

## Tenth Sunday after Pentecost Sunday, August 09, 2020

**The Collect:** Grant to us, Lord, we pray, the spirit to think and do always those things that are right, that we, who cannot exist without you, may by you be enabled to live according to your will; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen.**

### Track 1 of the Old Testament: Genesis 37:1-4, 12-28 Both will be read from the God's Word Bible

37 Jacob continued to live in the land of Canaan, where his father had lived.

2 This is the account of Jacob and his descendants.

Joseph was a seventeen-year-old young man. He took care of the flocks with the sons of Bilhah and Zilpah, his father's wives. Joseph told his father about the bad things his brothers were doing.

3 Israel loved Joseph more than all his sons because Joseph had been born in Israel's old age. So he made Joseph a special robe with long sleeves. 4 Joseph's brothers saw that their father loved him more than any of them. They hated Joseph and couldn't speak to him on friendly terms.

12 His brothers had gone to take care of their father's flocks at Shechem. 13 Israel then said to Joseph, "Your brothers are taking care of the flocks at Shechem. I'm going to send you to them."

Joseph responded, "I'll go."

14 So Israel said, "See how your brothers and the flocks are doing, and bring some news back to me." Then he sent Joseph away from the Hebron Valley.

When Joseph came to Shechem, 15 a man found him wandering around in the open country. "What are you looking for?" the man asked.

16 Joseph replied, "I'm looking for my brothers. Please tell me where they're taking care of their flocks."

17 The man said, "They moved on from here. I heard them say, 'Let's go to Dothan.'" So Joseph went after his brothers and found them at Dothan.

18 They saw him from a distance. Before he reached them, they plotted to kill him. 19 They said to each other, “Look, here comes that master dreamer! 20 Let’s kill him, throw him into one of the cisterns, and say that a wild animal has eaten him. Then we’ll see what happens to his dreams.”

21 When Reuben heard this, he tried to save Joseph from their plot. “Let’s not kill him,” he said. 22 “Let’s not have any bloodshed. Put him into that cistern that’s out in the desert, but don’t hurt him.” Reuben wanted to rescue Joseph from them and bring him back to his father.

23 So when Joseph reached his brothers, they stripped him of his special robe with long sleeves. 24 Then they took him and put him into an empty cistern. It had no water in it.

25 As they sat down to eat, they saw a caravan of Ishmaelites coming from Gilead. Their camels were carrying the materials for cosmetics, medicine, and embalming. They were on their way to take them to Egypt.

26 Judah asked his brothers, “What will we gain by killing our brother and covering up his death? 27 Let’s sell him to the Ishmaelites. Let’s not hurt him, because he is our brother, our own flesh and blood.” His brothers agreed.

28 As the Midianite merchants were passing by, the brothers pulled Joseph out of the cistern. They sold him to the Ishmaelites for eight ounces of silver. The Ishmaelites took him to Egypt.

## **The Word of the Lord**

### **Track 2 of the Old Testament: 1 Kings 19:9-18 read from The God's Word Bible**

9 There he went into a cave and spent the night.

Then the Lord spoke his word to Elijah. He asked, “What are you doing here, Elijah?”

10 He answered, “Lord God of Armies, I have eagerly served you. The Israelites have abandoned your promises, torn down your altars, and executed your prophets. I’m the only one left, and they’re trying to take my life.”

11 God said, “Go out and stand in front of the Lord on the mountain.”

As the Lord was passing by, a fierce wind tore mountains and shattered rocks ahead of the Lord. But the Lord was not in the wind. After the wind came an earthquake. But the Lord wasn’t in the earthquake. 12 After the earthquake there was a fire. But the Lord wasn’t in the

fire. And after the fire there was a quiet, whispering voice. 13 When Elijah heard it, he wrapped his face in his coat, went out, and stood at the entrance of the cave.

Then the voice said to him, "What are you doing here, Elijah?"

