

Holy Eucharist

The Seventh Sunday after Pentecost: Proper 10B

July 11, 2021

Zoom link:

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

Meeting ID: 858 8794 6777

Passcode: 782611

Prelude

Opening Hymn

Our God reigns

Chorus Book 99

1 How love-ly on the moun - tains are the feet of him
2 He had no state - ly form, he had no mai - es - ty.
4 Out of the tomb he came with grace and maj - es - ty;

who brings good news,
that we should be
he is a - live,

good news;
drawn to him.
he is a - live.

The image shows a musical score for the hymn 'Our God reigns'. It consists of two systems of music. Each system has a vocal line (treble clef) and a piano accompaniment (grand staff with treble and bass clefs). The key signature is one flat (B-flat). The first system contains three verses of the hymn. The second system contains the concluding lines of the hymn. The lyrics are printed below the vocal line.

an - nounc - ing peace, pro - claim - ing news of hap - pi - ness:
He was de - spised and we took no ac - count of him,
God loves us so; see Je - sus' hands, his feet, his side.

our God reigns, our God reigns.
yet now he reigns with the Most High.
Yes, we know, he is a - live.

Refrain
Our God reigns, our God reigns,
our God reigns, our God reigns.

All standing as they are able, the Presider says

People Blessed be God: Creator, Christ, and Holy Spirit.
And blessed be God's kingdom, now and for ever.
Amen.

The Presider begins the 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.

The following is sung, all standing as they are able

**Glory to God in the highest,
and peace to his 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 Lord, mercifully receive the prayers of your people who call upon you, and grant that they may know and understand what things they ought to do, and also may have grace and power faithfully to accomplish them; 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

2 Samuel 6:1-5, 12b-19

A reading from the second book of the prophet Samuel

David again gathered all the chosen men of Israel, thirty thousand. David and all the people with him set out and went from Baale-judah, to bring up from there the ark of God, which is called by the name of the LORD of hosts who is enthroned on the cherubim. They carried the ark of God on a new cart, and brought it out of the house of Abinadab, which was on the hill. Uzzah and Ahio, the sons of Abinadab, were driving the new cart with the ark of God; and Ahio went in front of the ark. David and all the house of Israel were dancing before the LORD with all their might, with songs and lyres and harps and tambourines and castanets and cymbals.

So David went and brought up the ark of God from the house of Obed-edom to the city of David with rejoicing; and when those who bore the ark of the Lord had gone six paces, he sacrificed an ox and a fatling. David danced before the Lord with all his might; David was girded with a linen ephod. So David and all the house of Israel brought up the ark of the LORD with shouting, and with the sound of the trumpet.

As the ark of the LORD came into the city of David, Michal daughter of Saul looked out of the window, and saw King David leaping and dancing before the LORD; and she despised him in her heart.

They brought in the ark of the LORD, and set it in its place, inside the tent that David had pitched for it; and David offered burnt offerings and offerings of well-being before the LORD. When David had finished offering the burnt offerings and the offerings of well-being, he blessed the people in the name of the LORD of hosts, and distributed food among all the people, the whole multitude of Israel, both men and women, to each a cake of bread, a portion of meat, and a cake of raisins. Then all the people went back to their homes.

Reader The word of the Lord.

People **Thanks be to God.**

Psalm 24

Domini est terra

1 The earth is the LORD's and all that is in it, *
the world and all who dwell therein.

**2 For it is he who founded it upon the seas *
and made it firm upon the rivers of the deep.**

3 "Who can ascend the hill of the LORD? " *
and who can stand in his holy place?"

