

Holy Eucharist: Trinity Sunday

Sunday, May 26, 2024

Zoom link:

<https://us02web.zoom.us/j/85887946777?pwd=eig94MEdsMUh6clV6b2dUblFOQ3I2Zz09>

Meeting ID: 858 8794 6777

Passcode: 782611



All stand as they are able

Opening Hymn

Holy, holy, holy

Hymnal 362

1 Ho - ly, ho - ly, ho - ly! Lord — God Al - might - y!
*2 Ho - ly, ho - ly, ho - ly! All the saints a - dore thee,
3 Ho - ly, ho - ly, ho - ly! Though the dark - ness hide thee,
4 Ho - ly, ho - ly, ho - ly! Lord — God Al - might - y!

Ear - ly in the morn - ing our song shall rise to thee:
cast - ing down their gold - en crowns a - round the glass - y sea;
though the sin - ful hu - man eye thy glo - ry may not see,
All thy works shall praise thy Name, in earth, and sky, and sea;

Ho - ly, ho - ly, ho - ly! Mer - ci - ful and might - y,
cher - u - bim and ser - a - phim fall - ing down be - fore thee,
on - ly thou art ho - ly; there is none be - side thee,
Ho - ly, ho - ly, ho - ly! Mer - ci - ful and might - y,

God in three Per - sons, bless - ed Trin - i - ty.
 which wert, and art, and ev - er - more shalt be.
 per - fect in power, in love, and pu - ri - ty.
 God in three Per - sons, bless - ed Trin - i - ty.

All remaining standing, the Presider says

Presider Blessed be God: Father, Son, and Holy Spirit.
People **And blessed be God's kingdom, now and for ever. Amen.**

The Presider then begins

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.**

8 Glo-ry to God in the high - estand
 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 The Lord be with you.
People **And also with you.**
Presider Let us pray.

Almighty and everlasting God, you have given to us your servants grace, by the confession of a true faith, to acknowledge the glory of the eternal Trinity, and in the power of your divine Majesty to worship the Unity: Keep us steadfast in this faith and worship, and bring us at last to see you in your one and eternal glory, O Father; who with the Son and the Holy Spirit live and reign, one God, for ever and ever. **Amen.**

All sit.

First Reading

Isaiah 6:1-8

A Reading from the book of the prophet Isaiah.

¹In the year that King Uzziah died, I saw the Lord sitting on a throne, high and lofty; and the hem of his robe filled the temple. ²Seraphs were in attendance above him; each had six wings: with two they covered their faces, and with two they covered their feet, and with two they flew. ³And one called to another and said:

“Holy, holy, holy is the LORD of hosts;
the whole earth is full of his glory.”

⁴The pivots on the thresholds shook at the voices of those who called, and the house filled with smoke. ⁵And I said: “Woe is me! I am lost, for I am a man of unclean lips, and I live among a people of unclean lips; yet my eyes have seen the King, the LORD of hosts!”

⁶Then one of the seraphs flew to me, holding a live coal that had been taken from the altar with a pair of tongs. ⁷The seraph touched my mouth with it and said: “Now that this has touched your lips, your guilt has departed and your sin is blotted out.” ⁸Then I heard the voice of the Lord saying, “Whom shall I send, and who will go for us?” And I said, “Here am I; send me!”

Reader
People

The Word of the Lord.
Thanks be to God.

Psalm 29

to be prayed responsively, beginning with the men

- ¹Ascribe to the LORD, you gods, *
ascribe to the LORD glory and strength.
- ²**Ascribe to the LORD the glory due God's Name; *
worship the LORD in the beauty of holiness.**
- ³The voice of the LORD is upon the waters;
the God of glory thunders; *
the LORD is upon the mighty waters.
- ⁴**The voice of the LORD is a powerful voice; *
the voice of the LORD is a voice of splendor.**
- ⁵The voice of the LORD breaks the cedar trees; *
the LORD breaks the cedars of Lebanon;
- ⁶**God makes Lebanon skip like a calf, *
and Mount Hermon like a young wild ox.**
- ⁷The voice of the LORD splits the flames of fire;
the voice of the LORD shakes the wilderness; *
the LORD shakes the wilderness of Kadesh.
- ⁸**The voice of the LORD makes the oak trees writhe *
and strips the forests bare.**
- ⁹And in the temple of the LORD *
all are crying, "Glory!"
- ¹⁰**The LORD sits enthroned above the flood; *
the LORD sits enthroned as King for evermore.**
- ¹¹The LORD shall give strength to the people of God; *
the LORD shall give God's people the blessing of peace.

