

REDEEMING WORK: LIVING WHOLLY WITHIN GOD'S REIGN

CONVOCATION
July 21-23, 2016

the Center
for Parish
Development



Dear Colleague,

The term ‘missional church’ has been around for two decades. While it is used to legitimize almost any church outreach endeavor these days, we hold that it very basically reflects a body of people actively seeking to discern and participate more faithfully and fruitfully in God’s mission, the *missio dei*. For twelve years, this annual missional church convocation has sought to shed fresh light on what that might involve concretely.

This year, it was our conversation with Phil Kenneson that brought a fresh perspective to the missional church conversation for us. It began to strike us as odd that what we as participants in the body of Christ spend most of our lives doing – our daily work – is often overlooked, sidelined, or even disparaged generally in the church’s message and mission. So, we began to consider the possible different angles with Phil that would help us gain a much needed set of perspectives on “work.” We asked: How does the church when it is engaged in the toil of daily work participate in God’s mission? How might congregations become equipped with the helpful framing, theological foundations and practical considerations to start those conversations? ...for connecting the work of its hands with the fruit of its faith.

Our experience in this convocation will involve us in identifying such questions that are meaningful for our situations, along with supports for developing helpful answers. Even to gain a glimpse of how one’s daily work is connected to the work that God is doing in the world is not only inspiring and motivating, but also liberating.

We are grateful for your participation here, to share and to reflect, to challenge and be challenged. We hope you will leave here with a fresh sense of the work you are called to do, and as the church called and sent to participate in God’s mission.

So, we say welcome!

Inagrace Dietterich
Ray Schulte
Dale Ziemer

Paul Dietterich
Beckie Ziemer

Work in the Spirit

Christians should understand their mundane work as “work in the Spirit”: the Spirit of God calls and gifts people to work in active anticipation of the eschatological transformation of the world.

When God calls people to become children of God, the Spirit gives them callings, talents, and “enabling” (charisms) so that they can do God’s will in the Christian fellowship and in the world in anticipation of God’s eschatological new creation. All Christians have several gifts of the Spirit. Since most of these gifts can be exercised only through work, work must be considered a central aspect of Christian living.

Miroslav Volf, **Work in the Spirit: Toward a Theology of Work**

Convocation Resource People

Featured Speaker:



Dr. Philip Kenneson is Associate Dean of the School of Bible and Ministry at Milligan College and the Emmanuel Christian Seminary in Johnson City, TN. Phil is a longtime friend of the Center and a colleague in the Ekklesia Project (www.ekklesiaproject.org) in which he has been a leader since its founding. His books include: *Life on the Vine: Cultivating the Fruit of the Spirit in Christian Community*; *Beyond Sectarianism: Re-*

Imagining Church and World; and *Selling out the Church: The Dangers of Church Marketing*. Phil's current research and writing passion is on the nature and meaning of work.

Bible study leader:



Inagrace Dieterich is director for Theological Research at the Center for Parish Development and Bible study leader for this Convocation. She is a theologian, researcher, consultant, and teacher with a deep commitment to the transformation of the church in today's world. She is a contributing author to *Missional Church: A Vision for the Sending of the Church in North America*, *Stormfront: The Good News of God*, and *Missional Evangelism*. Inagrace has authored numerous Bible study resources published by the Center for Parish Development.

Worship leader:



Rev. David Gregg is an ordained American Baptist minister currently serving as Interim Pastor of the United Church of Hyde Park. He is also a doctoral candidate in Religion and Literature at the Divinity School of the University of Chicago and serves on the board of the American Baptist Home Mission Society. A committed process theologian, his academic work aims to understand human creativity as an echo of divine creativity. And as a church leader, he seeks to work with communities to embody that creativity for the transformation of individuals and the world.

REDEEMING WORK: LIVING WHOLLY WITHIN GOD'S REIGN

Learning Objectives for this Convocation

As a result of your participation in this convocation you can expect to:

1. Discover how daily work – what we spend most of our lives doing – connects and participates in the work that God is doing in the world.
2. Reframe “work” within a biblical and holistic understanding of God’s ongoing work, i.e. the mission of God.
3. Become renewed through rich and diverse experiences of worship that give expression to our lives and our work.
4. Engage with Galatians as a charter of freedom for participating faithfully and fruitfully in God’s transforming and liberating mission.
5. Consider the role of the faith community in reframing and supporting daily work in the light of God’s mission.

Proposed Norms

Together let us help to create and sustain a learning environment. Let us affirm that we will:

1. Take responsibility for our own learning.
2. Use our best active listening skills.
3. Make room in our table conversation for each other, making sure everyone has opportunity to speak and to listen.
4. Disagree with each other; share a divergent point of view.
5. Welcome each other with our words and actions.
6. Try out new ways of thinking, behaving, and perceiving in a safe environment.
7. Build on each other’s ideas—and give them credit for it.
8. Have fun while working hard.