**4 "Those who have clean hands and a pure heart, *
who have not pledged themselves to falsehood,
nor sworn by what is a fraud.**

5 They shall receive a blessing from the LORD *
and a just reward from the God of their salvation."

**6 Such is the generation of those who seek him, *
of those who seek your face, O God of Jacob.**

7 Lift up your heads, O gates;
lift them high, O everlasting doors; *
and the King of glory shall come in.

**8 "Who is this King of glory?" *
"The LORD, strong and mighty,
the LORD, mighty in battle."**

9 Lift up your heads, O gates;
lift them high, O everlasting doors; *
and the King of glory shall come in.

**10 "Who is he, this King of glory?" *
"The LORD of hosts,
he is the King of glory."**

Second Reading

Ephesians 1:3-14

A Reading from Paul's letter to the Church in Ephesus.

³Blessed be the God and Father of our Lord Jesus Christ, who has blessed us in Christ with every spiritual blessing in the heavenly places, ⁴just as he chose us in Christ before the foundation of the world to be holy and blameless before him in love. ⁵He destined us for adoption as his children through Jesus Christ, according to the good pleasure of his will, ⁶to the praise of his glorious grace that he freely bestowed on us in the Beloved. ⁷In him we have redemption through his blood, the forgiveness of our trespasses, according to the riches of his grace ⁸that he lavished on us. With all wisdom and insight ⁹he has made known to us the mystery of his will, according to his good pleasure that he set forth in Christ, ¹⁰as a plan for the fullness of time, to gather up all things in him, things in heaven and things on earth. ¹¹In Christ we have also obtained an inheritance, having been destined according to the purpose of him who accomplishes all things according to his counsel and will, ¹²so that we, who were the first to set our hope on Christ, might live for the praise of his glory. ¹³In him you also, when

you had heard the word of truth, the gospel of your salvation, and had believed in him, were marked with the seal of the promised Holy Spirit; ¹⁴this is the pledge of our inheritance toward redemption as God's own people, to the praise of his glory.

Reader The word of the Lord.
People **Thanks be to God.**

All stand as they are able.

Sequence Hymn
In halls of wealth and power

Tune: *Llangloffan*

The musical score is written for a two-part setting (Soprano and Bass) in the key of B-flat major (two flats) and 4/4 time. The melody is simple and hymn-like, with a mix of quarter and eighth notes. The lyrics are arranged in three lines, with the first line starting on the first staff and the second line starting on the second staff. The lyrics are:

1 In halls of wealth and pow- er where sha-dowed deals are made,
2 When He- rod chose to wan- der from li- ving as he should,
3 In halls of wealth and pow- er, in home and neigh- bor- hood,
the heart-less ones de- vour; the help-less are be- trayed.
John preached with migh-ty thun- der, "Re- pent and do the good!"
may we re- ject the e- vil and turn to what is good.

The ones who make de- ci- sions seem con- fi- dent and strong
 Then pow- er danced with an- ger; re- venge went dan- cing, too.
 May jus- tice dance with mer- cy, and ser- vice dance with grace;

yet some-times blur di- vi- sions be- tween the right and wrong.
 When they all join to- ge- ther, what e- vil they will do!
 may na- tions lift the low- ly 'til peace and love em- brace.

Holy Gospel

Mark 6:14-29

Priest

The Holy Gospel of our Lord Jesus Christ according to Mark.

People

Glory to you, Lord Christ.

King Herod heard of Jesus and his disciples, for Jesus' name had become known. Some were saying, "John the baptizer has been raised from the dead; and for this reason these powers are at work in him." But others said, "It is Elijah." And others said, "It is a prophet, like one of the prophets of old." But when Herod heard of it, he said, "John, whom I beheaded, has been raised."

For Herod himself had sent men who arrested John, bound him, and put him in prison on account of Herodias, his brother Philip's wife, because Herod had married her. For John had been telling Herod, "It is not lawful for you to have your brother's wife." And Herodias had a grudge against him, and wanted to kill him. But she could not, for Herod feared John, knowing that he was a righteous and holy man, and he protected him. When he heard him, he was greatly perplexed; and yet he liked to listen to him.

