

June 7 – 2<sup>nd</sup> Sunday after Pentecost

**First Reading: Hosea 5:15—6:6**

*Because the people have trusted in military powers and not God, God decides to withdraw from the scene until Israel acknowledges its guilt and seeks God's face. The response of the people does not acknowledge this guilt and is as fickle as fog or dew burned away quickly by the sun. God desires loyalty rather than words or meaningless deeds.*

<sup>15</sup>I will return again to my place  
until they acknowledge their guilt and seek my face.  
In their distress they will beg my favor:

<sup>6:1</sup>“Come, let us return to the Lord,  
for it is he who has torn, and he will heal us;  
he has struck down, and he will bind us up.

<sup>2</sup>After two days he will revive us;  
on the third day he will raise us up,  
that we may live before him.

<sup>3</sup>Let us know, let us press on to know the Lord;  
his appearing is as sure as the dawn;  
he will come to us like the showers,  
like the spring rains that water the earth.”

<sup>4</sup>What shall I do with you, O Ephraim?  
What shall I do with you, O Judah?  
Your love is like a morning cloud,  
like the dew that goes away early.

<sup>5</sup>Therefore I have hewn them by the prophets;  
I have killed them by the words of my mouth,  
and my judgment goes forth as the light.

<sup>6</sup>For I desire steadfast love and not sacrifice,  
the knowledge of God rather than burnt offerings.

## Psalm: Psalm 50:7-15

*Call upon me in the day of trouble, says your God. (Ps. 50:15)*

<sup>7</sup>“Listen, my people, and I will speak: Israel, I will bear witness against you; for I am God, your God.

<sup>8</sup>**I do not accuse you because of your sacrifices; your burnt offerings are always before me.**

<sup>9</sup>I will not accept a calf from your stalls, nor goats from your pens;

<sup>10</sup>**for all the wild animals of the forest are mine, the cattle on a thousand hills.**

<sup>11</sup>I know every bird of the mountains, and the creatures of the fields are mine.

<sup>12</sup>**If I were hungry, I would not tell you, for the whole world is mine and all that is in it.**

<sup>13</sup>Do you think I eat the flesh of bulls, or drink the blood of goats?

<sup>14</sup>Offer to God a sacrifice of thanksgiving and make good your vows to the Most High.

<sup>15</sup>Call upon me in the day of trouble; I will deliver you, and you shall honor me.

## Second Reading: Romans 4:13-25

*Paul presents Abraham as a living model of right relationships. For Abraham and for us, a right relationship with God involves trusting that God's promises will be fulfilled because God makes the dead alive and calls into existence what otherwise does not exist.*

<sup>13</sup>The promise that he would inherit the world did not come to Abraham or to his descendants through the law but through the righteousness of faith. <sup>14</sup>For if it is the adherents of the law who are to be the heirs, faith is null and the promise is void. <sup>15</sup>For the law brings wrath, but where there is no law, neither is there transgression.

<sup>16</sup>For this reason the promise depends on faith, in order that it may rest on grace, so that it may be guaranteed to all his descendants, not only to the adherents of the law but also to those who share the faith of Abraham (who is the father of all of us, <sup>17</sup>as it is written, “I have made you the father of many nations”), in the presence of the God in whom he believed, who gives life to the dead and calls into existence the things that do not exist. <sup>18</sup>Hoping against hope, he believed that he would become “the father of many nations,” according to what was said, “So shall your descendants be.” <sup>19</sup>He did not weaken in faith when he considered his own body, which was already as good as dead

(for he was about a hundred years old), and the barrenness of Sarah's womb. <sup>20</sup> No distrust made him waver concerning the promise of God, but he grew strong in his faith as he gave glory to God, <sup>21</sup> being fully convinced that God was able to do what he had promised. <sup>22</sup> Therefore "it was reckoned to him as righteousness." <sup>23</sup> Now the words, "it was reckoned to him," were written not for his sake alone <sup>24</sup> but for ours also. It will be reckoned to us who believe in him who raised Jesus our Lord from the dead, <sup>25</sup> who was handed over for our trespasses and was raised for our justification.

### **Gospel: Matthew 9:9-13, 18-26**

*Jesus demonstrates God's mercy and power, accepting the unacceptable and curing the incurable. Even the dead receive new life.*

<sup>9</sup> As Jesus was walking along, he saw a man called Matthew sitting at the tax-collection station, and he said to him, "Follow me." And he got up and followed him.

