

Holy Eucharist

April 28, 2024

Zoom link:

<https://us02web.zoom.us/j/85887946777?pwd=eig4MEdsMUh6clV6b2dUblFOQ3l2Zz09>

Meeting ID: 858 8794 6777

Passcode: 782611

The Fifth Sunday of Easter, Year B

Prelude



All stand as they are able

Opening Hymn

Here in Christ we gather

Hymnal 577

Refrain



God is love, and where true love is God him - self is there.



1 Here in Christ we gath - er, love of Christ our call - ing.
2 When we Chris - tians gath - er, mem - bers of one Bo - dy,
3 Grant us love's ful - fill - ment, joy with all the bless - ed,



Christ, our love, is with us, glad - ness be his greet - ing.
let there be in us no dis - cord but one spi - rit.
when we see your face, O Sa - vior, in its glo - ry.



Let us fear and love him, ho - ly God e - ter - nal.
 Ban - ished now be an - ger, strife and ev - ery quar - rel.
 Shine on us, O pur - est Light of all cre - a - tion,

Repeat Refrain
 Lov - ing him, let each love Christ in one an - oth - er.
 Christ, our God, be al - ways pres - ent here a - mong us.
 be our bliss while end - less a - ges sing your prais - es.

Presider Alleluia! Christ is risen!
People **The Lord is risen indeed! Alleluia!**

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.

Gloria

8 Glo - ry to God in the high - est and
 14 peace to God's peo - ple, and peace to God's peo - ple on earth. Lord God, heavenly
 19 King, Al - mighty God and Fa - ther, we wor - ship you, we give you thanks, we

25 praise you for your glo-ry. Lord, Je-sus Christ, on-ly Son of the
 31 Fa-ther, Lord God, Lamb of God. You take a-way all the sin of the
 36 world. Have mer-cy on us. You are seat-ed at the right hand of the
 43 Fa-ther. Re-ceive our prayer. For you a-lone are the
 48 Ho-ly One. You a-lone are the Lord. You a-lone are the Most High
 51 Je-sus Christ, with the Ho-ly Spir-it, in the
 glo-ry of God the Fa-ther. A-men, A-men.

Collect of the Day

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

Almighty God, whom truly to know is everlasting life: Grant us so perfectly to know your Son Jesus Christ to be the way, the truth, and the life, that we may steadfastly follow his steps in the way that leads to eternal life; through Jesus Christ your Son our Lord, who lives and reigns with you, in the unity of the Holy Spirit, one God, for ever and ever. **Amen.**

All sit.

First Reading

Acts 8:26-40

A Reading from the Acts of the Apostles.

²⁶An angel of the Lord said to Philip, "Get up and go toward the south, to the road that goes down from Jerusalem to Gaza." (This is a wilderness road.) ²⁷So he got up and went. Now there was an Ethiopian eunuch, a court official of the Candace, queen of the Ethiopians, in charge of her entire treasury. He had come to Jerusalem to worship ²⁸and was returning home; seated in his chariot, he was reading the prophet Isaiah. ²⁹Then the Spirit said to Philip, "Go over to this chariot and join it." ³⁰So Philip ran up to it and heard him reading the prophet Isaiah. He asked, "Do you understand what you are reading?" ³¹He replied, "How can I, unless someone guides me?" And he invited Philip to get in and sit beside him. ³²Now the passage of the scripture that he was reading was this:

"Like a sheep he was led to the slaughter,
and like a lamb silent before its shearer,
so he does not open his mouth.

³³In his humiliation justice was denied him.

Who can describe his generation?

For his life is taken away from the earth."

³⁴The eunuch asked Philip, "About whom, may I ask you, does the prophet say this, about himself or about someone else?" ³⁵Then Philip began to speak, and starting with this scripture, he proclaimed to him the good news about Jesus. ³⁶As they were going along the road, they came to some water; and the eunuch said, "Look, here is water! What is to prevent me from being baptized?" ³⁸He commanded the chariot to stop, and both of them, Philip and the eunuch, went down into the water, and Philip baptized him. ³⁹When they came up out of the water, the Spirit of the Lord snatched Philip away; the eunuch saw him no more, and went on his way rejoicing. ⁴⁰But Philip found himself at Azotus, and as he was passing through the region, he proclaimed the good news to all the towns until he came to Caesarea.

Reader The Word of the Lord.

People **Thanks be to God.**

Remain seated

Psalm 22:24-30

to be prayed in unison

²⁴**My praise is of God in the great assembly; ***

I will perform my vows in the presence of those who worship the Holy One.