14 He answered, "Lord God of Armies, I have eagerly served you. The Israelites have abandoned your promises, torn down your altars, and executed your prophets. I'm the only one left, and they're trying to take my life."

15 The Lord told him, "Go back to the wilderness near Damascus, the same way you came. When you get there, anoint Hazael as king of Aram. 16 Anoint Jehu, son of Nimshi, as king of Israel. And anoint Elisha, son of Shaphat, from Abel Meholah as prophet to take your place. 17 If anyone escapes from Hazael's sword, Jehu will kill him. And if anyone escapes from Jehu's sword, Elisha will kill him. 18 But I still have 7,000 people in Israel whose knees have not knelt to worship Baal and whose mouths have not kissed him."

### **The Word of the Lord**

### **Track 1 Psalm 105:1-6, 16-22, 45b read from The Episcopal Church Book of Common Prayer**

1 Give thanks to the Lord and call upon his Name; \*  
make known his deeds among the peoples.

2 Sing to him, sing praises to him, \*  
and speak of all his marvelous works.

3 Glory in his holy Name; \*  
let the hearts of those who seek the Lord rejoice.

4 Search for the Lord and his strength; \*  
continually seek his face.

5 Remember the marvels he has done, \*  
his wonders and the judgments of his mouth,

6 O offspring of Abraham his servant, \*  
O children of Jacob his chosen.

16 Then he called for a famine in the land \*  
and destroyed the supply of bread.

17 He sent a man before them, \*

Joseph, who was sold as a slave.  
18 They bruised his feet in fetters; \*  
his neck they put in an iron collar.  
19 Until his prediction came to pass, \*  
the word of the Lord tested him.  
20 The king sent and released him; \*  
the ruler of the peoples set him free.  
21 He set him as a master over his household,  
as a ruler over all his possessions,  
22 To instruct his princes according to his will  
and to teach his elders wisdom.  
45 Hallelujah!

**Track 2 Psalm 85:8-13: read from The Episcopal Church Book of Common Prayer**

8 I will listen to what the Lord God is saying, \*  
for he is speaking peace to his faithful people  
and to those who turn their hearts to him.  
9 Truly, his salvation is very near to those who fear him, \*  
that his glory may dwell in our land.  
10 Mercy and truth have met together; \*  
righteousness and peace have kissed each other.  
11 Truth shall spring up from the earth, \*  
and righteousness shall look down from heaven.  
12 The Lord will indeed grant prosperity, \*  
and our land will yield its increase.  
13 Righteousness shall go before him, \*  
and peace shall be a pathway for his feet.

**Epistle: Romans 10:5-15 read from the Holman Christian Standard Bible**

5 For Moses writes about the righteousness that is from the law: The one who does these

things will live by them. 6 But the righteousness that comes from faith speaks like this: Do not say in your heart, “Who will go up to heaven?” that is, to bring Christ down 7 or, “Who will go down into the abyss?” that is, to bring Christ up from the dead. 8 On the contrary, what does it say? The message is near you, in your mouth and in your heart. This is the message of faith that we proclaim: 9 If you confess with your mouth, “Jesus is Lord,” and believe in your heart that God raised Him from the dead, you will be saved. 10 One believes with the heart, resulting in righteousness, and one confesses with the mouth, resulting in salvation. 11 Now the Scripture says, Everyone who believes on Him will not be put to shame, 12 for there is no distinction between Jew and Greek, since the same Lord of all is rich to all who call on Him. 13 For everyone who calls on the name of the Lord will be saved. 14 But how can they call on Him they have not believed in? And how can they believe without hearing about Him? And how can they hear without a preacher? 15 And how can they preach unless they are sent? As it is written: How beautiful are the feet of those who announce the gospel of good things!

### **The Word of the Lord**

#### **Gospel: Matthew 14:22-33 read from the International Children's Bible**

22 Then Jesus made his followers get into the boat. He told them to go ahead of him to the other side of the lake. Jesus stayed there to tell the people they could go home. 23 After he said good-bye to them, he went alone up into the hills to pray. It was late, and Jesus was there alone. 24 By this time, the boat was already far away on the lake. The boat was having trouble because of the waves, and the wind was blowing against it.