Second Reading

Romans 8:11-17

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

¹¹ If the Spirit of him who raised Jesus from the dead dwells in you, he who raised Christ from the dead will give life to your mortal bodies also through his Spirit that dwells in you.¹² So then, sisters and brothers, we are debtors, not to the flesh, to live according to the flesh—¹³for if you live according to the flesh, you will die; but if by the Spirit you put to death the deeds of the body, you will live. ¹⁴For all who are led by the Spirit of God are children of God. ¹⁵For you did not receive a spirit of slavery to fall back into fear, but you have received a spirit of adoption. When we cry, "Abba! Father!" ¹⁶it is that very Spirit bearing witness with our spirit that we are children of God, ¹⁷and if children, then heirs, heirs of God and joint heirs with Christ—if, in fact, we suffer with him so that we may also be glorified with him.

Reader
People

The Word of the Lord.
Thanks be to God.

All stand as they are able.

Sequence Hymn

Holy God, the scriptures tell us

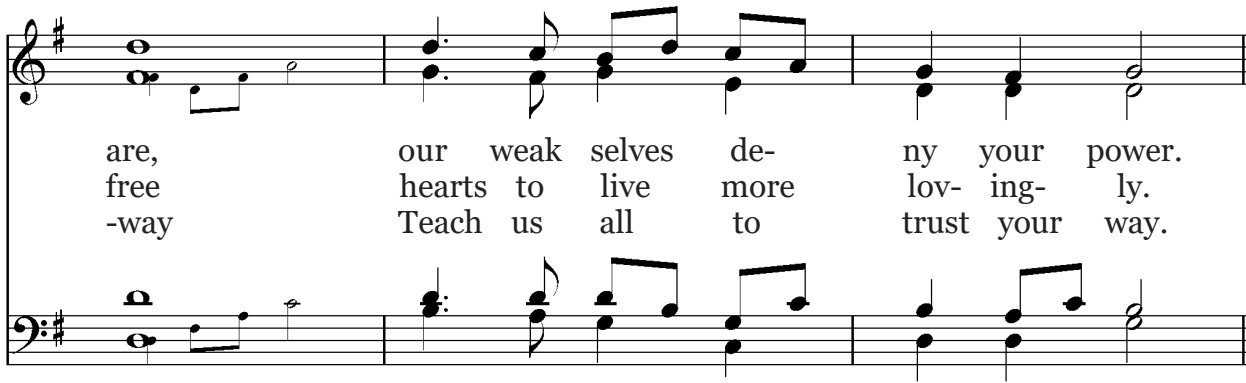
Tune: *Cwm Rhondda*

Ho- ly God, the scrip- tures tell us, at all times, to
Lov- ing Je- sus, your ex- am- ple shows us love's an
O wise Spi- rit, when we'd cow- er, lead us from the

give our praise un- to you, our world's cre- a- tor
act of will and should not de- pend on feel- ings
place of fear to that place where- in the tri- umph

and the au- thor of our days. But you know, om-
that can hold us cap- tive still. Help us: ban- ish
of God's love is ful- ly clear. Vict'- ry o- ver

-ni- scient Fa- ther, that, as glor- ious as you
-fear and sad- ness when they trap us, and make
sin and dark- ness ne- ver ends, nor fades a-



Holy Gospel

John 3:1-17

Gospeller The Holy Gospel of our Lord Jesus Christ according to John.
People **Glory to you, Lord Christ.**

¹Now there was a Pharisee named Nicodemus, a leader of the Jews. ²He came to Jesus by night and said to him, “Rabbi, we know that you are a teacher who has come from God; for no one can do these signs that you do apart from the presence of God.” ³Jesus answered him, “Very truly, I tell you, no one can see the kingdom of God without being born from above.” ⁴Nicodemus said to him, “How can anyone be born after having grown old? Can one enter a second time into the mother’s womb and be born?” ⁵Jesus answered, “Very truly, I tell you, no one can enter the kingdom of God without being born of water and Spirit. ⁶What is born of the flesh is flesh, and what is born of the Spirit is spirit. ⁷Do not be astonished that I said to you, ‘You must be born from above.’ ⁸The wind blows where it chooses, and you hear the sound of it, but you do not know where it comes from or where it goes. So it is with everyone who is born of the Spirit.” ⁹Nicodemus said to him, “How can these things be?” ¹⁰Jesus answered him, “Are you a teacher of Israel, and yet you do not understand these things?”