²⁵**The poor shall eat and be satisfied,**

and those who seek the LORD shall sing praise: *

"May your heart live for ever!"

²⁶**All the ends of the earth shall remember and turn to the LORD, ***

and all the families of the nations shall bow before God.

²⁷**For kingship belongs to the LORD; ***

the Holy One rules over the nations.

²⁸**To God alone all who sleep in the earth bow down in worship; ***

all who go down to the dust fall before the Holy One.

²⁹**My soul shall live for the LORD;**

my descendants shall serve the LORD; *

they shall be known as the LORD's for ever.

**30They shall come and make known to a people yet unborn *
the saving deeds that God has done.**

Second Reading

1 John 4:7-21

A Reading from the First letter of John.

⁷Beloved, let us love one another, because love is from God; everyone who loves is born of God and knows God. ⁸Whoever does not love does not know God, for God is love. ⁹God's love was revealed among us in this way: God sent his only Son into the world so that we might live through him. ¹⁰In this is love, not that we loved God but that he loved us and sent his Son to be the atoning sacrifice for our sins. ¹¹Beloved, since God loved us so much, we also ought to love one another. ¹²No one has ever seen God; if we love one another, God lives in us, and his love is perfected in us.

¹³By this we know that we abide in him and he in us, because he has given us of his Spirit. ¹⁴And we have seen and do testify that the Father has sent his Son as the Savior of the world. ¹⁵God abides in those who confess that Jesus is the Son of God, and they abide in God. ¹⁶So we have known and believe the love that God has for us.

God is love, and those who abide in love abide in God, and God abides in them. ¹⁷Love has been perfected among us in this: that we may have boldness on the day of judgment, because as he is, so are we in this world. ¹⁸There is no fear in love, but perfect love casts out fear; for fear has to do with punishment, and whoever fears has not reached perfection in love. ¹⁹We love because he first loved us. ²⁰Those who say, "I love God," and hate their brothers or sisters, are liars; for those who do not love a brother or sister whom they have seen, cannot love God whom they have not seen. ²¹The commandment we have from him is this: those who love God must love their brothers and sisters also.



Reader The Word of the Lord.

People **Thanks be to God.**

All stand as they are able.

Sequence Hymn

Hymnal 581

Where charity and love prevail

1 Where char - i - ty and love pre - vail there God is ev - er found;
2 With grate-ful joy and ho - ly fear his char - i - ty we learn;
3 For - give we now each o - ther's faults as we our faults con - fess;
4 Let strife a - mong us be un - known, let all con - ten - tion cease;

1 brought here to - geth - er by Christ's love by love are we thus bound.
 2 let us with heart and mind and strength now love him in re - turn.
 3 and let us love each o - ther well in Chris-tian ho - li - ness.
 4 be his the glo - ry that we seek, be ours his ho - ly peace.

Holy Gospel

John 15:1-8

Gospeller The Holy Gospel of our Savior Jesus Christ according to John.

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

[Jesus said to his disciples,] ¹“I am the true vine, and my Father is the vine-grower. ²He removes every branch in me that bears no fruit. Every branch that bears fruit he prunes to make it bear more fruit. ³You have already been cleansed by the word that I have spoken to you. ⁴Abide in me as I abide in you. Just as the branch cannot bear fruit by itself unless it abides in the vine, neither can you unless you abide in me. ⁵I am the vine, you are the branches. Those who abide in me and I in them bear much fruit, because apart from me you can do nothing. ⁶Whoever does not abide in me is thrown away like a branch and withers; such branches are gathered, thrown into the fire, and burned. ⁷If you abide in me, and my words abide in you, ask for whatever you wish, and it will be done for you. ⁸My Father is glorified by this, that you bear much fruit and become my disciples.”



Gospeller The Gospel of the Lord.

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

Sermon

Bill Stech

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 Brothers and sisters, children of God, we have assurance of the deep love of Jesus for us, and reassurance in our hearts with the Holy One's guiding care: Let God hear our prayers for all God's people.

Intercessor We offer our prayers for the leaders of our nation—for Joseph, our president, Gretchen, our governor, Congress, and the courts of this land. Give them courage and wisdom and a heart for justice and truth. Pray for justice and peace.

Silence is kept.

Our hearts are full this day, Lord, as we embrace new life in you. We give you thanks for the gift of song and joyful spirits. Receive our prayers of gratefulness and thanksgiving [especially for _____].

