

THE RADIX PROJECT  
*small groups / deep roots*

*Prophetic Voices  
in Scripture*

SPRING 2026



SAINT MARK'S  
EPISCOPAL CATHEDRAL



# THE RADIX PROJECT

[saintmarks.org/radix](https://saintmarks.org/radix)

Since early 2020, Radix has offered the opportunity for small groups to meet over the course of six weeks to share stories, study scripture, and pray for one another.

A Radix group is a cohort of people who gather to get to know one another against the backdrop of shared stories, scripture, and prayer. This is not a working group; there is no task to be accomplished. It is about knowing one another, and being known, as we are known by God. And that is the root of spiritual transformation.

The name for this communal effort, *radix*, is the Latin word for “root.” Jesus modeled small group relationships in his life and ministry, and the early Church was structured around small groups who worshipped, prayed, and cared for one another. Those are our roots, and in our time, when so many pressures of modern life leave us feeling alone and isolated, Christian community offers us a tangible way of entering into relationships rooted in trust and mutuality.

The root word, *radix*, also gives rise to a word we hear a lot these days—radical. A radical is not one who goes their separate way, doing their own thing. A radical is one who is so well-grounded with deep roots that they are able to stretch out to the fringes of existence and offer us all a different way of being in the world. We speak of radical hospitality or radical welcome because we claim our deep roots of this life in Christ, and we are willing to claim a radical vision for our lives and for the world.

We don't always agree, politically or theologically, and we have different life experiences—but we care for one another, we pray for one another, and the blush of life is fuller because of these relationships. It is our hope that as you reflect on these stories, you might discover how God's graceful activity is revealed in your own life as well, and in the lives of your group members. ♦

# THE RADIX PROJECT PLANNING COMMITTEE

Wendy Claire Barrie  
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Please feel free to contact [radix@saintmarks.org](mailto:radix@saintmarks.org) if you have any questions or concerns along the way. Thank you for your participation.

## OVERVIEW FOR SMALL GROUPS

Small groups are designed to gather people of faith in settings that foster trust so that our relationships with God and one another are strengthened. When we meet each other for earnest conversation, sharing, and prayer, we deepen the bonds of affection by which we learn how to love ourselves, each other, and God more fully. In this way, small groups are intentional about providing space for prayerful support and accountability, guided by the One we know as Jesus the Christ.

For our purposes in the Radix Project, we have created a process for guiding 6–10 people in their season together, designed as six 90-minute sessions, with a plenary gathering before the first session. Each small group gathering is structured to open with prayer, to have time for check-in, scripture reading and reflection, sharing of stories, and check-out with prayer.

# SMALL GROUP SESSIONS

## **OPENING PLENARY**

Sunday, April 19, 2026  
7–8 p.m., online via Zoom only

## **SESSION 1:**

**EXODUS 15:20-21** ..... week of April 19, 2026

## **SESSION 2:**

**JEREMIAH 1: 4-10** ..... week of April 26, 2026

## **SESSION 3:**

**ISAIAH 58: 3-9** ..... week of May 3, 2026

## **SESSION 4:**

**MICAH 4:1-5** ..... week of May 10, 2026

## **SESSION 5:**

**1 SAMUEL 2:10 AND LUKE 2: 46-55** . week of May 17, 2026

## **SESSION 6:**

**JOHN 2:13-22** ..... week of May 24, 2026

*\*Sunday groups begin April 26*

# RADIX 16

## PROPHETIC VOICES IN SCRIPTURE

Scripture rings with the voices of prophets, and this spring in our Radix groups, we'll hear stories of Miriam, Jeremiah, Isaiah, Micah, Hannah, Mary, and Jesus. In the introduction to his 2025 book, *The Tears of Things: Prophetic Wisdom for an Age of Outrage*, Richard Rohr describes the biblical prophets this way: “Besides being truth tellers, they were radical change agents, messengers of divine revelation, teachers of a moral alternative, and deconstructors of every prevailing order. Both Isaiah 21 and Ezekiel 3 describe a prophet as a ‘sentry’ or a ‘watcher,’ whose job is to hold Israel maddeningly honest, and to stop them from relying on arms, money, lies, and power to keep themselves safe and in control.”

