

Holy Eucharist

August 20, 2023

Zoom link:

<https://uso2web.zoom.us/j/85887946777?pwd=ei94MEdsMUh6clV6b2dUblFOQ3I2Zzo>

9

Meeting ID: 858 8794 6777

Passcode: 782611

Proper 15A: the 12th Sunday after Pentecost

Prelude

Opening Hymn

I come with joy

Hymnal 304

Unison or harmony

1 I come with joy to meet my Lord, for -
2 I come with Chris - tians far and near to
4 And thus with joy we meet our Lord. His

1 giv - en, loved, and free, in awe and won - der
2 find, as all are fed, the new com - mu - ni -
4 pres - ence, al - ways near, is in such friend - ship

1 to re - call his life laid down for me.
2 ty of love in Christ's com - mun - ion bread.
4 bet - ter known: we see, and praise him here.

Presider
People

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

We will glorify

Chorus Book 23

The musical score is written in 3/4 time with a key signature of one sharp (F#). It consists of three systems of music, each with a vocal line and a guitar accompaniment line. The lyrics are as follows:

1. We will glo - ri - fy the King of Kings; We will
2. Lord Je - ho - vah reigns in maj - es - ty; We will
3. He is Lord of heav - en, Lord of earth; He is
4. Hal - le - lu - jah to the King of Kings; Hal - le -

glo - ri - fy the Lamb. We will glo - ri - fy the
bow be - fore His throne. We will wor - ship Him in
Lord of all who live. He is Lord a - bove the
lu - jah to the Lamb. Hal - le - lu - jah to the

Lord of Lords, Who is the great I AM.
righ - teous - ness; We will wor - ship Him a - lone.
u - ni - verse; All praise to Him we give.
Lord of Lords, Who is the great I AM.

The guitar chords are indicated above the notes: D, D/F#, G, D/F#, A/E, A, D, D, D/F#, G, D/F#, A/E, A/C#, A/C#, Bm, D/F#, G, GM7, D/A, A, A7, D.

Collect of the Day

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

Almighty God, you have given your only Son to be for us a sacrifice for sin, and also an example of godly life: Give us grace to receive thankfully the fruits of his redeeming work, and to follow daily in the blessed steps of his most holy life; through Jesus Christ your Son our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. **Amen.**

All sit.

First Reading

Genesis 45:1-15

A Reading from the book of Genesis.

¹Joseph could no longer control himself before all those who stood by him, and he cried out, “Send everyone away from me.” So no one stayed with him when Joseph made himself known to his brothers. ²And he wept so loudly that the Egyptians heard it, and the household of Pharaoh heard it. ³Joseph said to his brothers, “I am Joseph. Is my father still alive?” But his brothers could not answer him, so dismayed were they at his presence.

⁴Then Joseph said to his brothers, “Come closer to me.” And they came closer. He said, “I am your brother, Joseph, whom you sold into Egypt. ⁵And now do not be distressed, or angry with yourselves, because you sold me here; for God sent me before you to preserve life. ⁶For the famine has been in the land these two years; and there are five more years in which there will be neither plowing nor harvest. ⁷God sent me before you to preserve for you a remnant on earth, and to keep alive for you many survivors. ⁸So it was not you who sent me here, but God; he has made me a father to Pharaoh, and lord of all his house and ruler over all the land of Egypt. ⁹Hurry and go up to my father and say to him, ‘Thus says your son Joseph, God has made me lord of all Egypt; come down to me, do not delay. ¹⁰You shall settle in the land of Goshen, and you shall be near me, you and your children and your children’s children, as well as your flocks, your herds, and all that you have. ¹¹I will provide for you there—since there are five more years of famine to come—so that you and your household, and all that you have, will not come to poverty.’ ¹²And now your eyes and the eyes of my brother Benjamin see that it is my own mouth that speaks to you. ¹³You must tell my father how greatly I am honored in Egypt, and all that you have seen. Hurry and bring my father down here.” ¹⁴Then he fell upon his brother Benjamin’s neck and wept, while Benjamin wept upon his neck. ¹⁵And he kissed all his brothers and wept upon them; and after that his brothers talked with him.

