

# Holy Eucharist

September 1, 2024

Zoom link:

<https://us02web.zoom.us/j/85887946777?pwd=eig4MEdsMUh6cV6b2dUblFOQ3I2Zz09>

Meeting ID: 858 8794 6777

Passcode: 782611

## Proper 17B, Pentecost 15

### Prelude



*All stand as they are able*

### Opening Hymn

### Hymnal 423

*Immortal, invisible, God only wise*

1 Im - mor - tal, in - vis - i - ble, God on - ly wise,  
3 To all life thou giv - est, to both great and small;  
4 Thou reign - est in glo - ry, thou rul - est in light,  
in light in - ac - ces - si - ble hid from our eyes,  
in all life thou liv - est, the true life of all;  
thine an - gels a - dore thee, all veil - ing their sight;  
most bless - ed, most glo - rious, the An - cient of Days,  
we blos - som and flour - ish, like leaves on the tree,  
all laud we would ren - der: O help us to see



al - might - y, vic - tor - ious, thy great Name we praise.  
 then with - er and per - ish; but nought chan - geth thee.  
 'tis on - ly the splen - dor of light hid - eth thee.

*Presider* Blessed be God: + Father, Son, and Holy Spirit.

*People* And blessed be God's kingdom, 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.**

**Glory to God in the highest,  
 and peace to God's people on earth.  
 Lord God, heavenly King,  
 almighty God and Father,  
 we worship you, we give you thanks,  
 we praise you for your glory.  
 Lord Jesus Christ, only Son of the Father,  
 Lord God, Lamb of God,  
 you take away the sin of the world:  
 have mercy on us;  
 you are seated at the right hand of the Father:  
 receive our prayer.  
 For you alone are the Holy One,  
 you alone are the Lord,  
 you alone are the Most High,  
 Jesus Christ,  
 with the Holy Spirit,  
 in the glory of God the Father. Amen.**

### **Collect of the Day**

*Presider* The Lord be with you.

*People* **And also with you.**

*Presider* Let us pray.

Lord of all power and might, the author and giver of all good things: Graft in our hearts the love of your Name; increase in us true religion; nourish us with all goodness; and bring forth in us

the fruit of good works; 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**

Deuteronomy 4:1-2, 6-9

A Reading from the book of Deuteronomy.

<sup>1</sup>So now, Israel, give heed to the statutes and ordinances that I am teaching you to observe, so that you may live to enter and occupy the land that the LORD, the God of your ancestors, is giving you. <sup>2</sup>You must neither add anything to what I command you nor take away anything from it, but keep the commandments of the LORD your God with which I am charging you.

<sup>6</sup>You must observe them diligently, for this will show your wisdom and discernment to the peoples, who, when they hear all these statutes, will say, "Surely this great nation is a wise and discerning people!" <sup>7</sup>For what other great nation has a god so near to it as is the LORD our God to us? <sup>8</sup>And what other great nation has statutes and ordinances as just as this entire law that I am setting before you today?

<sup>9</sup>But take care and watch yourselves closely, so as neither to forget the things that your eyes have seen nor to let them slip from your mind all the days of your life; make them known to your children and your children's children.

*Reader* The Word of the Lord.

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

*Remain seated*

## **Psalm 15**

*to be prayed in unison*

- <sup>1</sup>LORD, who may dwell in your tabernacle? \*  
who may abide upon your holy hill?  
<sup>2</sup>Whoever leads a blameless life and does what is right, \*  
who speaks the truth from his heart.  
<sup>3</sup>There is no guile upon his tongue;  
he does no evil to his friend; \*  
he does not heap contempt upon his neighbor.  
<sup>4</sup>In his sight the wicked is rejected, \*  
but he honors those who fear the LORD.  
<sup>5</sup>He has sworn to do no wrong \*  
and does not take back his word.  
<sup>6</sup>He does not give his money in hope of gain, \*  
nor does he take a bribe against the innocent.  
<sup>7</sup>Whoever does these things \*  
shall never be overthrown.**

## Second Reading

James 1:17-27

A Reading from the letter of James.

<sup>17</sup>Every generous act of giving, with every perfect gift, is from above, coming down from the Father of lights, with whom there is no variation or shadow due to change. <sup>18</sup>In fulfillment of his own purpose he gave us birth by the word of truth, so that we would become a kind of first fruits of his creatures.