Convocation Design

Thursday, July 21

- 1:00 p.m. Gathering
 1:30 **SESSION ONE**
 Worship
 Presentation: **Redeeming Work – A Tale of Two Ends**
 Bible Study: Galatians
 5:00 Worship
 6:00 Dinner
 7:30 **SESSION TWO**
 Bible Study: Galatians
 Group interaction and learning
 Worship
 8:30 Adjourn for the evening

Friday, July 22

- 8:00 a.m. Breakfast
 8:45 **SESSION THREE**
 Worship
 Presentation: **Redeeming Work – A Tale of Two Economies**
 Bible Study: Galatians
 Worship
 12:00 p.m. Lunch
 2:00 **SESSION FOUR**
 Presentation: **Redeeming Work – A Tale of Two Freedoms**
 Bible Study: Galatians
 5:00 Worship
 6:00 Dinner
 7:00 Evening conversation: “New Heroes: How social entrepreneurs are changing the world”
 8:15 End of day Worship

Saturday, July 23

- 8:00 a.m. Breakfast
 8:45 **SESSION FIVE:**
 Worship
 Presentation: **Redeeming Work – A Tale of Two Congregations**
 Bible Study: Galatians
 11:30 Closing Worship
 12:00 p.m. Lunch

A Charter of Freedom

In Paul's letter to the Galatians, we find the apostle at his most difficult and exhilarating. In the face of opposition and rejection, he pushes the scandalous implications of the gospel to their limits, leaving Christianity its "charter of freedom." Here is a brave intelligence that moves beyond an apparently narrow parochial problem to the deepest questions concerning life before God. In the process, he allows his own and the community's personal religious experience to reshape their shared symbolic world in a radical way.

The religious issues raised by this dispute over circumcision go far beyond proper ritual procedure. They touch on the adequacy of the experience of God in Jesus, and on whether Torah or "the law of Christ" is the ultimate norm for Christian existence. These questions lead in turn to the relationship between God and humans: Is it established by human effort or always by God's gift? Is God constrained by human ways of measuring his consistency, or must humans measure themselves by the ways God shows himself to be consistent? This in turn leads to the question of God's nature: Is God ultimately a passive bookkeeper who, after shaping the world, lets it alone, concerned only to tally the relative merits of his creatures? Or is God one who is at every moment creating anew, redeeming, sanctifying, the source of all that is, and the goal toward which all things tend? Does God act in strange and unexpected ways, or is God locked into his own past?

Luke Johnson, **The Writings of the New Testament**

Convocation Design

Daily schedule

Table Group Process

Worship

Thursday, July 21

1:00 p.m. Gathering

SESSION ONE

1:30 p.m. Welcome, Introductions, Worship

2:15 Presentation: **A Tale of Two Ends**, Phil Kenneson

In our opening session we will seek to accomplish two things. First, we want to explore together some of the most fundamental ways people are formed to think of work in our culture. What are the most pervasive assumptions people have internalized about work, in many cases from an early age? How do those assumptions shape their choices about and experience of work? How do those assumptions shape the role of work in their lives? Second, we want to rehearse briefly the story of God's work, God's mission in the world, and how God has called us as the people of God to be part of that work.

SPACE FOR YOUR NOTES

3:30 Break

4:00 p.m. **Bible Study: A Different Gospel? Galatians 1:2-14**

What is striking about the opening of the Letter to the Galatians is Paul's frame of mind. The first verses are a concerned, strong, and direct outburst. His target was a group of teachers who were teaching Gentile Christian converts that they were obliged to keep the Jewish cultural customs of the Law of Moses in order to be truly pleasing to God. The Galatians were facing a choice between two "gospels"—two ways of living, of thinking, of viewing how to be in relationship with God and with one another.

1. Read Galatians 1:1-5
 - a. How does Paul describe himself? What does he stress about his apostleship?
 - b. What do we learn about the core of Paul's gospel from these opening verses?

2. Read Galatians 1:6-10
 - a. How has the Galatian church shocked Paul?
 - a. What is Paul's attitude to those who "pervert" the gospel?

3. Read Galatians 1:11-24
 - a. How does Paul use his personal story to verify his apostleship?
 - b. How did the Christians in Judea affirm Paul's message?

4. Read Galatians 2:1-14
 1. What conflict did Paul encounter in Jerusalem?
 2. What is Paul referring to in vs. 14 when he says they were out of line with the gospel truth?

5. What have we learned about Paul from these opening verses?

6. What have we learned about Paul's gospel from these opening verses?

The Authority of the One Gospel

In the first two chapters of Galatians Paul addresses the problems of the churches by affirming the authority of the one gospel, which had been received by Jews and Gentiles alike in Galatia and had led them from the present evil age to life in communion and community with Christ. The agitators who had begun after Paul's initial visits to advocate the necessity of circumcision for Gentile converts are opposed in the epistle by the singularity of the gospel. Because the fundamental nature of the gospel is grace, no adjustments or stipulations which suggest it might be conditional can be tolerated.

Paul's way of arguing the authority of this gospel is to point to his own history—that he received the gospel from Christ and not from a human source; that it transformed his vocation from being a persecutor of the church to being an apostle to the Gentiles; that at a meeting in Jerusalem the “pillar apostles” hearing his proclamation of it had acknowledged its power. What is more, when Peter by his decision to withdraw from table-fellowship with Gentiles at Antioch in effect denied the gospel, he had to be confronted publicly.

The matter of the Gentiles' reception into the full participation in the people of God is not one of strategy or politics; it is theological. It concerns the nature of God's actions in the world and what it means to be related to him and to live in that relationship from day to day.

Charles B. Cousar, *Galatians*

5:00 Worship

 Break

6:00 Dinner

- c. How is it that the Galatians are already children of Abraham without being circumcised?