Prophets arose in specific moments of crisis and spoke to people very much like us, people who had grown too comfortable and complacent. What distinguishes the prophets is not their anger but their clarity. They see what others cannot or will not, and they refuse to look away. Prophets implore us to center those on the margins, society's most vulnerable. They seek—and ask *us* to seek—reconciliation, not division; restoration, not destruction; healing, not harm.

In Radix groups, we find the ways the stories of our own lives connect with the Biblical story, and through open conversation, careful reflection, and heartfelt prayer we wonder together about what God is saying to us through them. Prophets of the past can speak powerfully to us of the present, and there are prophets among us today. We ourselves

may be called to pick up their mantle. More importantly, however, prophetic voices call us to examine the choices and actions we have taken and imagine the choices and actions that will lead to a right relationship with God and with our fellow humans.

The prophet Micah, speaking to the people of Israel in a time of false prophets, corrupt leaders, and a misled people, reminds us that we already know what God wants most.

“He has told you, human one, what is good and  
what the Lord requires from you:  
to do justice, embrace faithful love,  
and walk humbly with your God.”

- *Micah 6:8 (CEB)*

May our Radix groups help us to come closer to God and to each other as we discern how to live this here, now.

—*Canon Wendy Claire Barrie*



# ESTABLISH GROUP NORMS

To foster trust, it is essential to establish group norms, a shared set of expectations for these sessions, ensuring everyone agrees on how they will spend this time together. Plan to revisit these norms as needed. Here are some aspects of relational group culture that all group members should discuss before they begin their work.

## **CONFIDENTIALITY**

- ◆ What is allowed to be shared outside the group?
- ◆ What may be shared on social media?

## **RESPECT AND MUTUALITY**

- ◆ Let others finish without being interrupted.
- ◆ Resist the temptation to problem-solve.
- ◆ Mutual respect is essential.
- ◆ Give everyone a chance to speak.

## **LOGISTICS**

- ◆ What are expectations about beginning and ending on time?
- ◆ ...about informing others of an expected absence?

## **ATTENDANCE**

- ◆ Be punctual.
- ◆ Commit to regular attendance and participation.

## **PREPARATION**

- ◆ What, if anything, are group members expected to do to prepare for their meetings?

## **COMMITMENT TO PRAYER**

- ◆ What is the expectation about how the group members will pray for each other during this six-week period?

# ZOOM ETIQUETTE

Keep your microphone on mute when not speaking.

Practice using the technology ahead of the meeting, and ask for help as needed. Zoom resources are available at [support.zoom.us](https://support.zoom.us)

## FLOW OF THE SMALL GROUP MEETINGS

Consistent weekly meetings are crucial for the flourishing of small groups, allowing participants to know what to expect. While the facilitator guides and encourages the group, everyone shares responsibility for staying on track. The following format is suggested for all 90-minute Radix group sessions:

<b>GATHER AND OPEN IN PRAYER . . . . .</b>	<b>.10 minutes</b>
<b>CHECK-IN QUESTION . . . . .</b>	<b>.10 minutes</b>
<b>SCRIPTURE REFLECTION . . . . .</b>	<b>.15 minutes</b>
<b>DISCUSSION . . . . .</b>	<b>.20 minutes</b>
<b>CREATIVE CONNECTION CONVERSATION . . .</b>	<b>.15 minutes</b>
<b>LOOK AHEAD AND PRAYER REQUESTS . . . .</b>	<b>.10 minutes</b>
<b>CLOSING PRAYER/WORSHIP . . . . .</b>	<b>.10 minutes</b>

# IDEAS FOR CHECK-IN QUESTIONS

*Pick one for each week.*

1. What image comes to mind when you hear the word “prophet”?
2. What prophetic words comfort you?
3. When has a child or teenager been a prophetic voice in your life?
4. What prophet from fiction or film inspires or challenges you?
5. What prophetic message do you have for the world?
6. Who has been a prophetic voice in the sciences?
7. When have you taken steps to heal a broken relationship?
8. What prophetic voice has also made you laugh?
9. What prophetic words challenge you?
10. Who has been a prophetic voice in the arts?
11. When have you spoken truth to power, or been a witness to that?
12. Tell about a time that you have come closer to God because of what you’ve heard.