<sup>19</sup>You must understand this, my beloved: let everyone be quick to listen, slow to speak, slow to anger; <sup>20</sup>for your anger does not produce God's righteousness. <sup>21</sup>Therefore rid yourselves of all sordidness and rank growth of wickedness, and welcome with meekness the implanted word that has the power to save your souls.

<sup>22</sup>But be doers of the word, and not merely hearers who deceive themselves. <sup>23</sup>For if any are hearers of the word and not doers, they are like those who look at themselves in a mirror; <sup>24</sup>for they look at themselves and, on going away, immediately forget what they were like. <sup>25</sup>But those who look into the perfect law, the law of liberty, and persevere, being not hearers who forget but doers who act—they will be blessed in their doing.

<sup>26</sup>If any think they are religious, and do not bridle their tongues but deceive their hearts, their religion is worthless. <sup>27</sup>Religion that is pure and undefiled before God, the Holy One, is this: to care for orphans and widows in their distress, and to keep oneself unstained by the world.

*Reader* The Word of the Lord.

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

*All then stand as they are able.*

## Sequence Hymn

**Tune: Hymnal 705**

*Be doers of the word*

*Unison or harmony*

Be do-ers of the word of God, not sim- ply those who  
Re- lig- ion that is un- de- filed, re- lig- ion that is  
O Christ, you save us by God's grace from hav- ing to o-

hear. Be ones who look in- to God's word, o-  
 pure will reach to help the or-phaned child and  
 -bey. Then freed to love, we can em-brace a

-bey, and per-se- vere. Be quick to lis- ten,  
 wel- come all the poor. If peo- ple come here  
 life that seeks your way. May we be do- ers

slow to speak, and slow to an- ger, too. Put  
 poor- ly dressed, to judge them is a sin. The  
 of the word; may faith shine through our deeds; and

wrath a- side; in- stead, be meek and let God work in you.  
 rich aren't bet- ter than the rest; God wel- comes poor ones in.  
 as we seek to trust in God, may eth- ics fol- low creeds.

**Holy Gospel**

Mark 7:1-8, 14-15, 21-23

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

<sup>1</sup>Now when the Pharisees and some of the scribes who had come from Jerusalem gathered around [Jesus], <sup>2</sup>they noticed that some of his disciples were eating with defiled hands, that is, without washing them. <sup>3</sup>(For the Pharisees, and all the Jews, do not eat unless they thoroughly wash their hands, thus observing the tradition of the elders; <sup>4</sup>and they do not eat anything from the market unless they wash it; and there are also many other traditions that they observe, the

washing of cups, pots, and bronze kettles.) <sup>5</sup>So the Pharisees and the scribes asked him, “Why do your disciples not live according to the tradition of the elders, but eat with defiled hands?” <sup>6</sup>He said to them, “Isaiah prophesied rightly about you hypocrites, as it is written,

“This people honors me with their lips,  
but their hearts are far from me;  
<sup>7</sup>in vain do they worship me,  
teaching human precepts as doctrines.’

<sup>8</sup>You abandon the commandment of God and hold to human tradition.”

<sup>14</sup>Then he called the crowd again and said to them, “Listen to me, all of you, and understand: <sup>15</sup>there is nothing outside a person that by going in can defile, but the things that come out are what defile.”

<sup>21</sup>For it is from within, from the human heart, that evil intentions come: fornication, theft, murder, <sup>22</sup>adultery, avarice, wickedness, deceit, licentiousness, envy, slander, pride, folly. <sup>23</sup>All these evil things come from within, and they defile a person.”



*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 come to the Holy One, trusting that our prayers will be heard. Let the words of our mouths express the thoughts of our hearts, O God. Open our eyes to see that all we are, and all we have, comes from you. We ask you now to increase in us a spirit of generosity and holy imagination.