Reader The Word of the Lord.

People **Thanks be to God.**

Psalm 133

to be prayed in unison

- ¹**Oh, how good and pleasant it is, ***
when kindred live together in unity!
- ²**It is like fine oil upon the head ***
that runs down upon the beard,
- ³**Upon the beard of Aaron, ***
and runs down upon the collar of his robe.
- ⁴**It is like the dew of Hermon ***
that falls upon the hills of Zion.

**5For there the LORD has ordained the blessing: *
life for evermore.**

Second Reading

Romans 11:1-2a, 29-32

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

¹I ask, then, has God rejected his people? By no means! I myself am an Israelite, a descendant of Abraham, a member of the tribe of Benjamin. ^{2a}God has not rejected his people whom he foreknew.

²⁹For the gifts and the calling of God are irrevocable. ³⁰Just as you were once disobedient to God but have now received mercy because of their disobedience, ³¹so they have now been disobedient in order that, by the mercy shown to you, they too may now receive mercy. ³²For God has imprisoned all in disobedience so that he may be merciful to all.

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

All then stand as they are able.

Sequence Hymn

Hymnal 513

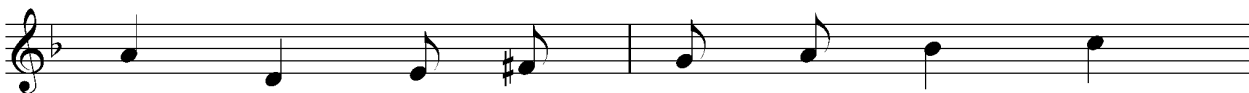
Like the murmur of the dove's song



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.

All remain standing as they are able.

Holy Gospel

Matthew 15:10-28

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

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

¹⁰[Jesus] called the crowd to him and said to them, “Listen and understand:¹¹it is not what goes into the mouth that defiles a person, but it is what comes out of the mouth that defiles.” ¹²Then the disciples approached and said to him, “Do you know that the Pharisees took offense when they heard what you said?” ¹³He answered, “Every plant that my heavenly Father has not planted will be uprooted. ¹⁴Let them alone; they are blind guides of the blind. And if one blind person guides another, both will fall into a pit.” ¹⁵But Peter said to him, “Explain this parable to us.” ¹⁶Then he said, “Are you also still without understanding? ¹⁷Do you not see that whatever goes into the mouth enters the stomach, and goes out into the sewer? ¹⁸But what comes out of the mouth proceeds from the heart, and this is what defiles. ¹⁹For out of the heart come evil intentions, murder, adultery, fornication, theft, false witness, slander. ²⁰These are what defile a person, but to eat with unwashed hands does not defile.”

²¹Jesus left that place and went away to the district of Tyre and Sidon. ²²Just then a Canaanite woman from that region came out and started shouting, “Have mercy on me, Lord, Son of David; my daughter is tormented by a demon.” ²³But he did not answer her at all. And his disciples came and urged him, saying, “Send her away, for she keeps shouting after us.” ²⁴He answered, “I was sent only to the lost sheep of the house of Israel.” ²⁵But she came and knelt before him, saying, “Lord, help me.” ²⁶He answered, “It is not fair to take the children’s food and throw it to the dogs.” ²⁷She said, “Yes, Lord, yet even the dogs eat the crumbs that fall from their masters’ table.” ²⁸Then Jesus answered her, “Woman, great is your faith! Let it be done for you as you wish.” And her daughter was healed instantly.



Deacon The Gospel of the Lord.

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

Sermon

The Rev. Deacon Tom Franklin

All then 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 Sisters and brothers, children of God, there's a wideness in God's mercy like the wideness of the sea! Therefore, let us come before our loving God, saying, "Hear us, we humbly pray; Lord, help us."