The Attraction of Circumcision

First, circumcision provided a measure of security, a visible sign that the one circumcised truly was a member of God's family. For a male Gentile who entered a religious community which traced its origins back to Abraham, this was not an inconsequential matter.

Secondly circumcision as presented to the Galatians was a symbolic act intended to lead to full maturity. The removal of a piece of flesh by a surgical procedure signified a mastery over the power of the flesh and thus a moving toward perfection.

Finally, circumcision seemed to be a step to take in order to fulfill the Old Testament commandments. It was a clearly defined requirement of the divine law (Gen. 17:9-14). Surely God would honor obedience to his will.

Circumcision has its religious and secular counterparts in the various ways we "supplement" God's free gift of himself and prescribe for ourselves (or others) a particular accomplishment which becomes a "must." A piety which turns into anxiety about one's own (or another's) spiritual health and searches for unforgiven sins has forgotten what God has done in Christ and how he has done it. It is an example of starting at the wrong end of the relationship.

Charles Cousar, *Galatians*

Worship

8:30 Adjourn for the evening

Friday, July 22

SESSION THREE

8:45 a.m. Worship

9:00 **Presentation: A Tale of Two Economies**, Phil Kenneson

In this session we will devote ourselves to comparing and contrasting two different “economies” (broadly understood). One economy, which we might call our regular, everyday economy, is grounded in such fundamental practices as earning, owning, securing, and protecting; the other, which we might call God’s economy, or the economy of the open hand, is grounded in very different practices such as receiving, stewarding, risking and being vulnerable. Is it possible for the people of God to inhabit both economies? What might it look like for congregations to live more and more into God’s economy?

SPACE FOR NOTES

10:15 Break

10:45 a.m. Bible Study: **The Law and the Promise Galatians 3:10-4:20**

The basic assumption in Paul's argument is that the law cannot produce life nor can it produce righteousness. The law can only tell us what God's commands are, demand obedience, and pronounce judgment upon disobedience. The question of how Gentiles can attain righteousness before God without works of the law coincides with the question of how the righteousness accorded Abraham is to be understood and how the promise given to Abraham extends to the Gentiles. According to Paul, the faith of Abraham stands in sharp contrast to works of the law. He views faith not as a demonstration of faithfulness through a human act but as faith in Jesus Christ and, therefore, as faith in the saving act of God that frees human beings from the curse.

1. Read Galatians 3:10-29
 - a. How does Paul declare that God's people are redeemed?
 - b. So, what is the point of the law?
 - c. How have both Jew and Gentile become part of God's family?

2. Galatians 4:1-11
 - a. What changes have been brought about by both Jews' and Gentiles' adoption into God's family?
 - b. What is the connection between the work of the Son and of the Spirit?

SESSION FOUR

2:00 p.m. **Presentation: A Tale of Two Freedoms**, Phil Kenneson

This session picks up where the last session left off, by asking what it might look like to live more and more into God's economy. One way of exploring this is by examining how we are encouraged to exercise our freedoms within the realm of work. How does our culture encourage us to exercise our freedoms when it comes to our work? Toward what ends or purposes are our freedoms exercised? What are we free *for* when it comes to work? Where do we feel constrained and long to exercise more freedom (or a different kind of freedom)? In light of these questions, we will also explore how our freedom in Christ, experienced both as individuals and congregations, bears on these questions. What implications might our freedom in Christ have on our daily work, our daily tasks?

SPACE FOR NOTES

3:30 Break

4:00 p.m. Bible Study: **Freedom in Christ Galatians 5:1-26**

The Apostle Paul indicates the nature of freedom in Christ by contrasting the “works of the flesh” with the “fruit of the Spirit.” “Flesh” and “Spirit” are not competing forces “within” the human person, but are “eschatological” realities. That is, they indicate the essential characteristic of two ages, before and after Jesus Christ. Christ and the Spirit mark the turning of the ages. Life “according to the flesh” is lived in accordance with the values and desires of the present age that has been condemned through the cross and is passing away. Life “according to the Spirit” is lived in keeping with the commitments and norms of God’s promised future inaugurated by the cross and resurrection of Christ and empowered by the gift of the Holy Spirit. The two ages overlap and thus the Christian community lives “between the times” in the “already” and “not yet” of eschatological salvation. Having “died with Christ” to the former way of life, and by the power of the Holy Spirit participating in God’s “new creation,” believers do not “carry out the desires of the flesh,” but “walk by the Spirit” and evidence the “fruit of the Spirit.”

1. Read Galatians 5:1-15
 - a. Freedom is a much used word but often with multiple meanings. Identify various meanings of the term “freedom” common today.
 - b. In 5:1 Paul says that it is for freedom that we were set free. What do you think he means by this?
 - c. How is faith showing itself through love different from following laws about circumcision or eating?

2. Read Galatians 5:16-25
 - a. Notice that the “fruit” of the Spirit is singular and the “works” of the flesh are plural. What, if any, significance do you see to this difference?

- b. Select 2-3 of the fruit of the Spirit. How is each a product of believing the gospel? How do they demonstrate serving others in love?