*Intercessor* Open our lips with your praise as we gather as the body of Christ. Keep the leaders of our faith communities deeply connected to you, that you may guide their course as we journey together. We pray for our leaders, and all who support the work you have given us to do. **O Lord, open our lips.**

*Silence is kept.*

Open the hearts of the leaders of the world. Give them courage to work for a better future for their people, which reflects justice, kindness, and connection with each other. Open the path to peace in the world. **O Lord, open our hearts.**

*Silence is kept.*

Open the hands of your people to reach out in love to those around the world who are in fear for their lives, who face violent weather, whose daily lives are made difficult by their circumstances. May your love be made manifest through us. **O Lord, open our hands.**

We give you thanks and ask your blessing upon all students, teachers, support staff, and administrators as they begin a new year of learning and exploration. We thank you for all that is good and true and gracious. Your eternally bountiful gifts are all around us, and we pray forgiveness when we hoard or waste them. Give us hearts thankful for all your blessings [especially\_\_\_\_\_].

*Silence is kept.*

Open a path to wholeness for those who live in fear of any kind, who have lost their way, whose spirits are restless, whose bodies are hurting. We pray for healing and comfort for [\_\_\_\_\_ and for] all who suffer.

*Silence is kept.*

Open your arms to embrace those who have recently died [especially\_\_\_\_\_]. Grant them entrance to your eternal kingdom, where there is no pain or grief, but only love everlasting.

*Silence is kept*

*Presider* Hasten, Holy One, the coming of your reign; and grant that we your servants, who now live by faith, may with joy behold your Son at his coming in glorious majesty; even Jesus Christ, our only Mediator and Advocate. **Amen.**

## **Confession of Sin**

*The Presider says to the people*

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

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.**

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

*In September, we celebrate the birthdays of Elijah, Austin, Kailyn, Alan, and any others you wish to remember in prayer.*

*Prayer for a Birthday*

*BCP p.830*

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

*Prayer for an Anniversary*

*BCP p.429*

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

*All then stand as they are able*

## **Peace**

*Presider* The peace of the LORD 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**

Let us with gladness present the offerings and oblations of our life and labor to the Lord.

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

*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*

## The 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 offer thanks and praise.**

*The Presider proceeds*

We gladly and joyfully thank and praise you, our Lord and God, for you created all things from the overflowing of your goodness and made us your beloved in your covenant of grace.

In that covenant, your people rejoiced that they had a god so near to it as you, LORD our God, whenever they called to you?

In fulfillment of your own purpose you gave us birth by your Word of truth, so that we would become the first fruits of his creatures.

In your Son Jesus, you set us as a seal upon your heart, and in his cross and resurrection you showed that your love was stronger than death.

And so we join our voices with the heavenly throng, to proclaim with them your glory, in their unending hymn:

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

*The Presider continues*

Transforming God, you long for us to become holy like you. Through this gathering of reconciliation, and word of truth, and embodiment of peace, you fill us with bread for the journey.

In the power of your Holy Spirit, + make all who participate in this blessed meal doers of your word, and not hearers only.

By your same Spirit, + bless this food and drink, that they may be for us the body and blood of our Lord Jesus Christ;

who, at the table with his disciples, took bread,  
gave you thanks, broke the bread, and gave it to them, saying,  
"Take, eat: this is my body which is given for you; do this in remembrance of me."

After they had eaten, he took the cup.  
Again he gave you thanks, and gave it to his disciples, saying,  
"Drink this, all of you: this is my blood of the new covenant,  
which is shed for you and for many for the forgiveness of sins.  
Do this, as often as you drink it, in remembrance of me."

Therefore we proclaim the mystery of faith:

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

*The Presider continues*

Gentle God, you call us to be quick to listen and slow to speak.

Embolden all who have no one to listen to them, that in their distress, or dismay,  
or disease, they may meet friends, receive justice, and find you.

Give wisdom to any who have something to say, that they may speak your words,  
live your hope, and draw others to your truth.

Bless those who struggle with anger, that their frustration may turn to good work,  
and their sense of deep wrong yield a pursuit of righteousness.

Hasten the day when there is no more grief or sorrow, but you are all in all,  
ever one God, Father, Son, and Holy Spirit. **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*

Christ makes himself known to us in the breaking of bread.  
**He offers us his body broken for our sake  
and his blood shed for the forgiveness of our sins.**

These are the gifts of God for the People of God.

