

# Holy Eucharist

October 3, 2021

Zoom link:

<https://us02web.zoom.us/j/85887946777?pwd=ei94>

[MEdsMUh6clV6b2dUblFOQ3I2Zz09](https://us02web.zoom.us/j/85887946777?pwd=ei94)

Meeting ID: 858 8794 6777

Passcode: 782611

## The Nineteenth Sunday after Pentecost: Proper 22B

### Prelude

### Opening Hymn

*to be sung through twice*

### Chorus Book 50

*Holy ground*

D G<sup>2</sup>/B G D A/D G<sup>2</sup>/D

We are stand - ing on ho - ly ground,

G F<sup>#</sup>m<sup>7</sup> Bm Em A<sup>7</sup>

And I know that there are an - gels all a - round.

G/A D D<sup>sus</sup> D G/D D A/D G<sup>2</sup>/D G

Let - us - praise Je - sus now. We are

stand - ing in His pres-ence on Ho - ly ground.

Chords: D/F#, G, D/A, A7, D, G/D, D

*All standing as they are able, the Presider says*

Blessed be God: Father, Son, and Holy Spirit.

*People* **And blessed be God's reign, 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*

## Song of Praise

## Chorus Book 22

*This is the day*

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

Chords: Eb, Eb2 Eb, Eb2 Eb, Ab/Eb, Gm/Bb, Bb7, Bb9, Bb6, Bb7, Bb, Cm/Bb, Bb7, Bb, Cm/Bb, Bb7, Gm/Bb

glad in it, and be glad in it. This is the day that the  
 Lord has made. We will re-joyce and be glad in it.  
 This is the day, this is the day that the Lord has made.

## Collect of the Day

*Presider* God be with you.  
*People* **And also with you.**  
*Presider* Let us pray.

Almighty and everlasting God, you are always more ready to hear than we to pray, and to give more than we either desire or deserve: Pour upon us the abundance of your mercy, forgiving us those things of which our conscience is afraid, and giving us those good things for which we are not worthy to ask, except through the merits and mediation of Jesus Christ our Savior; who lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen.**

*All sit.*

# The Lessons

## First Reading

Job 1:1-1; 2:1-10

A Reading from the book of Job.

<sup>1</sup>There was once a man in the land of Uz whose name was Job. That man was blameless and upright, one who feared God and turned away from evil.

<sup>2:1</sup>One day the heavenly beings came to present themselves before the LORD, and Satan also came among them to present himself before the LORD. <sup>2</sup>The LORD said to Satan, "Where have you come from?" Satan answered the LORD, "From going to and fro on the earth, and from walking up and down on it." <sup>3</sup>The LORD said to Satan, "Have you considered my servant Job? There is no one like him on the earth, a blameless and upright man who fears God and turns away from evil. He still persists in his integrity, although you incited me against him, to destroy him for no reason." <sup>4</sup>Then Satan answered the LORD, "Skin for skin! All that people have they will give to save their lives. <sup>5</sup>But stretch out your hand now and touch his bone and his flesh, and he will curse you to your face." <sup>6</sup>The LORD said to Satan, "Very well, he is in your power; only spare his life."

<sup>7</sup>So Satan went out from the presence of the LORD, and inflicted loathsome sores on Job from the sole of his foot to the crown of his head. <sup>8</sup>Job took a potshard with which to scrape himself, and sat among the ashes.

<sup>9</sup>Then his wife said to him, "Do you still persist in your integrity? Curse God, and die." <sup>10</sup>But he said to her, "You speak as any foolish woman would speak. Shall we receive the good at the hand of God, and not receive the bad?" In all this Job did not sin with his lips.

<i>Reader</i>	The word of the Lord.
<i>People</i>	<b>Thanks be to God.</b>

## Psalm 8

O God, our Governor, \*

how exalted is your Name in all the world!

**Out of the mouths of infants and children, \***

**your majesty is praised above the heavens**

You have set up a stronghold against your adversaries, \*

to quell the enemy and the avenger.