The Christian Life Requires Imagination and Risk

It is interesting that as Paul speaks of the Christian life, he studiously avoids providing the Galatians with a comprehensive list of rules and regulations, even though this perceived deficiency on his part may have given rise to their attempts to supplement his gospel in the first place. Paul indicates the contours of the Christian life with broad sweeping strokes: “Stand fast in freedom” ... “through love becomes slaves of one another”... “walk by the Spirit.” But the demands of freedom are not detailed there. The limits of love are not prescribed. Why? Because as free and trusted sons and daughters of God, we are to fill in the gaps. Because we are free in Christ, we are to discern the concrete shape that freedom and love are to take in the midst of our ever-changing cultural contexts and in the midst of the varied circumstances of our individual lives. Because God has made us free, Paul trusts that God’s Spirit will guide us—stirring our imaginations and emboldening us for new risks of faith and obedience.

Frances Taylor Gench, “Galatians 5:1, 13-25”

5:00 p.m. Worship

Break

6:00 Dinner

7:00 Evening conversation: “New Heroes: How social entrepreneurs are changing the world”

End of day Worship

Saturday, July 23

SESSION FIVE

8:45 Worship

9:00 **Presentation: A Tale of Two Congregations**, Phil Kenneson

In our final session, we will explore two related questions. First, how might congregations and parishes serve as a primary context in which the Christian imagination is shaped and formed regarding matters of work? And second, how might congregations and parishes play a more significant role in creating and sustaining good work?

SPACE FOR YOUR NOTES

10:00 Break

Living and Walking by the Spirit

For Paul the Spirit marks the effective end of the Torah, both because the coming of the Spirit fulfills the eschatological promise that signals the beginning of the new covenant, thus bringing the old to an end, and because the Spirit is sufficient to do what Torah was not able to do in terms of righteousness.

Discontinuity, therefore, lies in the area of Torah observance, the use of Torah either to identify the people of God or to identify one's relationship with God. Continuity lies in the Spirit's "fulfilling" of the Torah by leading God's people in the paths of God to live in such a way as to express the intent of Torah in the first place—to create a people for God's name, who bear God's likeness in their character, as that is seen in their behavior.

Thus the key to Paul's view of the Law lies with the gift of the eschatological Spirit. The fruit of the Spirit is none other than the Spirit's bearing in our lives the "righteousness of God" (=the righteousness that characterizes God). When this is happening Torah is fulfilled in such a way that for all practical purposes it has become obsolete.

Paul, of course, is also a realist. The coming of the Spirit to replace Torah by effecting its intended righteousness is itself both already and not yet. That is, the coming of the Spirit means not that divine perfection has set in but "divine infection." Our lives are now led by the one responsible for inspiring the Law in the first place.

Gordon Fee, *God's Empowering Spirit: The Spirit in the Letters of Paul*

11:30 a.m. Closing Worship

12:00 p.m. Lunch

Worship Resources

Thursday 1:30 p.m. Opening Worship: Liturgy as the Work of the People

Call to Worship

A: Praise the Lord! Praise God in his sanctuary;
praise him in his mighty firmament!

**All: Praise him for his mighty deeds;
praise him according to his surpassing greatness!**

B: Praise her with trumpet sound; praise her with lute and harp!

All: Praise her with tambourine and dance; praise her with strings and pipe!

C: Praise God with clanging cymbals;
praise God with loud clashing cymbals!

All: Let everything that breathes praise our God! Praise the Lord!

- Psalm 150

A Reading from the Tradition

Great are You, O Lord, and greatly to be praised; great is Your power, and of Your wisdom there is no end. And man, being a part of Your creation, desires to praise You, man, who bears about with him his mortality, the witness of his sin, even the witness that You “resist the proud,”— yet man, this part of Your creation, desires to praise You. You move us to delight in praising You; for You have formed us for Yourself, and our hearts are restless till they find rest in You.

- Augustine of Hippo

Song: “What a Friend We Have in Jesus”

What a friend we have in Jesus, all our sins & grief to bear
What a privilege to carry everything to God in prayer
O what peace we often forfeit, O what needless pain we bear
All because we do not carry everything to God in prayer.

Have we trials & temptations, is there trouble anywhere?
We should never be discouraged, take it to the Lord in prayer
Can we find a friend so faithful, who will all our sorrows share
Jesus knows our ev’ry weakness, take it to the Lord in prayer.

Are we weak & heavy laden, cumbered with a load of care?
Precious Savior still our refuge, take it to the Lord in prayer.

Do thy friends despise, forsake thee? Take it to the Lord in prayer.
In His arms He'll take & shield thee, thou wilt find a solace there.

Prayer

**All: Gracious God, whose work of creation is ongoing,
constantly displayed in glories before our eyes,
ever heard in the great sound of the thunders
and in the still small voice —
Gracious God, whose work of redemption is ongoing,
fervently at work in the hearts of your children,
spreading out in the hopes of your Church,
catching fire in the hearts of all who yearn for peace —
Gracious God, whose work in the world is even now under way —
Employ us in your great work.
Let us labor at giving birth to a new world.
Let us find meaningful engagement in the call you have placed in
each of our hearts.
Gracious God, worker of wonders,
Call us to our meaningful work!
That we might find redemption in our labors,
That by our labors the world might be redeemed.

And Gracious God, bless this time we will share together,
in work and worship,
that our restless hearts might find rest in Your praise,
and our idle hands and stoppered voices
be employed in your worship.
For this is the work of your people — to raise our hearts in praise!
Amen.**

2 Chronicles 5:11-14

- D: Now when the priests came out of the holy place (for all the priests who were present had sanctified themselves, without regard to their divisions, and all the levitical singers, Asaph, Heman, and Jeduthun, their sons and kindred, arrayed in fine linen, with cymbals, harps, and lyres, stood east of the altar with one hundred twenty priests who were trumpeters)...
- E ... it was the duty of the trumpeters and singers to make themselves heard in unison in praise and thanksgiving to the Lord, and when the song was raised, with trumpets and cymbals and other musical instruments, in praise to the Lord, "For he is good, for his steadfast love endures forever,"...