Intercessor Loving God, you have shown your Church such great mercy. Through the witness of your Church, may those beyond our walls also experience the goodness of your mercy. Hear us, we humbly pray; **Lord, help us.**

Silence is kept

Lord of all peoples, you have created us to live together. Help us to see that our common life depends on each other's work and goodwill. Cause wars to cease and generosity to prevail. Hear us, we humbly pray; **Lord, help us.**

Silence is kept

Abundant God, you make the earth bring forth good food. As you provided for the children of Israel, we pray you will also provide for all those suffering from famine or need. We thank you for all the blessings of this life [especially_____]. Hear us, we humbly pray; **Lord, help us.**

Silence is kept

Caring God, how good and pleasant it is when your children live together in unity. Pour out a spirit of reconciliation in our community. Hear us, we humbly pray; **Lord, help us.**

Silence is kept

Lord Christ, may those who call out to you in great faith find your heart open to their cries. We ask for healing for the sick and suffering, the desperate, and disturbed [especially [_____]]. Hear us, we humbly pray; **Lord, help us.**

Silence is kept

God of blessing, bless your people with life forevermore. May the dying find comfort; may [_____ and all] the dead rest in your peace. Hear us, we humbly pray; **Lord, help us.**

Silence is kept

Presider For what other people and situations shall we pray today?

God of glory, giver of all good gifts, mercifully receive our prayers. Christ our Lord, giver of eternal life, mercifully receive our prayers. Holy Spirit, giver of all wisdom, mercifully receive our prayers. **Amen.**

Confession of Sin

The Presider says to the people

Let us confess our sins against God and our neighbor.

All remain standing, or kneel, as they are able.

Silence may be kept.

Minister and People

**Most merciful God,
we confess that we have sinned against you
in thought, word, and deed,
by what we have done,
and by what we have left undone.
We have not loved you with our whole heart;
we have not loved our neighbors as ourselves.
We are truly sorry and we humbly repent.
For the sake of your Son Jesus Christ,
have mercy on us and forgive us;
that we may delight in your will,
and walk in your ways,
to the glory of your Name. Amen.**

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.

All then 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 Through Christ, let us continually offer to God the sacrifice of praise; that is, the fruit of lips that acknowledge his Name. But do not neglect to do good and to share what you have, for such sacrifices are pleasing to God. *Hebrews 13:15, 16*

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 all power, Ruler of the Universe, you are worthy of glory and praise.
Glory to you for ever and ever.

At your command all things came to be: the vast expanse of interstellar space, galaxies, suns, the planets in their courses, and this fragile earth, our island home.
By your will they were created and have their being.

From the primal elements you brought forth the human race, and blessed us with memory, reason, and skill. You made us the rulers of creation. But we turned against you, and betrayed your trust; and we turned against one another.
Have mercy, Lord, for we are sinners in your sight.

Again and again, you called us to return. Through prophets and sages you revealed your righteous Law. And in the fullness of time you sent your only Son, born of a woman, to fulfill your Law, to open for us the way of freedom and peace.
By his blood, he reconciled us.
By his wounds, we are healed.

And therefore we praise you, joining with the heavenly chorus, with prophets, apostles, and martyrs, and with all those in every generation who have looked to you in hope, to proclaim with them your glory, in unending praise:

**Holy, holy, holy Lord, God of power and might,
heaven and earth are full of your glory.**
Hosanna in the highest.
Blessed is the one who comes in the name of the Lord.
Hosanna in the highest.

The Presider continues

And so, Father, we who have been redeemed by him,
and made a new people by water and the Spirit, now bring before you these gifts.

Sanctify them + by your Holy Spirit to be the Body and Blood of Jesus Christ our Lord.

On the night he was betrayed he took bread, said the blessing, broke the bread, and gave it to his friends, and said, "Take, eat: This is my Body, which is given for you. Do this for the remembrance of me."

After supper, he took the cup of wine, gave thanks, and said, "Drink this, all of you: This is my Blood of the new Covenant, which is shed for you and for many for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me."

Remembering now his work of redemption, and offering to you this sacrifice of thanksgiving,
**We celebrate his death and resurrection,
as we await the day of his coming.**

Lord God of our Fathers; God of Abraham, Isaac, and Jacob; God and Father of our Lord Jesus Christ: Open our eyes to see your hand at work in the world about us. Deliver us from the presumption of coming to this Table for solace only, and not for strength; for pardon only, and not for renewal. Let the grace of this Holy Communion make us + one body, one spirit in Christ, that we may worthily serve the world in his name.

