

June 19, 2022

Second Sunday Sunday after Pentecost, Proper 7

St. Mary's-in-the-Valley Episcopal Church Ramona, CA

Opening Hymn, for the occasion of June 19<sup>th</sup>

The Black National Anthem: Lift Every Voice and Sing, John Weldon Johnson/J.Rosamond Johnson

Played and sung by Joshua Charney

Lift ev'ry voice and sing  
'Til earth and heaven ring  
Ring with the harmonies of Liberty  
Let our rejoicing rise  
High as the list'ning skies  
Let it resound loud as the rolling sea  
Sing a song full of the faith that the dark past has taught us  
Sing a song full of the hope that the present has brought us  
Facing the rising sun of our new day begun  
Let us march on 'til victory is won  
Stony the road we trod  
Bitter the chastening rod  
Felt in the days when hope unborn had died  
Yet with a steady beat  
Have not our weary feet  
Come to the place for which our fathers sighed?  
We have come over a way that with tears has been watered  
We have come, treading our path through the blood of the slaughtered  
Out from the gloomy past  
'Til now we stand at last  
Where the white gleam of our bright star is cast  
God of our weary years  
God of our silent tears  
Thou who has brought us thus far on the way  
Thou who has by Thy might  
Led us into the light  
Keep us forever in the path, we pray  
Lest our feet stray from the places, our God, where we met Thee  
Lest, our hearts drunk with the wine of the world, we forget Thee  
Shadowed beneath Thy hand  
May we forever stand  
True to our God  
True to our native land

Blessed be God, Father, Son and Holy Spirit.

People And Blessed be God's kingdom now and forever. Amen.

The Celebrant may say  
Almighty God, to you all hearts are open, all desires known, and from you no secrets are hid;  
Cleanse the thoughts of our hearts by the inspiration of your Holy Spirit, that we may perfectly  
love you, and worthily magnify your holy Name; through Christ our Lord. Amen.

Hymn: Troublesome Waters  
Played and sung by Rob and Deborah Lewallen

Troublesome waters much blacker than night Are hiding from view of the harbor's bright lights Tossed in the turmoil of life's stormy sea I cried to my Saviour, "Have mercy on me"
Then gently I'm feeling the touch of his hands Guiding my boat in safely to land Leading the way to heaven's bright shore Troublesome waters I'm fearing no more
Troublesome waters around me do roll
They're rocking my boat and racking my soul Loved ones are drifting and living in sin The treacherous whirlpools are pulling them in
Then gently I'm feeling the touch of his hands Guiding my boat in safely to land Leading the way to heaven's bright shore Troublesome waters I'm fearing no more
Troublesome waters are rolling so high I'll lift up my voice and to heaven I'll cry
"My Lord, I am trusting give guidance to me" "And steady my boat on life's troubled sea"
Then gently I'm feeling the touch of his hands Guiding my boat in safely to land Leading the way to heaven's bright shore Troublesome waters I'm fearing no more Troublesome waters I'm fearing no more

The Celebrant then says  
The Lord be with you.

People And also with you. Celebrant Let us pray.

Collect

O Lord, make us have perpetual love and reverence for your holy Name, for you never fail to  
help and govern those whom you have set upon the sure foundation of your lovingkindness;  
through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for  
ever and ever. *Amen.*

The First Lesson

**1 Kings 19:1-4, (5-7), 8-15a**

Ahab told Jezebel all that Elijah had done, and how he had killed all the prophets with the sword. Then Jezebel sent a messenger to Elijah, saying, "So may the gods do to me, and more also, if I do not make your life like the life of one of them by this time tomorrow." Then he was afraid; he got up and fled for his life, and came to Beer-sheba, which belongs to Judah; he left his servant there.