F ...[when all that happened], the house, the house of the Lord, was filled with a cloud, so that the priests could not stand to minister because of the cloud; for the glory of the Lord filled the house of God.

Reverse Offering of Nuts & Bolts

Song: "The Garden Song"

CHORUS:

Inch by inch, row by row,
gonna make this garden grow
Gonna mulch it deep & low,
gonna make it fertile ground
Inch by inch, row by row,
Please bless these seeds I sow
Please keep them safe below
till the rains come tumbalin' down

Pulling weeds, picking stones,
we are made of dreams and bones
Need a place to call my own
for the time is near at hand
Grain for grain, sun & rain,
find my way through nature's chain
Tune my body & my brain to the music of the land

CHORUS

Plant your rows straight and long,
temper them with prayer and song
Mother earth will make you strong
if you give her love & care
Old crow watching from a tree,
got his hungry eyes on me
In my garden I'm as free
as that feathered thief up there

CHORUS

Thursday 5:00 p.m. Blessing & Curse

Genesis 3:11-19

- A: He said, “Who told you that you were naked? Have you eaten from the tree of which I commanded you not to eat?” The man said, “The woman whom you gave to be with me, she gave me fruit from the tree, and I ate.” Then the Lord God said to the woman, “What is this that you have done?” The woman said, “The serpent tricked me, and I ate.”
- B: The Lord God said to the serpent, “Because you have done this, cursed are you among all animals and among all wild creatures; upon your belly you shall go, and dust you shall eat all the days of your life. I will put enmity between you and the woman, and between your offspring and hers; he will strike your head, and you will strike his heel.”
- C: To the woman he said, “I will greatly increase your pangs in childbearing; in pain you shall bring forth children, yet your desire shall be for your husband, and he shall rule over you.”
- D: And to the man he said, “Because you have listened to the voice of your wife, and have eaten of the tree about which I commanded you, ‘You shall not eat of it,’ cursed is the ground because of you; in toil you shall eat of it all the days of your life; thorns and thistles it shall bring forth for you; and you shall eat the plants of the field.
- All: By the sweat of your face you shall eat bread until you return to the ground, for out of it you were taken; you are dust, and to dust you shall return.”**

Litany

**All: Punching the clock.
Working for the man.
Putting in your time.
Going through the motions.**

One: Meaningful employment? Struggling to get by.

**All: Desk jockey.
Grunt.
Wage slave.
Hired Hand.**

One: Taking what they’re giving cuz I’m working for a living.

**All: Isn't there something different?
 Can't we see it another way?
 For what were we created?
 For Curse? Or for Calling?**

One: I heard it said once, that "The place God calls you to is the place where your deep gladness and the world's deep hunger meet."

All: Call us, O God, to that place of deep gladness!

One: Even if it's also a place of deep hunger?

**All: Even then.
 Otherwise our blessing is a curse.**

Song: "Come on Up to the House"

Well the moon is broken and the sky is cracked
 — Come on up to the house
 The only things that you see is all that you lack
 — Come on up to the house.
 All your cryin don't do no good...
 Come down off the cross, we can use the wood...

CHORUS

Come on up to the house
 Come on up to the house
 The world is not my home
 I'm just a passin' thru
 Come on up to the house

There's no light in the tunnel,
 No irons in the fire...
 And your singin' lead soprano
 in a junkman's choir...
 Does life seem nasty, brutish and short...
 The seas are stormy and you can't find no port...

CHORUS

There's nothing in the world that you can do...
 And you been whipped by
 the forces that are inside you...
 Well you're high on top
 of your mountain of woe...
 Well you know you should surrender
 but you can't let go...

CHORUS

Thursday Close of the Day: Work of Creation

Litany: Job 38 - 41, selections

One: In Genesis, the author tells how God created the heaven and the earth. And a chapter later, he tells it again.

But there's another version, too.

When Job stood toe to toe with the creator of the universe, and demanded, "Justify yourself," this is how God answered Job out of the whirlwind:

All: "Who is this that darkens counsel by words without knowledge? Gird up your loins like a man, I will question you, and you shall declare to me. Where were you when I laid the foundation of the earth?"

A: "Tell me, if you have understanding. Who determined its measurements—surely you know! Or who stretched the line upon it? On what were its bases sunk, or who laid its cornerstone when the morning stars sang together and all the heavenly beings shouted for joy?"

B: "Or who shut in the sea with doors when it burst out from the womb?— when I made the clouds its garment, and thick darkness its swaddling band, and prescribed bounds for it, and set bars and doors, and said, 'Thus far shall you come, and no farther, and here shall your proud waves be stopped?'"

One: God's answer is to tell again the whole work of creation. As if to say, "This is what I have done!"

All: "Declare, if you know all this. "Where is the way to the dwelling of light, and where is the place of darkness, that you may take it to its territory and that you may discern the paths to its home?"

A: "Surely you know, for you were born then, and the number of your days is great! Have you entered the storehouses of the snow, or have you seen the storehouses of the hail, which I have reserved for the time of trouble, for the day of battle and war? What is the way to the place where the light is distributed, or where the east wind is scattered upon the earth?"

