



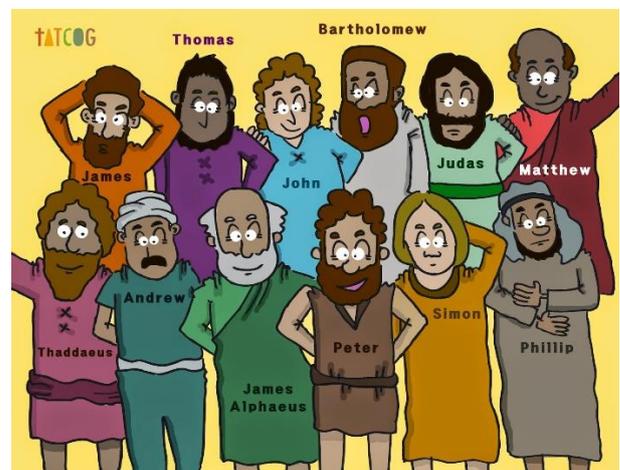
## SECOND SUNDAY AFTER PENTECOST SUNDAY, JUNE 14<sup>TH</sup>, 2020

### REFUGEE WEEK SUNDAY, JUNE 14<sup>TH</sup>- SATURDAY, JUNE 20<sup>TH</sup>

**Doing the Gospel, Delighting in Restoration!**



**Rohingya children in Cox's Bazaar Refugee Camp,  
Bangladesh**



**An unlikely bunch of men**

Last week, we ended the high period of the Christian year with the celebration of Trinity, that followed Pentecost and before that the Season of Easter. We now move into the period often referred to as “ordinary time”, where the high Sundays are fewer but where we can settle down and concentrate our energies on the weekly readings, attempting to dig deep, asking questions and seeking answers. Today we begin with the Matthew’s version of the sending out of the disciples. I feel a bit uncomfortable with the ‘boys club’ above. There should be a few women here! Perhaps Joan, Philippa and Andrea to name just a few! This week also falls with Refugee Week: the themes of compassion and love, freedom and liberation sit well with the readings and the week itself.

## GATHERING

### **Meditation: Adoramus te domine, Taizé**

<https://www.youtube.com/watch?v=SAMT6XHab9I>

### **Welcome**

In the name of God,  
the Father, the Son and the Holy Spirit

The Lord be with you

***And with you***

### **Lighting the Paschal Candle**

We light the Paschal Candle as we begin the journey into what the Christian lectionary refers to as ‘ordinary time’. The colour of this time is green, depicting Christian maturation and growth in the Gospel.

### **Hymn: O thou who camest from above (TiS 572, Wilton, C. Wesley)**

### **A Prayer Grounded in Jesus’ Sending Out of his Followers**

The purpose of this prayer is to underscore the essence of the Gospel Reading for today: the calling of disciples. The purpose of their calling in Matthew’s version of the events is to emulate the actions of Jesus: actions grounded in compassion. In the language of the ancient middle east, these actions are cast in terms of liberation of people from the powers that enslave: the language of exorcism and healing. This sort of language is something that our contemporary age sits uncomfortably with; it being seen as primitive, unscientific. There is still space for the idea of exorcism in the sense of freedom from the nefarious, the malevolent, from evil. Today it still has relevance, especially as we are increasingly aware of the power that social, economic political and religious structures can play in the oppression of people.

He travelled about,  
teaching in their synagogues  
***proclaiming good news.***

Jesus was moved in his guts for them:  
thrown from pillar to post  
struggling to keep their heads above water  
***like sheep, helpless and harassed***

So much to be done in a complex world  
to initiate peace, wholeness, forgiveness and hope.