**When I consider your heavens, the work of your fingers, \***

**the moon and the stars you have set in their courses,**

What are we that you should be mindful of us, \*

mere mortals that you should seek us out?

**You have made us but little lower than the angels; \***

**you adorn us with glory and honor;**



You give us mastery over the works of your hands; \*  
you put all things under our feet:

**All sheep and oxen, \***

**even the wild beasts of the field,**

The birds of the air, the fish of the sea, \*

and whatsoever walks in the paths of the sea.

**O God, our Governor, \***

**how exalted is your Name in all the world**

## **Second Reading**

Hebrews 1:1-4; 2:5-12

A Reading from Paul's letter to the Hebrews.

<sup>1</sup>Long ago God spoke to our ancestors in many and various ways by the prophets, <sup>2</sup>but in these last days he has spoken to us by a Son, whom he appointed heir of all things, through whom he also created the worlds. <sup>3</sup>He is the reflection of God's glory and the exact imprint of God's very being, and he sustains all things by his powerful word. When he had made purification for sins, he sat down at the right hand of the Majesty on high, <sup>4</sup>having become as much superior to angels as the name he has inherited is more excellent than theirs.

<sup>2:5</sup>Now God did not subject the coming world, about which we are speaking, to angels.

<sup>6</sup>But someone has testified somewhere,

“What are human beings that you are mindful of them,  
or mortals, that you care for them?

<sup>7</sup>You have made them for a little while lower than the angels;  
you have crowned them with glory and honor,

<sup>8</sup>subjecting all things under their feet.”

Now in subjecting all things to them, God left nothing outside their control. As it is, we do not yet see everything in subjection to them,<sup>9</sup>but we do see Jesus, who for a little while was made lower than the angels, now crowned with glory and honor because of the suffering of death, so that by the grace of God he might taste death for everyone.

<sup>10</sup>It was fitting that God, for whom and through whom all things exist, in bringing many children to glory, should make the pioneer of their salvation perfect through sufferings. <sup>11</sup>For the one who sanctifies and those who are sanctified all have one Father. For this reason Jesus is not ashamed to call them brothers and sisters, <sup>12</sup>saying,

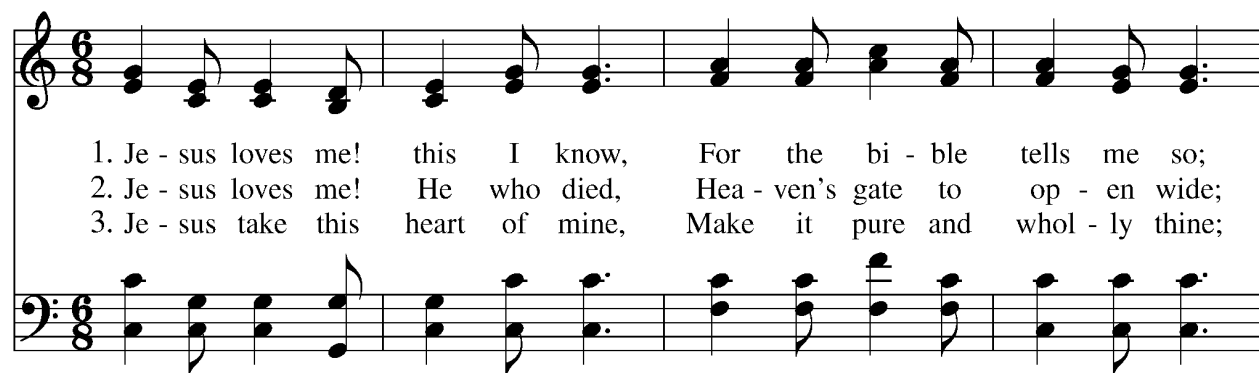
“I will proclaim your name to my brothers and sisters,  
in the midst of the congregation I will praise you.”

