

# Holy Eucharist

Proper 19A, Pentecost 15

September 13, 2020

Zoom link:

<https://us02web.zoom.us/j/85887946777?pwd=eig4MEdsMUh6clV6b2dUblFOQ3I2Zz09>

Meeting ID: 858 8794 6777

Passcode: stb

## Prelude

## Announcements

## Opening Hymn

Hymnal 400

*All creatures of our God and King*



1 All crea - tures of our God and King, lift up your voic - es, let us  
7 Let all things their cre - a - tor bless, and wor - ship him in hum - ble -



1 sing: Al - le - lu - ia, al - le - lu - ia! Bright burn - ing  
7 ness, O — praise him, Al - le - lu - ia! Praise God the



1 sun with gold - en beams, pale sil - ver moon that gen - tly gleams,  
7 Fa - ther, praise the Son, and praise the Spi - rit, Three in One:

### *Refrain*



O praise him, O praise him, Al - le - lu - ia,



al - le - lu - ia, al - le - lu - ia!

*Presider*

Blessed be + the One, holy, and living God.

*People*

**Glory to God for ever and ever. Amen.**

|

*The Presider begins the Collect for Purity*

## **Collect for Purity**

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.**

## **Gloria: Song of Praise**

*Presider and People say together*

**Glory to God in the highest,  
and peace to God's people on earth.  
Lord God, heavenly King,  
almighty God and Father,  
we worship you, we give you thanks,  
we praise you for your glory.  
Lord Jesus Christ, only Son of the Father,  
Lord God, Lamb of God,  
you take away the sin of the world:  
have mercy on us;  
you are seated at the right hand of the Father:  
receive our prayer.  
For you alone are the Holy One,  
you alone are the Lord,  
you alone are the Most High,  
Jesus Christ,  
with the Holy Spirit,  
in the glory of God the Father. Amen.**

## **Collect of the Day**

*Presider*           The Lord be with you.

*People*             **And also with you.**

*Presider*           Let us pray.

O God, because without you we are not able to please you mercifully grant that your Holy Spirit may in all things direct and rule our hearts; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. **Amen.**

*All sit.*

## **First Reading**

Exodus 14:19-31

A reading from the book of Exodus.

<sup>19</sup>The angel of God who was going before the Israelite army moved and went behind them; and the pillar of cloud moved from in front of them and took its place behind them. <sup>20</sup>It came between the army of Egypt and the army of Israel. And so the cloud was there with the darkness, and it lit up the night; one did not come near the other all night.

<sup>21</sup>Then Moses stretched out his hand over the sea. The LORD drove the sea back by a strong east wind all night, and turned the sea into dry land; and the waters were divided. <sup>22</sup>The Israelites went into the sea on dry ground, the waters forming a wall for them on their right and on their left. <sup>23</sup>The Egyptians pursued, and went into the sea after them, all of Pharaoh's horses, chariots, and chariot drivers. <sup>24</sup>At the morning watch the LORD in the pillar of fire and cloud looked down upon the Egyptian army, and threw the Egyptian army into panic. <sup>25</sup>He clogged their chariot wheels so that they turned with difficulty. The Egyptians said, "Let us flee from the Israelites, for the LORD is fighting for them against Egypt."

<sup>26</sup>Then the LORD said to Moses, "Stretch out your hand over the sea, so that the water may come back upon the Egyptians, upon their chariots and chariot drivers." <sup>27</sup>So Moses stretched out his hand over the sea, and at dawn the sea returned to its normal depth. As the Egyptians fled before it, the LORD tossed the Egyptians into the sea. <sup>28</sup>The waters returned and covered the chariots and the chariot drivers, the entire army of Pharaoh that had followed them into the sea; not one of them remained. <sup>29</sup>But the Israelites walked on dry ground through the sea, the waters forming a wall for them on their right and on their left.