So difficult when we don't control all the variables  
when we are told we are not specialists, nor technocrats  
***when we are told we get it wrong.***

But the imperative remains  
***Heal, bring life and love!***

Show the kingdom is near.  
Be a presence!  
***Show the compassion of God!***

### **The Peace**

This week as we focus on displaced, asylum seeker and refugees let us share the peace in Arabic, the language of the majority of Syrian refugees

salam... peace.. سلام

### **SMG meets on line this morning**

### **LET'S HEAR THE WORD**

#### **A Way In: A clip from the film "Lion" (Dir. Garth Davis)**

Many of you have seen at least parts of the film "Lion". It is the true story of Saroo Brierley, a true story of restoration. As an orphan, Saroo, is adopted by a Hobart couple, Sue and John Brierley, after having been lost to his family in central India. The other part of his restoration is his rediscovery of his roots, as he goes in search of his biological family, seeking out the town he grew up in, the name of which he has no idea. Finally, he locates the town through Google, Ganesh Talai, a suburb of Khandwa. His joy at finding his mother and sister, is tarnished by the loss of his older brother, Guddu, whom he idolized. In this story, Saroo is restored twice: first through his rescue from his lost-ness by his Australian parents and then his rescue from his lost-ness, being rediscovered by his Indian biological family. Restoration is fundamental to who we ultimately become. We begin the story at the point where Saroo is about to enter his old home town. (1:50:35 – 1:58:05). This is currently on Netflix. If you have access to it then it may be worthwhile watching and thinking about.

#### **Genesis 18:1-15 (Good News Translation)**

We should note two things in this story for our purposes today. The first is the idea of hospitality, shown by Abraham to the three men who appear as strangers...who are in fact angels, the personification of God, bringing good news. In the New Testament's book of Hebrews, the writer, with this story in mind, builds an ethics of hospitality with the words, "Do not forget to show hospitality to strangers, for by so doing some people

have shown hospitality to angels without knowing it” (13:2). The second, is the humour of God. We hear the word “laugh” a number of times. Sarah laughs when she overhears she will have a child: she knows the state of her body. The Hebrew root for the word, *tsakaa*, is the same root from which the eventual child born, Isaac’s name is taken. The idea is that human disbelief and doubt is turned to joy and fulfillment when God breaks in. In the events, God has the last word. When Sarah in fear denies that she laughed, Yahweh responds. “Oh yes, you did laugh”. This is not disapproving, but the reverse. God laughs along as well. God reverses the situation through divine delight.

**18** The LORD appeared to Abraham at the sacred trees of Mamre. As Abraham was sitting at the entrance of his tent during the hottest part of the day, <sup>2</sup> he looked up and saw three men standing there. As soon as he saw them, he ran out to meet them. Bowing down with his face touching the ground, <sup>3</sup> he said, “Sirs, please do not pass by my home without stopping; I am here to serve you. <sup>4</sup> Let me bring some water for you to wash your feet; you can rest here beneath this tree. <sup>5</sup> I will also bring a bit of food; it will give you strength to continue your journey. You have honored me by coming to my home, so let me serve you.”

They replied, “Thank you; we accept.”

<sup>6</sup> Abraham hurried into the tent and said to Sarah, “Quick, take a sack of your best flour, and bake some bread.” <sup>7</sup> Then he ran to the herd and picked out a calf that was tender and fat, and gave it to a servant, who hurried to get it ready. <sup>8</sup> He took some cream, some milk, and the meat, and set the food before the men. There under the tree he served them himself, and they ate.

<sup>9</sup> Then they asked him, “Where is your wife Sarah?”

“She is there in the tent,” he answered.

<sup>10</sup> One of them said, “Nine months from now<sup>[a]</sup> I will come back, and your wife Sarah will have a son.”

Sarah was behind him, at the door of the tent, listening. <sup>11</sup> Abraham and Sarah were very old, and Sarah had stopped having her monthly periods. <sup>12</sup> So Sarah laughed to herself and said, “Now that I am old and worn out, can I still enjoy sex? And besides, my husband is old too.”

<sup>13</sup> Then the LORD asked Abraham, “Why did Sarah laugh and say, ‘Can I really have a child when I am so old?’ <sup>14</sup> Is anything too hard for

the LORD? As I said, nine months from now I will return, and Sarah will have a son.”