¹¹“Very truly, I tell you, we speak of what we know and testify to what we have seen; yet you do not receive our testimony. ¹²If I have told you about earthly things and you do not believe, how can you believe if I tell you about heavenly things? ¹³No one has ascended into heaven except the one who descended from heaven, the Son of Man. ¹⁴And just as Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up, ¹⁵that whoever believes in him may have eternal life.

¹⁶“For God so loved the world that he gave his only Son, so that everyone who believes in him may not perish but may have eternal life.

¹⁷“Indeed, God did not send the Son into the world to condemn the world, but in order that the world might be saved through him.”

Gospeller The Gospel of the Lord.
People **Praise to you, Lord Christ.**

Sermon

Rob Hampton

All then stand as they are able.

Presider Let us affirm the faith of the Church using the words of the Nicene Creed:

Nicene Creed

Presider and people say together

**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 as they are able.

Presider Sisters and brothers, children of God, who from every corner of creation brought together people of every tribe and language and culture and nation, and made them one in your Spirit; breathe your Word into us. Enflame us with a passion for peace, and enliven our gifts that we may ever work for the common good and the coming of your Kingdom. Come, Holy Spirit, and stay with us.

Intercessor Intoxicate us with visions and dreams that will align your church with you. Jolt us from our inertia into action. Come into our lives with power. **Come, Holy Spirit, and stay with us.**

Silence is kept.

For the nation, that we may become beacons of God's mercy and love. Work your ways in this world, and direct the leaders of the nations to embrace peace and justice. **Come, Holy Spirit, and stay with us.**

Silence is kept.

Transform our melancholy into joy, our worry into peace, our despair into hope. We pray for healing for those who suffer from any distress or illness [especially _____]. Come into our lives with healing. **Come, Holy Spirit, and stay with us.**

Silence is kept.

Give us hearts grateful for all your gifts [especially _____]. **Come, Holy Spirit, and stay with us.**

For those who have died [especially _____], that by your Spirit they may be transformed by your forgiveness and purified in holiness. **Come, Holy Spirit, and stay with us.**

Silence is kept.

In the communion of St. Barnabas and of all the saints, let us commend ourselves, and one another, and all our life, to Christ our God. **To you, O Lord our God.**

Presider O God, without your Spirit our power ebbs away, without love our gifts are nothing; start a fire within us that cannot be quenched or contained, a flame that halts the fiery arrows of evil, and turns the world bright with hope. Shape our weary and wounded souls into souls on fire for God's mission.

Amen.

Confession of Sin

The Presider says

Jesus said, "The first commandment is this: Hear, O Israel: The Lord our God is the only Lord. Love the Lord your God with all your heart, with all your soul, with all your mind, and with all your strength. The second is this: Love your neighbor as yourself. There is no other commandment greater than these." *Mark 12:29-31*

The Presider then says

Let us confess our sins against God and our neighbor.

A period of silence is observed.

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 then 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.**

Peace

Presider The peace of the Lord be always with you.
People **And also with you.**

Then 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

O Lord our God, you are worthy to receive glory and honor and power; because you have created all things, and by your will they were created and have their being. *Revelation 4:11*

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, or kneel, 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

It is truly right to glorify you, Father, and to give you thanks; for you alone are God, living and true, dwelling in light inaccessible from before time and for ever.

Fountain of life and source of all goodness, you made all things and fill them with your blessing; you created them to rejoice in the splendor of your radiance.

Countless throngs of angels stand before you to serve you night and day; and, beholding the glory of your presence, they offer you unceasing praise. Joining with them, and giving voice to every creature under heaven, we acclaim you, and glorify your Name, as we sing,




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

5



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

9




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

12



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

15

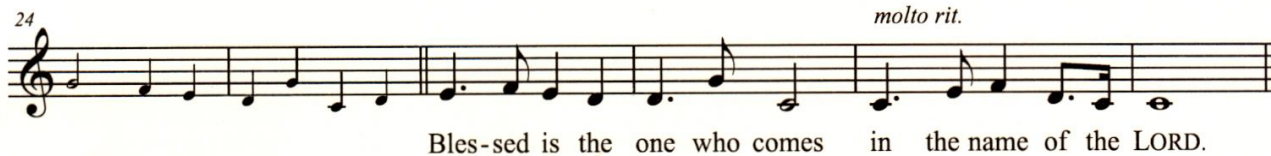


hea - ven and earth are full of your glo - ry. Ho - san - na, ho -

18



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



The Presider continues

We acclaim you, holy Lord, glorious in power. Your mighty works reveal your wisdom and love. You formed us in your own image, giving the whole world into our care, so that, in obedience to you, our Creator, we might rule and serve all your creatures. When our disobedience took us far from you, you did not abandon us to the power of death. In your mercy you came to our help, so that in seeking you we might find you. Again and again you called us into covenant with you, and through the prophets you taught us to hope for salvation.

