

# Holy Eucharist

Proper 20A, Pentecost 16

September 20, 2020

Zoom link:

<https://us02web.zoom.us/j/85887946777?pwd=ei94MEdsMUh6clV6b2dUblFOQ3I2Zz09>

Meeting ID: 858 8794 6777

Passcode: stb

## Prelude

## Announcements

## Opening Hymn

*This is the day*

Chorus Book 22

The image shows a musical score for the hymn "This is the day". It consists of three systems of music, each with a vocal line (treble clef) and a piano accompaniment line (bass clef). The key signature is two flats (B-flat and E-flat), and the time signature is 4/4. The lyrics are: "This is the day, this is the day That the Lord has made, that the Lord has made. We will re-joice, we will re-joice And be glad in it, and be glad in it. This is the day that the".



*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.

Grant us, Lord, not to be anxious about earthly things, but to love things heavenly; and even now, while we are placed among things that are passing away, to hold fast to those that shall endure; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen.**

*All sit.*

### **First Reading**

Exodus 16:2-15

A reading from the book of Exodus.

<sup>2</sup>The whole congregation of the Israelites complained against Moses and Aaron in the wilderness. <sup>3</sup>The Israelites said to them, “If only we had died by the hand of the LORD in the land of Egypt, when we sat by the fleshpots and ate our fill of bread; for you have brought us out into this wilderness to kill this whole assembly with hunger.”

<sup>4</sup>Then the LORD said to Moses, “I am going to rain bread from heaven for you, and each day the people shall go out and gather enough for that day. In that way I will test them, whether they will follow my instruction or not. <sup>5</sup>On the sixth day, when they prepare what they bring in, it will be twice as much as they gather on other days.” <sup>6</sup>So Moses and Aaron said to all the Israelites, “In the evening you shall know that it was the LORD who brought you out of the land of Egypt, <sup>7</sup>and in the morning you shall see the glory of the LORD, because he has heard your complaining against the LORD. For what are we, that you complain against us?” <sup>8</sup>And Moses said, “When the LORD gives you meat to eat in the evening and your fill of bread in the morning, because the LORD has heard the complaining that you utter against him—what are we? Your complaining is not against us but against the LORD.”

<sup>9</sup>Then Moses said to Aaron, “Say to the whole congregation of the Israelites, ‘Draw near to the LORD, for he has heard your complaining.’” <sup>10</sup>And as Aaron spoke to the whole congregation of the Israelites, they looked toward the wilderness, and the glory of the LORD appeared in the cloud. <sup>11</sup>The LORD spoke to Moses and said, <sup>12</sup>“I have heard the complaining of the Israelites; say to them, ‘At twilight you shall eat meat, and in the morning you shall have your fill of bread; then you shall know that I am the LORD your God.’”

<sup>13</sup>In the evening quails came up and covered the camp; and in the morning there was

a layer of dew around the camp. <sup>14</sup>When the layer of dew lifted, there on the surface of the wilderness was a fine flaky substance, as fine as frost on the ground. <sup>15</sup>When the Israelites saw it, they said to one another, “What is it?” For they did not know what it was. Moses said to them, “It is the bread that the LORD has given you to eat.”

*Reader* The Word of the Lord.

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

## **Psalm 105:1-6, 37-45**

<sup>1</sup>Give thanks to the LORD and call upon his Name; \*  
make known his deeds among the peoples.  
<sup>2</sup>**Sing to him, sing praises to him, \***  
**and speak of all his marvelous works.**  
<sup>3</sup>Glory in his holy Name; \*  
let the hearts of those who seek the LORD rejoice.  
<sup>4</sup>**Search for the LORD and his strength; \***  
**continually seek his face.**  
<sup>5</sup>Remember the marvels he has done, \*  
his wonders and the judgments of his mouth,  
<sup>6</sup>**O offspring of Abraham his servant, \***  
**O children of Jacob his chosen.**  
<sup>37</sup>He led out his people with silver and gold; \*  
in all their tribes there was not one that stumbled.  
<sup>38</sup>**Egypt was glad of their going, \***  
**because they were afraid of them.**  
<sup>39</sup>He spread out a cloud for a covering \*  
and a fire to give light in the night season.  
<sup>40</sup>**They asked, and quails appeared, \***  
**and he satisfied them with bread from heaven.**  
<sup>41</sup>He opened the rock, and water flowed, \*  
so the river ran in the dry places.  
<sup>42</sup>**For God remembered his holy word \***  
**and Abraham his servant.**  
<sup>43</sup>So he led forth his people with gladness, \*  
his chosen with shouts of joy.  
<sup>44</sup>**He gave his people the lands of the nations, \***  
**and they took the fruit of others' toil,**  
<sup>45</sup>That they might keep his statutes \*  
and observe his laws.  
**Hallelujah!**