Silence is kept.

We pray for mercy for those who suffer from hunger, in poverty, in the wake of war, violent storms, and natural disasters. Sustain [_____ and all of] them in their struggles and give them hope. We are thankful for compassionate people who answer their call for help. Pray for those who suffer around the world.

Silence is kept

We pray for [_____ and all] those who are ill, for those who live in fear and whose spirits are restless. Give comfort for those who are dying and those who stand beside them as they find their way home. Pray for new and unending life in this world and the next.

Silence is kept

We pray for those who have died [especially_____]. May they rest in peace and rise in glory.

Presider Reassure our hearts, O God, with the comfort of your guiding presence, that we may know that you are with us, and we will fear no evil. Strengthen us to join in the Spirit's work of leading all people into your divine abundant love, that goodness and mercy may follow us all the days of our life, through Jesus Christ our Savior. **Amen.**

Confession of Sin

The Presider says to the people

If we say that we have no sin, we deceive ourselves, and the truth is not in us. But if we confess our sins, God, who is faithful and just, will forgive our sins and cleanse us from all unrighteousness. *1 John 1:8, 9*

Let us confess our sins to God.

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 the grace of 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.**

The Ministers and the People may offer God's peace to one another in the name of the Lord.

The People then are seated.

Announcements

Holy Communion

Walk in love, as Christ loved us and gave himself for us, an offering and sacrifice to God.

Ephesians 5:2

Representatives of the congregation bring the people's offerings of bread and wine, and money or other gifts, to the Presider.

The people stand 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

Abiding God, you planted the vineyard of creation, and called your chosen people to be your vine, rooted and grounded in you.

In Jesus you gave us the true vine, turning earth into grapes, and the water of life into the wine of eternal life.

Through your Son you abide in us, and in the power of your Holy Spirit you shape the branches of the vine to produce fruit that will last.

Your Son was crucified on the vine of our sin, that the blood of his sacrifice might be the wine through which we may never be thirsty again.

In this meal of creation, of resurrection, and of everlasting life, you pour out the cup of your abundance to give us eternal joy in you.

And so we gladly thank you, with angels and archangels, and all the company of heaven, singing the hymn of your unending praise:

Sanctus

Ho - ly, ho - ly, ho - ly, ho - ly
 God of po - wer and might. Ho - ly, ho - ly, ho - ly, ho - ly
 God of po - wer and might. Hea - ven and earth are
 full of your glo - ry. Ho - san - na in the high - est! All

15

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

18

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


 Bles-sed is the one who comes in the name of the LORD.

The people continue to stand, or kneel, as they are able.

The Presider continues

Transforming God, your Son took the ordinary substance of human flesh and bone; and on his last night with his friends, he took the ordinary materials of bread and wine.

Come + among us now, and make the ordinariness of our lives glow with the wonder of your eternal life. Take these gifts of bread and wine and make them 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.”

Great is the mystery of faith.

Christ has died; Christ is risen; Christ will come again.

The Presider continues

Companionable God, you turn Word into flesh, and your perfect love casts out our fear. You show us a way to love you by giving us brothers and sisters to love as we love you.

Abide with all whose lives are far from fruitful; remain with those who have experienced pruning; dwell with any who feel like branches that have been discarded.

Unite your whole church, living and departed, as branches of your one vine, and through being rooted and grounded in you, make us fruitful in body, mind, and spirit, until we stand before you, with your whole creation, and you are all in all, most Holy Trinity, now and always. **AMEN.**

The Presider then continues

As our Savior Christ has taught us, we now pray,

**Our Father in heaven,
hallowed be your Name,
your kingdom come,
your will be done, on earth as in heaven.
Give us today our daily bread.
Forgive us our sins
as we forgive those who sin against us.
Save us from the time of trial
and deliver us from evil.
For the kingdom, the power,
and the glory are yours,
now and forever. 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!

These are the gifts of God for the People of God.
Christ invites everyone to be known and fed here.

All are welcome to receive Holy Communion.