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

## Concluding Hymn

LEVAS 74

*Jesu, Jesu*

Je - su, \_\_\_\_\_ Je - su, \_\_\_\_\_ fill us with your love, show

us how to serve the neigh - bors we have from you. \_\_\_\_\_

Fine

1. Kneels at the feet of his friends, si - lent - ly wash - es their  
2. Neigh - bors are rich \_\_\_\_\_ and poor, neigh - bors are black \_\_\_\_\_ and  
3. These are the ones we should serve, these are the ones we should  
4. Lov - ing puts us on our knees, serv - ing as though we are  
5. Kneel at the feet of our friends, si - lent - ly wash - ing their

*D.C.*

1. feet, Mas - ter who acts as a slave to them.

2. white, neigh - bors are near and far a - way.

3. love; all these are neigh - bors to us and you.

4. slaves, this is the way we should live with you.

5. feet, this is the way we should live with you.

**Dismissal**

*Minister* And now, my sisters and brothers in Christ, I bid you go out as did St Barnabas, the Encourager. Go out with a good heart, full of peace and joy, 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, Sean, Justin, Moises (TEC); Elizabeth, Donald and Craig (ELCA) **and for** all priests, deacons, Ministry Teams, and those in formation

**Anglican Cycle of Prayer:**

September 1 Igreja Anglicana de Moçambique e Angola

**Diocese of Michigan Cycle of Prayer:**

September 1 St Paul's, Lansing; St Paul the Apostle, Jimani, DR

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

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

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**Faith in Action** is 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 **September 15**. In the Spirit of Christ our Bread, please contribute as generously as you can.

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## Upcoming Commemorations

- September 1 David Pendleton Oakerhater, Deacon, 1931
- 2 The Martyrs of New Guinea, 1942
- 3 Prudence Crandall: Teacher and Prophetic Witness, 1890
- 4 Paul Jones, Bishop, 1941; and, Albert Schweitzer, 1965
- 5 Gregorio Aglipay: Priest and Founder of the Philippine Independent Church, 1940
- 6 Hannah More, Religious Writer & Philanthropist, 1833
- 7 Elie Naud: Huguenot Witness to the Faith, 1722

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### A look at Paul Jones, Bishop 1941



On September 4th, the Episcopal Church celebrates and remembers the life of the Rt. Rev. Paul Jones, 4th Bishop of the Missionary District of Utah, and Founder of the Episcopal Peace Fellowship. He became bishop in 1916 and was a prominent pacifist.

As the fever for the United States to enter World War I strengthened, Bishop Jones' pacifist views were considered controversial. He believed and stated that "war is unchristian." He spoke out openly and frequently about his opposition to war. His views faced opposition in much of the Church, especially his home diocese.

In April 1918, a commission of the House of Bishops forced Paul Jones to resign his post as Bishop of Utah because of his outspoken opposition to World War I. Jones then served as a chaplain at Antioch College and founded the Fellowship of Reconciliation. In the 1930s, Jones was deeply committed to assisting Jewish and other refugees fleeing the Nazi regime in Germany. He pushed the Episcopal Church to take up the cause of refugees, a topic that-- like today-- was not without controversy.

As a result of his efforts, the Episcopal Church formally established the Presiding Bishop's Fund for World Relief which later became the Episcopal Relief & Development. Jones' title as bishop was restored in 1939 with seat but no voice in the House of Bishops. Until his death on September 4, 1941, he dedicated his life and ministry to peace rooted in the Gospel.

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### Proper 17B September 1, 2024

#### *Deuteronomy 4:1-2, 6-9*

Statutes, ordinances, and commandments; I wonder what thoughts or feelings these words might stir up for you. For some, these words seem restrictive, and for others reassuring. One person takes note of the limitations and another the expectation.

The Israelites have escaped enslavement, wandered in the wilderness, and are now entering the land God promised. Moving from oppression and survival mode to freedom and flourishing is yet another journey for God's people. This journey is one of physical, emotional, and spiritual transition and transformation. Having statues, ordinances, and commandments

supports and guides a new way of being. Being with God, being with one another, and being among and set apart from the surrounding nations. Yes, there are restrictions and limitations, but there are also clear expectations and the reassurance that theirs is a God who has been and continues to be near, faithful, and loving.

- In times of transition, do you find guidelines and expectations limiting or supportive? Could they be both?
- What might be the blessing of neither adding to nor taking away from the instruction God gives us? What might be the challenge?