But he himself went a day's journey into the wilderness, and came and sat down under a solitary broom tree. He asked that he might die: "It is enough; now, O LORD, take away my life, for I am no better than my ancestors." [Then he lay down under the broom tree and fell asleep. Suddenly an angel touched him and said to him, "Get up and eat." He looked, and there at his head was a cake baked on hot stones, and a jar of water. He ate and drank, and lay down again. The angel of the LORD came a second time, touched him, and said, "Get up and eat, otherwise the journey will be too much for you."] He got up, and ate and drank; then he went in the strength of that food forty days and forty nights to Horeb the mount of God. At that place he came to a cave, and spent the night there.

Then the word of the LORD came to him, saying, "What are you doing here, Elijah?" He answered, "I have been very zealous for the LORD, the God of hosts; for the Israelites have forsaken your covenant, thrown down your altars, and killed your prophets with the sword. I alone am left, and they are seeking my life, to take it away."

He said, "Go out and stand on the mountain before the LORD, for the LORD is about to pass by." Now there was a great wind, so strong that it was splitting mountains and breaking rocks in pieces before the LORD, but the LORD was not in the wind; and after the wind an earthquake, but the LORD was not in the earthquake; and after the earthquake a fire, but the LORD was not in the fire; and after the fire a sound of sheer silence. When Elijah heard it, he wrapped his face in his mantle and went out and stood at the entrance of the cave. Then there came a voice to him that said, "What are you doing here, Elijah?" He answered, "I have been very zealous for the LORD, the God of hosts; for the Israelites have forsaken your covenant, thrown down your altars, and killed your prophets with the sword. I alone am left, and they are seeking my life, to take it away." Then the LORD said to him, "Go, return on your way to the wilderness of Damascus."

Hear what the Spirit is saying to God's People Thanks be to God

## **Psalm 42**

### *Quemadmodum*

- 1 As the deer longs for the water-brooks, \*  
so longs my soul for you, O God.
- 2 My soul is athirst for God, athirst for the living God; \*  
when shall I come to appear before the presence of God?
- 3 My tears have been my food day and night, \*  
while all day long they say to me,  
"Where now is your God?"
- 4 I pour out my soul when I think on these things: \*  
how I went with the multitude and led them into the house of God,
- 5 With the voice of praise and thanksgiving, \*  
among those who keep holy-day.
- 6 Why are you so full of heaviness, O my soul? \*  
and why are you so disquieted within me?
- 7 Put your trust in God; \*  
for I will yet give thanks to him,  
who is the help of my countenance, and my God.
- 8 My soul is heavy within me; \*  
therefore I will remember you from the land of Jordan,  
and from the peak of Mizar among the heights of Hermon.
- 9 One deep calls to another in the noise of your cataracts; \*  
all your rapids and floods have gone over me.
- 10 The LORD grants his loving-kindness in the daytime; \*  
in the night season his song is with me,  
a prayer to the God of my life.
- 11 I will say to the God of my strength,  
"Why have you forgotten me? \*  
and why do I go so heavily while the enemy oppresses me?"
- 12 While my bones are being broken, \*  
my enemies mock me to my face;
- 13 All day long they mock me \*  
and say to me, "Where now is your God?"
- 14 Why are you so full of heaviness, O my soul? \*  
and why are you so disquieted within me?
- 15 Put your trust in God; \*  
for I will yet give thanks to him,  
who is the help of my countenance, and my God.

## **The Epistle**

### **Galatians 3:23-29**

Now before faith came, we were imprisoned and guarded under the law until faith would be revealed. Therefore the law was our disciplinarian until Christ came, so that we might be justified by faith. But now that faith has come, we are no longer subject to a disciplinarian, for in Christ Jesus you are all children of God through faith. As many of you as were baptized into Christ have clothed yourselves with Christ. There is no longer Jew or Greek, there is no longer slave or free, there is no longer male and female; for all of you are one in Christ Jesus. And if you belong to Christ, then you are Abraham's offspring, heirs according to the promise.