<i>Reader</i>	The word of the Lord.
<i>People</i>	<b>Thanks be to God.</b>

# Hymn

LEVAS 218

*Jesus loves me! this I know*



1. Je - sus loves me! this I know, For the bi - ble tells me so;  
2. Je - sus loves me! He who died, Hea - ven's gate to op - en wide;  
3. Je - sus take this heart of mine, Make it pure and whol - ly thine;



1. Lit - tle ones to Him be-long; They are weak but He is strong.  
2. He will wash a - way my sin, Let His lit - tle child come in.  
3. On the cross you died for me, I will try to live for thee.



Yes, Je - sus loves me! — Yes, Je - sus loves me! —



Yes, Je - sus loves me! — The bi - ble tells me so.

# Holy Gospel

Mark 10:2-16

*All stand as they are able.*

*Gospeller*  
*People*

The Holy Gospel of our Lord Jesus Christ according to Mark.  
**Glory to you, Lord Christ.**

<sup>2</sup>Some Pharisees came, and to test him they asked, “Is it lawful for a man to divorce his wife?” <sup>3</sup>He answered them, “What did Moses command you?” <sup>4</sup>They said, “Moses allowed a man to write a certificate of dismissal and to divorce her.” <sup>5</sup>But Jesus said to them, “Because of your hardness of heart he wrote this commandment for you. <sup>6</sup>But from the beginning of creation, ‘God made them male and female. <sup>7</sup>For this reason a man shall leave his father and mother and be joined to his wife, <sup>8</sup>and the two shall become one flesh.’ So they are no longer two, but one flesh. <sup>9</sup>Therefore what God has joined together, let no one separate.”

<sup>10</sup>Then in the house the disciples asked him again about this matter. <sup>11</sup>He said to them, “Whoever divorces his wife and marries another commits adultery against her; <sup>12</sup>and if she divorces her husband and marries another, she commits adultery.”



<sup>13</sup>People were bringing little children to him in order that he might touch them; and the disciples spoke sternly to them. <sup>14</sup>But when Jesus saw this, he was indignant and said to them, “Let the little children come to me; do not stop them; for it is to such as these that the kingdom of God belongs. <sup>15</sup>Truly I tell you, whoever does not receive the kingdom of God as a little child will never enter it.” <sup>16</sup>And he took them up in his arms, laid his hands on them, and blessed them.

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

## Sermon

## Nicene Creed

*All stand as they are able.*

*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.**

## **Prayers of the People**

*All remain standing.*

*Presider:* Creator God, hear our prayers for the whole earth, that we may be loving companions, living responsibly within your covenant of creation, saying: We will proclaim your name to all people, in the midst of the congregation we will praise you.

*Intercessor:* You have made the Church to be the Body of Christ Jesus who is the reflection of your divine glory and the exact imprint of your divine being. We pray today for our bishops Bonnie, Michael, Justin, Moises, Elizabeth, Donald and Craig, all ministers, priests, deacons, ministry teams, those in formation; and our brothers and sisters worshipping at St Clare of Assisi, Ann Arbor, St Luke's, Shelby Township, and St Michael



& All Angels, Cambridge Junction. Grant us grace to receive your kingdom as little children, knowing the comfort of your arms and the goodness of your blessing. We will proclaim your name to all people, **in the midst of the congregation we will praise you.**

*Silence is kept.*

You spoke to our ancestors in many and various ways by the prophets, and in these days you have spoken to us by a Son: Guide the leaders of our nation and all in authority to exercise wise stewardship of your world and to protect the integrity of all people. We will proclaim your name to all people, **in the midst of the congregation we will praise you.**

*Silence is kept.*

You reveal your divine being as a community of self-giving love, and you draw us together into families: Bless all couples in their commitments to be no longer two, but one flesh, that they may grow in grace, fidelity, and mutual affection all of their days. We will proclaim your name to all people, **in the midst of the congregation we will praise you.**

*Silence is kept.*

You made Jesus perfect through suffering thus becoming the pioneer of our salvation: Uphold all who are in any need throughout the world and bring them your saving help. We will proclaim your name to all people, **in the midst of the congregation we will praise you.**

Hear our prayers for those for whom our prayers are asked in intercession: for the sick and the troubled [especially \_\_\_\_\_].