## Second Reading

Philippians 1:21-30

A reading from the Letter of Paul to the Philippians.

<sup>21</sup>To me, living is Christ and dying is gain. <sup>22</sup>If I am to live in the flesh, that means fruitful labor for me; and I do not know which I prefer. <sup>23</sup>I am hard pressed between the two: my desire is to depart and be with Christ, for that is far better; <sup>24</sup>but to remain in the flesh is more necessary for you. <sup>25</sup>Since I am convinced of this, I know that I will remain and continue with all of you for your progress and joy in faith, <sup>26</sup>so that I may share abundantly in your boasting in Christ Jesus when I come to you again.

<sup>27</sup>Only, live your life in a manner worthy of the gospel of Christ, so that, whether I come and see you or am absent and hear about you, I will know that you are standing firm in one spirit, striving side by side with one mind for the faith of the gospel, <sup>28</sup>and are in no way intimidated by your opponents. For them this is evidence of their destruction, but of your salvation. And this is God's doing. <sup>29</sup>For he has graciously granted you the privilege not only of believing in Christ, but of suffering for him as well—<sup>30</sup>since you are having the same struggle that you saw I had and now hear that I still have.

*Reader*    The Word of the Lord.

*People*    **Thanks be to God.**

*All stand as they are able.*

### **Sequence Hymn**

*Tune: To God be the glory*

*A man owned a vineyard*

A man owned a vineyard and need-ed a crew to tend to his  
He went back a num-ber of times on that day; he called to new  
He called the com-plainers and said, "This is true — that I kept my

The image shows a musical score for a hymn. It consists of two staves: a treble clef staff on top and a bass clef staff on the bottom. The key signature is one sharp (F#) and the time signature is 3/4. The melody is written in the treble clef, and the bass line is in the bass clef. The lyrics are written below the treble staff.

land; there was plen-ty to do. He called out to people down-  
 work-ers and promised fair pay. Can we but i-magine those  
 word and I gave you your due. I share with com-*pas*sion; I'm

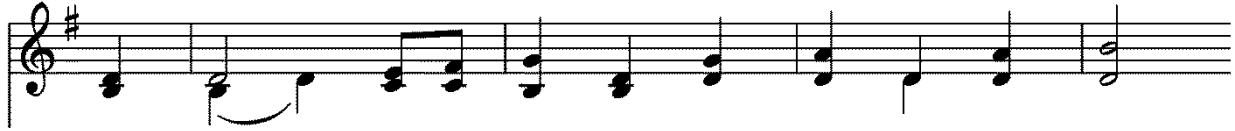
-town in the square,"Come work hard all day and I'll pay you what's fair."  
 first work-ers' rage when all those who la-bored re-ceived the same wage?  
 lov- ing and kind. I care for all people and give what is mine!"