Hear what the Spirit is saying to God's people: Thanks be to God

The Holy Gospel of our Lord Jesus Christ according to Luke: Glory to you, Lord Christ

### **Luke 8:26-39**

Jesus and his disciples arrived at the country of the Gerasenes, which is opposite Galilee. As he stepped out on land, a man of the city who had demons met him. For a long time he had worn no clothes, and he did not live in a house but in the tombs. When he saw Jesus, he fell down before him and shouted at the top of his voice, "What have you to do with me, Jesus, Son of the Most High God? I beg you, do not torment me" -- for Jesus had commanded the unclean spirit to come out of the man. (For many times it had seized him; he was kept under guard and bound with chains and shackles, but he would break the bonds and be driven by the demon into the wilds.) Jesus then asked him, "What is your name?" He said, "Legion"; for many demons had entered him. They begged him not to order them to go back into the abyss.

Now there on the hillside a large herd of swine was feeding; and the demons begged Jesus to let them enter these. So he gave them permission. Then the demons came out of the man and entered the swine, and the herd rushed down the steep bank into the lake and was drowned.

When the swineherds saw what had happened, they ran off and told it in the city and in the country. Then people came out to see what had happened, and when they came to Jesus, they found the man from whom the demons had gone sitting at the feet of Jesus, clothed and in his right mind. And they were afraid. Those who had seen it told them how the one who had been possessed by demons had been healed. Then all the people of the surrounding country of the Gerasenes

asked Jesus to leave them; for they were seized with great fear. So he got into the boat and returned. The man from whom the demons had gone begged that he might be with him; but Jesus sent him away, saying, "Return to your home, and declare how much God has done for you." So he went away, proclaiming throughout the city how much Jesus had done for him.

The Gospel of the Lord

*Praise to you Lord Christ*

Sermon:

2 Pentecost, Cp7, June 19, 2022

1 Kings 19:1-4, (5-7), 8-15a Psalm 22:18-27

Gal. 3:23-29 Luke 8:26-39

Paul wrote some very startling things. Like in Christ, there is neither Jew or Greek, slave or free, male or female.

It could be that everyone was given a Christ-identity at creation, in that everyone is made in the image of God. But what has humanity occupied itself with?

Taking on identity after identity and regarding them as being more important than the original identity, the original blessing.

Our societies and cultures teach us to put on many personae, many layers of identity. And not just put them on, but idolize them and make them primary.

Our lives are full of qualifying adjectives: American, Russian, Californian, Episcopalian, male, female, Gay, Straight, Transitioning, Republican, Democrat, Liberal, Conservative, Wealthy, poor, Middle Class, educated, uneducated. On and on, the list of qualifying identities pile up in our lives and we can become like the man wearing a hundred coats, and wondering why he's feeling hot.

Was Paul trying to say that being Jew, Greek, slave, free, male or female were unimportant and irrelevant identities? Was he silly enough to live in such denial? I don't think so.

I think what Paul was trying to teach is that we need to understand and know how to be related to all the identities which we come to have in our life settings and cultures. How do we moderate between all the identities?

We find our Christ-identity, our baptismal identity, our original blessing identity and we make it our primary identity. And from our Christ-identity we learn to articulate, control, and balance our other identities so that they serve our Christ-identity rather than replace our Christ-identity.

One of the purposes of spiritual practice is to learn how to let one's Christ-identity rule our lives. One of the outcomes of the practice of meditation and contemplation is the silencing of all our identities so that the Christ-identity can come to recognition in the deep silence of peace within us.

St. Paul believed that one could find this Christ-identity and be lifted into heavenly places above all principalities and powers, all controlling impulses which can wreck us if we allow them to make our secondary identities our primary identities.

St. Paul believed in this mystical experience of being in-Christ. How did this get presented in the Gospel narratives of Jesus?

Jesus was the one who was above all inner principalities and powers; above all demons. In ancient Greek a daemon in the negative sense was a controlling impulse. The poor man in the story from the Gerasenes, and being a place where pigs were raised it was not inhabited by Jews. Jesus what are you doing there? The man is not a Jew. He's is crazy, the kind of crazy that is so deep that we say he has a dirty, impure, unclean spirit. What is the dirty and unclean animal for Jews? The swine. So ,Jesus who is above all principalities and power puts the unclean spirits into the unclean animal and they rush to their elimination.