Risen Lord, be known to us in the breaking of the Bread.

Accept these prayers and praises, Father, through Jesus Christ, our great High Priest, to whom, with you and the Holy Spirit, your Church gives honor, glory, and worship, from generation to generation. **AMEN.**

The Presider then continues

And now, as our Savior Christ has taught us, we are bold to say,

**Our Father, who art in heaven,
hallowed be thy Name,
thy kingdom come,
thy will be done, on earth as it is in heaven.
Give us this day our daily bread.
And forgive us our trespasses,
as we forgive those who trespass against us.
And lead us not into temptation,
but deliver us from evil.
For thine is the kingdom,
and the power, and the glory,
forever and 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 Gifts of God for the People of God.

All are welcome to receive Holy Communion.

Remaining seated, the following is sung after the table has been cleared.

Communion Hymn

LEVAS 191

His eye is on the sparrow

1. Why should I feel dis-cour-aged,— Why should the shad-ows come,—

1. Why should my heart be lone-ly,— And long for heav'n and home;— When

1. Je - sus is— my por-tion?— My con-stant friend_ is He:— His

eye is on— the spar - row, — And I know He watch - es me; — His

eye is on the spar - row, — and I know He watch - es me. — I

sing be - cause I'm hap - py, — I sing be - cause I'm free; — For His

eye is on the spar - row, — And I know He watch - es me. —

The Presider then says

Let us pray.

Presider and People

**God of abundance,
you have fed us
with the bread of life and cup of salvation;**

**you have united us
with Christ and one another;
and you have made us one
with all your people in heaven and on earth.
Now send us forth
in the power of your Spirit,
that we may proclaim your redeeming love to the world
and continue for ever
in the risen life of Christ our Savior. Amen.**

Blessing

A priest blesses the people, saying

We go out, not to take Jesus to people, but to meet Jesus where he already is. And may the eternal blessing of † God, Creator, Christ, and Holy Spirit, be with you. **Amen.**

Closing Hymn

LEVAS 194

Lead me, guide me

Lead— me, guide— me, a - long the way,

For— if you lead me, I can - not stray.

Lord, let me walk each day with Thee.

Lead me, Oh Lord, lead me. **Fine**

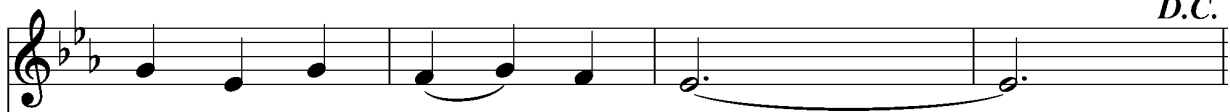
1. I am weak— and I need thy strength and power to—
 2. Help me tread— in the paths of right - eous - ness, be my
 3. I am lost— if you take your hand from me, I am



1. help me o - ver my weak - est hour; Help me
 2. aid when sa - tan and sin op - press; I am
 3. blind with - out thy light to see; Lord, just



1. through the dark - ness thy face to see,
 2. put - ting all my trust in thee.
 3. al - ways let me thy ser - vant be.



1. Lead me, Oh Lord, lead me.
 2. Lead me, Oh Lord, lead me.
 3. Lead me, Oh Lord, lead me.

Dismissal

Deacon And now, my sisters and brothers, I bid you go in peace to love and serve our Lord.

People **Thanks be to God.**

Postlude

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This week in prayer

Please remember these persons and congregations in your prayers this week:

Our Bishops Bonnie, Michael, Justin, Moises (TEC); Elizabeth, Donald and Craig (ELCA)
and for all priests, deacons, Ministry Teams, and those in formation

Anglican Cycle of Prayer:

August 20 The Church of England

Diocese of Michigan Cycle of Prayer:

August 20 Church of the Incarnation, Ann Arbor, St Michael's, Lansing; Divine Grace, Mosovi, DR

St Barnabas Cycle of Prayer: Mike, Josie, Henry, Leslie

and our continuing prayers for: Bob, Carlos, Jim M, Mardi, Robert, Selenah

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Faith in Action continues to provide leadership in collecting donations of food to support households in need in the Chelsea and Dexter areas. They are in need of our support and 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, August 20**. Please contribute as generously as you can.