We thank you for the wonder of your creative power at work around us [especially for \_\_\_\_\_].

You crowned Jesus with glory and honor, because of the suffering of death he has tasted for everyone: Grant that all those who have died may be raised with him in his resurrection [especially \_\_\_\_\_]. We will proclaim your name to all people, **in the midst of the congregation we will praise you.**

*Silence is kept.*

*Presider:* Let your children come unto you, O God, that you may touch and bless us with your kindness and inspire our relationships with your love which calls us to be faithful to our families and our communities, to the animals and birds that you have given to us as

companions, and to all this glorious creation that you have made, through him, who is not ashamed to call us brothers and sisters, our Savior Jesus Christ. **Amen.**

## **Confession of Sin**

*The Presider says*

Since we have a great high priest who has passed through the heavens, Jesus, the Son of God, let us with confidence draw near to the throne of grace, that we may receive mercy and find grace to help in time of need. *Hebrews 4:14,16*

*A minister then says*

Let us confess our sins to God.

*A period of silence is observed.*

*Minister and People together say*

**God of all mercy,  
we confess that we have sinned against you,  
opposing your will in our lives.  
We have denied your goodness in each other,  
in ourselves, and in the world you have created.  
We repent of the evil that enslaves us,  
the evil we have done,  
and the evil done on our behalf.  
Forgive, restore, and strengthen us  
through our Savior Jesus Christ,  
that we may abide in your love  
and serve only your will. Amen.**

*A 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.**

## **Prayers for those celebrating their birthdays and anniversaries**

*Those who will be celebrating their birthday in October are invited to the front of the church.*

### *Prayer for a Birthday*

O God, our times are in your hand: Look with favor, we pray, on your servants, Josie and Doug, as they begin another year. Grant that they may grow in wisdom and grace, and strengthen their trust in your goodness all the days of their lives; through Jesus Christ our Lord. **Amen.**

### *Prayer for an Anniversary*

Eternal God, creator and preserver of all life, author of salvation, and giver of all grace: Look with favor upon the world you have made, and for which your Son gave his life, and especially upon all couples. Grant that their wills may be so knit together in your will, and their spirits in your Spirit, that they may continue to grow in love and peace with you and one another all the days of their lives. **Amen.**

## **Peace**

*All stand as they are able.*

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

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

***The People then are seated.***

## **Announcements**

## **Holy Communion**

*The Presider then says*

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

*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 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 at the service.

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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.*

*The Presider says*

The Lord be with you.

**And also with you.**

Lift up your hearts.

**We lift them to the Lord.**

Let us give thanks to the Lord our God.

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

Rightly we give you thanks and praise, gracious God, for whom and  
through whom all things exist, because you made us little lower  
than the angels and crowned us with glory and honor.

Long ago you spoke to us through the prophets,  
but now you have revealed yourself through your Son,  
heir of all things, reflection of your glory, and exact imprint of your very being.

Through him you sustain all creation by your powerful Word.

In him you made purification for sins:  
as your servant he tasted death for everyone.

And so we gladly thank you, with saints and angels and the whole host of heaven,  
praising you and saying.

## **Sanctus**

**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 Presider continues*

Merciful Father, you sent your Son as the pioneer of our salvation.

Though we do not yet see everything in subjection to him,  
we do see Jesus crowned with honor because of his suffering death  
Through this holy meal in your company, show us Jesus today.

In the midst of this congregation, raise up your Spirit of love and joy and peace.

Send that same Spirit on this bread and this wine,  
that they may be for us the body and blood of our Lord Jesus Christ;

who, at the table 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 they had eaten, 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*

Transforming God, visit all today who dwell in the throes of suffering, sorrow,  
pain, or distress.