<sup>15</sup> Because Sarah was afraid, she denied it. “I didn't laugh,” she said.

“Yes, you did,” he replied. “You laughed.”

### **Psalm 116:1-2, 12-19 (Good News Translation)**

The psalm of praise falls into three sections: vv. 1-7; 8-14; 15-19. Each begins with praise of the Lord, rehearses the trouble or difficulty experienced by the psalmist, and ends with thanksgiving and further praise. The same refrain concludes each of the last two sections (vv. 13b-14 and vv. 17b-18). In Jewish tradition, this psalm, as one of the group called ‘the Egyptian Hallel’ (Pss 113-118), was read in the Passover celebration. Part of the ritual was to raise and bless four cups. A ritual link is created between the celebration and the ‘cup of salvation’ in Ps 116:13. Thus, Psalm 116 became the thanksgiving of all who celebrated the Lord’s deliverance of Israel in the Exodus.

**116** I love the LORD, because he hears me;  
he listens to my prayers.

<sup>2</sup> He listens to me  
every time I call to him.

<sup>12</sup> What can I offer the LORD  
for all his goodness to me?

<sup>13</sup> I will bring a wine offering to the LORD,  
to thank him for saving me.

<sup>14</sup> In the assembly of all his people  
I will give him what I have promised.

<sup>15</sup> How painful it is to the LORD  
when one of his people dies!

<sup>16</sup> I am your servant, LORD;  
I serve you just as my mother did.

You have saved me from death.

<sup>17</sup> I will give you a sacrifice of thanksgiving  
and offer my prayer to you.

<sup>18-19</sup> In the assembly of all your people,  
in the sanctuary of your Temple in Jerusalem,  
I will give you what I have promised.

Praise the LORD!

### **Romans 5:1-11 (Good News Translation)**

In 2 Corinthians Paul had to argue that his adversities, far from being an indication of failure, were in fact what one might expect of a life lived in unity with Christ. Christ

suffered from opposition. Paul suffered from opposition. In that letter Paul seems to be dealing with believers who stood under the influence of a spirituality which highlighted success and impressiveness and called Paul's status and authority into question because he did not measure up. It upset Paul. The final chapters of that letter are among the most personal of all his writings. Against a barrage of criticism he has to argue that what counts is not impressiveness and power but one's consistency with Christ and Christ's ministry and above all with God's grace which we have come to know uniquely in Christ.

Here in our Romans passage we hear echoes of these concerns of Paul's. In a calmer setting he reiterates that the life lived in solidarity with Christ will often look like Christ's life - including hardship. The difficulties and defeats will not drive us into shame but be something we can be proud of, because it is about being real, being really in touch with Christ's way. Paul touches this theme while asserting that being set right with God (justification - 5:1) brings us peace with God. This is about reconciliation. Almost by definition, to have our relationship with God right is to have our relationship with ourselves right - and our relationship with others. When our relationships with God, ourselves and others is not right, we are troubled, stressed, and at worst alienated - from God, ourselves and others and we are destructive.

**5** Now that we have been put right with God through faith, we have<sup>[a]</sup> peace with God through our Lord Jesus Christ. <sup>2</sup> He has brought us by faith into this experience of God's grace, in which we now live. And so we boast<sup>[b]</sup> of the hope we have of sharing God's glory! <sup>3</sup> We also boast<sup>[c]</sup> of our troubles, because we know that trouble produces endurance, <sup>4</sup> endurance brings God's approval, and his approval creates hope. <sup>5</sup> This hope does not disappoint us, for God has poured out his love into our hearts by means of the Holy Spirit, who is God's gift to us.