25 Between three and six o'clock in the morning, Jesus' followers were still in the boat.

Jesus came to them. He was walking on the water. 26 When the followers saw him walking on the water, they were afraid. They said, “It’s a ghost!” and cried out in fear.

27 But Jesus quickly spoke to them. He said, “Have courage! It is I! Don’t be afraid.”

28 Peter said, “Lord, if that is really you, then tell me to come to you on the water.”

29 Jesus said, “Come.”

And Peter left the boat and walked on the water to Jesus. 30 But when Peter saw the wind and the waves, he became afraid and began to sink. He shouted, “Lord, save me!”

31 Then Jesus reached out his hand and caught Peter. Jesus said, “Your faith is small. Why

did you doubt?”

32 After Peter and Jesus were in the boat, the wind became calm. 33 Then those who were in the boat worshiped Jesus and said, “Truly you are the Son of God!”

### **The Gospel of the Lord**

**Closing Prayer: On August 14th we celebrate the life of Jonathan Myrick Daniels, Seminarian and Martyr. Read from *A Great Cloud of Witnesses*.**

Jonathan Myrick Daniels was born in Keene, New Hampshire, in 1939. He was shot and killed by an unemployed highway worker in Hayneville, Alabama, August 20th, 1965.

Like many young adults, from high school in Keene to graduate school at Harvard, Jonathan wrestled with vocation. Attracted to medicine, ordained ministry, law, and writing, he found himself close to a loss of faith when his discernment was clarified by a profound conversion on Easter Day 1962 at the Church of the Advent in Boston. Jonathan then entered the Episcopal Theological School in Cambridge, Massachusetts.

In March 1965, the televised appeal of Martin Luther King, Jr. to come to Selma to secure for all citizens the right to vote touched Jonathan’s passions for the well-being of others, the Christian witness of the Church, and political justice. His conviction was deepened at Evening Prayer during the singing of the Magnificat: “‘He hath put down the mighty from their seat and hath exalted the humble and meek. He hath filled the hungry with good things.’ I knew that I must go to Selma. The Virgin’s song was to grow more and more dear to me in the weeks ahead.”

In Selma he found himself in the midst of a time and place where the nation’s racism and The Episcopal Church’s share in that inheritance were exposed. Greatly moved by what he saw and experienced, he returned to seminary, asked leave to work in Selma while continuing his studies, and returned there under the sponsorship of the Episcopal Society for Cultural and Racial Unity.

After a brief return to Cambridge in May to complete exams, he returned to Alabama to

resume his efforts assisting those engaged in the integration struggle. Jailed on August 14th for joining a picket line, Jonathan and his companions resolved to remain together until bail could be posted for all of them, as it was six days later. Released and aware that they were in danger, four of them walked to a small store. As sixteen-year-old Ruby Sales reached the top step of the entrance, a man with a shotgun appeared, cursing her. Jonathan pulled her to one side to shield her from the unexpected threats and was killed instantly by the 12-gauge blast.

Jonathan's letters and papers bear eloquent witness to the profound effect Selma had upon him. He writes, "The doctrine of the creeds, the enacted faith of the sacraments, were the essential preconditions of the experience itself. The faith with which I went to Selma has not changed: it has grown . . . I began to know in my bones and sinews that I had been truly baptized into the Lord's death and resurrection . . . with them, the black men and white men, with all life, in him whose Name is above all the names that the races and nations shout . . . We are indelibly and unspeakably one."

**Let us pray:** O God of justice and compassion, you put down the proud and mighty from their place, and lift up the poor and the afflicted: We give you thanks for your faithful witness Jonathan Myrick Daniels, who, in the midst of injustice and violence, risked and gave his life for another; and we pray that we, following his example, may make no peace with oppression; through Jesus Christ the just one, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen.**