B: "Who has cut a channel for the torrents of rain, and a way for the thunderbolt, to bring rain on a land where no one lives, on the desert, which is empty of human life, to satisfy the waste and desolate land, and to make the ground put forth grass? Has the rain a father, or who

has begotten the drops of dew? From whose womb did the ice come forth, and who has given birth to the hoarfrost of heaven?

All: Can you bind the chains of the Pleiades, or loose the cords of Orion? Can you guide the Bear with its children? Do you know the ordinances of the heavens? Can you establish their rule on the earth?

One: And Job repented himself in dust and ashes. For by God's work were all things made.

Evening Devotion, from "The Tree of Life"

Lord. Why? Where were you?

Did you know? Who are we to you? Answer me.

We cry to you — my soul, my son — hear us.

Life of my life. I search for you. My hope. My child.

Friday 8:45 a.m. Morning Workout

Gathering Words

Genesis 2:4-7

In the day that the Lord God made the earth and the heavens, when no plant of the field was yet in the earth and no herb of the field had yet sprung up— for the Lord God had not caused it to rain upon the earth, and there was no one to till the ground; but a stream would rise from the earth, and water the whole face of the ground— then the Lord God formed man from the dust of the ground, and breathed into his nostrils the breath of life; and the man became a living being.

Body Prayer

Tadasana → Urdvha Hastasana → Parvatasana in Tadasana

“Utthita Padottanasana” → Prasarita Padottanasana with chair

Uttanasana with chair

Basic Pranayama in chair

Savasana

Friday 11:45 a.m. Prayer of Mary & Martha

Luke 10:38-42

Now as they went on their way, he entered a certain village, where a woman named Martha welcomed him into her home. She had a sister named Mary, who sat at the Lord's feet and listened to what he was saying. But Martha was distracted by her many tasks; so she came to him and asked, "Lord, do you not care that my sister has left me to do all the work by myself? Tell her then to help me." But the Lord answered her, "Martha, Martha, you are worried and distracted by many things; there is need of only one thing. Mary has chosen the better part, which will not be taken away from her."

Litany of Martha

All: Many things, O God. We are worried about many things.

A: About what we might wear and what we might tear.

B: About what might be healing and how we are reeling.

C: About the things we carry and about the ones we bury.

D: About coping with our rival and hoping for survival.

A: About the terrorist threat and the dangers unmet.

B: About fires and floods...

C: About Latin Kings and Bloods.

D: About losses and gains and aches and pains.

A: About illness and death — how to draw another breath.

B: About making ends meet, but not to steal and not to cheat.

C: About climate warming and disasters swarming.

D: About paying the bills and fulfilling your will.

D: About how to get by, about how hard to try.

All: So many things, O God. So many things.

A: And yet, Jesus teaches us, leave it all be.

B: Do not be distracted by your many things.

C: One thing is needful.

D: Lay down your concerns.

**All: You might forgive us, Lord, if respectfully we suggest,
for everything there is a season. And a time for every purpose.
And sometimes, O God, the chores are needful.**

Song: "Miner's Refrain"

In the black dust towns of east Tennessee
All the work's about the same
And you may not go to the job in the ground
But you learn the miner's refrain

CHORUS

I'm down in a hole, I'm down in a hole,
Down in a deep, dark hole
I'm down in a hole, I'm down in a hole,
Down in a deep, dark hole

When you search the rain for the silver cloud
And you wait on days of gold
When you pitch to the bottom
And the dirt comes down
You cry so cold, so cold

CHORUS

Now there's something good in a worried song
For the trouble in your soul
'Cause a worried man who's been a long way down
Down in a deep dark hole

CHORUS

Prayer of Mary

**All: Gracious God, who calls us to rest on the Sabbath, help us to live
in the quiet of your will. We know that in the moment, we may be
called to the strenuous activity of your work, both the chores of
our lives and the great exertions of your Beloved Community. But
help us always to choose the better portion, the single minded
attention on the needful thing. In all our busy-ness, may we not
become distracted. May we see, in the many things, the coherence
of your single will for Creation. And we pray, O God, as we choose
the better part, that it not be taken from us. But remain with us,
as we remain in it. Amen.**

Song: "Seek Ye First"

Seek ye first the Kin-dom of God,
And its righteousness,
And all these things shall be added unto you —
Allelu, Alleluia.

Ask and it shall be given unto you,
Seek and ye shall find,
Knock and the door shall be opened unto you —
Allelu, Alleluia.

Friday 5:00 p.m. Prayers for the Unemployed

Matthew 20:1-16, silently

“For the kingdom of heaven is like a landowner who went out early in the morning to hire laborers for his vineyard. After agreeing with the laborers for the usual daily wage, he sent them into his vineyard. When he went out about nine o’clock, he saw others standing idle in the marketplace; and he said to them, ‘You also go into the vineyard, and I will pay you whatever is right.’ So they went. When he went out again about noon and about three o’clock, he did the same. And about five o’clock he went out and found others standing around; and he said to them, ‘Why are you standing here idle all day?’ They said to him, ‘Because no one has hired us.’ He said to them, ‘You also go into the vineyard.’ When evening came, the owner of the vineyard said to his manager, ‘Call the laborers and give them their pay, beginning with the last and then going to the first.’ When those hired about five o’clock came, each of them received the usual daily wage. Now when the first came, they thought they would receive more; but each of them also received the usual daily wage. And when they received it, they grumbled against the landowner, saying, ‘These last worked only one hour, and you have made them equal to us who have borne the burden of the day and the scorching heat.’ But he replied to one of them, ‘Friend, I am doing you no wrong; did you not agree with me for the usual daily wage? Take what belongs to you and go; I choose to give to this last the same as I give to you. Am I not allowed to do what I choose with what belongs to me? Or are you envious because I am generous?’ So the last will be first, and the first will be last.”