<sup>6</sup> For when we were still helpless, Christ died for the wicked at the time that God chose. <sup>7</sup> It is a difficult thing for someone to die for a righteous person. It may even be that someone might dare to die for a good person. <sup>8</sup> But God has shown us how much he loves us—it was while we were still sinners that Christ died for us! <sup>9</sup> By his blood<sup>[d]</sup> we are now put right with God; how much more, then, will we be saved by him from God's anger! <sup>10</sup> We were God's enemies, but he made us his friends through the death of his Son. Now that we are God's friends, how much more will we be saved by Christ's life! <sup>11</sup> But that is not all; we rejoice because of what God has done through our Lord Jesus Christ, who has now made us God's friends.

The word of the Lord

## ***Thanks be to God***

### **Matthew 9:35-10:8 (Good News Translation)**

Compassion and love are often shallowed out, so their meaning is but a shadow of what Jesus means. In the calling of the disciples, their purpose is clear: to be moved as Jesus is by the drama of the people and to respond through confronting the powers that keep people enslaved. Usually, we see love as being that which finally turns the tables as an act of vindication. That is not what Christian love does, and for this reason it is usually misunderstood. Jesus certainly seeks to address the oppression of people, and is clear about who causes it. Nevertheless, he is not party to love as a settling of accounts. Love frees the victim of the one who causes misery, but also forgives the executioner and the persecutor, not because of some ethical principle, but quite simply because they too are loved, they too are delighted in. As people of love, we are to stand loose from our need to insist upon a day of reckoning. The imperative is to delight.

<sup>35</sup> Jesus went around visiting all the towns and villages. He taught in the synagogues, preached the Good News about the Kingdom, and healed people with every kind of disease and sickness. <sup>36</sup> As he saw the crowds, his heart was filled with pity for them, because they were worried and helpless, like sheep without a shepherd. <sup>37</sup> So he said to his disciples, "The harvest is large, but there are few workers to gather it in. <sup>38</sup> Pray to the owner of the harvest that he will send out workers to gather in his harvest."

**10** Jesus called his twelve disciples together and gave them authority to drive out evil spirits and to heal every disease and every sickness. <sup>2</sup> These are the names of the twelve apostles: first, Simon (called Peter) and his brother Andrew; James and his brother John, the sons of Zebedee; <sup>3</sup> Philip and Bartholomew; Thomas and Matthew, the tax collector; James son of Alphaeus, and Thaddaeus; <sup>4</sup> Simon the Patriot, and Judas Iscariot, who betrayed Jesus.

<sup>5</sup> These twelve men were sent out by Jesus with the following instructions: "Do not go to any Gentile territory or any Samaritan towns. <sup>6</sup> Instead, you are to go to the lost sheep of the people of Israel. <sup>7</sup> Go and preach, 'The Kingdom of heaven is near!' <sup>8</sup> Heal the sick, bring the dead back to life, heal those who suffer from dreaded skin diseases, and drive out demons. You have received without paying, so give without being paid.

The Gospel of the Lord

***Praise to you Lord Christ*****Hymn: Glorious Things of You are Spoken (TiS 446, Abbot's Leigh, John Newton)****Some Thoughts: Taking Delight: Colin and Geoff****Let's Give: Our Offerings**

Let us remember that because of Covid-19, we may have not taken the opportunity to give as we would normally do. Why not use this time to think practically about the needs of our church community and our giving.

**Doxology**

***Praise God, from whom all blessings flow,  
praise him, all creatures here below,  
praise him above, ye heavenly host,  
praise Father, Son and Holy Ghost.***

**Prayer of Dedication****Prayers of the People**

The one who prays offers these final words after a series of petitions, "O Lord" and we respond, "We delight in your restoration of the world".

**Closing Hymn: The Church's One Foundation (TiS 457, Aurelia, Samuel John Stone)****Blessing and Sending Out**

Christ is life!

Through Christ  
We take delight in the other  
Go in peace to love and serve the Lord

***In the name of Christ*****Going Out: May the Feet of God Walk with You ( TiS 779, Aubrey, Aubrey Podlich)****Organist: Jim Abraham**