your life, he'll do the same thing in you that he did in Jesus, bringing you alive to himself? When God lives and breathes in you (and he does, as surely as he did in Jesus), you are delivered from that dead life. With his Spirit living in you, your body will be as alive as Christ's!

<sup>12-14</sup> So don't you see that we don't owe this old do-it-yourself life one red cent. There's nothing in it for us, nothing at all. The best thing to do is give it a decent burial and get on with your new life. God's Spirit beckons. There are things to do and places to go!

<sup>15-17</sup> This resurrection life you received from God is not a timid, grave-tending life. It's adventurously expectant, greeting God with a childlike "What's next, Papa?" God's Spirit touches our spirits and confirms who we really are. We know who he is, and we know who we are: Father and children. And we know we are going to get what's coming to us—an unbelievable inheritance! We go through exactly what Christ goes through. If we go through the hard times with him, then we're certainly going to go through the good times with him!

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