This story is highly parabolic and symbolic. The man who had a non-Jewish identity and an unclean inner life identity, was brought to his Christ-identity. Can we understand how the Jesus story exemplified what was happening within the really foreign Gentile peoples who were coming into their Christ-identity and having their lives transformed.

What everyone wants in life is their God-identity, their Christ-identity. The Psalmist said his soul longed for God like a deer panting for the water.

Our Christ-identity is something that is both character and situationally active. By practicing coming to realize over and over our Christ-identity, it becomes our habit and character.

Elijah was a prophet, with a practiced God-identity; but he still allowed in a situation his "fearful identity" to assert itself. He fled in fear from Ahab and Jezebel and went to spend time alone in the mountain cave, there he became re-established in his God-identity as he realized the still small voice of the divine within him. And he was restored.

Let the Scriptures for today teach us that our hearts seek the divine with a profound thirst. And let us practice the finding of our God-in-Christ identity over and over again so that we can tame and control other potential proudful identity or fearful or tyrannical identities. Let the Christ-identity become the controlling identity of our lives, and let us not be too proud to admit when in practice we still sometimes forget the Christ-identity and allow a past habitual identity enslave us or bring us to acting out in wrong ways.

The Gospel is that no matter how much we fail to act from our Christ-identity, it is always there for us to return to. And we come here as a community to say, let the Christ-identity be our identity, again today. Amen.

### **The Nicene Creed (page 357)**

We believe in one God,  
the Father, the Almighty, maker of heaven and earth,  
of all that is, seen and unseen.

We believe in one Lord, Jesus Christ, the only Son of God,  
eternally begotten of the Father, God from God, Light from Light, true God from true God,

begotten, not made,  
of one Being with the Father. Through him all things were made. For us and for our salvation

he came down from heaven: by the power of the Holy Spirit

he became incarnate from the Virgin Mary,

and was made man.

For our sake he was crucified under Pontius Pilate;

he suffered death and was buried. On the third day he rose again

in accordance with the Scriptures; he ascended into heaven

and is seated at the right hand of the Father.

He will come again in glory to judge the living and the dead,

and his kingdom will have no end.

We believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son.

With the Father and the Son he is worshiped and glorified. He has spoken through the Prophets.

We believe in one holy catholic and apostolic Church. We acknowledge one baptism for the forgiveness of sins. We look for the resurrection of the dead,

and the life of the world to come. Amen.

Prayers of the People

Let us confess our sins against God and our Neighbor

Most merciful God,

we confess that we have sinned against you

in thought, word, and deed,

by what we have done,

and by what we have left undone.

We have not loved you with our whole heart; we have not loved our neighbors as ourselves. We are truly sorry and we humbly repent.

For the sake of your Son Jesus Christ,

have mercy on us and forgive us;

that we may delight in your will,

and walk in your ways,

to the glory of your Name. Amen.

*Absolution*

Almighty God have mercy on you, forgive you all your sins through our Lord Jesus Christ, strengthen you in all goodness, and by the power of the Holy Spirit keep you in eternal life.

*Amen.*

The Peace of the Lord be always with you. People: And also with you

Doxology: Sung by Rob and Deb Lewallen

The Lord be with you.

*And also with you.*

Lift up your hearts.

*We lift them to the Lord.*

Let us give thanks to the Lord our God.

God of all power, Ruler of the Universe, you are worthy of glory and praise.

*Glory to you for ever and ever.*

At your command all things came to be: the vast expanse of interstellar space, galaxies, suns, the planets in their courses, and this fragile earth, our island home.

*By your will they were created and have their being.*

From the primal elements you brought forth the human race, and blessed us with memory, reason, and skill. You made us the rulers of creation. But we turned against you, and betrayed your trust; and we turned against one another.