<sup>10</sup> And as he sat at dinner in the house, many tax collectors and sinners came and were sitting with Jesus and his disciples. <sup>11</sup> When the Pharisees saw this, they said to his disciples, "Why does your teacher eat with tax collectors and sinners?" <sup>12</sup> But when he heard this, he said, "Those who are well have no need of a physician, but those who are sick. <sup>13</sup> Go and learn what this means, 'I desire mercy, not sacrifice.' For I have not come to call the righteous but sinners."

<sup>18</sup> While he was saying these things to them, suddenly a leader came in and knelt before him, saying, "My daughter has just died, but come and lay your hand on her, and she will live." <sup>19</sup> And Jesus got up and followed him, with his disciples. <sup>20</sup> Then suddenly a woman who had been suffering from a flow of blood for twelve years came up behind him and touched the fringe of his cloak, <sup>21</sup> for she was saying to herself, "If I only touch his cloak, I will be made well." <sup>22</sup> Jesus turned, and seeing her he said, "Take heart, daughter; your faith has made you well." And the woman was made well from that moment. <sup>23</sup> When Jesus came to the leader's house and saw the flute players and the crowd making a commotion, <sup>24</sup> he said, "Go away, for the girl is not dead but sleeping." And they laughed at him. <sup>25</sup> But when the crowd had been put outside, he went in and took her by the hand, and the girl got up. <sup>26</sup> And the report of this spread through all of that district.

June 14 ----3<sup>rd</sup> Sunday after Pentecost

### **First Reading: Exodus 19:2-8a**

*At Sinai God assured Israel, "You shall be my treasured possession," and commissioned them to serve as mediating priests for the nations. The people commit themselves completely to God's will.*

<sup>2</sup> [The Israelites] journeyed from Rephidim, entered the wilderness of Sinai, and camped in the wilderness; Israel camped there in front of the mountain.<sup>3</sup> Then Moses went up to God; the Lord called to him from the mountain, "Thus you shall say to the house of Jacob and tell the Israelites: <sup>4</sup> 'You have seen what I did to the Egyptians and how I bore you on eagles' wings and brought you to myself. <sup>5</sup> Now, therefore, if you obey my voice and keep my covenant, you shall be my treasured possession out of all the peoples. Indeed, the whole earth is mine, <sup>6</sup> but you shall be for me a priestly kingdom and a holy nation.' These are the words that you shall speak to the Israelites."

<sup>7</sup> So Moses went, summoned the elders of the people, and set before them all these words that the Lord had commanded him. <sup>8a</sup> The people all answered as one, "Everything that the Lord has spoken we will do."

### **Psalm: Psalm 100**

*We are God's people and the sheep of God's pasture. (Ps. 100:3)*

<sup>1</sup> Make a joyful noise to the Lord, all you lands!

<sup>2</sup> Serve the Lord with gladness; come into God's presence with a song.

<sup>3</sup> **Know that the Lord is God, our maker to whom we belong;  
we are God's people and the sheep of God's pasture.**

<sup>4</sup> Enter the gates of the Lord with thanksgiving and the courts with praise;  
give thanks and bless God's holy name.

<sup>5</sup> **Good indeed is the Lord, whose steadfast love is everlasting,  
whose faithfulness endures from age to age.**

### **Second Reading: Romans 5:1-8**

*We are no longer God's enemies but have peace with God because we were brought into a right relationship with God through Christ's death.*

<sup>1</sup> Since we are justified by faith, we have peace with God through our Lord Jesus Christ, <sup>2</sup> through whom we have obtained access to this grace in which we stand, and we boast in our hope of sharing the glory of God. <sup>3</sup> And not only that, but we also boast in

our afflictions, knowing that affliction produces endurance, <sup>4</sup> and endurance produces character, and character produces hope, <sup>5</sup> and hope does not put us to shame, because God's love has been poured into our hearts through the Holy Spirit that has been given to us.

<sup>6</sup> For while we were still weak, at the right time Christ died for the ungodly. <sup>7</sup> Indeed, rarely will anyone die for a righteous person—though perhaps for a good person someone might actually dare to die. <sup>8</sup> But God proves his love for us in that while we still were sinners Christ died for us.