But an opportunity came when Herod on his birthday gave a banquet for his courtiers and officers and for the leaders of Galilee. When his daughter Herodias came in and danced, she pleased Herod and his guests; and the king said to the girl, “Ask me for whatever you wish, and I will give it.” And he solemnly swore to her, “Whatever you ask me, I will give you, even half of my kingdom.” She went out and said to her mother, “What should I ask for?” She replied, “The head of John the baptizer.” Immediately she rushed back to the king and requested, “I want you to give me at once the head of John the Baptist on a platter.” The king was deeply grieved; yet out of regard for his oaths and for the guests, he did not want to refuse her. Immediately the king sent a soldier of the guard with orders to bring John’s head. He went and beheaded him in the prison, brought his head on a platter, and gave it to the girl. Then the girl gave it to her mother. When his disciples heard about it, they came and took his body, and laid it in a tomb.



Priest 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

Presider: Blessed God, your wisdom and insight has made known to us the mystery of your will to gather up all things in Christ: Move with power and justice throughout the earth, to unite all people into your divine life, we pray: The earth is God's and all that is in it, the world and all that dwell therein.

Intercessor: You chose your Church in Christ before the foundation of the world, O gracious One: We pray for our bishops Bonnie, Michael, Justin, Moises, Elizabeth, Donald and Craig, all ministers, priests, deacons, ministry teams, those in formation; and our sisters and brothers worshipping at St Peter's, Hillsdale; and St Philip the Apostle, Santo Domingo, and St Stephen's, San Pedro, in the Dominican Republic. Fill us with such gladness and love of you that we may sing and rejoice in your presence, and bless all people in your name. The earth is God's and all that is in it, **the world and all that dwell therein.**

Silence is kept.

Raise up and protect prophets as of old who will challenge the rulers of this age and inspire us to be holy and blameless before you in love: Protect us from political intrigue and from the abuse of power, so that our nation may be a people of clean hands and pure hearts. The earth is God's and all that is in it, **the world and all that dwell therein.**

Silence is kept.

In Christ, you have blessed us with every spiritual blessing in the heavenly places; let your holy presence, strong and mighty, be with all who live in places of injustice or violence; strengthen all who suffer for the sake of conscience; protect whistleblowers and those who confront injustice with truth; visit the prisoners with your mercy and wisdom. The earth is God's and all that is in it, **the world and all that dwell therein.**

Silence is kept.

Give this community wisdom and insight to hear the word of truth, and to live in the glorious grace that you freely bestow on us in the Beloved, that your glory may dwell in our land. The earth is God's and all that is in it, **the world and all that dwell therein.**

Silence is kept.

We have set our hope on Christ as we offer our prayers of intercession. We pray for those who are ill, or who live with any threat or trauma [especially _____].

Hear our glad words of thanksgiving, especially for _____.

Raise to your eternal presence all innocents who die because of the decisions of the powerful. Remember all who have died, that they may be marked with the seal of the promised Holy Spirit, the pledge of our inheritance [especially _____].

The earth is God's and all that is in it, **the world and all that dwell therein.**

Presider: Hear us as we call upon you, O God, and establish among us your rule of justice and truth, that we may be protected from all evil and live according to the riches of the grace that you have bestowed upon us through Jesus Christ, who lives and reigns with you and the Holy Spirit, One God, forever and ever. **Amen.**

Confession of Sin

All kneel as they are able.

A Minister then says

Let us confess our sins to God.

A period of silence is observed.

Minister and People together say

**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.**

A Priest stands and says

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

The Peace

All stand as they are able.

<i>Presider</i>	The peace of the Lord be always with you.
<i>People</i>	And also with you.

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

Announcements

Holy Communion

Presider

Walk in love, as Christ loved us and gave himself for us, an offering and sacrifice to God. *Ephesians 5:2*

The People then are seated.

How the Holy Communion is prepared

The Presider, 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 Presider 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 Presider 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 Presider during the Eucharistic Prayer. They **are for the Presider alone**. They are consumed entirely by the Presider, 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 Presider will touch the container, not the wafers.