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Upcoming Commemorations

- Aug 20 Bernard of Clairvaux, Monastic and Theologian, 1153
- 23 Martin de Porres, 1639, Rosa de Lima, 1617, and
Toribio de Mogrovejo, 1606, Witnesses to the Faith in South America
- 24 Bartholomew the Apostle
- 25 Louis, King of France, 1270

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August 20, 2023 – Proper 15A, Pentecost 12

Genesis 45:1-15

Oftentimes, when we read the stories of Genesis (and other biblical books), we are perplexed at the turns of events attributed to God. For example, why would God place a forbidden fruit in the Garden of Eden? Why would God destroy the world through a devastating flood? Why would God tell Abraham to sacrifice his son? In today’s Genesis text we might ask “Why did God put Joseph and his family through such an ordeal, just to get Joseph into Egypt (as it says in verse 8)?” These stories should not be seen as literal presentations of God’s actions and motives. Rather, they are myths (stories that use symbolism to speak about reality) or, in the case of the Patriarch stories, legends (interpretive stories of historic events). We should ask ourselves then what theological points the author was trying to make through this story. The answer might be that God can act in our lives and provide for us, even through circumstances that are apparently without hope such as severe family strife or times of deprivation.

Notice also how Joseph’s tearful reunion with his brothers (and his observation that this has all been God’s work) comes after a few chapters of devious dealing on Joseph’s part. Of course, his brothers previously had sold him into slavery. And they are all the sons of Jacob, the one who took advantage of his own brother and deceived his elderly father. These are not people with whom we would want to share a road trip! Despite their flaws and bad behavior, however, God still chooses them and manages to do great things through them. Proof indeed that God can write straight with crooked lines!

- Where might God be acting unexpectedly in our church, families, and other experiences, especially in those circumstances where we feel there is no hope?

- How does God’s choice of Joseph, his brothers and father, despite their unsavoriness and failings, speak to your own experience of God’s grace in those circumstances and people who might not have been our first choice?

Psalm 133

Commentators suggest that this psalm could be extolling either the joys of harmony in the family, or the fittingness of worshippers participating in the sacred liturgy in the Temple on Mt. Zion. Regardless, this psalm, despite its joyful tone, can serve as a sharp warning and even rebuke to our modern Christianity, so often fraught with divisiveness. We are reminded here that our fellow worshippers are indeed our “brethren”. Sometimes it can be difficult to be mindful of this reality, especially when we differ on matters of liturgical practice, discipline, ideology, or theology. Notice how the sacred author frames this Psalm with a beginning mention of harmony among people and a concluding statement that the blessing of the Lord is life.

Undoubtedly, the two are linked – the fullness of life can only be experienced when there is harmony within the family of faith.

- How might each of us reform our own actions, thoughts, and words so that we can be “brethren living in unity”?
- The biblical notion of salvation is often characterized as a communal experience of the fullness of life. How does this psalm serve as a challenge to some popular ideas that equate “being saved” with getting into heaven?
- What emotions, ideals, or hopes are evoked in the psalmist’s use of “precious oil ... running,” and “the dew of Hermon”? What is being said about the effects of unity?

Romans 11:1-2a, 29-32

Paul continues to ponder the conundrum of Israel’s failure to accept the gospel of Jesus. His references to Abraham and the tribe of Benjamin might serve to evoke Paul’s namesake Saul the king, of this same tribe, who also struggled with the unbelief of his people. Prior to Saul’s becoming king God told the prophet Samuel, “They have rejected me as their king” (1 Sam 8:7). The people are greatly afraid of God’s anger, but Samuel assures them that God will not cast them off, just as Paul says that the Lord will not reject his people now. Paul thus situates Israel’s rejection of Jesus in a larger narrative of his peoples’ struggle to believe.