<sup>30</sup>Thus the LORD saved Israel that day from the Egyptians; and Israel saw the Egyptians dead on the seashore. <sup>31</sup>Israel saw the great work that the LORD did against the Egyptians. So the people feared the LORD and believed in the LORD and in his servant Moses.

*Reader* The Word of the Lord.

*People* **Thanks be to God.**

## **Psalm 114**

<sup>1</sup>Hallelujah!

When Israel came out of Egypt, \*  
the house of Jacob from a people of strange speech,

<sup>2</sup>**Judah became God's sanctuary \*  
and Israel his dominion.**

<sup>3</sup>The sea beheld it and fled; \*  
Jordan turned and went back.

<sup>4</sup>**The mountains skipped like rams, \*  
and the little hills like young sheep.**

<sup>5</sup>What ailed you, O sea, that you fled? \*  
O Jordan, that you turned back?

<sup>6</sup>**You mountains, that you skipped like rams? \*  
you little hills like young sheep?**

<sup>7</sup>Tremble, O earth, at the presence of the LORD, \*  
at the presence of the God of Jacob,  
<sup>8</sup>**Who turned the hard rock into a pool of water \*  
and flint-stone into a flowing spring.**

## Second Reading

Romans 14:1-12

A reading from the Letter of Paul to the Romans.

<sup>1</sup>Welcome those who are weak in faith, but not for the purpose of quarreling over opinions. <sup>2</sup>Some believe in eating anything, while the weak eat only vegetables. <sup>3</sup>Those who eat must not despise those who abstain, and those who abstain must not pass judgment on those who eat; for God has welcomed them. <sup>4</sup>Who are you to pass judgment on servants of another? It is before their own lord that they stand or fall. And they will be upheld, for the Lord is able to make them stand.

<sup>5</sup>Some judge one day to be better than another, while others judge all days to be alike. Let all be fully convinced in their own minds. <sup>6</sup>Those who observe the day, observe it in honor of the Lord. Also those who eat, eat in honor of the Lord, since they give thanks to God; while those who abstain, abstain in honor of the Lord and give thanks to God.

<sup>7</sup>We do not live to ourselves, and we do not die to ourselves. <sup>8</sup>If we live, we live to the Lord, and if we die, we die to the Lord; so then, whether we live or whether we die, we are the Lord's. <sup>9</sup>For to this end Christ died and lived again, so that he might be Lord of both the dead and the living.

<sup>10</sup>Why do you pass judgment on your brother or sister? Or you, why do you despise your brother or sister? For we will all stand before the judgment seat of God. <sup>11</sup>For it is written,

“As I live, says the Lord, every knee shall bow to me,  
and every tongue shall give praise to God.”

<sup>12</sup>So then, each of us will be accountable to God.

*Reader*    The Word of the Lord.

*People*    **Thanks be to God.**

*All stand as they are able.*

**Sequence Hymn**  
*Go down, Moses*

*LEVAS 228*

1. When Is - rael was in E - gypt's land, let my peo - ple go;  
 2. The Lord told Mo - ses what to do, let my peo - ple go;  
 4. Oh, let us all from bond - age flee, let my peo - ple go;

1. op - pressed so hard they — could not stand, let my peo - ple go.  
 2. to lead the chil - dren of Is - rael through, let my peo - ple go.  
 4. and let us all in — Christ be free, let my peo - ple go.

Go down, — Mo - ses, way down in E - gypt's land; —

tell old Pha - raoh to let my peo - ple go.

**Holy Gospel**

Matthew 18:21-35

*Deacon* The Holy Gospel of our Savior Jesus Christ according to Matthew.

*People* **Glory to you, Lord Christ.**

<sup>21</sup>Peter came and said to [Jesus], “Lord, if another member of the church sins against me, how often should I forgive? As many as seven times?” <sup>22</sup>Jesus said to him, “Not seven times, but, I tell you, seventy-seven times.