*Have mercy, Lord, for we are sinners in your sight.*

Again and again, you called us to return. Through prophets and sages you revealed your righteous Law. And in the fullness of time you sent your only Son, born of a woman, to fulfill your Law, to open for us the way of freedom and peace. *By his blood, he reconciled us.*

*By his wounds, we are healed.*

And therefore we praise you, joining with the heavenly chorus, with prophets, apostles, and martyrs, and with all those in every generation who have looked to you in hope, to proclaim with them your glory, in their unending hymn:

*Celebrant and People*

Holy, Holy, Holy Lord, God of power and might, heaven and earth are full of your glory.

Hosanna in the highest.

Blessed is he who comes in the name of the Lord.

Hosanna in the highest.

And so, Father, we who have been redeemed by him, and made a new people by water and the Spirit, now bring before you these gifts. Sanctify them by your Holy Spirit to be the Body and Blood of Jesus Christ our Lord.

On the night he was betrayed he took bread, said the blessing, broke the bread, and gave it to his friends, and

said, "Take, eat: This is my Body, which is given for you. Do this for the remembrance of me."

After supper, he took the cup of wine, gave thanks, and said, "Drink this, all of you: This is my Blood of the new Covenant, which is shed for you and for many for the forgiveness of sins.

Whenever you drink it, do this for the remembrance of me."

Remembering now his work of redemption, and offering to you this sacrifice of thanksgiving,  
*We celebrate his death and resurrection,*  
*as we await the day of his coming.*

Lord God of our Fathers: God of Abraham, Isaac, and  
Jacob; God and Father of our Lord Jesus Christ: Open our eyes to see your hand at work in the  
world about us. Deliver us from the presumption of coming to this Table for solace only, and not  
for strength; for pardon only, and not for renewal. Let the grace of this Holy Communion make  
us one body, one spirit in Christ, that we may worthily serve the world in his name.  
*Risen Lord, be known to us in the breaking of the Bread.*

Accept these prayers and praises, Father, through Jesus Christ our great High Priest, to whom,  
with you and the Holy Spirit, your Church gives honor, glory, and worship, from generation to  
generation. *AMEN.*

And now, as our Savior Christ has taught us, we are bold to say,

Led by Rob and Deb Lewallen

Our Father, who art in heaven, hallowed be thy Name,  
thy kingdom come,  
thy will be done,

on earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses,

as we forgive those  
who trespass against us.

And lead us not into temptation, but deliver us from evil.

For thine is the kingdom,  
and the power, and the glory, for ever and ever. Amen.

The Breaking of the Bread

Celebrant: Alleluia! Christ our Passover is sacrificed for us; People: Therefore let us keep the  
feast. Alleluia

Celebrant: The Gifts of God for the People of God. Take them in remembrance that Christ died  
for you, and feed on him in your hearts by faith, with thanksgiving.

Communion Hymn: Hymn 662, v. 1 accompanied by Stanley Smith on the hammer dulcimer

Abide with me, fast falls the eventide. The darkness deepens; Lord, with me abide. When other  
helpers fail and comfort flee, help of the helpless, O abide with me.

Post Communion Prayer (BCP, page 365)

Almighty and everliving God, we thank you for feeding us with the spiritual food of the most precious Body and Blood of your Son our Savior Jesus Christ; and for assuring us in these holy mysteries that we are living members of the Body of your Son, and heirs of your eternal kingdom. And now, Father, send us out to do the work you have given us to do, to love and serve you as faithful witnesses of Christ our Lord. To him, to you, and to the Holy Spirit, be honor and glory, now and for ever. Amen.

Benediction:

Dismissal:

Alleluia! Go in peace to love and serve the Lord. People: Thanks be to God!

Closing Hymn: Hymn # 662, Abide with me, vss. 2, 4, accompanied by Stanley Smith on the hammer dulcimer

I need thy presence every passing hour; what but thy grace can foil the tempter's power? Who, like myself, my guide and stay can be? Through cloud and sunshine, Lord, abide with me.

Hold thou thy cross before my closing eyes; shine through the gloom, and point me to the skies; heaven's morning breaks, and earth's vain shadows flee; in life, in death O Lord, abide with me.