*Refrain*

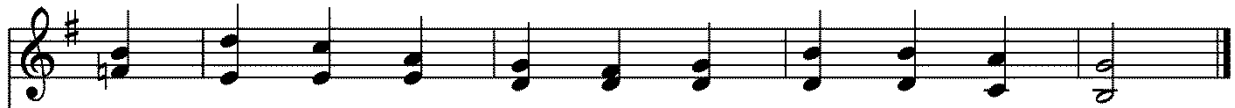
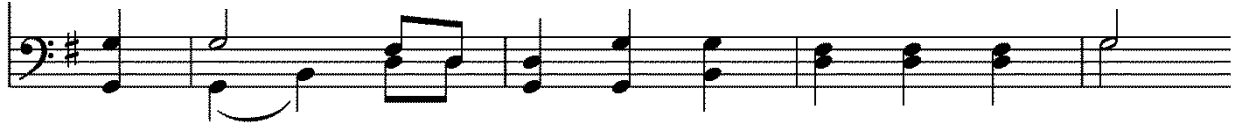
God, you call and you send; there is work here to do.  
 God, the gift of your grace comes as quite a sur-*pr*ise.  
 God, you give what is yours, more than what we de-*ser*ve;

There's your whole world to tend; may we gar- den for you!  
 For your mer-*ci*es em-*br*ace even late-*com*-ers' lives.  
 May we reach out in love where you call us to serve.





O Lord, in your vine-yard may we seek to be  
May all who have worked long and hard humb-ly learn:  
May we who have witnessed your grace glad-ly share



the workers who tend to your just-ice and peace.  
Your grace a gift and not something we earn.  
your just-ice and love with your world eve-ry-where.



## Holy Gospel

Matthew 18:21-35

*Deacon* The Holy Gospel of our Savior Jesus Christ according to Matthew.  
*People* **Glory to you, Lord Christ.**

[Jesus said,] <sup>1</sup>“The kingdom of heaven is like a landowner who went out early in the morning to hire laborers for his vineyard. <sup>2</sup>After agreeing with the laborers for the usual daily wage, he sent them into his vineyard. <sup>3</sup>When he went out about nine o’clock, he saw others standing idle in the marketplace; <sup>4</sup>and he said to them, ‘You also go into the vineyard, and I will pay you whatever is right.’ So they went. <sup>5</sup>When he went out again about noon and about three o’clock, he did the same. <sup>6</sup>And about five o’clock he went out and found others standing around; and he said to them, ‘Why are you standing here idle all day?’ <sup>7</sup>They said to him, ‘Because no one has hired us.’ He said to them, ‘You also go into the vineyard.’ <sup>8</sup>When evening came, the owner of the vineyard said to his manager, ‘Call the laborers and give



them their pay, beginning with the last and then going to the first.’<sup>9</sup> When those hired about five o’clock came, each of them received the usual daily wage.<sup>10</sup> Now when the first came, they thought they would receive more; but each of them also received the usual daily wage.<sup>11</sup> And when they received it, they grumbled against the landowner,<sup>12</sup> saying, “These last worked only one hour, and you have made them equal to us who have borne the burden of the day and the scorching heat.”<sup>13</sup> But he replied to one of them, ‘Friend, I am doing you no wrong; did you not agree with me for the usual daily wage?’<sup>14</sup> Take what belongs to you and go; I choose to give to this last the same as I give to you.<sup>15</sup> Am I not allowed to do what I choose with what belongs to me? Or are you envious because I am generous?’<sup>16</sup> So the last will be first, and the first will be last.”

*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* Come, all who labor in the vineyard of God's grace, let us join together in the offering of our prayers, saying, "Lord, hear our prayer."

*Intercessor* That our commitment to justice may extend to those we employ in our households and businesses, paying a fair and living wage, clarifying expectations, and seeking honest work in return; let us pray. **Lord, hear our prayer.**

*Silence is kept.*

That we may bridle our tongues against the urge to complain, channeling our energy to generously participate in the building up of the community of faith; let us pray. **Lord, hear our prayer.**

*Silence is kept.*

That we may receive the sacramental Meal of the Eucharist as a foretaste of God's heavenly banquet, responding to its grace by helping those who are the weakest among us; let us pray. **Lord, hear our prayer.**

*Silence is kept.*

That our homes may be schools of religious faith, where God's loving presence is revealed through personal sacrifice, ongoing forgiveness, and mutual joy; let us pray. **Lord, hear our prayer.**

*Silence is kept.*

That we may rejoice in the beauty of this season, and honor the extraordinary diversity of plant and animal life; let us pray. **Lord, hear our prayer.**