<sup>23</sup>“For this reason the kingdom of heaven may be compared to a king who wished to settle accounts with his slaves. <sup>24</sup>When he began the reckoning, one who owed him ten thousand talents was brought to him; <sup>25</sup>and, as he could not pay, his lord ordered him to be sold, together with his wife and children and all his possessions, and payment to be made. <sup>26</sup>So the slave fell on his knees before him, saying, ‘Have patience with me, and I will pay you everything.’ <sup>27</sup>And out of pity for him, the lord of that slave released him and forgave him the debt. <sup>28</sup>But that same slave, as he went out, came upon one of his fellow slaves who owed him a hundred denarii; and seizing him by the throat, he said, ‘Pay what you owe.’ <sup>29</sup>Then his fellow slave fell down and pleaded with him,



‘Have patience with me, and I will pay you.’ <sup>30</sup>But he refused; then he went and threw him into prison until he would pay the debt.

<sup>31</sup>When his fellow slaves saw what had happened, they were greatly distressed, and they went and reported to their lord all that had taken place. <sup>32</sup>Then his lord summoned him and said to him, ‘You wicked slave! I forgave you all that debt because you pleaded with me. <sup>33</sup>Should you not have had mercy on your fellow slave, as I had mercy on you?’ <sup>34</sup>And in anger his lord handed him over to be tortured until he would pay his entire

debt. <sup>35</sup>So my heavenly Father will also do to every one of you, if you do not forgive your brother or sister from your heart.”

*Deacon* The Gospel of the Lord.

*People* **Praise to you, Lord Christ.**

## **Sermon**

*All stand as they are able.*

## **Nicene Creed**

*Presider* Let us affirm the faith of the Church using the words of the Nicene Creed:

**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,**  
**was incarnate of the Holy Spirit and the Virgin Mary**  
**and became truly human.**  
**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,**  
**who with the Father and the Son is worshiped and glorified,**  
**who 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.**

*All remain standing as they are able.*

## **Prayers of the People**

*Deacon* Rejoice in the waters of life, those who honor God in all things, and raise your voices in prayer, responding, “Lord, hear our prayer.”

*Intercessor* In thanksgiving for this holy day where we gather as a household of faith to hear the word of God with open minds and grateful hearts; let us pray. **Lord, hear our prayer.**

*Silence is kept.*

In thanksgiving for the arms of forgiveness that embrace us in the midst of our sin, leading us to repentance, and filling us with the waters of mercy through which we will forgive others; let us pray. **Lord, hear our prayer.**

*Silence is kept.*

For honesty in government, and integrity in our dealings with one another, that trust may be restored between people and throughout the institutions of our society; let us pray. **Lord, hear our prayer.**

*Silence is kept.*

That we may commit ourselves to a life of simplicity, so that we may provide for the needs of the poor and hungry, as Jesus provided nourishment and hope to his followers; let us pray. **Lord, hear our prayer.**

*Silence is kept.*

For the grace to turn away from anything that places a barrier between God's love and our actions, so that in turning back to Jesus we may receive mercy for the past and strength for the future; let us pray. **Lord, hear our prayer.**

*Silence is kept.*

That we may share our spiritual doubts with one another, convinced that in our mutual self-disclosure we will be strengthened in faith and grow in the conviction that God's love can forgive all things and transforms all life; let us pray. **Lord, hear our prayer.**

*Silence is kept.*

In thanksgiving for those who are teachers and catechists in our Church; may they be given the blessing of knowledge and wisdom, as they bear the Christian message to those in their charge; let us pray. **Lord, hear our prayer.**

*Silence is kept.*

That the dead may be redeemed from the grave, and wear the crown of eternal life, [remembering especially \_\_\_\_\_]; let us pray. **Lord, hear our prayer.**

*Silence is kept.*

Miriam sang to the Lord for all the glorious gifts her people had received, and so we join with her in continuing our prayers, remembering our Bishops Bonnie, Michael, Justin, Julio, Moises, Elizabeth, Donald and Craig. We pray for all ministers, priests, deacons, ministry teams, those in formation; and our sisters and brothers worshipping at Christ the King, Taylor; St Mary's-in-the-Hills, Lake Orion; and Trinity Church, Farmington Hills. We give you thanks for the blessings we have received from your hands, [especially \_\_\_\_\_]. We pray for the sick, and for those in any need or trouble: \_\_\_\_\_.