Silent Prayers: Nut and Bolt

Prayer for the Idle

- A: GOD, we remember with pain and pity the thousands of our brothers and sisters who seek honest work and seek in vain. For though the unsatisfied wants of [people] are many, and though our land is wide and calls for labor, yet these thy sons and daughters have no place to labor, and are turned away in humiliation and despair when they seek it.
- B: O righteous God, we acknowledge our common guilt for the disorder of our industry which thrusts even willing workers into the degradation of idleness and want, and teaches some to love the sloth which once they feared and hated.
- C: We remember also with sorrow and compassion the idle rich, who have vigor of body and mind and yet produce no useful thing. Forgive them for loading the burden of their support on the bent shoulders of the working

world. Forgive them for wasting in refined excess what would feed the pale children of the poor. Forgive them for setting their poisoned splendor before the thirsty hearts of the young, luring them to theft or shame by the lust of eye and flesh.

D: Forgive them for taking pride in their workless lives and despising those by whose toil they live. Forgive them for appeasing their better self by pretended duties and injurious charities. We beseech thee to awaken them by the new voice of thy Spirit that they may look up into the stem eyes of thy Christ and may be smitten with the blessed pangs of repentance. Grant them strength of soul to rise from their silken shame and to give their brothers a just return of labor for the bread they eat.

All: And to our whole nation do thou grant wisdom to create a world in which none shall be forced to idle in want, and none shall be able to idle in luxury, but in which all shall know the health of wholesome work and the sweetness of well-earned rest.

- Walter Rauschenbusch

Song: "Peg and Awl"

In eighteen hundred one peg and awl
 In eighteen hundred one peg and awl
 In Eighteen Hundred One Peggin shoes was all I done
 I'ma gonna lay me down my awl my peg and awl

In eighteen hundred two peg and awl
 In eighteen hundred two peg and awl
 In eighteen hundred two peggin shoes is all I do
 I'ma gonna lay me down my awl my peg and awl

In eighteen hundred three peg and awl
 In eighteen hundred three peg and awl
 In eighteen hundred three peggin shoes is all you see
 I'ma gonna lay me down my awl my peg and awl

They've invented a new machine peg and awl
 They've invented a new machine peg and awl
 They've invented a new machine I peg one shoe it pegs fifteen
 I'ma gonna lay me down my awl my peg and awl

In eighteen hundred four peg and awl
 In eighteen hundred four peg and awl
 In eighteen hundred four peggin shoes I'll do no more
 I'ma gonna lay me down my awl my peg and awl

Friday Close of the Day: Groaning in Labor

Invocation for Vespers

One: The Peace of God be with you.

All: And also with you.

One: Lift your spirits up.

All: We lift them up unto God.

One: And now let them sink down deep within.

All: God is at work within us, and we labor to bring forth the Divine.

The Canticle of Mary (Luke 1:46-55)

Response:



One: My soul proclaims the greatness of the Lord,

**All: my spirit rejoices in God my Savior,
who has looked with favor on me, a lowly servant.**

One: From this day all generations shall call me blessed:

**All: the Almighty has done great things for me
and holy is the name of the Lord,
whose mercy is on those who fear God
from generation to generation.**

Response

One: The arm of the Lord is strong,
and has scattered the proud in their conceit.

**All: God has cast down the mighty from their thrones
and lifted up the lowly.**

One: God has filled the hungry with good things
and sent the rich empty away.

**All: God has come to the aid of Israel, the chosen servant,
remembering the promise of mercy,
the promise made to our forebears,
to Abraham and his children forever.**

Response

Romans 8:19-25

For the creation waits with eager longing for the revealing of the children of God; for the creation was subjected to futility, not of its own will but by the will of the one who subjected it, in hope that the creation itself will be set free from its bondage to decay and will obtain the freedom of the glory of the children of God. We know that the whole creation has been groaning in labor pains until now; and not only the creation, but we ourselves, who have the first fruits of the Spirit, groan inwardly while we wait for adoption, the redemption of our bodies. For in hope we were saved. Now hope that is seen is not hope. For who hopes for what is seen? But if we hope for what we do not see, we wait for it with patience.

A Mother Prays in the Spirit of Labor

A Lullaby

Saturday 8:45 a.m. Building Up of the Structure: A Working Image of the Church

Awakening to the Corporate Work of Creation

Ephesians 2:17-22

So he came and proclaimed peace to you who were far off and peace to those who were near; for through him both of us have access in one Spirit to our Heavenly Parent. So then you are no longer strangers and aliens, but you are citizens with the saints and also members of the household of God, built upon the foundation of the apostles and prophets, with Christ Jesus himself as the cornerstone. In him the whole structure is joined together and grows into a holy temple in the Lord; in whom you also are built together spiritually into a dwelling place for God.