### **Gospel: Matthew 9:35–10:8 [9-23]**

*The mission of Jesus' followers is to continue the mission of Jesus himself. Here, he instructs his first disciples as to how they might proclaim the gospel through their words and deeds.*

<sup>35</sup> Jesus went about all the cities and villages, teaching in their synagogues and proclaiming the good news of the kingdom and curing every disease and every sickness. <sup>36</sup> When he saw the crowds, he had compassion for them because they were harassed and helpless, like sheep without a shepherd. <sup>37</sup> Then he said to his disciples, "The harvest is plentiful, but the laborers are few; <sup>38</sup> therefore ask the Lord of the harvest to send out laborers into his harvest."

<sup>10:1</sup> Then Jesus summoned his twelve disciples and gave them authority over unclean spirits, to cast them out, and to cure every disease and every sickness. <sup>2</sup> These are the names of the twelve apostles: first, Simon, also known as Peter, and his brother Andrew; James son of Zebedee and his brother John; <sup>3</sup> Philip and Bartholomew; Thomas and Matthew the tax collector; James son of Alphaeus and Thaddaeus; <sup>4</sup> Simon the Cananaean and Judas Iscariot, the one who betrayed him.

<sup>5</sup> These twelve Jesus sent out with the following instructions: "Do not take a road leading to gentiles, and do not enter a Samaritan town, <sup>6</sup> but go rather to the lost sheep of the house of Israel. <sup>7</sup> As you go, proclaim the good news, 'The kingdom of heaven has come near.' <sup>8</sup> Cure the sick; raise the dead; cleanse those with a skin disease; cast out demons. You received without payment; give without payment. [<sup>9</sup>Take no gold, or silver, or copper in your belts, <sup>10</sup> no bag for your journey, or two tunics, or sandals, or a staff, for laborers deserve their food. <sup>11</sup> Whatever town or village you enter, find out who in it is worthy, and stay there until you leave. <sup>12</sup> As you enter the house, greet it. <sup>13</sup> If the house is worthy, let your peace come upon it, but if it is not worthy, let your peace return to you. <sup>14</sup> If anyone will not welcome you or listen to your words, shake off the dust from your feet as you leave that house or town. <sup>15</sup> Truly I tell you, it will be more tolerable for the land of Sodom and Gomorrah on the day of judgment than for that town.

<sup>16</sup>“I am sending you out like sheep into the midst of wolves, so be wise as serpents and innocent as doves. <sup>17</sup> Beware of them, for they will hand you over to councils and flog you in their synagogues, <sup>18</sup> and you will be dragged before governors and kings because of me, as a testimony to them and the gentiles. <sup>19</sup> When they hand you over, do not worry about how you are to speak or what you are to say, for what you are to say will be given to you at that time, <sup>20</sup> for it is not you who speak, but the Spirit of your Father speaking through you. <sup>21</sup> Sibling will betray sibling to death and a father his child, and children will rise against parents and have them put to death, <sup>22</sup> and you will be hated by all because of my name. But the one who endures to the end will be saved. <sup>23</sup> When they persecute you in this town, flee to the next, for truly I tell you, you will not have finished going through all the towns of Israel before the Son of Man comes.”]

June 21 – 4<sup>th</sup> Sunday after Pentecost

**First Reading: Jeremiah 20:7-13**

*Jeremiah accuses God of forcing him into a ministry that brings him only contempt and persecution. Yet Jeremiah is confident that God will be a strong protector against his enemies and commits his life into God's hands.*

<sup>7</sup> O Lord, you have enticed me,  
and I was enticed;  
you have overpowered me,  
and you have prevailed.

I have become a laughingstock all day long;  
everyone mocks me.

<sup>8</sup> For whenever I speak, I must cry out;  
I must shout, "Violence and destruction!"  
For the word of the Lord has become for me  
a reproach and derision all day long.

<sup>9</sup> If I say, "I will not mention him  
or speak any more in his name,"  
then within me there is something like a burning fire  
shut up in my bones;  
I am weary with holding it in,  
and I cannot.

<sup>10</sup> For I hear many whispering:  
"Terror is all around!  
Denounce him! Let us denounce him!"  
All my close friends  
are watching for me to stumble.

"Perhaps he can be enticed,  
and we can prevail against him  
and take our revenge on him."

<sup>11</sup> But the Lord is with me like a terrifying warrior;  
therefore my persecutors will stumble,  
and they will not prevail.

They will be greatly shamed,  
for they will not succeed.

Their eternal dishonor  
will never be forgotten.

<sup>12</sup> O Lord of hosts, you test the righteous;  
you see the heart and the mind;  
let me see your retribution upon them,  
for to you I have committed my cause.