*Silence is kept.*

Most loving God, whose will it is for us to give thanks for all things, to fear nothing but the loss of you, and to cast all our care on you who care for us: Preserve us from faithless fears and worldly anxieties, that no clouds of this mortal life may hide from us the light of that love which is immortal, and which you have manifested to us in your



Son Jesus Christ our Lord; who lives and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. **Amen.**

*Presider* In union, O Lord with the faithful at every altar of your Church, where the Holy Eucharist is now being celebrated, we desire to offer our praise and thanksgiving. We present to you our souls and bodies, with the earnest wish that we may always be united to you. And if we cannot now receive you sacramentally, we beseech you to come spiritually into our hearts. We unite ourselves to you, and embrace you with all the affections of our souls. Let nothing ever separate us from you. **Amen.**

## **Confession of Sin**

*The Officiant says*

Jesus said, "The first commandment is this: Hear, O Israel: The Lord our God is the only Lord. Love the Lord your God with all your heart, with all your soul, with all your mind, and with all your strength. The second is this: Love your neighbor as yourself. There is no other commandment greater than these." *Mark 12:29-31*

*The Deacon then says*

Let us confess our sins to God.

*Silence may be kept.*

*Minister and People*

**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.**

*The Priest stands and says*

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

*Presider*            The peace of the Lord be always with you.  
*People*                **And also with you.**

*Then the Ministers and the People may greet one another in the name of the Lord.*

## Holy Communion

### *How the Holy Communion is prepared*

The Officiant, Deacon, other Eucharistic Ministers, and any participating Acolytes must wash their hands, or use hand sanitizer, before celebrating and before distribution. Gloves will not be used.

The Officiant alone will bring the bread and wine from the credence table to the Altar at the time of the offertory. All of the elements for Holy Communion will be placed on the Altar for the Eucharistic Prayer.

The Officiant alone stands at the altar, with others 6 feet or more away.

The **priest's wafer and chalice** will be uncovered in front of the officiant during the Eucharistic Prayer. They **are for the officiant alone**. They are consumed entirely by the officiant, or appropriately disposed of after the service.

The priest's wafer and the people's wafers will be kept separate at all times. The **people's wafers will be a container** on the Altar, which will remain covered throughout the Eucharistic Prayer. During consecration, the Officiant will touch the container, not the wafers.

The **distribution** of consecrated wine is not permitted at this time (as of June 19, 2020 Diocese of Michigan directive).

### *How the Holy Communion will be distributed*

Everyone distributing communion will use hand sanitizer before they begin distribution. Gloves will not be used.

Communicants will be encouraged to use hand sanitizer before receiving. Hand sanitizer will be available in each pew

The bread will be distributed at the communion rail, while maintaining six feet of distance between households. The people will be directed forward to receive.

Masks must continue to be worn during the distribution of communion. Communicants should only lift their mask and consume the bread when they are back in their pews, or at least six feet **away from** the distribution point.

The Minister will place the bread in the hand. The distribution will happen without directly touching the hand of the person receiving. Hand-to-mouth distribution is not permitted. If hand-to-hand contact happens, the minister will re-sanitize.

If a blessing is preferred, the blessing will be given without touch.

*When the Instructions have been reviewed, the Priest then says*

Offer to God a sacrifice of thanksgiving, and make good your vows to the Most High.  
*Psalm 50:14*

*The people stand as a minister brings forward the alms basin.*

## **Offertory Hymn**

*to be sung*

Doxology

**Praise God, from Whom all blessings flow;  
Praise God, all creatures here below;  
Praise God above, you heav'nly host;  
Praise Father, Son, and Holy Ghost.**

*The people remain standing.*

## **Great Thanksgiving**

*Presider* The Lord be with you.