*Silence is kept.*

That those who have died [remembering especially \_\_\_\_\_] may join in the

company of the angels and archangels, all the saints in heaven, and rest in the blessed arms of the One who is the first and the last, Jesus our Redeemer; let us pray. **Lord, hear our prayer.**

*Silence is kept.*

With the steadfast love of God to guide us, we continue 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 brothers and sisters worshipping at St Katherine's, Williamston; and Holy Name, Carretón, and St Matthew's, Nizao, in the Dominican Republic. 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.  
*Psalms 50:14*

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

### **Offertory Hymn**

*to be said*

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**  
*Seek ye first*

Chorus Book 159

The image shows a musical score for a hymn. It consists of four systems of music, each with a vocal line and a piano accompaniment line. The key signature is B-flat major (two flats) and the time signature is 2/2. The lyrics are as follows:

1. Seek ye first the king - dom of God  
2. Ask and it shall be giv - en un - to you;

And His righ - teous - ness;  
Seek and you shall find;

And all these things shall be add - ed un - to you.  
Knock and it shall be o - pened un - to you.

Hal - le - lu, Hal - le - lu - jah.

*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**

LEVAS 72

*Just a closer walk*

sing the chorus between every verse

1. I am weak but thou art strong; \_\_\_\_\_  
2. Through this world of toil and snares, \_\_\_\_\_  
3. When my fee - ble life is o'er, \_\_\_\_\_  
*Refrain:* Just a clos - er walk with thee, \_\_\_\_\_

1. Je - sus, keep me from all wrong; — I'll be sat - is - fied as  
 2. If I fal - ter, Lord, who cares? — Who with me my bur - den  
 3. Time for me will be no more; — Guide me gent - ly, safe - ly

*Refrain:* Grant it, Je - sus, is my plea, — Dai - ly walk - ing close to

*D.C. for Refrain*

1. long — As I walk, let me walk close to thee.  
 2. shares? — None but thee, dear — Lord, none but thee.  
 3. o'er — To Thy king - dom — shore, to thy shore.

*Refrain:* thee, — Let it be, dear — Lord, let it be.

**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**

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**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.

**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 TODAY, and on October 18, 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, 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/>

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## Upcoming Commemorations

- Sep. 20 John Coleridge Patteson, Bishop of Melanesia, and his Companions, Martyrs, 1871
- 21 Matthew, Apostle and Evangelist
- 22 Philander Chase, Bishop of Ohio, and of Illinois, 1852
- 23 Thecla of Iconium
- 24 Anna Ellison Butler Alexander, Deacon and Teacher, 1947
- 25 Sergius, Abbot of Holy Trinity, Moscow, 1392
- 26 Lancelot Andrewes, Bishop of Winchester, 1626; Euphrosyne of Alexandria, Monastic, 5<sup>th</sup> c.; and, Wilson Carlile, Priest, 1942

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## **Scripture preparation for September 27, 2020: Pentecost 17, Proper 21A**

### **Exodus 17:1-7**

Anyone who has been in a position of leadership can relate to Moses' dilemma in this passage. Acting on faith and with divine guidance, he is leading his people from slavery into the promised land. Moses might be tempted by the potential for personal power, but he never really gets a chance. Instead, he finds himself in a "don't shoot the messenger!" situation when there is a scarcity of water for his people. His people did what people do: they complained, they quarreled, and they turned on Moses. And Moses, in turn, sought the ear of the Lord in his frustration, asking, "What shall I do with this people?" As you might hear, the narrative becomes more about quarrelling and blame than it does about the vital, living water. The instruction Moses receives from the Lord isn't about managing the people, but about how to draw that life-giving water in abundance from a place of seeming scarcity. And, no surprise, at the source of this water is the Lord, "I will be standing there in front of you..." reminding us of God's eternal presence even in times when we are parched, quarrelsome, and doubtful.

- What are the quarrels and complaints that can keep us from experiencing the providential love of God?
- When have you noticed unexpected abundance, exactly when you needed it most? Where was God in that time?