The **distribution** of consecrated wine is not permitted at this time (as of June 14, 2021 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 at the service.

The people will come to the Altar rail as they are able. 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.

The people stand as they are able as a minister brings forward the alms basin.

Offertory Hymn

Doxology

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

The people remain standing.

Great Thanksgiving

<i>Presider</i>	The Lord be with you.
<i>People</i>	And also with you.
<i>Presider</i>	Lift up your hearts.
<i>People</i>	We lift them to the Lord.
<i>Presider</i>	Let us give thanks to the Lord our God.
<i>People</i>	It is right to give our thanks and praise.

The Presider proceeds

Creating God, we rejoice to thank you,
for in Christ you have made known to us the mystery of your will,
according to your good pleasure.
You have shown us your plan for the fullness of time,
to gather up all things in your Son,
things in heaven and things on earth.

In Christ you have bestowed upon us an inheritance
that we, who set our hope on him, might live for the praise of your glory.
You have marked those who believe
with the seal of the promised Holy Spirit as the pledge of your redemption.

And so we anticipate that fullness and that glory
by joining the angels in the everlasting song of your praise:

Sanctus

Ho - ly, ho - ly, ho - ly, ho - ly

5
God of po - wer and might. Ho - ly, ho - ly, ho - ly, ho - ly

9
God of po - wer and might. Hea - ven and earth are

12
full of your glo - ry. Ho - san - na in the high - est! All

15
hea - ven and earth are full of your glo - ry. Ho - san - na, ho -

18
san - na, ho - san - na in the high - est!

24 *molto rit.*
Bles-sed is the one who comes in the name of the LORD.

The Presider continues

Blessed are you, God our Maker,
for you chose us in Christ before the foundation of the world
to be holy and blameless before you in love.
You destined us for adoption as your children.

Send down your Spirit on your people +
that, through the power of your Son's dying and rising,
we might know forgiveness of our sins in the riches of your grace.

As you bring us redemption through the blood of our Savior,
sanctify this bread and this cup,
that in them we may meet you in the body and blood of your Son Jesus Christ;

who, at supper with his disciples, took bread,
gave you thanks, broke the bread, and gave it to them, saying,

"Take, eat: this is my body which is given for you; do this in remembrance of me."

After supper he took the cup.
Again he gave you thanks, and gave it to his disciples, saying,

"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.

Do this, as often as you drink it, in remembrance of me."

Therefore we proclaim the mystery of faith:

Christ has died.

Christ is risen.

Christ will come again.

The Presider continues

Covenanting God, in David you show us the ecstatic joy
of being your companion, and the sparkling delight of being your child.
As David knew the scorn of his wife, Michal,
bring solace to any who live with the disdain or contempt
of family, neighbors, or colleagues.

As your prophet John the Baptist faced the price of his courage and Herod's folly,
give perseverance and hope to all who face danger
because of their faith or their witness.

Raise up prophets among your people
who can see and name what does not belong with you,
and can shine the light of your truth
in the nighttime of fear and oppression,
until the day when all sorrow is turned to dancing
and all creation emanates the praise of your glory,
three-in-one God, Creator, Christ, and Holy Spirit, forever and ever. **Amen.**

The Presider then continues

As our Savior Christ has taught us, we now 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 for ever. Amen.**

Breaking of the Bread

A period of silence is kept.

The Presider says

Alleluia. Christ our Passover is sacrificed for us;
Therefore let us keep the feast. Alleluia.

The Presider then says

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

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, or ever before.
Come. It is Christ who invites you to meet him here.

People **Amen. As the bread and wine 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.**

The Presider continues

In union, O Lord, with your faithful people at every altar of your Church where the Holy Eucharist is now being celebrated, those who are not physically present here join us in offering you praise and thanksgiving. We remember your death, Lord Christ; we proclaim your resurrection; we await your coming in glory. And since they cannot receive you today in the Sacrament of your Body and Blood, we beseech you to come spiritually into their hearts. Cleanse and strengthen us all with your grace, Lord Jesus, and never let us be separated from you. May we live in you, and you in us, in this life and in the life to come. **Amen.**

All baptized persons are welcome to receive Holy Communion.