*People* **And also with you.**

*Presider* Lift up your hearts.

*People* **We lift them to the Lord.**

*Presider* Let us give thanks to the Lord our God.

*People* **It is right to give our thanks and praise.**

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth.

For you are the source of light and life; you made us in your image, and called us to new life in Jesus Christ our Lord.

Therefore we praise you, joining our voices with Angels and Archangels and with all the company of heaven, who for ever proclaim this hymn to the glory of your Name:

**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.**

*The people continue to stand, or kneel as they are able.*

*The Presider continues*

Holy and gracious Father: In your infinite love you made us for yourself; and, when we had fallen into sin and become subject to evil and death, you, in your mercy, sent Jesus Christ, your only and eternal Son, to share our human nature, to live and die as one of us, to reconcile us to you, the God and Father of all.

He stretched out his arms upon the cross, and offered himself in obedience to your will, a perfect sacrifice for the whole world.

On the night he was handed over to suffering and death, our Lord Jesus Christ took bread; and when he had given thanks to you, he broke it, and gave it to his disciples, 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; and when he had given thanks, he gave it to them, 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."

Therefore we proclaim the mystery of faith:

**Christ has died; Christ is risen; Christ will come again.**

We celebrate the memorial of our redemption, O Father, in this sacrifice of praise and thanksgiving. Recalling his death, resurrection, and ascension, we offer you these gifts.

Sanctify them by your Holy Spirit to be for your people the Body and Blood of your Son, the holy food and drink of new and unending life in him. Sanctify us also + that we may faithfully receive this holy Sacrament, and serve you in unity, constancy, and peace; and at the last day bring us with all your saints into the joy of your eternal kingdom.

All this we ask through your Son Jesus Christ. By him, and with him, and in him, in the unity of the Holy Spirit all honor and glory is yours, Almighty Father, now and for ever.  
**AMEN.**

*The Presider then continues*

As our Savior Christ has taught us, we are bold to pray:

**Our Father in heaven, hallowed be your Name,  
your kingdom come, your will be done,  
on earth as in heaven.**

**Give us today our daily bread.**

**Forgive us our sins as we forgive those who sin against us.**

**Save us from the time of trial, and deliver us from evil.**

**For the kingdom, the power, and the glory are yours,  
now and forever. Amen.**

## Breaking of the Bread

*A period of silence is kept.*

*The Presider says*

God of promise, you have prepared a banquet for us.

**Happy are those who are called to the Supper of the Lamb.**

*The Presider says*

God's holy gifts, for God's holy people.

*The Deacon then says*

The table of Christ's body and blood is now made ready.

It is the table of company with Jesus.

It is the table of sharing with the poor and lowly of the world,  
with whom Jesus identified.

*The Presider continues*

So come to this table you who have much faith

or you who would like more; you who have been here often  
and you who have not been here in a long time.

Come. It is Christ who invites you to meet him here.

**Amen. As the elements we now eat are transformed,  
may we be changed into the likeness of Christ; bone of his bone,  
flesh of his flesh, loving and caring for the world.**

## Communion Hymn

*Bless the Lord, my soul*

to be sung 3 times

WLP 825/Taizé

The image shows the musical notation for the Communion Hymn 'Bless the Lord, my soul'. It is written in 4/4 time and consists of two staves: a treble clef staff and a bass clef staff. The melody is primarily in the treble clef, with some accompaniment in the bass clef. The lyrics are: 'Bless the Lord my soul and bless God's ho - ly name.' The music is simple and suitable for congregational singing.

Bless the Lord my soul, Who leads me in - to life.

*After Communion, the Presider says*

Let us pray.