Give them courage to withstand and patience to persist.

Take away all that would prevent your children from coming to you,  
and give your church grace to receive your kingdom like a little child.

Receive into your arms of mercy any who have been dismissed or exclude  
or treated as objects of shame.

Melt all hardness of heart into the wonder of a people  
united in your inseparable love, until heaven and earth  
are joined in the banquet of your glory,  
ever one God, Father. Son, and Holy Spirit. **AMEN.**

*The Presider then says*

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 says*

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

**Eternal God, heavenly Father,  
you have graciously accepted us as living members  
of your Son our Savior Jesus Christ,  
and you have fed us with spiritual food  
in the Sacrament of his Body and Blood.  
Send us now into the world in peace,  
and grant us strength and courage  
to love and serve you  
with gladness and singleness of heart;  
through Christ our Lord. Amen.**

## **Blessing**

*A priest blesses the people, saying*

Life is short, and we do not have much time to gladden the hearts of those who journey the way with us. So be swift to love, and make haste to be kind.

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

## **Closing Hymn**

Tune: *St Denio*

*When we watch the rescue*

When we watch the res- cue of child- ren or youth,  
When we watch the lit- tle ones, hun- gry and poor,  
O God, your Son taught us, and we know it's true,

The musical notation consists of two staves, treble and bass clef, with a key signature of one sharp (F#). The melody is written in the treble clef, and the bass line is in the bass clef. The lyrics are written below the notes.

O God of great mer- cy, may we see your truth —  
 who wait as the world be- gins clos- ing the door,  
 that each sin- gle per- son is pre- cious to you.

that child- ren are pre- cious and you love each one.  
 may we be re- mind- ed that as we treat them,  
 O Lord, may we know it's our mis- sion to- day

They're made in your im- age- each daugh- ter, each son.  
 we're look- ing at Je- sus, and so treat- ing him.  
 to wel- come the child- ren- not turn them a- way.

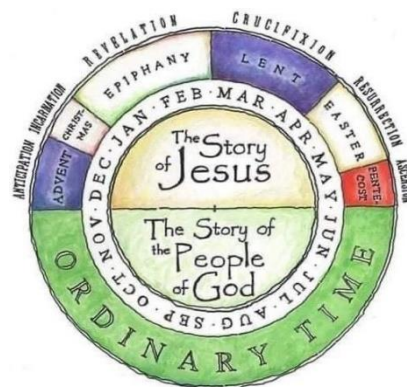
## Dismissal

*A minister says*

And now, my siblings in Christ, I bid you go in peace  
 to love and serve our Lord.

**Thanks be to God!**

## Postlude



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## CONTINUING 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 **October 21**. 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](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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### Upcoming Commemorations

- October 3 John Raleigh Mott, Lay Leader and Ecumenist, 1955; and,  
George Kennedy Allen Bell, Bishop of Chichester, and Ecumenist, 1958  
4 Francis of Assisi, Friar and Deacon, 1226  
6 William Tyndale, Priest, 1536  
7 Henry Melchior Muhlenberg: Lutheran Pastor in North America, 1787  
8 William Dwight Porter Bliss, Priest, 1926; and,  
Richard Theodore Ely, Economist, 1943  
9 Robert Grosseteste, Bishop, 1253; and,  
Wilfred Thomason Grenfell: Medical Missionary, 1940

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BIBLE STUDIES  
THAT WORK

### Proper 22B October 3, 2021

**Job**

**1:1;**

**2:1-10**

We encounter in the Book of Job an incredible story in which a blameless and upright man experiences suffering for no reason. This book has been interpreted by many as responding to the question of divine justice – is God just? However, when we delve more deeply into the story, and as we see in the selection of verses

today, there is a different question that is being explored. The Satan, or the adversary, asks of God the question regarding the possibility for selfless love. Can non-transactional love exist? Job is upright and blameless, but will he remain so if his circumstances are not so great? Satan thinks not, and therefore asks God to test Job. God allows Satan to cause Job to suffer, so long as Job is not killed. Missing from our section is the first test of Job's integrity and uprightness; he loses his children, his livestock, and his possessions. Through all of this, Job remains sinless. This is important because it sheds some light on Job's wife's reaction to Job's second test—that of receiving sores all over his body. Remember that she, too, has lost her children. “Curse God, and die” she almost begs. How can Job hold on to his integrity after all this suffering?