After Communion, the Presider says

Let us pray.

**Almighty and everliving God,
we thank you for feeding us with the spiritual food
of the most precious Body and Blood
of your Son our Savior Jesus Christ;
and for assuring us in these holy mysteries
that we are living members of the Body of your Son,
and heirs of your eternal kingdom.
And now, Father, send us out
to do the work you have given us to do,**

**to love and serve you
as faithful witnesses of Christ our Lord.
To him, to you, and to the Holy Spirit,
be honor and glory, now and for ever. Amen.**

Sending Forth of Siblings in Christ

Priest The Lord be with you.

People **And also with you.**

Priest Let us pray.

Gracious and inspiring God, who gives to all good gifts to share with one another as we work together for your Holy Reign: we give you thanks for your servant John. We have been blessed by his presence among us. We pray for John, and for Mike, as they come to the end of their season with us and give you thanks for the relationships made, challenges met and for all we have learned and accomplished together. Help them now to let go of the old work and give them strength for the new work ahead. And grant that all of us drawing ever nearer to you, may always be close to each other in the vast communion of saints both on earth and in heaven. All this we ask for the sake of your son Jesus Christ, who lives and reigns with you and the Holy Spirit, one God throughout eternity. **Amen**

O God of unchangeable power and eternal light: look favorably on your whole Church, that wonderful and sacred mystery; by the effectual working of your providence, carry out in tranquility the plan of salvation. Let the whole world see and know that things which were cast down are being raised up, and things which had grown old are being made new, and that all things are being brought to their perfection by him through whom all things were made: your Son Jesus Christ our Lord, who lives and reigns with you, in the unity of the Holy Spirit, one God, for ever and ever. **Amen.**

A congregant then prays

Blessed God, who makes all things new: Grant that St Barnabas Church, this community of Word and Sacrament may be leaven for the world's bread, and wine of delight for hearts in need; a gathering strong for service and glad in praise; and a people listening and responding to your presence in our midst. Through Jesus our redeemer and steadfast companion. **Amen.**

The congregation is invited to come forward to lay hands upon John and Mike

Priest O God, our heavenly Father, whose glory fills the whole creation, and whose presence we find wherever we go: Preserve John and Mike as we commit them to your care and send them

off to their new place with our love and blessings; surround them with your love; protect them from every danger; and when their earthly journeys end, bring them with joy into your heavenly realm; through Jesus Christ our Lord. **Amen.**

Blessing

A priest blesses the people, saying

May God, who has led us in the paths of justice and truth, lead us still, and keep us in his ways. **Amen.**

May God, whose Son has loved us and given himself for us, love us still, and establish us in peace. **Amen.**

May God, whose Spirit unites us and fills our hearts with joy, illumine us still, and strengthen us for the years to come. **Amen.**

And the blessing of God Ever-loving: ✚ Creator, Christ, and Holy Spirit, be upon you and remain with you for ever. **Amen.**

Closing Hymn

Go light your world

Chorus Book 68

The image shows a musical score for the hymn "Go light your world". It is written in 4/4 time and features three staves. The first staff contains the melody with lyrics: "1. There is a can - dle in ev - 'ry soul, Some burn - ing", "2. Frus - trat - ed broth - er, see how he's tried to Light his own", and "3. We are a fam - 'ly whose hearts are blaz - ing. Let's raise our". The second staff continues the melody with lyrics: "bright - ly, some dark and cold. There is a Spir - it who brings a", "can - dle some oth - er way. See now your sis - ter, she's been robbed and", and "can - dles - light up the sky! Pray to our Fath - er in the name of". The third staff provides a bass line accompaniment. Chord symbols are placed above the staves: G, Em/G, G7, C, G, F2, F, C/G, G, and C.