*Presider and People*

**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 Christ,  
 and heirs of your eternal kingdom.  
 And now, send us out  
 to do the work you have given us to do,  
 to love and serve you  
 as faithful witnesses of Christ our Savior.  
 To him, to you, and to the Holy Spirit,  
 be honor and glory, now and for ever. Amen.**

## **Blessing**

*The priest blesses the people, saying*

Live without fear: your Creator has made you holy, has always protected you, and loves you as a mother. Go in peace to follow the good road.

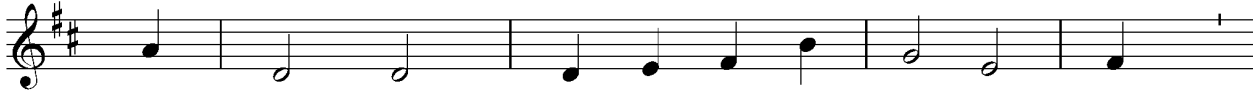
And the blessing of God Almighty, + the Father, the Son, and the Holy Spirit, be upon you and remain with you for ever. **Amen.**

**Concluding Hymn**  
*Go forth for God*

Tune: *Woodlands*, Hymnal 438



1 Go forth for God; go\_\_\_\_\_ to the world in peace;  
 2 Go forth for God; go\_\_\_\_\_ to the world in love;  
 3 Go forth for God; go\_\_\_\_\_ to the world in strength;  
 4 Go forth for God; go\_\_\_\_\_ to the world in joy,



be of good cour - age, armed with heaven - ly grace,  
 strength - en the faint, give cour - age to the weak;  
 hold fast the good, be ur - gent for the right;  
 to serve God's peo - ple ev - ery day and hour,



in God's good Spi - rit dai - ly to in - crease,  
 help the af - flict - ed; rich - ly from a - bove  
 ren - der to no one e - vil; Christ at length  
 and ser - ving Christ, our ev - ery gift em - ploy,



till in his king - dom we\_\_\_\_\_ be - hold his face.  
 his love sup - plies the grace\_\_\_\_\_ and power we seek.  
 shall o - ver - come all dark - ness with his light.  
 re - joic - ing in the Ho - ly Spi - rit's power.

## Dismissal

*Deacon* My brothers and my sisters, let us go forth into the world, rejoicing in the power of the Spirit.

*People* **Thanks be to God.**

## Postlude



## REGARDING OFFERINGS TO ST. BARNABAS CHURCH

**To make your regular offering to St Barnabas**, please mail your check to the church: 20500 W Old US-12, Chelsea MI 48118-1309. Mail is being collected daily.

Hurricane Laura slammed into the Gulf Coast two weeks ago, which was the same week that marked the 15-year anniversary of Hurricane Katrina. **Episcopal Relief & Development** is in constant communication with the impacted dioceses working to reach vulnerable populations devastated by the storm. [Donate today](https://support.episcopalrelief.org/hurricane-relief) to support these efforts.

<https://support.episcopalrelief.org/hurricane-relief>

## CONTINUING OUR DONATIONS OF FOOD AND FUNDS TO FAITH IN ACTION

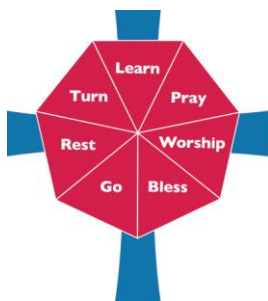
Faith in Action is providing leadership in collecting donations to support households in need in the Chelsea and Dexter areas.

**Needed right now:** cleaning products, and personal products are always needed, as these items cannot be purchased with food stamps. **You may bring your donations to FIA**, or to Nancy who will see that they get there. **Food will also be collected at the church on September 20, the next BC meeting date. The building will be open for you to leave your donations on the table.**

Donations to help us combat the continuing effects of the pandemic can be made by PayPal at [www.faithinaction1.org](http://www.faithinaction1.org), by [Facebook](https://www.facebook.com/faithinaction1), or by mailing a check to *Faith in Action, 603 S. Main Street, Chelsea MI 48118*. **If you need help, please call FIA at (734) 475-3305**

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## **Enrichment for Our Spiritual Journey**



**The Way of Love** material can be found here:

<https://episcopalchurch.org/way-of-love>

**Join St Barnabas'** twice-weekly Zoom check-in! Tuesdays and Thursdays at 7:30 p.m. Contact Marion if you need **the NEW LINK**.