# OPENING PRAYER

Leading prayer is a responsibility that is meant to be shared among the group—it's not just for the facilitator. Decide how your group will share taking turns with opening and closing prayers. Prayers may be extemporaneous, or from a rich variety of sources, including those suggested here:

- ◆ Thanksgivings, BCP, p. 836–841
- ◆ Daily Devotions, BCP, p. 137–140
- ◆ Compline, BCP, p. 127
- ◆ A brief hymn, chant, or Taizé prayer
- ◆ A poem that connects to a theme in the scripture selection
- ◆ The Book of Common Prayer Online  
[bcponline.org](http://bcponline.org)
- ◆ The New Zealand Prayer Book Online  
[anglicanprayerbook.nz](http://anglicanprayerbook.nz)
- ◆ The Work of the People  
[theworkofthepeople.com/visual-liturgy](http://theworkofthepeople.com/visual-liturgy)  
[theworkofthepeople.com/be-still](http://theworkofthepeople.com/be-still)

# CLOSING PRAYERS & CHECK-OUT

- ◆ The closing prayer is an opportunity for each member of the group to reflect on the time together, to name what they learned, and to ask the group to hold them in prayer with special intention for something in this time spent together, or something in their personal lives or for something in the lives of those they hold dear. The important thing is that the prayers of the group gather up those intentions as the meeting comes to an end, AND that each person commits to holding those prayers through the week, until you meet again.

In addition to including a prayer from one of the resources on the previous page, consider the following:

- ◆ The group may choose to go around and allow each person to pray for the person sitting to their right, with the facilitator opening and closing.
- ◆ Alternatively, after the intentions are named, sit in silent prayer, centered on God's mercy and presence.

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# SCRIPTURE STUDY GUIDE

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# WEEK 1

**SCRIPTURE** *Exodus 15:20-21*

**T**HEN the prophet Miriam, Aaron's sister, took a tambourine in her hand; and all the women went out after her with tambourines and with dancing. And Miriam sang to them:

“Sing to the Lord, for he has triumphed gloriously;  
horse and rider he has thrown into the sea.” ♦

## **QUESTIONS FOR REFLECTION**

1. What word or phrase stands out to you or resonates with you? What questions do you have about this passage?
2. In this passage, the prophet Miriam is singing to her immigrant population, the Hebrews, who are on the literal threshold of liberation from enslavement under Pharaoh's rule. How do you think Miriam's song and dance were perceived by her community of the most vulnerable and oppressed?
3. What can we learn about the nature of prophets from Miriam's decision to lead with song and dance as opposed to other ways to respond to liberation from oppression? What other physical or emotional responses to oppression have you witnessed or experienced?

### **QUESTIONS FOR DISCUSSION**

1. The Rev Wil C. Gafney, PhD in *Womanist Midrash* calls the Song of Miriam “the first liturgy of liberation.” The Episcopal Church notes, “Liturgy is sacramental. Outward and visible realities are used to express the inward and spiritual realities of God’s presence in our lives.” What liturgies of liberation have you experienced in your life? What liturgies of liberation do you long for?
2. How do you interpret the significance of women leading this ecstatic response to liberation? When have you experienced women leading liberation in your life?
3. Describe a threshold of liberation in your life. What role did song and dance have, if any?

## CREATIVE CONNECTIONS

June Jordan (1936-2002) was a celebrated poet, essayist, and teacher; co-founder of Berkeley's Poetry for the People program in 1991. As a Black woman, a member of the LGBTQIA+ community, and the daughter of immigrants, she used her art to bring profound human concern with liberation to the fore through the use of Black English. This poem was first published in 1974 as part of her poetry collection, *New Days: Poems of Exile and Return*.

