

# Holy Eucharist

June 26, 2022

Zoom link:

<https://uso2web.zoom.us/j/85887946777?pwd=ei94MEdsMUh6clV6b2dUblFOQ3I2Zz0>

9

Meeting ID: 858 8794 6777

Passcode: 782611

## Third Sunday after Pentecost: Proper 8C

### Prelude

### Opening Hymn

Hymnal 655

*O Jesus, I have promised*



1 O Je - sus, I have prom - ised to serve thee to the end:  
2 O let me hear thee speak - ing in ac - cents clear and still,  
3 O Je - sus, thou hast prom - ised to all who fol - low thee,



be thou for ev - er near me, my Mas - ter and my friend;  
a - bove the storms of pas - sion, the mur - murs of self - will;  
that where thou art in glo - ry there shall thy ser - vant be;



I shall not fear the bat - tle, if thou art by my side,  
O speak to re - as - sure me, to has - ten or con - trol;  
and, Je - sus, I have prom - ised to serve thee to the end;



nor wan - der from the path - way, if thou wilt be my guide.  
O speak, and make me lis - ten, thou guard - ian of my soul.  
O give me grace to fol - low, my Mas - ter and my friend.

*Presider* Blessed are you, holy and living One

*People* **You come to your people and set them free.**

*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**  
*He is exalted*

**Chorus Book 7**

T. P. TWILA PARIS

F E A B $\flat$

He is ex - alt - ed, the King is ex - alt - ed on\_ high. I will

This system of musical notation is in 8/8 time and B-flat major. The treble clef part features a melody with eighth and quarter notes, while the bass clef part provides a harmonic accompaniment with chords and moving lines. The lyrics are: "He is ex - alt - ed, the King is ex - alt - ed on\_ high. I will".

B $\flat$  C F E  
D E A

praise Him. He is ex - alt - ed, for - ev - er ex - alt - ed and

This system continues the melody and accompaniment. The lyrics are: "praise Him. He is ex - alt - ed, for - ev - er ex - alt - ed and".

B $\flat$  C B $\flat$  C D sus D

I will praise His name!

This system concludes the phrase "I will praise His name!". The melody features a sustained note for "name!" before ending. The lyrics are: "I will praise His name!".

G $m$  D $m$  C C F A $m$ <sup>7</sup>  
F E

He is the Lord. For - ev - er His truth shall

This system begins the final phrase "He is the Lord. For - ev - er His truth shall". The melody and accompaniment continue with the same rhythmic and harmonic patterns. The lyrics are: "He is the Lord. For - ev - er His truth shall".

B $\flat$  F A G $m$  D $m$  B $\flat$  C G $m$  C  
 F A $m$ 7 B $\flat$  E A G $m$  G $m$  F  
 E $\flat$ M7 B $\flat$  C F

reign. Heav - en and earth re -  
 joice in His ho - ly name. He is ex - alt - ed, the  
 King is ex - alt - ed on high.

## Collect of the Day

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

Almighty God, you have built your Church upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone: Grant us so to be joined together in unity of spirit by their teaching, that we may be made a holy temple acceptable to you; 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

1 Kings 19:15-16, 19-21

A Reading from the First book of Kings.

<sup>15</sup>The LORD said to [Elijah,] "Go, return on your way to the wilderness of Damascus; when you arrive, you shall anoint Hazael as king over Aram. <sup>16</sup>Also you shall anoint Jehu son of Nimshi as king over Israel; and you shall anoint Elisha son of Shaphat of Abel-meholah as

prophet in your place.

<sup>19</sup>So he set out from there, and found Elisha son of Shaphat, who was plowing. There were twelve yoke of oxen ahead of him, and he was with the twelfth. Elijah passed by him and threw his mantle over him. <sup>20</sup>He left the oxen, ran after Elijah, and said, "Let me kiss my father and my mother, and then I will follow you." Then Elijah said to him, "Go back again; for what have I done to you?" <sup>21</sup>He returned from following him, took the yoke of oxen, and slaughtered them; using the equipment from the oxen, he boiled their flesh, and gave it to the people, and they ate. Then he set out and followed Elijah, and became his servant.