<sup>13</sup> Sing to the Lord;  
praise the Lord!  
For he has delivered the life of the needy  
from the hands of evildoers.

**Psalm: Psalm 69:7-10 [11-15] 16-18**

*Answer me, O Lord, for your love is kind. (Ps. 69:16)*

<sup>7</sup> Surely, for your sake I have suffered reproach,  
and shame has covered my face.

<sup>8</sup> **I have become a stranger to my own kindred,  
an alien to my mother's children.**

<sup>9</sup> Zeal for your house has eaten me up;  
the scorn of those who scorn you has fallen upon me.

<sup>10</sup> **I humbled myself with fasting,  
but that was turned to my reproach.**

[ <sup>11</sup> I put on sackcloth also,  
and became a byword among them.

<sup>12</sup> **Those who sit at the gate murmur against me,  
and the drunkards make songs about me.**

<sup>13</sup> But as for me, this is my prayer to you, at the time you have set, O Lord:  
"In your great mercy, O God, answer me with your unfailing help.

<sup>14</sup> **Save me from the mire; do not let me sink;  
let me be rescued from those who hate me and out of the deep waters.**

<sup>15</sup> Let not the torrent of waters wash over me, neither let the deep swallow me up;  
do not let the pit shut its mouth upon me.

] <sup>16</sup> **Answer me, O Lord, for your love is kind;  
in your great compassion, turn to me.**

<sup>17</sup> Hide not your face from your servant;  
be swift and answer me, for I am in distress.

<sup>18</sup> **Draw near to me and redeem me;  
because of my enemies deliver me.**

## **Second Reading: Romans 6:1b-11**

*In baptism we were incorporated into the reality of Christ's death and resurrection. We have been made new in Christ through his death and resurrection to live freed from sin.*

<sup>1b</sup>Should we continue in sin in order that grace may increase? <sup>2</sup>By no means! How can we who died to sin go on living in it? <sup>3</sup>Do you not know that all of us who were baptized into Christ Jesus were baptized into his death? <sup>4</sup>Therefore we were buried with him by baptism into death, so that, just as Christ was raised from the dead by the glory of the Father, so we also might walk in newness of life.

<sup>5</sup>For if we have been united with him in a death like his, we will certainly be united with him in a resurrection like his. <sup>6</sup>We know that our old self was crucified with him so that the body of sin might be destroyed, so we might no longer be enslaved to sin. <sup>7</sup>For whoever has died is freed from sin. <sup>8</sup>But if we died with Christ, we believe that we will also live with him. <sup>9</sup>We know that Christ, being raised from the dead, will never die again; death no longer has dominion over him. <sup>10</sup>The death he died, he died to sin once for all, but the life he lives, he lives to God. <sup>11</sup>So you also must consider yourselves dead to sin and alive to God in Christ Jesus.

## **Gospel: Matthew 10:24-39**

*Jesus warns his disciples that their ministry in his name will meet with opposition. However, he assures them that they need not fear for the truth will come to light. Life is found in Christ.*

[Jesus said to the twelve:] <sup>24</sup>"A disciple is not above the teacher nor a slave above the master; <sup>25</sup>it is enough for the disciple to be like the teacher and the slave like the master. If they have called the master of the house Beelzebul, how much more will they malign those of his household!

<sup>26</sup>"So have no fear of them, for nothing is covered up that will not be uncovered and nothing secret that will not become known. <sup>27</sup>What I say to you in the dark, tell in the light, and what you hear whispered, proclaim from the housetops. <sup>28</sup>Do not fear those who kill the body but cannot kill the soul; rather, fear the one who can destroy both soul and body in hell. <sup>29</sup>Are not two sparrows sold for a penny? Yet not one of them will fall to the ground apart from your Father. <sup>30</sup>And even the hairs of your head are all counted. <sup>31</sup>So do not be afraid; you are of more value than many sparrows.

<sup>32</sup>"Everyone, therefore, who acknowledges me before others, I also will acknowledge before my Father in heaven, <sup>33</sup>but whoever denies me before others, I also will deny before my Father in heaven.

<sup>34</sup>“Do not think that I have come to bring peace to the earth; I have not come to bring peace but a sword.

<sup>35</sup>For I have come to set a man against his father,  
and a daughter against her mother,  
and a daughter-in-law against her mother-in-law,

<sup>36</sup>and one’s foes will be members of one’s own household.