### *Calling On All Silent Minorities*

HEY

C'MON  
COME OUT

WHEREVER YOU ARE

WE NEED TO HAVE THIS MEETING  
AT THIS TREE

AIN' EVEN BEEN  
PLANTED  
YET ♦

1. What is the effect of the entirely uppercased poem?
2. The pain of being oppressed, enslaved, and minoritized can be silencing. Pain can be silencing. How does this poem transform your understanding of the prophet Miriam's song and dance that joyfully breaks the silence?

## NOTES

## WEEK 2

**SCRIPTURE** *Jeremiah 1:4-10*

**T**HE word of the Lord came to me:  
Before I formed you in the womb I knew you,  
before you were born I dedicated you,  
a prophet to the nations I appointed you.  
“Ah, Lord GOD!” I said,  
“I do not know how to speak. I am too young!”  
But the LORD answered me,  
Do not say, “I am too young.”  
To whomever I send you, you shall go;  
whatever I command you, you shall speak.  
Do not be afraid of them,  
for I am with you to deliver you—oracle of the LORD.  
Then the LORD extended his hand and touched my mouth,  
saying to me,  
See, I place my words in your mouth!  
Today I appoint you  
over nations and over kingdoms,  
To uproot and to tear down,  
to destroy and to demolish,  
to build and to plant. ♦

### **QUESTIONS FOR REFLECTION**

1. What word or phrase stands out to you or resonates with you? What questions do you have about this passage?
2. How do you interpret Jeremiah's initial response, "I am too young!" What emotions might lie within it? And what about God's response, including touching Jeremiah's mouth– what do you make of this imagery, and God's words?
3. God appoints Jeremiah to uproot, tear down, destroy, and demolish... and to build up and plant. What does this say to you about the prophet's role? How do these various tasks work together (or not)?

### **NOTES**

### **QUESTIONS FOR DISCUSSION**

1. 1. What do you imagine God has always had in mind for you, dreamed for you? What do you feel is God's deepest desire for you?
2. Tell about God's call to you in any area or time of your life, and how you responded. Did your response change over time? What effect did this call have on your life?
3. How do you think this community of Saint Mark's might be called to act prophetically, today? How might you choose to be part of the community's response?

### **CREATIVE CONNECTIONS**

Michelangelo (Michelangelo di Lodovico Buonarroti Simoni, 1475–1564) painted an image of the prophet Jeremiah (opposite); it appears on the ceiling of the Sistine Chapel in Rome, c.1510-1512.

Scholarship suggests that Jeremiah began his prophetic vocation at around age 30; this painting depicts him in old age. By the time of his death, he had suffered beatings, arrests, imprisonment, and public derision.

1. What thoughts, feelings, or questions does this image stir up in you?
2. Which elements of the painting resonate most for you, and why?



Michelangelo's Sistine Ceiling: *Jeremiah* (c.1510-1512)

## WEEK 3

**SCRIPTURE** *Isaiah 58: 3-9*

**Y**ET on the day of your fasting, you do as you please and exploit all your workers. Your fasting ends in quarreling and strife, and in striking each other with wicked fists. You cannot fast as you do today and expect your voice to be heard on high, Is this the kind of fast I have chosen, only a day for people to humble themselves?

Is it only for bowing one's head like a reed and for lying in sackcloth and ashes?

Is that what you call a fast, a day acceptable to the Lord?

Is not this the kind of fasting I have chosen:

to loose the chains of injustice

and untie the cords of the yoke,

to set the oppressed free

and break every yoke?

Is it not to share your food with the hungry

and to provide the poor wanderer with shelter—

when you see the naked, to clothe them,

and not to turn away from your own flesh and blood?

Then your light will break forth like the dawn,

and your healing will quickly appear;

then your righteousness will go before you,

and the glory of the Lord will be your rear guard.