*Reader* The Word of the Lord.

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

## **Psalm 16**

*to be prayed responsively, beginning with the pulpit side of the church, followed by the organ side.*

- <sup>1</sup>Protect me, O God, for I take refuge in you; \*  
I have said to the Lord, "You are my Lord,  
my good above all other."
- <sup>2</sup>**All my delight is upon the godly that are in the land, \*  
upon those who are noble among the people.**
- <sup>3</sup>But those who run after other gods \*  
shall have their troubles multiplied.
- <sup>4</sup>**Their libations of blood I will not offer, \*  
nor take the names of their gods upon my lips.**
- <sup>5</sup>O LORD, you are my portion and my cup; \*  
it is you who uphold my lot.
- <sup>6</sup>**My boundaries enclose a pleasant land; \*  
indeed, I have a goodly heritage.**
- <sup>7</sup>I will bless the LORD who gives me counsel; \*  
my heart teaches me, night after night.
- <sup>8</sup>**I have set the LORD always before me; \*  
because he is at my right hand, I shall not fall.**
- <sup>9</sup>My heart, therefore, is glad, and my spirit rejoices; \*  
my body also shall rest in hope.
- <sup>10</sup>**For you will not abandon me to the grave, \*  
nor let your holy one see the Pit.**
- <sup>11</sup>You will show me the path of life; \*  
in your presence there is fullness of joy,  
**and in your right hand are pleasures for evermore.**

## **Second Reading**

Galatians 5:1, 13-25

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

<sup>1</sup>For freedom Christ has set us free. Stand firm, therefore, and do not submit again to a yoke of slavery.

<sup>13</sup>For you were called to freedom, brothers and sisters; only do not use your freedom as an opportunity for self-indulgence, but through love become slaves to one another. <sup>14</sup>For the whole law is summed up in a single commandment, “You shall love your neighbor as yourself.” <sup>15</sup>If, however, you bite and devour one another, take care that you are not consumed by one another.

<sup>16</sup>Live by the Spirit, I say, and do not gratify the desires of the flesh. <sup>17</sup>For what the flesh desires is opposed to the Spirit, and what the Spirit desires is opposed to the flesh; for these are opposed to each other, to prevent you from doing what you want. <sup>18</sup>But if you are led by the Spirit, you are not subject to the law. <sup>19</sup>Now the works of the flesh are obvious: fornication, impurity, licentiousness, <sup>20</sup>idolatry, sorcery, enmities, strife, jealousy, anger, quarrels, dissensions, factions, <sup>21</sup>envy, drunkenness, carousing, and things like these. I am warning you, as I warned you before: those who do such things will not inherit the kingdom of God.

<sup>22</sup>By contrast, the fruit of the Spirit is love, joy, peace, patience, kindness, generosity, faithfulness, <sup>23</sup>gentleness, and self-control. There is no law against such things. <sup>24</sup>And those who belong to Christ Jesus have crucified the flesh with its passions and desires. <sup>25</sup>If we live by the Spirit, let us also be guided by the Spirit.

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

*All stand as they are able.*

## Sequence Hymn

## Chorus Book 93

*Grace alone*

1. Ev - 'ry prom - ise we can make, Ev - 'ry prayer and step of faith,  
 2. Ev - 'ry soul we long to reach, Ev - 'ry heart we hope to teach,

Ev - 'ry dif - f'rence we will make, is on - ly by His  
 Ev - 'ry - where we share His peace, is on - ly by His

G sus G C Dm C C E FM7 F6 G C Dm C C E

grace. Ev - 'ry moun-tain we will climb, Ev - 'ry ray of  
 grace. Ev - 'ry lov - ing word we say, Ev - 'ry tear we

F G Am Em B F C G E G# Am Dm7

hope we shine, Ev - 'ry bless - ing left be - hind, is on - ly  
 wipe a - way, Ev - 'ry sor - row turned to praise, is on - ly

G sus G F G C C E F G B C

by His grace. Grace a - lone, which God sup - plies,  
 by His grace.