fire, — Ig - nites a can - dle and makes His home.
 lied to, Still holds a can - dle with - out a flame. Car - ry your
 Je - sus; Make us a bea - con in dark - est times.

can - dle, run to the dark - ness, Seek out the hope - less, con - fused and

torn. Hold out your can - dle for all to see it, Take your

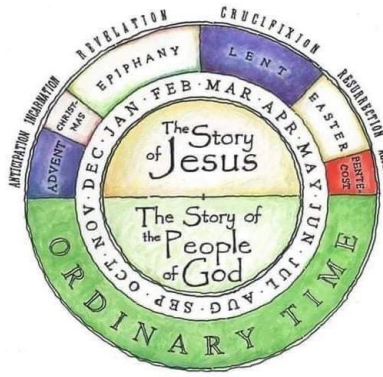
can - dle, and go light your world. — Take your can - dle, and go light your world.

Dismissal

Minister
People

Let us go forth rejoicing in the power of the Spirit!
Thanks be to God!

Postlude



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OFFERING OUR DONATIONS OF FOOD AND FUNDS TO FAITH IN ACTION

Faith in Action is continuing to provide leadership in collecting donations to support households in need in the Chelsea and Dexter areas. They are in need of our continuing help. ***The usual "TOP ITEMS" needed are:*** baked beans, coffee, canned tomatoes, hamburger helper (or any helper), spaghetti sauce, small cans Campbell's soup, ketchup, ranch dressing, cereal, 64oz fruit juices, chips, crackers, toilet paper, laundry soap, cleaning products. You may bring your donations to FIA, or to Nancy who will see that they get there. **If you bring food directly to FIA**, please let Nancy know, so she can continue to keep our records of donation. If you write a check, please make it to *Faith In Action*. The **next Food Drive at the church** will be **July 25**. Please leave your donations at the church on that day.

Financial donations to help us combat the continuing effects of the pandemic can be made by PayPal at 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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Upcoming Commemorations

- July 11 Benedict of Nursia, Monastic, c.543
- 12 Nathan Söderblom: Archbishop of Uppsala and Ecumenist, 1931
- 13 Conrad Weiser: Witness to Peace and Reconciliation, 1760
- 14 Samson Occom: Witness to the faith in New England, 1792
- 16 Raoul Wallenberg, (1947?) and "The Righteous Gentiles"
- 17 William White, Bishop, 1836



2 Samuel 6:1-5, 12b-19

We often hear this passage cited as support for liturgical dance. These 13 verses, however, can be interpreted as a challenge to reflect on the possibilities as well as the serious dangers of linking religious symbolism with political power. Scripture scholar Bruce C. Birch's comments on this passage highlight the ambiguities of the king's creation of a new capital city centered on an object that symbolizes God's presence - "David's intense personal involvement is either a genuine recognition and honoring of true power in the Lord (represented by the ark) or a manipulation of religious symbols for the sake of his own enhanced power."

The merging of religion and politics remains a spiritually charged, ambiguous matter today. Religious symbols and prayers at inaugural ceremonies, for example, remind us of the accountability leaders have to God, as well as the grave responsibilities entrusted to those who serve. Recent events in American politics are as "exhibit A" of the shadow side of such symbolism – political figures being interpreted in Messianic terms, political contests being cast as a struggle between God's people and Satan, and prominent religious leaders unabashedly endorsing politicians. Our experiences show us how religion has the power to constellate deep, unconscious, primordial energies, and politics can trigger our base tendency toward tribalism. While religious symbolism can have an appropriate place in our politics, our reading from 2 Samuel stands as a warning to those who cavalierly link the two!

- How can we responsibly use religious symbolism in our politics and exercise of secular authority? Is it at all possible?

Psalms 24

Psalms 24 might have been a "song of ascent", i.e., a hymn pilgrims sang as they approached the holy city of Jerusalem. As they climbed the hill to the Temple, we can imagine them singing in call and response – "Who can ascend the hill of the LORD?" "Those who have clean hands and a pure heart!" (vv 3-4). This beautiful poem invites one to ask - as children of Israel's God, how ought we to live personally and collectively?