Then you will call, and the Lord will answer;

you will cry for help, and he will say: Here am I. ♦

### **QUESTIONS FOR REFLECTION**

1. What word or phrase stands out to you or resonates with you? What questions do you have about this passage?
2. In this passage, the prophet Isaiah addresses the people of Israel in Judah. He is speaking to a religious group who fast by abstaining from food but ignore the needs of those on the margins and oppress their workers. How do you think Isaiah might have been perceived by his community? What might it have been like to speak out against the social norms and religious context of the time?
3. Isaiah highlights the contrast of empty rituals with true, heart-felt worship. How would you characterize a true fast chosen by God? What might our communities look like if more people engaged in such fasts?

### **QUESTIONS FOR DISCUSSION**

1. What parallels can you draw from this passage to our current time?
2. Who today inspires you to act with justice, compassion, and mercy?
3. Where are you looking for “light to rise in the darkness” right now? How might the fast defined in this passage contribute to such light returning for you?

## CREATIVE CONNECTIONS

Dorothy Day (11/8/1897-11/29/1980) was a Catholic American journalist, socialist, and activist who started the Catholic Worker Movement. This movement started as a journalism project and evolved over the years into an international movement for brick and mortar spaces to feed the poor, house the unhoused, and build social activism in communities through the lens of a Christian duty to stand with the marginalized. Below is a poem from an excerpt in her column during the year 1946.

### *The Oasis*

We confess to being fools  
and wish that we were more so...

What we would like to do  
is change the world — make it  
a little simpler for people  
to feed, clothe and shelter themselves  
as God intended them to do.

And to a certain extent,  
by fighting for better conditions,  
by crying out unceasingly  
for the rights of the workers,  
of the poor, of the destitute —  
the rights of the “worthy”  
and the “unworthy” poor  
in other words, we can  
to a certain extent  
change the world.

We can work for the oasis,  
the little cell of joy  
and peace in a harried world.

We can throw our pebble  
in the pond and be confident  
that its ever widening circle  
will reach around the world.

We can give away an onion.

We repeat, there is nothing  
that we can do but love,  
and dear God —  
please enlarge our hearts  
to love each other,  
to love our neighbor,  
to love our enemy  
as well as our friend. ♦

1. What line(s) stand out to you?
2. How does this poem inspire you to stand with those on the margins?

**NOTES**

## WEEK 4

**SCRIPTURE** *Micah 4:1-5*

**I**N DAYS to come the mountain of the LORD's house shall be established as the highest of the mountains, and shall be raised up above the hills. Peoples shall stream to it, and many nations shall come and say: "Come, let us go up to the mountain of the LORD, to the house of the God of Jacob; that he may teach us his ways and that we may walk in his paths." For out of Zion shall go forth instruction, and the word of the LORD from Jerusalem.

He shall judge between many peoples, and shall arbitrate between strong nations far away; they shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more; but they shall all sit under their own vines and under their own fig trees, and no one shall make them afraid; for the mouth of the LORD of hosts has spoken.

For all the peoples walk, each in the name of its god, but we will walk in the name of the LORD our God forever and ever.



### **QUESTIONS FOR REFLECTION**

1. What word or phrase stands out to you or resonates with you? What questions do you have about this passage?
2. How do the images of peace and security described here resonate with your own life experience and faith journey?
3. What does walking in God's paths and name mean to you?

### **QUESTIONS FOR DISCUSSION**

1. What would it look like to beat a sword into a plowshare or a spear into a pruning hook in your own life? How could you repurpose a skillset or pattern used in a time of conflict or struggle, and use it in a season of peace and security?
1. In what ways do we, as individuals, continue to "learn war"? How does your walk with God shift that pattern?
1. How does the scene of sitting under your own vine and fig tree, and no one making you afraid, land in your body? Do you immediately see a specific place in your mind's eye, or feel a specific emotion? Alternatively, how might this scene be imagined or felt by someone in another place or time?