- How do you respond to Job's question: “Shall we receive the good at the hand of God, and not receive the bad?”

### **Psalm 26**

Continuing with the theme of integrity, the psalmist calls out a lament to God, wanting vindication for good behavior, for walking rightly. The structure of the psalm is almost chiasmic, beginning and ending by mentioning walking in integrity, desiring vindication and redemption (vv. 1-3, 11-12). There is an active turning from those who are considered wicked (vv. 4-5) and the request not to be considered as one of them by God (vv. 9-10). The center of the psalm uses language that evokes imagery of liturgical action, suggesting that the psalmist is from the priestly order – washing hands, walking around the altar, singing a song of thanksgiving, telling the deeds of God (vv. 6-7), and claiming love for the house of God (v. 8). In the end, the psalmist trusts in God and continues to walk the path with integrity.

- If you were writing a lament to God, how might yours be similar or different to this psalmist's?

### **Hebrews 1:1-4; 2:5-12**

Hebrews paints a picture of Jesus Christ in the fullness of his divinity and humanity. In the first four verses, we are introduced to Jesus as the Son, heir, participating in creation, as sustainer, the “reflection of God's glory and the exact imprint of God's very being” (v. 1:3), the one who made purification for sins, and one greater than the prophets and the angels. When we move to the second chapter, the author quotes Psalm 8, which discusses humanity as lower than angels and yet having all things subject to them. Noting that humanity has not yet fulfilled this psalmist's claim, the author points to Jesus in his humanity as the model for this kind of movement from lower-than-angels to glory and honor. The achievement of this, however, is not through ascent in the human realm, but rather through a path of descent with suffering and death. It is in this experience of full humanity, unto death, that we are made siblings of Christ.

- What does “subjecting all things under their feet” (v. 2:8) mean in light of Jesus' example?
- What does being a brother or sister of Christ mean to you?

### **Mark 10:2-16**

This passage from Mark has three episodes – one with the Pharisees, one in the house with the disciples, and the final one with children. It begins with the Pharisees questioning Jesus about the legality of divorce. Jesus points them to the laws of Moses, asking them to answer their own question. Upon their affirmative answer, Jesus refers them back to Genesis, to our creation as male and female, and the ideal of marriage that makes two people become one. The disciples need clarification, however, and so when they are in the house, they ask Jesus to explain further.

Here, Jesus expands the original question by introducing the possibility of the wife also divorcing the husband. This is significant, and more relevant for today, given that divorce is a common occurrence now. While the result is the same, Jesus points out to the disciples that societal expectations are too limited, focusing merely upon the rights of the man to divorce the woman. Creation shows us a more expansive ethic.

The disciples continue to participate in societal and earthly norms, attempting to keep the children – those without rights, the weakest of society – from coming to Jesus. But he tells them that the kingdom of God belongs to these innocent and weak children of God.

- Jesus refers to Genesis, pointing out an egalitarian system between male and female. How might this change our understanding of other aspects of our creation stories?
- What is your understanding of receiving the kingdom of God as a little child?
- Who in our society are we keeping at a distance from Jesus’ feet? Why?

*This study was written by Anna Shine*

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Holy One, you are our comfort and strength  
in times of sudden disaster, crisis, or chaos.  
Surround us now with your grace and peace  
through storm or earthquake, fire or flood.

By your Spirit, lift up those who have fallen,  
sustain those who work to rescue or rebuild.  
Fill us with the hope of your new creation;  
through You, our rock and redeemer. Amen.

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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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