**Watch** Washington National Cathedral's live-streamed Eucharist and Daily Office services, <https://cathedral.org/calendar/>

**Join in** a short, weekly, meditation with Presiding Bishop Curry here: <https://episcopalchurch.org/habits-of-grace>

**Watch** Bishop Bonnie Perry's sermons, <https://www.edomi.org/whatsheaid/sermons/>



## Upcoming Commemorations

- Sep. 13 John Chrysostom, Bishop of Constantinople, 407  
14 Holy Cross Day  
15 Cyprian, Bishop and Martyr of Carthage, 258; and, James Chisholm, Priest, 1855; and, Catherine of Genoa  
16 Ninian, Bishop in Galloway, c. 430  
17 Hildegard of Bingen, 1179  
18 Edward Bouverie Pusey, Priest, 1882; and, Dag Hjalmar Agne Carl Hammarskjöld, Public Servant, 1961  
19 Theodore of Tarsus, Archbishop of Canterbury, 690

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**Invitation to the Table** adapted from *The Iona Abbey Worship Book*, (Glasgow, UK: Wild Goose Publications, 2001)  
**Concluding prayer** at the Intercessions adapted from *The Armed Forces Prayer Book*, 1951.

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### Scripture preparation for September 20, 2020: Pentecost 16, Proper 20A

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#### Philippians 1:21-30

Most decisions we make are not about choosing good over evil, but rather choosing between competing goods. This is the dilemma that the epistle presents us with today. It is a good thing to be united to God in Christ. It is also a good thing to work for the coming of God's vision for creation. For the writer of Philippians, this choice presents itself as being between dying and being with Christ or living and serving the community.

The decision we make depends on how we understand the kingdom; is it for the eternal future only or does it exist here and now alongside the mixed reality we know as life in the world? There's a way in which this is a false dichotomy - the answer is both/and, not either/or. We are made for union with God now, as well as eternally. God's kingdom is being inaugurated on earth in the present as well as being in the future.

We are called to live within the tension of this paradox. Pointing to God's kingdom, God's dream for the world, is certainly what we are commissioned to do as followers of Jesus. We are called to help bring it into reality as we know it now, transforming the structures of the world.

- How have you experienced the tension of choosing between goods?

- Do you experience choices as mostly that of deciding between or among good actions?
- How do you experience the paradox of the Kingdom being both already and not yet here?

**Matthew 20:1-16**

Every time we pray the Lord’s Prayer, we ask for God’s kingdom to come. Do we really want that to happen? This parable tells us what the kingdom of God is like. When we hear it, many will say, with the laborers who were hired early in the day, “That’s not fair!” Our culture says that the owner of the vineyard is foolish at best, paying the latecomers the same wage as the ones who worked all day. That’s just rewarding laziness!

Of course, God’s ways are not our ways. Jesus tells parables that turn things upside down from the culture’s perspective. How are we to understand his perspective on the kingdom? The landowner goes into the town repeatedly during the day to hire anyone who has not found work. All the workers are welcomed, and all receive the same wage. This is not a capitalist work ethic.

The point seems to be that God freely gives to all, regardless of their productivity. We don’t earn a place in the kingdom; it is a gift, given without regard to worthiness from the world’s point of view. This parable could be seen as an example of what it means to respect the dignity of every human being.

- Where do you see yourself in this parable?
- How do you respond to the actions of the owner of the vineyard? Why?
- Where in your life are there opportunities to hold up the dignity of every human being?

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