### **CREATIVE CONNECTIONS**

1. The sculpture pictured on the facing page was gifted to the UN by the Soviet Union in 1959 when in the midst of the Cold War, Nikita Khrushchev visited the US, marking the first state visit of a Soviet leader. Earlier that year, President Richard Nixon visited Moscow. How does the gift of this piece to the UN during that time in history connect to or contrast with the present moment?
2. This piece conveys effort, exertion, strength, and transformation. How does that speak to the concepts of peace, faith, and security portrayed in Micah 4:1-5, or in your life today?

### **NOTES**



*Let Us Beat Swords into Plowshares*, sculpture by Yevgeny Vuchetich in the garden of the United Nations Headquarters in New York City

## WEEK 5

**SCRIPTURE** 1 Samuel 2:10

**H**ANNAH prayed and said,  
“My heart exults in the Lord;  
my strength is exalted in my God.  
My mouth derides my enemies  
because I rejoice in your victory.  
There is no Holy One like the Lord,  
no one besides you;  
there is no Rock like our God.  
Talk no more so very proudly;  
let not arrogance come from your mouth,  
for the Lord is a God of knowledge,  
and by him actions are weighed.  
The bows of the mighty are broken,  
but the feeble gird on strength.  
Those who were full have hired themselves out for bread,  
but those who were hungry are fat with spoil.  
The barren has borne seven,  
but she who has many children is forlorn.  
The Lord kills and brings to life;  
he brings down to Sheol and raises up.  
The Lord makes poor and makes rich;  
he brings low; he also exalts.  
He raises up the poor from the dust;  
he lifts the needy from the ash heap  
to make them sit with princes  
and inherit a seat of honor.  
For the pillars of the earth are the Lord’s,

and on them he has set the world.  
He will guard the feet of his faithful ones,  
but the wicked will perish in darkness,  
for not by might does one prevail.  
The Lord! His adversaries will be shattered;  
the Most High will thunder in heaven.  
The Lord will judge the ends of the earth;  
he will give strength to his king  
and exalt the power of his anointed.” ♦

*Luke 2: 46-55*

**A**ND MARY said,  
“My soul magnifies the Lord,  
and my spirit rejoices in God my Savior,  
for he has looked with favor on the lowly state of his servant.  
Surely from now on all generations will call me blessed,  
for the Mighty One has done great things for me,  
and holy is his name;  
indeed, his mercy is for those who fear him  
from generation to generation.  
He has shown strength with his arm;  
he has scattered the proud in the imagination of their hearts.  
He has brought down the powerful from their thrones  
and lifted up the lowly;  
he has filled the hungry with good things  
and sent the rich away empty.  
He has come to the aid of his child Israel,  
in remembrance of his mercy,  
according to the promise he made to our ancestors,  
to Abraham and to his descendants forever.” ♦

### **QUESTIONS FOR REFLECTION**

1. What word or phrase stands out to you or resonates with you? What questions do you have about this passage?
2. In the Jewish tradition, Hannah is identified as a prophet. In some Orthodox and Catholic communities, Mary is considered “Queen of Prophets.” Both women, centuries apart, spoke words that were received and venerated in their respective traditions as inspired by God. Considering our own faith traditions, how do we see Hannah and Mary as prophets? How do we receive their prophetic messages?
3. To highlight the significance of her prophetic status, Biblical scholar Amy-Jill Levine notes (in *A Child is Born: A Beginner’s Guide to Nativity Stories*) that “Hannah’s prayer is the model for how to pray.” What do you notice about how Hannah prays?

### **QUESTIONS FOR DISCUSSION**

1. A summary of these prophetic messages finds both Hannah and Mary echoing proclamations of God’s ultimate reign, the reversal of social and political hierarchies, and the restoration of divine and human relationships. Which of these themes resonates most powerfully with you, and why?
2. Given that, as with most biblical prophecy, there are words of challenge as well as words of hope, how might these prophetic voices speak to us, in our community and in the wider world?
3. Have you ever noticed that biblical prophets sound a lot like poets? Which modern women poets (or songwriters) are prophetic voices for you? How have these women helped to shape the way you view and experience the world?