Our psalm echoes the Decalogue and foreshadows the Sermon on the Mount. All three sacred texts are instructions on how one is called to live in light of the reality that "The earth is the LORD's and all that is in it" (v. 1). All choices, all actions, all activities take place under this foundational principle – we live and have our being within God's reign.

The Psalmist references seas and rivers (v.2) – ancient symbols of chaos over which the God of Israel brings order and then creation (cf. Genesis 1). Verses 7-10 underscore the power and strength of this Warrior King who achieves a decisive victory over these anarchic energies. Those who pray with this psalm are invited to become co-creators with God, participating in the ongoing work of bringing order to the forces of moral chaos and injustice which continually threaten human dignity.

- How are you being called to co-create with God a more just, moral, dignified world?

Ephesians 1:3-14

The scripture scholar Pheme Perkins writes, "Ephesians indicates that the purpose of our election is to praise God's glory. We cannot engage in that praise without the ability to perceive God's redeeming power at work." The opening verses of the letter are a call to recognize how our lives have been transformed by the life, death, and resurrection of Jesus, how we are transformed in the way we see the universe, the way we

understand ourselves, the way we live our lives. Whereas the gospels tell us about the earthly ministry of Jesus, Ephesians speaks of what Jesus is doing now. In the understanding of our author here (traditionally Paul, but in reality pseudonymous), Jesus has brought us spiritual blessing, forgiveness of sin, and adoption as God's people.

We notice that redemption (Greek *apolytrosis*, meaning "release effected by a payment of ransom") is mentioned twice in our text. The author might be building on a metaphor used by Paul in earlier letters – enslavement to Sin (with a capital S). Paul understood Sin to be a cosmic power that has enslaved all. It's a power that forces us to be self-centered; to live by the false values of the world. The only way to escape this power was to die and go to a different mode of existence. Jesus escapes the power of Sin through his death, a journey we participate in through baptism. What's more, in the resurrection, Jesus is raised in power, a power that is shared with us. This energy creates a new life for us, a life in community where we work to counter the power of Sin and mitigate its effects in the world. This is redemption. It's a new way to live, the way God dreamed and planned it to be, God's will "for the fullness of time."

Our verses from Ephesians invite us to claim our "inheritance," to claim this power to live a transformed life. This is an invitation to do something great; to partner with God in the work of transformation, to bring this experience of "redemption" to all – because it is their birthright.

- How can we claim our "redemption" (as this text understands it) and share it with others?

Mark 6:14-29

A number of stories from the Hebrew scriptures foreshadow the tale of Herod and John – for example, Ahab, Jezebel, and Elijah, Jephthah's daughter, Esther, who convinces a king to pledge half his kingdom, and Judith, who seduces Holofernes, only to cut off his head! Mark, in composing this story, was using an ancient form of biblical interpretation called typology, wherein stories about God's saving work throughout history are shown to correspond.

Our gospel story bears a warning to those who have the privilege of exercising authority – beware the temptation to "save face". Herod Antipas, an otherwise able administrator, talks himself into a situation where he finds it necessary, in order to maintain his persona, ego, and grip on power, to sacrifice an innocent. This must be an archetypal dynamic, as we see it repeated and replayed throughout history, including in our own era. We also note that sex has tentacles running through this episode, as well. Herod violated the Mosaic Law by marrying his brother's wife, then her daughter beguiles the leading men of Galilee with a dance. Sex and power, along with money, exercise an influence over the human psyche that is bewitching! Of course, the Herods of the world ought to be condemned for their sacrificing of truth and justice to save their own skin, but then again, isn't there a bit of this Herod in each of us?

- How does this reading invite you to face your own Herod-like shadow, that part of yourself that will do almost anything to save face, to avoid humiliation, to win?

This study was written by Brian B. Pinter

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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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