C E F G2 B C C E F

Strength un - known He will pro - vide. Christ in us,

F E7 Am Am G F2 Em G7 C

our cor - ner - stone, We will go forth in grace a - lone.

All remain standing as they are able.

**Holy Gospel**

Luke 9:51-62

Gospeller  
 People

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



<sup>51</sup>When the days drew near for [Jesus] to be taken up, he set his face to go to Jerusalem.  
<sup>52</sup>And he sent messengers ahead of him. On their way they entered a village of the Samaritans to make ready for him; <sup>53</sup>but they did not receive him, because his face was set toward Jerusalem.  
<sup>54</sup>When his disciples James and John saw it, they said, “Lord, do you want us to command fire to come down from heaven and consume them?” <sup>55</sup>But he turned and rebuked them. <sup>56</sup>Then they went on to another village.

<sup>57</sup>As they were going along the road, someone said to him, “I will follow you wherever you go.” <sup>58</sup>And Jesus said to him, “Foxes have holes, and birds of the air have nests; but the Son of Man has nowhere to lay his head.” <sup>59</sup>To another he said, “Follow me.” But he said, “Lord, first let me go and bury my father.” <sup>60</sup>But Jesus said to him, “Let the dead bury their own dead; but as for you, go and proclaim the kingdom of God.” <sup>61</sup>Another said, “I will follow you, Lord; but let me first say farewell to those at my home.” <sup>62</sup>Jesus said to him, “No one who puts a hand to the plow and looks back is fit for the kingdom of God.”



*Gospeller*      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.**

## **Prayers of the People**

*Presider* If we live by the Spirit, brothers and sisters, let us also be guided by the Spirit. And, guided by the Spirit, let us lift our prayers to the Lord, saying, “We cry aloud to you; O God, hear us.”

*Intercessor* We give you thanks, O God, that for freedom Christ has set us free. Though at times it challenges our patience, we also give you thanks for the freedom, through love, to become servants of one another. Bless us, and our Bishops Bonnie, Michael, Justin, Moises, Elizabeth, Donald and Craig. Bless all ministers, priests, deacons, ministry teams, those in formation; and our brothers and sisters worshipping at the Chaplaincy at Wayne State University, Detroit, Christ Church, Detroit, and St Peter’s, Hillsdale; those in The Province of the Episcopal Church of Sudan, and for all the members of Christ’s body. Give us the will and the strength to prepare the way for your Kingdom to come. May love heal our factions and peace overcome strife. We cry aloud to you; **O God, hear us.**

*Silence is kept*

Your paths are in the great waters, mighty Redeemer. We thank you that by the waters of baptism you have made us members of your household. We thank you for the blessings we receive [especially \_\_\_\_\_]. We cry aloud to you; **O God, hear us.**

*Silence is kept*

Lord Jesus, you rebuked your disciples James and John when they desired the destruction of others. Instill in us gentleness and self-control that we might learn to love



even those with whom we strongly disagree. We cry aloud to you; **O God, hear us.**

*Silence is kept*

You are the God who works wonders. We offer to you our sincere prayers for our hurting loved ones [especially\_\_\_\_\_]. Work wonders in their hearts and lives, we pray.

By your strength, O God, you redeem your people. Lead us by your Spirit and make us fit for your heavenly Kingdom. We pray for those we love and no longer see [especially\_\_\_\_\_]. We cry aloud to you; **O God, hear us.**

*Presider:* Heavenly Father, you have promised to hear what we ask in the Name of your Son: Accept and fulfill our petitions, we pray, not as we ask in our ignorance, nor as we deserve in our sinfulness, but as you know and love us in your Son Jesus Christ our Lord. **Amen.**

## **Confession of Sin**

*The Presider says to the people*

Let us confess our sins to God.