When all who desire have received, the Presider 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

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 may the + Wisdom of God, the Love of God, and the Grace of God strengthen you to be Christ's hands and heart in this world, in the name of the Holy Trinity. **Amen**

Concluding Hymn

LEVAS 158

Make me a blessing

1. Out in the high - ways and by - ways of life, _____
 2. Tell the sweet sto - ry of Christ and His love, _____
 3. Give as 'twas giv - en to you in your need, _____

1. Man - y are wea - ry and sad; _____
 2. Tell of His power to for - give; _____
 3. Love as the Mas - ter loved you; _____

1. Car - ry the sun - shine where dark - ness is rife,
 2. Oth - ers will trust Him if on - ly you prove
 3. Be to the help - less a help - er in - deed,

1. Mak - ing the sor - row - ing glad.
 2. True, ev - ery mo - ment you live,
 3. Un - to your mis - sion be true.

Make me a bless - ing, Make me a bless - ing,

Out of my life May Je - sus shine;

Make me a bless - ing, O Sav - ior, I pray,

Make me a bless - ing to some - one to - day.

Dismissal

Minister And now, my sisters and brothers in Christ, I bid you go out as did St Barnabas, the Encourager. Go out with joy and in peace, to love and serve our Lord.
People **Thanks be to God. Alleluia, alleluia!**

Postlude

+++++

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:

April 28 The Church of Bangladesh

Diocese of Michigan Cycle of Prayer:

April 28 All Saints, Brooklyn; St Michael & All Angels, Cambridge Junction; St John the Baptist, Bonao, DR

St Barnabas Cycle of Prayer: Karyn, Joan, Rob, Patricia

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

+++++

Faith in Action provides leadership in collecting donations 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*, with “St Barnabas” on the memo line. **The next Food Drive is Sunday May 19.** In the Spirit of Pentecost, please contribute as generously as you can.

+++++

Upcoming Commemorations

- April 29 Catherine of Siena, Mystic, 1380
- 30 Sarah Josepha Buell Hale: Editor and Prophetic Witness, 1879
- May 01 Philip and James, Apostles
- 02 Athanasius of Alexandria, Bishop and Theologian, 373
- 03 Elisabeth Cruciger, Poet & Hymnographer, 1535
- 04 Monica, Mother of Augustine of Hippo, 387, or

+++++



Easter 5B April 28, 2024

Acts 8:26-40

Philip encounters an Ethiopian eunuch returning home from a pilgrimage to Jerusalem. Prompted by the Spirit, Philip befriends him and they discuss the Scriptures. In the end, the eunuch is compelled by a

Christological reading, and he opts to be baptized forthwith. (One can appreciate the matter-of-fact quality of the eunuch’s declaration in v. 36: “Look, here is water!”) Philip is then snatched away quickly by the Spirit, but this doesn’t seem to faze the implacable eunuch. He

simply goes “on his way rejoicing” (v. 39). There is much to appreciate about the example of the Ethiopian eunuch.

The eunuch has a curious, prospecting faith that mines the Scriptures for meaning. But the eunuch is not only curious. He takes the initiative. He acquires the Scriptures to study them. He asks to be baptized. He is not a passive recipient of the Gospel; he actively engages with it.

The eunuch is an African with an ethnic identity different from many of the characters we meet in the Bible. His faith is a testament to the diversity of the early Church. Remembering his story can help us to decenter a white missional perspective when we discuss African Christianity.

As far as sex, sexuality, and gender are concerned, the eunuch is a liminal or ambiguous figure, not only in his own time, but in our own. The confidence and joy with which he claims his identity in Christ may be inspiring to hearers of this story who occupy similarly liminal identities in our culture. He is a reminder that the Gospel belongs to those for whom the binary categories of society don't always work. Those whose identities are liminal or ambiguous are beloved in Christ and are invited to claim that belovedness.

- In the spirit of the Ethiopian eunuch, how might we bring our curiosity to God in prayer? And how might we claim our unique identity in Christ?

Psalm 22:24-30

Today's short portion of Psalm 22 is a fairly joyful excerpt. The seven verses chosen for Easter 5 (B) celebrate corporate worship (v. 24); proclaim abundance for the poor (v. 25); portend the unification of the world in faith (v. 26); declare the kingship of God, even over the dead (vv. 27-28); and they express the vow of the psalmist to dedicate not only his life, but the lives of those yet to come, to God, in remembrance of God's saving acts (vv. 29-30). These are the final verses of Psalm 22, and they paint a stirring, triumphal, glorious picture. But ironically, the most intriguing thing about the excerpt is everything it leaves out. Most of the preceding twenty-three verses are not so rosy; Psalm 22 famously begins, “My God, my God, why have you forsaken me?” and proceeds for most of its length as a desperate plea for God's help. This is the very psalm that Jesus quotes, despairingly, just before dying on the cross (Mt 27:46; Mk 15:34).