Father, you loved the world so much that in the fullness of time you sent your only Son to be our Savior. Incarnate by the Holy Spirit, born of the Virgin Mary, he lived as one of us, yet without sin. To the poor he proclaimed the good news of salvation; to prisoners, freedom; to the sorrowful, joy. To fulfill your purpose he gave himself up to death; and, rising from the grave, destroyed death, and made the whole creation new.

And, that we might live no longer for ourselves, but for him who died and rose for us, he sent the Holy Spirit, his own first gift for those who believe, to complete his work in the world, and to bring to fulfillment the sanctification of all.

When the hour had come for him to be glorified by you, his heavenly Father, having loved his own who were in the world, he loved them to the end; at supper with them he took bread, and when he had given thanks to you, he broke it, and gave it to his disciples, 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; and when he had given thanks, he gave it to them, 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."

Father, we now celebrate this memorial of our redemption. Recalling Christ's death and his descent among the dead, proclaiming his resurrection and ascension to your right hand, awaiting his coming in glory; and offering to you, from the gifts you have given us, this bread and this cup, we praise you and we bless you.

We praise you, we bless you, we give thanks to you, and we pray to you, Lord our God.

Lord, we pray that in your goodness and mercy your Holy Spirit may descend upon † us, and upon † these gifts, sanctifying them and showing them to be holy gifts for your holy people, the bread of life and the cup of salvation, the Body and Blood of your Son Jesus Christ.

Grant that all who share this bread and cup may become one body and one spirit, a living sacrifice in Christ, to the praise of your Name.

Remember, Lord, your one holy catholic and apostolic Church, redeemed by the blood of your Christ. Reveal its unity, guard its faith, and preserve it in peace. And grant that we may find our inheritance

with St Barnabas and all the saints who have found favor with you in ages past. We praise you in union with them and give you glory through your Son Jesus Christ our Lord.

Through Christ, and with Christ, and in Christ, all honor and glory are yours, Almighty God and Father, in the unity of the Holy Spirit, for ever and ever. **AMEN.**

The Presider then continues

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

The Presider breaks the consecrated Bread.

A period of silence is kept.

The disciples knew the Lord Jesus in the breaking of the bread.
The bread which we break is the communion of the body of Christ.
We are one body for though many, we share one bread.

The Presider then says

This is the table, not of the righteous, but of the poor in spirit.
It is made ready for those who love God and who want to love God more.
So come, you who have much faith and you who have little,
You who have been here often
and you who have not been for a long time or ever before,
you who have tried to follow and all of us who have failed.

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

All persons are welcome to receive Holy Communion.

When all who desire have received, 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

God's glory has filled our hearts!
We go to empty ourselves for others.
Christ has given himself for us!
We go to give ourselves to everyone in need.
The Spirit gifts us with new life!
We go to be a blessing to everyone we meet.

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**

Closing Hymn

Lord of the Dance

The musical score is for the hymn 'Lord of the Dance'. It is written in 2/2 time with a key signature of one sharp (F#). The score is presented in two staves: a treble clef staff for the vocal line and a bass clef staff for the accompaniment. The vocal line begins with the word 'Unison' and is followed by five lines of lyrics. The lyrics are: '1 I danced in the morn-ing when the world was be-gun, and I', '2 I danced for the scribe and the Phar-i-see, but they', '3 I danced on the Sab-bath and I cured the lame, the', '4 I danced on a Fri-day when the sky turned black; it's', and '5 They cut me down and I leapt up high,'. Above the vocal line, the chords G, Em, Bm, and Em are indicated. The bass line consists of simple chords and single notes that provide a steady accompaniment.