*Silence may be kept.*

*Minister and People*

**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*

Now there is rejoicing in heaven, for you were lost and are found. You were dead, and are now alive in Christ Jesus our Lord. Abide in peace.

The Lord has **✝** put away all your sins. **Amen.**

*All stand as they are able.*

## Peace

*Presider* The peace of Christ 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.*

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

## Announcements

## Holy Communion

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

The people stand as they are able when the offerings are presented and placed on the Altar.

## Offertory Hymn

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 as they are able*

## 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.**

*The Presider proceeds*

God of the whirlwind, you created all things out of nothing;  
you called your chosen people out of the wilderness; and in  
your Son's dying and rising you re-created us out of the chaos of our sin.

You passed your mantle from Elijah to Elisha, and in the power of your Holy Spirit,  
you passed the mantle of Jesus to the apostles and to your church.  
So now we celebrate the call of your grace in the company of saints and angels  
and all the chorus of heaven, singing the hymn of your unending praise.

## Sanctus

S-130

Ho - ly, ho - ly, ho - ly Lord, God of power and  
might, Ho - ly, ho - ly, ho - ly Lord,  
God of power and might, hea - ven and earth are  
full, full of your glo - ry. Ho -

The musical score consists of four systems, each with a vocal line (treble clef) and a piano accompaniment line (bass clef). The key signature is B-flat major (two flats). The tempo and meter are not explicitly stated. The lyrics are printed below the vocal line. The piano accompaniment features a steady bass line with chords and some melodic movement in the right hand.

san - na in the high - est. Ho - san - na

in the high - est. Bless - ed is he who comes

in the name of the Lord. Ho - san - na

in the high - est. Ho - san - na in the high - est.

*The Presider continues*

God of the journey, your Son Jesus Christ had nowhere to lay his head,  
 but still he sets a table in our wilderness,  
 and meets us in the sustenance of bread and wine.

Now send down your + Holy Spirit, that we may find our home in you,  
 and that these gifts of the earth and human hands may be for us

+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*

Ever-gracious God, as Elisha asked Elijah for a double share of his spirit,  
so now we seek a double share of your Spirit.

Fill our bodies with your heavenly food, fill your church with truth and grace,  
fill your world with righteousness and peace, and fill your whole creation  
with the praise of your glory, that our deepest hungers may be met in you,  
the deepest thirst of all who struggle through each day may be met  
in the coming of your kingdom, and the deepest needs of all who are oppressed  
may be met in the never-failing stream of your liberating love,  
until the day when we are filled forever with the abundant fruits  
of your Spirit in union with Christ, ever one God. **AMEN**

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 forever. Amen.**

## The Breaking of the Bread

We break this bread  
to share in the Body of Christ.

**We who are many are one body,  
for we all share in the one bread.**

*The Presider says*

The Gifts of God for the People of God.

*All baptized persons are welcome to receive Holy Communion.*

*The following is sung after all have received, and the table is being cleared.*

## Post-Communion Hymn

**Hymnal 513**

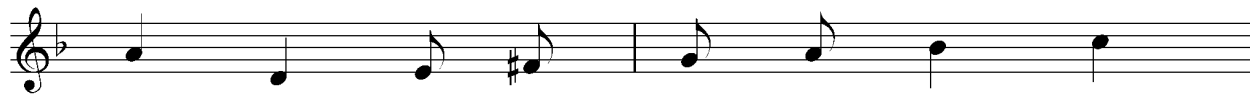
*Like the murmur of the dove's song*



1 Like the mur - mur of the dove's song, like the  
2 To the mem - bers of Christ's Bo - dy, to the  
3 With the heal - ing of di - vi - sion, with the



chal - lenge of her flight, like the vig - or of the  
branch - es of the Vine, to the Church in faith as -  
cease - less voice of prayer, with the power to love and



wind's rush, like the new flame's ea - ger  
sem - bled, to her midst as gift and  
wit - ness, with the peace be - yond com -



might: come, — Ho - ly Spi - rit, come.  
sign: come, — Ho - ly Spi - rit, come.  
pare: come, — Ho - ly Spi - rit, come.