Song: "Working on a Building"

CHORUS

I'm a working on building
I'm a working on building
I'm a working on building
For my Lord, for my Lord
It's a holy ghost building
It's a holy ghost building
It's a holy ghost building
For my Lord, for my Lord

If I was a gambler, I tell you what I'd do
I'd quit my gambling and I'd work on the building, too

CHORUS

If I was a drunkard I tell you what I would do
I'd quit my drinking and I'd work on the building too

CHORUS

If I was a preacher I tell you what I would do
I would keep on preaching and work on the building too

CHORUS

Saturday 11:30am Closing Worship: Liturgy as the Public Work

A Brief Hermeneutical Confession

Song: "Bright Morning Star"

Bright morning stars are rising
Bright morning stars are rising
Bright morning stars are rising
Day is a breaking in my soul

Oh where are our dear Fathers
Oh where are our dear Fathers
They are down in the valley a praying
Day is a breaking in my soul

Oh where are our dear Mothers
Oh where are our dear Mothers
They are gone to heaven a shouting
Day is a breaking in my soul

Bright morning stars are rising
Bright morning stars are rising
Bright morning stars are rising
Day is a breaking in my soul

Matthew 25:31-40

“When the Son of Man comes in his glory, and all the angels with him, then he will sit on the throne of his glory. All the nations will be gathered before him, and he will separate people one from another as a shepherd separates the sheep from the goats, and he will put the sheep at his right hand and the goats at the left. Then the king will say to those at his right hand, ‘Come, you that are blessed by my Father, inherit the kingdom prepared for you from the foundation of the world; for I was hungry and you gave me food, I was thirsty and you gave me something to drink, I was a stranger and you welcomed me, I was naked and you gave me clothing, I was sick and you took care of me, I was in prison and you visited me.’ Then the righteous will answer him, ‘Lord, when was it that we saw you hungry and gave you food, or thirsty and gave you something to drink? And when was it that we saw you a stranger and welcomed you, or naked and gave you clothing? And when was it that we saw you sick or in prison and visited you?’ And the king will answer them, ‘Truly I tell you, just as you did it to one of the least of these who are members of my family, you did it to me.’”

A Socratic Prayer, with quotations

A: Sisters & Brothers, what then shall we build?

All: We are called to build up the heavenly city, the peaceable reign here on earth. Where the lion lies down with the lamb, where the sheep graze safely beside the still waters, where a little child shall lead us.

B: Sisters & Brothers, for what then do we work?

All: A Just Peace. A Beloved Community. Where the hungry are fed, the weak empowered, the captive freed, the fearful assured, and the oppressed released.

C: Sisters & Brothers, how then shall we labor?

All: The road is narrow and hard. The time of waiting long to endure. But the work itself brings fulfillment, to our souls as we find our callings, and to the world as we spread the Good News of God's Peace.

D: And how shall we know our calling?

All: It is "the place where your deep gladness and the world's deep hunger meet."

E: And how shall we cope with the limitations of our work?

**All: "Nothing that is worth doing can be achieved in our lifetime; therefore we must be saved by hope.
Nothing which is true or beautiful or good makes complete sense in any immediate context of history; therefore we must be saved by faith.
Nothing we do, however virtuous, can be accomplished alone; therefore we must be saved by love.
No virtuous act is quite as virtuous from the standpoint of our friend or foe as it is from our standpoint. Therefore we must be saved by the final form of love which is forgiveness."
Amen.**

- Frederick Buechner & Reinhold Niebuhr

Song: "The Mill"

I dreamed that I had died
And gone to my reward:
A job in heaven's textile plant
On a golden boulevard.

CHORUS

The mill was made of marble,
 The machines were made out of gold,
 And nobody ever got tired,
 And nobody ever grew old.

This mill was built in a garden.
 No dust or lint could be found;
 And the air was so fresh and so fragrant
 With flowers and trees all around.

CHORUS

It was quiet and peaceful in heaven;
 There was no clatter or boom.
 You could hear the most beautiful music,
 As you worked at the spindle and loom.

CHORUS

There was no unemployment in heaven;
 We worked steady all through the year.
 We always had food for the children.
 We never were haunted by fear.

CHORUS

When I woke from this dream about heaven,
 I wondered if someday there'd be
 A mill like that one down below here on earth
 For workers like you and like me.

CHORUS

Offering of Nuts & Bolts

Offering Prayer

Song

Worship Resources: Attributions

All Scripture taken from the NRSV

Reading from the Tradition - "Great are you, O lord, and greatly..."
Augustine of Hippo, *Confessions*

What a Friend We Have in Jesus
Joseph M Scriven & Charles C Converse

The Garden Song
David Mallett

Come on Up to the House
Tom Waits

The Tree of Life
Terrence Malick

Morning workout based on the yoga teachings of BKS Iyengar

Miner's Refrain
Gillian Welch & Dave Rawlings

Seek Ye First
Music: Karen Lafferty

Prayer for the Idle
Walter Rauschenbush, *For God and the People: Prayers of the Social Awakening*

Peg and Awl
Traditional. This is inspired by the Bruce Molsky version.

The Canticle of Mary
The United Methodist Hymnal

Working on a Building
Traditional.

Bright Morning Stars
Traditional.

"...the place where your deep gladness..."
Frederick Buechner, *Wishful Thinking*

"Nothing that is worth doing can be achieved in our lifetime..."
Reinhold Niebuhr, *The Irony of American History*

The Mill Was Made of Marble
Joe Glazer

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