Paul’s reflections on God’s mercy illustrate how redemption can be brought out of what appears to be a great failure. Just as non-Israelites had previously rejected God, they now have experienced redemption through the sheer mercy of God, not because they did anything to deserve it. So too will Israel’s failure to accept Jesus serve as an occasion for God’s mercy. Above all, Paul tries to illustrate that human disobedience and failure cannot frustrate God’s grace. Grace is a free and abundant gift; nothing can stand in its way.

- How does your personal narrative of faith mirror that of Israel, i.e. the waxing and waning of belief and unbelief?
- Where in our experience of faith and life has God brought about redemption and grace despite our actions that appear to obstruct God’s gifts?

Matthew 15: (10-20), 21-28

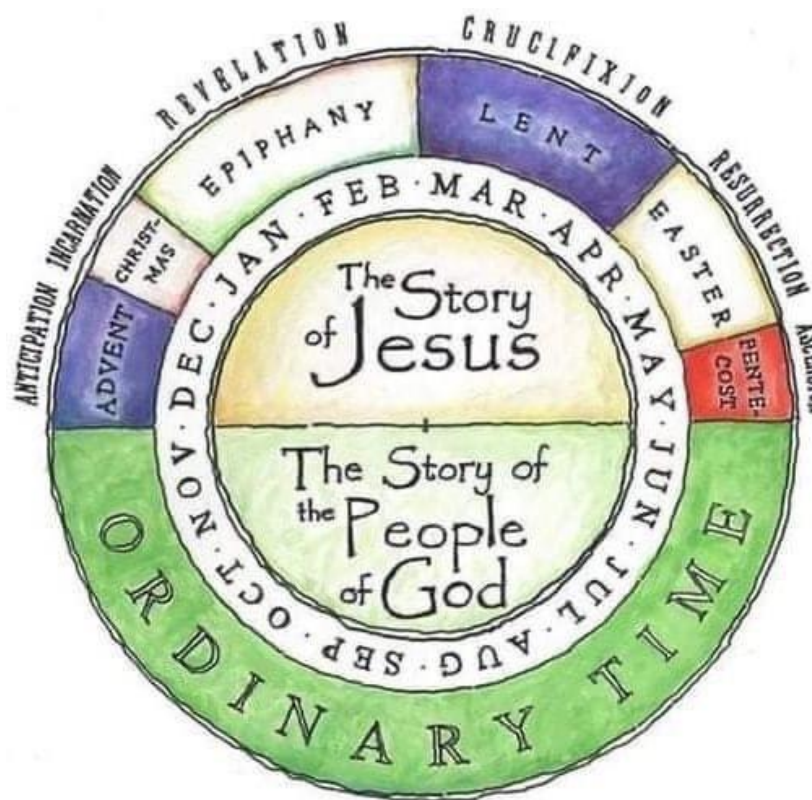
This short pericope provides a raw, telling glimpse of the human Jesus, for this is the only instance in the Gospels when he loses an argument! Whenever he is confronted publicly Jesus always has a response to his questioners. But in this instance, his female Canaanite interlocutor manages to stump him – a major embarrassment for a middle- eastern man of the 1st century. More

significantly, it appears that Jesus evolves in his thinking about the nature and scope of his ministry. He initially makes it clear to the woman that he has come for the sake of Israel, but by the conclusion of this episode something has changed. Could this be the moment when Jesus realized that the salvation he brought was to be for the nations as well?

This story serves as a challenge to the closed religious mind – those who see faith as static and not subject to development. Jesus exhibits a willingness and ability to change and take on a new perspective. Are there any areas of your faith life where you might be closed-minded or short-sighted?

- How have you been challenged with a new perspective and way of articulating some aspect of your faith that made you feel uncomfortable, but resonated with you nonetheless?
- How does our encounter with and contemplation of the humanness of Jesus nourish our spirituality, identity as disciples, and faith life?

This Bible study was written by Brian 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.



St Barnabas Episcopal Church

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