*After Communion, the Presider says*

Let us pray.



*Presider and People*

**Loving God,  
we give you thanks  
for restoring us in your image  
and nourishing us with spiritual food  
in the Sacrament of Christ's Body and Blood.  
Now send us forth  
a people forgiven, healed, renewed;  
that we may proclaim your love to the world  
and continue in the risen life of Christ our Savior. Amen.**

### **Blessing**

*A priest blesses the people, saying*

Go into the world, and know how much a tired and hurting world needs your strength and gladness. For there are deeds of compassion and courage that will never be done, unless you do them; and words of hope and healing that will never be spoken, unless you speak them. **Amen.**

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

### **Closing Hymn**

*I have decided to follow Jesus*

**LEVAS 136**

The musical score is written in 4/4 time and consists of two systems. The first system is marked 'Unison' and 'C' (C major). The second system is marked 'F' (F major) and 'C' (C major). The lyrics are as follows:

1 I have de - cid - ed to fol - low Je - sus, I have de -  
2 The world be - hind me, the cross be - fore me, the world be -  
3 Though none go with me, I still will fol - low, though none go  
4 Will you de - cide now to fol - low Je - sus? Will you de -

cid - ed to fol - low Je - sus, I have de - cid - ed to fol - low  
hind me, the cross be - fore me, the world be - hind me, the cross be -  
with me, I still will fol - low, though none go with me, I still will  
cide now to fol - low Je - sus? Will you de - cide now to fol - low

Je - sus— no turn - ing back, no turn - ing back.  
fore me— no turn - ing back, no turn - ing back.  
fol - low— no turn - ing back, no turn - ing back.  
Je - sus?— no turn - ing back, no turn - ing back.

**Dismissal**

*Minister* Go forth into this world. Don't be afraid. Don't be ashamed to be people of love. And go forth into this world and help us to change it from the nightmare it often is, into the dream that God intends.

*People* **Thanks be to God. Alleluia, alleluia!**

**Postlude**

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**Faith in Action** provides leadership in collecting donations of food to support households in need in the Chelsea and Dexter areas. They are in need of our continuing help. 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 is TODAY, June 26.** Please contribute as generously as you can.

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**The Mental Health First-Aid training** workshops begin on July 6, and continue on July 11 and July 13. The sessions begin at the church at 6:00 pm on these evenings.

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**Upcoming Commemorations**

- June 26 Isabel Florence Hapgood, Ecumenist, 1923
- 27 Cornelius Hill: Priest and Chief among the Oneida, 1907
- 28 Irenaeus of Lyons, Bishop and Theologian, c.202
- 29 The Apostles Peter and Paul
- July 1 Pauli Murray, Priest, 1985; and,  
Harriet Beecher Stowe: Writer and Prophetic Witness, 1896
- 2 Walter Rauschenbusch, 1918, Washington Gladden, 1918; and,  
Jacob Riis, 1914: Prophetic Witnesses

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## BIBLE STUDIES THAT WORK

### **Pentecost 3, Proper 8C**

**June 26, 2022**

#### **1 Kings 19:15-16, 19-21**

Elijah is a tired prophet at this point in 1 Kings, though that's difficult to tell from this small pericope. Elijah has just experienced the "fine" or "thin" sound in a cave on the mountain, revealing the Lord's presence. But he is still tired. The beginning of the end of his prophetic career looms. The Lord tells him to anoint Elisha as his successor.

Elisha's response to the passing of the mantle is a bit bizarre; he asks to return to kiss his mother and father, but when Elijah seemingly gives him permission to do so, Elisha makes a ritual meal and provides a sacrificial thanks-offering for "the people." Elisha leaves to follow Elijah, to become his servant (not yet his successor), without saying goodbye.