Am D7

danced in the moon and the stars and the sun, and I
 would not dance and they would not fol - low me; I
 ho - ly peo - ple said it was a shame; they
 hard to dance with the dev - il on your back; they
 I am the life that - 'll nev - er, nev - er die; I'll

G Em Bm Em

came down from heav - en and I danced on the earth. At
 danced for the fish - er - men, for James and John; they
 whipped and they stripped and they hung me on high; and they
 bur - ied my bod - y and they thought I'd gone, but
 live in you if you'll live in me;

Em G

ev - er you may be; I am the Lord of the

Am/C D D7/C G C/G G/D D7/C

Dance, said he. And I'll lead you all where - ev - er you may

G/B Am/C Am D7 G C/G G

be, and I'll lead you all in the Dance, said he.

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

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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:

May 26 The Church of the Province of Central Africa

Diocese of Michigan Cycle of Prayer:

May 26 Christ Church, Dearborn; Holy Family, Santo Domingo; St Anthony of Padua, Carreton, DR

St Barnabas Cycle of Prayer: Stephanie, Eric, Bonnie, Sage

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

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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 **June 16**. In the Spirit of Pentecost, please contribute as generously as you can.

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Upcoming Commemorations

- May 26 Augustine of Canterbury, First Archbishop of Canterbury, 605
- 27 Bertha and Ethelbert, Queen and King of Kent, 616
- 28 John Calvin: Theologian, 1564
- 30 Joan of Arc: Mystic and Soldier, 1431
- 31 The Visitation to the Blessed Virgin Mary
- June 01 Justin, Martyr, 167

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**BIBLE STUDIES
THAT WORK**

Trinity Sunday Year B

May 26, 2024

Isaiah 6:1-8

This passage gives us the call story of the prophet Isaiah. It recounts how this particular person came to speak on behalf of God; prophets often go through a trial that marks them as God's mouthpiece. In Isaiah's case, that happens quite literally—the prophet's lips are marked by a burning coal. On a broader level, this passage describes one intense kind of spiritual experience. Seemingly out of nowhere, Isaiah finds himself in the presence of the Living God, and it is beyond awe-inspiring: it is terrifying. Like many before him, Isaiah's instinct is that no one can see the Lord and live. Yet he not only lives but is dramatically empowered by this experience. He is emboldened to respond to God directly: "Here am I; send me!"

- The past year has marked us all in ways we're aware of and perhaps in ways we don't yet understand. In the midst of all its frightening trials and terrible griefs, are there also ways that you find yourself empowered or emboldened?
- Is there something in your life that makes you feel unworthy to stand before God? Note that Isaiah felt unworthy, and God called him anyway. If your sense of your own worthiness were no longer in question, what do you think God might be calling *you* to do in the next season of your life?

Psalm 29

This psalm invokes the presence and power of God in a massive storm. God's voice is heard in the roaring wind, the lashing rain, the thunderclaps that shake the earth. In this cosmic scene, God rides the storm from above the sky, and the heavenly court gives praise and glory to God's might. As in the passage from Isaiah, we feel overwhelmed by the scale of God's grandeur; we feel how small we are in the vast reaches of creation. Again, this storm-riding God inspires awe and terror; yet it would have been obvious to those in the dry hill country of Israel that such storms were also life-giving: a drenching rain could be the difference between a failed crop and a successful harvest, between a hungry child and a healthy family.

- Can you think of a time when your jaw dropped in awe of nature's grandeur? Does it stretch your concept of God to imagine God as being viscerally present in such a scene?
- What is the life-giving rain that you're praying for this week? Where do you need nourishment or refreshment?

Romans 8:12-17

One way to think about this passage is that Paul is trying to expand the imagination of the Jesus-followers in Rome. The church in Rome is a radical community made up of both Jews and Gentiles, which means Paul is addressing people with lots of different received ideas about what a god or God is like. Paul is playing off of a theme that ran through many different religions in the ancient world: a god demands worship, obedience and tribute, and one always runs the risk of angering that god and incurring their wrath. Such gods were imagined to be notoriously demanding, fickle, and unforgiving.

Paul is trying to get the whole Roman church to grasp that the God revealed in Jesus Christ is radically different than that, and how that matters for their lives. God is not a slave-master

who keeps believers in line through fear, Paul insists. God is a loving Father who wants nothing more than for God’s children to flourish (“Abba” is even more intimate than that, meaning “Papa,” “Dad,” or even “Daddy”). To be called by the Spirit and become a follower of Jesus means that we also relate to God like Jesus did—as this fiercely loving, infinitely forgiving *dad*. Jesus shows us what it looks like to live as a child of this gracious father: not seeking status or gain above the other children but struggling humbly for the liberation and healing of all our siblings.