*Mary and Elizabeth*, giclee on acid-free watercolor paper

*Hannah*, giclee on canvas mounted on sintra

Karen Warshal is a contemporary artist living and working in Baltimore, Maryland

### **CREATIVE CONNECTIONS**

1. Meditate for a moment on these two paintings. How do these images of the Prophets Hannah and Mary speak to you? What resonates, and why?
2. What surprises you in these paintings?

## WEEK 6

**SCRIPTURE** *John 2:13-22*

**T**HE PASSOVER of the Jews was near, and Jesus went up to Jerusalem. In the temple he found people selling cattle, sheep, and doves, and the money changers seated at their tables. Making a whip of cords, he drove all of them out of the temple, both the sheep and the cattle. He also poured out the coins of the money changers and overturned their tables. He told those who were selling the doves, “Take these things out of here! Stop making my Father’s house a marketplace!” His disciples remembered that it was written, “Zeal for your house will consume me.” The Jews then said to him, “What sign can you show us for doing this?” Jesus answered them, “Destroy this temple, and in three days I will raise it up.” The Jews then said, “This temple has been under construction for forty-six years, and will you raise it up in three days?” But he was speaking of the temple of his body. After he was raised from the dead, his disciples remembered that he had said this; and they believed the scripture and the word that Jesus had spoken. ♦

### **QUESTIONS FOR REFLECTION**

1. What word or phrase stands out to you or resonates with you? What questions do you have about this passage?
2. Jewish and New Testament scholars tell us that there was nothing unusual about buying and selling in the Temple's outer courtyard. In ancient Judea, the Temple was the spiritual, economic, and community center. A lamb purchased for ritual sacrifice produced meat, which then became food for the people. Jews from all over came to exchange foreign coin into the singular Temple currency. What do you think Jesus was really upset about?
3. This story appears in all four gospels, but only in John is it at the beginning of Jesus's ministry, not the end. What does the author of John's gospel want to communicate about Jesus by placing it so early in his ministry? What might Jesus want us to take away from this story?

### **QUESTIONS FOR DISCUSSION**

1. What does Jesus's anger reveal to you about his humanity? What does it reveal to you about his divinity? What is the spiritual cost of anger, even righteous anger?
2. What parallels can you draw from this passage to our present time?
3. How can we examine and address our own complicity in unjust and exploitative economic practices? What productive actions could we take to reduce economic harm to vulnerable communities?

## **CREATIVE CONNECTIONS**

Douglas Blanchard is a Dallas-born, Colorado-based contemporary artist, and an active Episcopalian. “Christ is one of us in my pictures,” says Blanchard. “In His sufferings, I want to show Him as someone who experiences and understands fully what it is like to be an unwelcome outsider.”

1. Where is this scene set, and what is happening? Describe the story as you imagine it unfolding immediately before the table-turning image you see, and immediately afterwards.
2. What is holy in this image?

## **NOTES**



*Jesus Drives Out the Money Changers*  
from *The Passion of Christ - A Gay Vision*  
painting by Doug Blanchard (2012)

## NOTES

# RADIX TEMPLATE

Is there another scripture selection that your group would prefer to discuss?  
Use this template!

## **SCRIPTURE**

*Please name the scripture chapter and verse. Use the NRSV or NRSVue as the primary translation. If you would like to use a different translation, please also include the NRSV version and note the name of the alternate translation.*

## **REFLECTION QUESTIONS**

*Questions in this section relate primarily to the content or context of the scripture passage and are intended for individuals to reflect on in advance of the group meeting.*

1. *We always start with this question: What word or phrase stands out to you or resonates with you? What questions do you have about this passage?*
2. Your question here
3. Your question here

## **DISCUSSION**

*These are open-ended questions that are designed to generate discussion among participants that connects to their personal experience.*

1. Your question here
2. Your question here
3. Your question here

## **CREATIVE CONNECTIONS**

*Select a piece of artwork, poetry, or song that connects to the passage. Provide the name and dates of the artist, along with the year the work was created, if known.*

*Provide no more than two questions for reflection.*



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