Elijah is getting ready to leave his prophetic calling; Elisha is leaving his family. We have a story of departures and endings in this Old Testament text. We encounter a prophet who is tired and a successor ready to work for the Lord at whatever cost.

- Where has God showed up in the endings and departures in your community?
- What does "passing the mantle" teach us about sharing the load?

#### **Psalm 16**

"In your presence there is fullness of joy"

I wonder what joy looks like most days. Does it look like simple, routine, ordinary moments of purpose and connection? Is it having a hand to hold in the dark night? Is it a well-made meal around a table with loved ones? Is it ecstasy? Joy is the above and so much more. But our psalmist points us to the source of the "fullness of joy" – to the God who protects you and is before you and who gives you counsel. In God's presence, there is fullness of joy. And like Elijah experienced earlier in 1 Kings 19, the presence of God is sometimes unexpected, unusual, wholly different from one's previously conceived notions. The presence of God can be as quiet as silence, as mysterious as a burning bush that is never consumed, and as miraculous as bread and wine offered to us at God's table. Joy is found wherever we encounter God.

- Where are you finding the "fullness of joy" right now?
- How are you practicing mindfulness or attentiveness to the presence of God?

#### **Galatians 5:1, 13-25**

Paul asks us to consider using our freedom that Christ has gifted us not for self-indulgence. But instead, to use our freedom in acts of service – "becom[ing] slaves of one another." Here, we see Paul framing freedom in terms of "freedom for" rather than "freedom from." The Christ-followers, filled with the good fruits of the Spirit, will not hoard their freedom selfishly; they will generously share with others this freedom and even more, they will give their freedom away for the sake of their brothers or sisters.

It's almost impossible to not hear the political ramifications of such language in our day and age. I'm sure in Paul's day, it was also impossible to not hear the political implications of his letter. With freedom bearing the connotations of a "right" to hoard in our American context, Paul's words are challenging and accosting. He is asking us to seriously evaluate how we use our freedom – and

who we are using it “for.” And if we are biting and devouring our neighbors, or not even paying attention to them, are we not making fools of ourselves and the gift of Christ?

- Whose liberation is at stake in your community or context – and how can you serve them?
- What are the roadblocks that you need to address for your community to hear Paul’s loaded words?

### **Luke 9:51-62**

This is the turning point in Luke. Jesus has set his face towards Jerusalem, and he begins to travel, to pilgrim towards that wooden cross. Inherent in this specific journey is loneliness. The Samaritan village won’t accept him – it’s as if they can already see the shadow of the crucifixion on his brow. And then three would-be-followers are not quite ready for the lonely journey: they have expectations about where Jesus is going and fathers to bury and family members to say goodbye to. Jesus isn’t sure that these followers are ready for the sacrifice.

The immediacy of Jesus’ mission becomes palpable in this text. Jesus is no longer lingering at dinner tables but must journey onward. To join him in the journey is no small voyage. It is a journey that will take you away from your beloved ones, that will strip you of all sense of home; it’s a pilgrimage that leads you to the cross of Jesus Christ.

And for what?

So that you can be near to the one who promises to journey with us. So that you can bear witness to the death-dealing ways of this world. So that you can build a new home with the One who has nowhere to lay his head. In it all, we are promised that the journey is worth it.

- What are you unwilling to say goodbye to as you walk with Christ?
- How has Christ transformed your lonely pilgrimage?

*This Bible study was written by Kellan Day*

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### **A Season of Prayer for Revival**

Episcopal Church Presiding Bishop Michael Curry invites Episcopalians everywhere to mark the season after Pentecost with 30 days of prayer leading up to and encompassing the 80th General Convention in Baltimore, Maryland.