- Is there an arena of your life where you’re trying to score points with God, or to compete against others for approval? What would it mean to let go of that impulse to measure up, trusting you’re already the object of God’s delight?
- Paul was writing to the Roman church to address its internal divisions: God’s children were fighting with one another. Is there someone you’re in a fight with right now? Does it change your perspective on that to think of them and yourself as children of a loving father who delights in you both?

John 3:1-17

Nicodemus knows that there’s just something about Jesus. But he also knows that the miracles and signs that Jesus is doing represent a critique of the Temple system—and Nicodemus has a position of power and privilege in that system. He senses that Jesus is the real deal, but he also senses that if that’s true, he’ll have to reevaluate almost every part of his life. Still, there’s something undeniable about Jesus, something that promises a larger life than the one he has now. So, Nicodemus comes to Jesus curious and cautious, under the cover of darkness.

And poor Nicodemus: right away, he’s in over his head. Jesus tells him that he must be born “from above”—that he must let go of the identity and a status that has been working pretty well for him so far, and embrace a new identity, as a child of the God who loves the world so much that he sent his Son to redeem it. But there’s a gentle joke here in the text at Nicodemus’ expense: the Greek word meaning “from above” also means “again,” and Nicodemus gets confused.

- Is there a part of your own faith journey that you look back on and gently, generously chuckle at yourself? It’s hard for all of us to get our heads wrapped around God’s infinite love, and we all get sidetracked or scrambled. Can you picture God—our infinitely forgiving father—smiling at you as you try to puzzle it out?
- What’s something that’s drawing you forward on your faith journey right now? What about God’s promises revealed in Jesus feels like “the real deal?” Is there a part of your life or identity that you might have to let go of to take that step? Does that feel scary, or freeing, or both?

This study was written by Carl Adair.

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Sequence Hymn text by Marion VanLoo, 2012; tune *Cwm Rhondda*, from *Hymnal 1982* #690

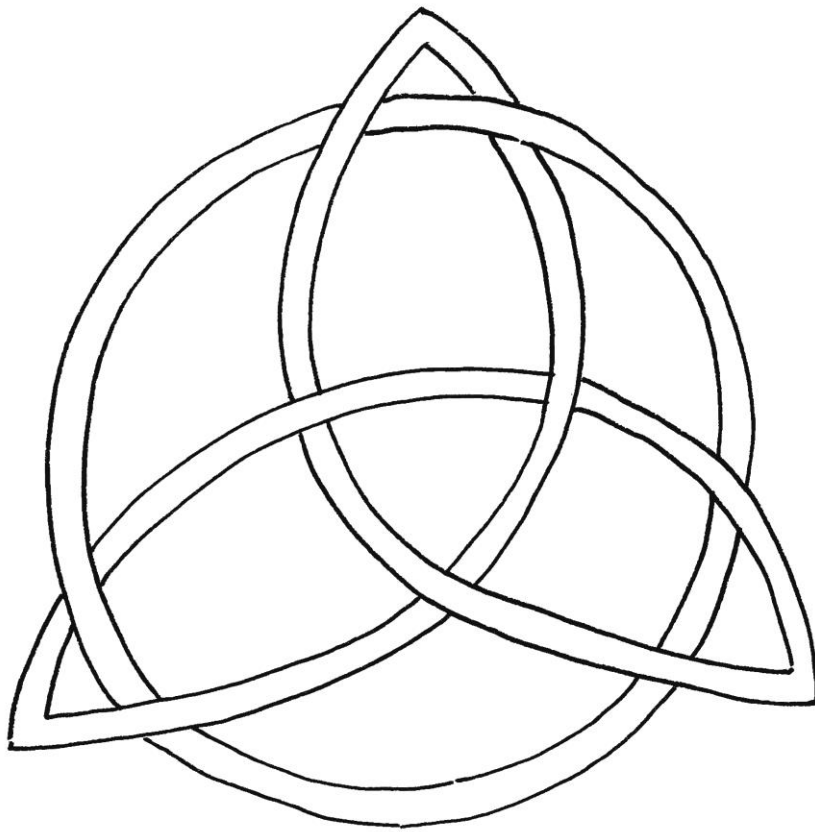
Invitation to the Table adapted from *The Iona Abbey Worship Book*, (Glasgow, UK: Wild Goose Publications, 2001), p.53.

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How would you picture
the Trinity?



St Barnabas Episcopal Church

A Community of Ministers

20500 W Old US-12

Chelsea MI 48118

stbarnabaschelsea.org