The dark, earlier verses may seem pretty out of step with the celebratory verses chosen for today, but the juxtaposition is theologically fecund. The suggestion of the psalm is that the celebration we discover in the end cannot exist without a relationship to the suffering we discover in the beginning. Joy and despair go together, as parts of a single story, and this psalm highlights the transition from the very depth of suffering to the very height of salvation. The progression invites us to consider the trajectories of our own lives: if we are suffering, joy may be coming sooner than we might think; if we are joyful, we can nonetheless remember the suffering we have passed through before arriving here. And there is no celebration without hardship.

- How can this psalm speak to those who relate more to the earlier, darker verses of Psalm 22? How can it preach to those who still wait upon the help of God?

1 John 4:7-21

This reading is one of the deepest and most beautiful reflections on the love of God in the entire Bible. It is rooted in the declaration of v. 8, that “God is love.” This is to say, love is not only a characteristic of God. Rather, love is God's substance. Love is who and what God is. We can't know God without knowing love, since, on some level, God and love are the same “thing.” But is love a “thing” after all? We might be inclined to think of love as a thing, a *noun*, like a fond or passionate feeling. Love can indeed include fondness and passion, and certainly God has passionate fondness for us. But according to 1 John, God's substantial love is not only

a *noun* like fondness or passion. God’s love is a *verb*. It is revealed *through action*: through God *sending* his Son and making an “atoning sacrifice for our sins” (v. 10). The love of God is not only a thing; it is a *thing done*. And not only that: the love of God is a thing done for others—not least, for us. Acting on behalf of others is therefore the core of God’s loving being. In short, this means that, in order for God to be most himself, God must act for others’ sake. God’s love is an active gift of the self to the other.

The passage also makes clear that there is a deep relationship between God’s love and our own: “Since God loved us so much, we also ought to love one another” (v. 11). God’s love spurs ours; we must love in the way that God does. We are called to a love that is a self-sacrificing action on behalf of others. This is, of course, a tall order. But it is also potentially a liberating one. If, as this passage suggests, divine love is an action rather than a feeling, then we are freed to consider how we can love those for whom we do *not* harbor fond, affectionate feelings—or, to put it more bluntly, how we can love those whom we don’t like.

- How can we, as a church, embody the kind of love described in this passage: love that is not a sentiment, but an action? Who can be included in our love that we might not expect?

John 15:1-8

In this discourse from John’s Gospel, Jesus explores a metaphor. Jesus is the vine and the disciples (read: us!) are the branches. The metaphor facilitates an analogy. Just as the vinegrower “prunes” branches to make them bear more fruit, the disciples are “cleansed” by the words of Christ. The connection between the two ideas is clearer in the original text, since in New Testament Greek, “prunes” and “cleansed” have the same root: *katharos*, meaning “clean” or “pure.” This root is the origin of our word “catharsis.” Literally, Jesus’ words provide catharsis for us and help our lives to bear fruit. But crucially, Jesus’ words are not only the words of a teacher or instructor in the conventional, didactic sense of those terms. Jesus isn’t standing and speaking next to the branches, or outside of them. Jesus is the vine from which the branches spring. Jesus is the ground of the branches’ being. And so, the Jesus who speaks words of catharsis to us speaks as one who grounds our very life and existence. He does not stand outside of us. He sustains us, and we sustain ourselves in and through him. To live is to be connected to Christ, to spring out from his life; to be spoken to by Christ is to be spoken to by the very life of our life, to be cleansed by the upwelling truth within us and before us.

- How can we connect with Christ, the vine to our branch, the ground of our being, here and now?
- How do we find our ground in the present moment, whatever is happening? And how do we “abide” in that ground across circumstances?

This Bible study was written by Aidan Luke Stoddart

+++++

From riteplanning.com. Copyright © 2024 Church Publishing Inc. All rights reserved. **Drawing** on p.18 by the Rev. Jay Sidebotham, from *Drawn to the Gospels: an illustrated lectionary*, Year B, p.84.

Gloria and **Sanctus** musical settings from *St Barnabas Mass*, by Doug Howell. © 2016 Creative Measures. Used by permission of the composer.

Eucharistic Prayer from Wells, Samuel and Abigail Kocher, *Eucharistic prayers*. Grand Rapids: Eerdmans, 2016, pp.170-171.

Invitation to the Table adapted from The Iona Community, *Iona Abbey Worship Book*, (Glasgow, UK: Wild Goose Publications,2001), p.53.

+++++

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

A Community of Ministers

20500 W Old US-12

Chelsea MI 48118

stbarnabaschelsea.org