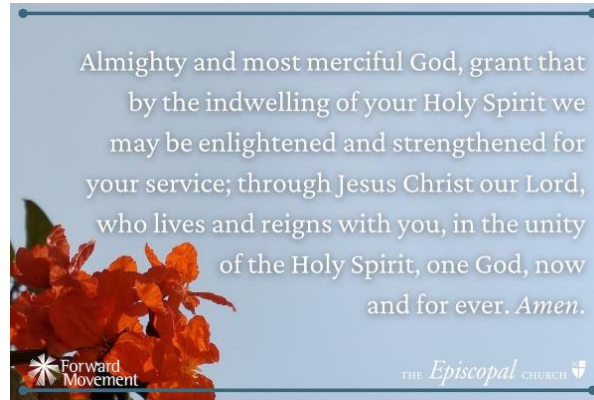
“A Season of Prayer for Revival”—from June 12 through July 11—will feature daily prayers drawn from the Book of Common Prayer. Individuals can sign up online ([iam.ec/soprsignup](http://iam.ec/soprsignup)) to receive the prayers and inspirational messages via email. The prayers will also be posted daily on social media accounts for The Episcopal Church and Forward Movement.

“As we move toward and adapt to a shorter, smaller General Convention, I invite every Episcopalian—whether you’re in Baltimore or Alaska or Honduras, whether you’re a deputy, a bishop, or a new member sitting in the pews—I invite all of us to pause each day just for a moment to pray for the expansive, reviving power of the Holy Spirit to fill our hearts and minds,” Curry

said. “We are people of common prayer; may we embrace this season as an opportunity for us all to become a church that truly lives, looks, and loves like Jesus.”

The 80th General Convention is scheduled for July 8-11.

*Today’s prayer from A Season of Prayer for Revival:*

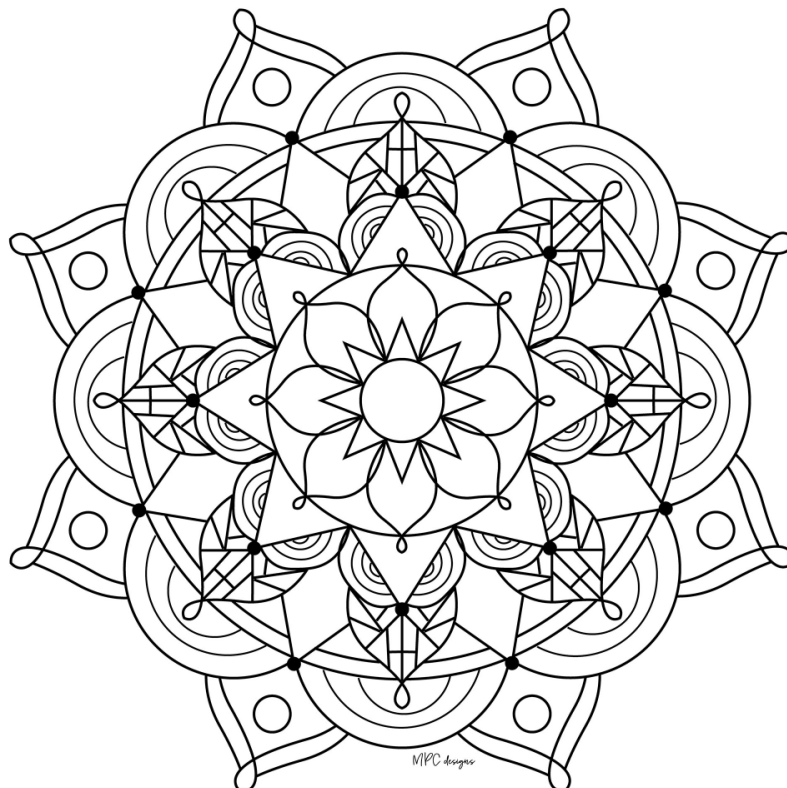


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**Prayer of Absolution** from the *BCP*, p.451.

**Eucharistic Prayer** from Wells, Samuel and Abigail Kocher. Eucharistic prayers. Grand Rapids MI: Eerdmans, 2016, pp.210-211



**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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