### ***Psalm 15***

Who can dwell with God? Someone blameless and with no guile, who does no evil to friends, who rejects wickedness, who swears to do no wrong, and who does not give money in hopes of a hefty return. Whew, this is a tall order! Or is it?

It may seem impossible if the focus is only on the beginning of these verses, but when each verse is read completely, it sounds less like an unattainable standard and more like a way of honoring and loving God and our neighbors. How might we be blameless and do what is right? We can speak the truth in love. Inferring that friends and neighbors have a gracious intent keeps us from unhelpful internal dialogues and hurtful speech. Being honest with ourselves and our neighbors fosters healthy relationships. Giving with no expectation and being mindful of how our actions affect innocent and vulnerable populations is a way of seeking, serving, and loving our neighbors.

- What is a gracious intent? What might a gracious response look and sound like?
- How have you felt the presence of God when honoring and loving your neighbors?

### ***James 1:17-27***

Listening and considering what we say and do are ways we can respond that prevent us from reacting in angry, unjust, and unhelpful ways. Reactions tend to be quick and are usually not well-considered. Responding is different than reacting. Responding takes more time, and more time allows for more thinking and consideration. Reacting is easier than responding. Responding just requires more of us.

The author of James desires to promote the understanding and righteousness of being quick to listen, slow to speak, and slow to anger. Being bathed in Christ's gift of love empowers us to rid ourselves of self-serving actions, imparts gentleness, generosity, and care for orphans and widows, oppressed, marginalized, and vulnerable folks. We not only hear, but we listen and respond in love, caring for all of God's beloved children.

- Do you react or respond when faced with unfamiliar or stressful situations?
- How might you move from reacting to responding? Could fostering curiosity, generosity, and/or love be helpful?

### ***Mark 7:1-8, 14-15, 21-23***

There is a question one can ask that could be received positively (as in seeking to understand) or negatively (as an affront to the custom of a place or people): "Why do you/we do \_\_\_\_\_ this way?" More scandalous is suggesting a long-standing custom may not serve (or may even be a disservice to) the way it was intended.

The Pharisees and some of the scribes are focused on a long-held tradition, and on the surface, it would seem to be a good thing. Wash what you buy before you eat it, and take care to wash cups, pots, and kettles properly. But Jesus knows their hearts, and the two commandments on which hang all the Law and the Prophets: to love the Lord thy God and to love thy neighbor as thyself. The Pharisees and scribes are more concerned with human



tradition than the commandments of God. Neither their tradition nor the intent of their hearts seeks to love God or their neighbor.

- What traditions do you revere that may be barriers to loving God and/or your neighbor?
- How might you examine customs and traditions to ensure they are inclusive?

*This study written by Rachel Joiner*

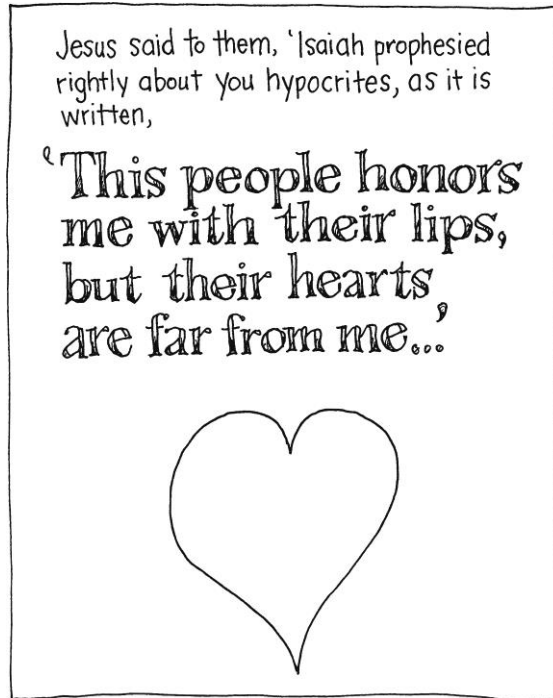
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**Eucharistic Prayer** from Wells, Samuel and Abigail Kocher, *Eucharistic prayers*. Grand Rapids: Eerdmans, 2016, pp.262-263.

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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**

*A Community of Ministers*

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