<sup>37</sup>“Whoever loves father or mother more than me is not worthy of me, and whoever loves son or daughter more than me is not worthy of me, <sup>38</sup>and whoever does not take up the cross and follow me is not worthy of me. <sup>39</sup>Those who find their life will lose it, and those who lose their life for my sake will find it.”

June 28 – 5<sup>th</sup> Sunday after Pentecost

**First Reading: Jeremiah 28:5-9**

*Through a symbolic action Jeremiah insisted that Judah and all the surrounding nations should submit to the king of Babylon (Jer. 27). Hananiah contradicted the word of Jeremiah, who in reply insisted that Hananiah's rosy prediction should not be believed until it came true. God confirmed the word of Jeremiah and sentenced the false prophet Hananiah to death (vv. 16-17).*

<sup>5</sup>The prophet Jeremiah spoke to the prophet Hananiah in the presence of the priests and all the people who were standing in the house of the Lord, <sup>6</sup>and the prophet Jeremiah said, "Amen! May the Lord do so; may the Lord fulfill the words that you have prophesied and bring back to this place from Babylon the vessels of the house of the Lord and all the exiles. <sup>7</sup>But listen now to this word that I speak in your hearing and in the hearing of all the people. <sup>8</sup>The prophets who preceded you and me from ancient times prophesied war, famine, and pestilence against many countries and great kingdoms. <sup>9</sup>As for the prophet who prophesies peace, when the word of that prophet comes true, then it will be known that the Lord has truly sent the prophet."

**Psalm: Psalm 89:1-4, 15-18**

*Your love, O Lord, forever will I sing. (Ps. 89:1)*

<sup>1</sup>Your love, O Lord, forever will I sing;

from age to age my mouth will proclaim your faithfulness.

<sup>2</sup>**For I am persuaded that your steadfast love is established forever;  
you have set your faithfulness firmly in the heavens.**

<sup>3</sup>"I have made a covenant with my chosen one;

I have sworn an oath to David my servant:

<sup>4</sup>**'I will establish your line forever,  
and preserve your throne for all generations.'**"

<sup>15</sup>Happy are the people who know the festal shout!

They walk, O Lord, in the light of your presence.

<sup>16</sup>**They rejoice daily in your name;  
they are jubilant in your righteousness.**

<sup>17</sup>For you are the glory of their strength,

and by your favor our might is exalted.

<sup>18</sup>**Truly, our shield belongs to the Lord;  
our king to the Holy One of Israel.**

## **Second Reading: Romans 6:12-23**

*Sin is an enslaving power which motivates us to live self-serving, disobedient lives. Sin's final payoff is death. We, however, have been set free from sin's slavery to live obediently under God's grace, whose end is the free gift of eternal life.*

<sup>12</sup>Do not let sin reign in your mortal bodies, so that you obey their desires. <sup>13</sup>No longer present your members to sin as instruments of unrighteousness, but present yourselves to God as those who have been brought from death to life, and present your members to God as instruments of righteousness. <sup>14</sup>For sin will have no dominion over you, since you are not under law but under grace.

<sup>15</sup>What then? Should we sin because we are not under law but under grace? By no means! <sup>16</sup>Do you not know that, if you present yourselves to anyone as obedient slaves, you are slaves of the one whom you obey, either of sin, which leads to death, or of obedience, which leads to righteousness? <sup>17</sup>But thanks be to God that you who were slaves of sin have become obedient from the heart to the form of teaching to which you were entrusted <sup>18</sup>and that you, having been set free from sin, have become enslaved to righteousness. <sup>19</sup>I am speaking in human terms because of your limitations. For just as you once presented your members as slaves to impurity and lawlessness, leading to even more lawlessness, so now present your members as slaves to righteousness, leading to sanctification.

<sup>20</sup>When you were slaves of sin, you were free in regard to righteousness. <sup>21</sup>So what fruit did you then gain from the things of which you now are ashamed? The end of those things is death. <sup>22</sup>But now that you have been freed from sin and enslaved to God, the fruit you have leads to sanctification, and the end is eternal life. <sup>23</sup>For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord.

## **Gospel: Matthew 10:40-42**

*When Jesus sends his disciples out as missionaries, he warns them of persecution and hardships they will face. He also promises to reward any who aid his followers and support their ministry.*

[Jesus said to the twelve:] <sup>40</sup>“Whoever welcomes you welcomes me, and whoever welcomes me welcomes the one who sent me. <sup>41</sup>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, <sup>42</sup>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.”