### **Psalms 78:1-4, 12-16**

In these sections of Psalm 78, the narrative from Exodus can be found woven into the larger life and context of the people of Israel. Psalm 78 is often characterized as a Covenant or Liturgical Psalm. Neither a lament nor a song of praise, these psalms were used to characterize the public worship of the people as a community of faith. This psalm recounts praise-worthy actions of divine intervention: freedom from oppression, splitting open the sea, leading by a cloud, splitting open the rocks to provide water. This ritual of remembering and recounting is a community-building act of worship. It is, perhaps, the exact opposite of selfish complaining because it draws attention to communal recognition of God, whose actions are greater than any of us individually could accomplish.

- What is the earliest story you remember hearing about God's providence for God's people from the Hebrew Scriptures? What stands out about these "Sunday School Stories" for us today?
- What are the actions of God toward the people of God that should be remembered and retold to our own children, and our children's children?

### **Philippians 2:1-13**

*"... be of the same mind, having the same love, being in full accord and of one mind."*

There are many times in our contemporary lives when it seems like being of one mind is an impossible reality. Political and ideological differences pull us in different directions and fill our minds with sounds bites of divisive rhetoric. And yet, the language of this Epistle to the Philippians tells us to be of the same mind, to have the same love and to do all of this because of the lavish and loving example set forth by Jesus Christ. It is sobering to read words written thousands of years ago and feel them still convicting our hearts and exhorting our actions about how to be Church in the world. At the core of the reminders of this Epistle are the virtues of humility and service. Or, in other words, "is it better to be *right*, or to be *kind*?" There are lessons in this Epistle for vestries, for church leaders, for our own devotional reflections. Jesus is our example: how do we find the humility to live into that example rather than succumbing to our own wants and needs?

- How does our Baptismal Covenant instruct us to act out of the same mind and the same love of Christ? Name examples of the way you have observed this lived out covenant in your lives both in the church and in the world.

- What are the areas where you struggle to be of the same mind and the same love as Christ and each other: as a person, as a parish, and/or as the Church? Name these areas, and consider ways to hold both the division and the possibility of reconciliation in Christ in your prayers.

**Matthew 21:23-32**

This Gospel lesson plays out almost like a theatrical scene: Jesus is met with a question and responds with a question which is lobbed around almost like a tennis ball among the officials and the people. With all the banter back and forth about how to answer the question and what that answer might imply, it quickly becomes clear that what was posed to Jesus as he approached was really more of a trap than an honest question. And so it is that Jesus uses a parable to further illustrate the folly of our attempts to please others (or God), which end up revealing our own lack of moral grounding. Jesus illustrates what we might call the “question behind the question” to strip away all of the pretense and break down the rhetoric around what one *should* say, in order to reveal one’s true intentions. The almost incomprehensible reality is that God doesn’t ask us to say and do what we think will please God. God asks us to come, humbly and honestly, exactly as we are with our hearts open to God’s transforming love.

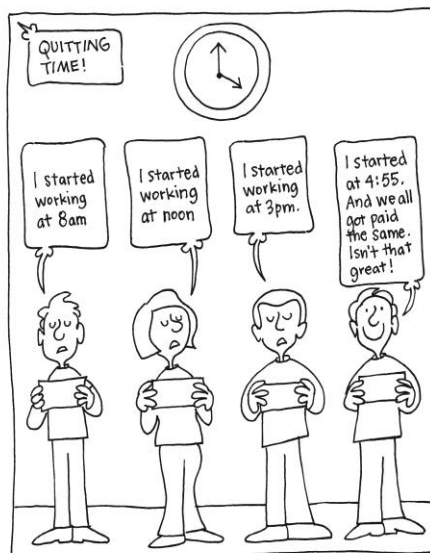
- What are places in our lives where our lips are saying “yes” to God, but our actions are not following through? How can we align our yes-saying with our yes-doing?
- How can we ask questions of others with openness, inviting genuine conversation without expecting a particular response? How does this apply to our lives of prayer, and to our lives of Christian service?

*This Bible study was written by Sarah Kye Price, 2017*

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**Our Mission:**

We seek to grow as diverse disciples of Jesus Christ, and to serve Jesus by serving others in the world, guided by the values of Ancient Rites, Open Minds, and Affirming Hearts.



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