



**Access Sunday 2024**

**October 13, 2024**

## **Focus Scripture:**

Job 23:1-9, 16-17

Mark 10:17-31

## **What Is Access Sunday?**

*(For use in bulletins or other promotion material)*

Access Sunday is an annual celebration of the gifts persons with disabilities bring to the church, and the joys of being in accessible community. It is also a time to remember and repent of the harm done to disabled people in religious spaces, and to call upon the whole church to recommit itself to access as a justice issue. In the UCC calendar, the second Sunday in October is designated as Access Sunday, but any Sunday of the year is a good time to consider disability and accessibility. Approximately 1 in 4 people in the United States live with some form of disability, and almost everyone else will develop one at some point in their life. As such, disability and accessibility are vitally important topics for us all, and for the church.

This Access Sunday, let us honor and celebrate disability wisdom, creativity, and brilliance. Let us expand our notions of God and theology. And let us call one another into greater access for all.

## **Call to Worship**

*by Rev. Jacob Nault and Rev. Laura Cannata*

One: Where are you on life's journey?

**All: We are finding our way to God.**

One: In our worship, in our singing, in our praying...

**All: We are finding our way to God.**

One: In our homes, in our online presence, in our daily lives...

**All: We are finding our way to God.**

One: In all of our bodies, in all of our minds, in all of our experiences...

**All: We are finding our way to God.**

One: In all existence, in all of time, in the vastness of the cosmos...

**All: God has found us, and invites us to this sacred time.**

## **Prayer of Invocation Opening Prayer**

*by Rev. Jacob Nault and Rev. Laura Cannata*

Disabled God, we come to You today, searching for an experience of hope and belonging. You hold each of our bodyminds in sacred love and connection. When the world around us tries to cast us

out, we find belonging and belovedness in Your embrace. As we worship this day, may we remember that our search for You will deepen our faith, and lead us one step closer to Your Kin-dom. We pray with confidence in your work within us, among us, around us, and through us. Amen.

## **Prayer for Transformation and New Life/Prayer of Confession**

*by Maggie Guekguezian and Kim Williams*

*(first-person singular pronouns may be changed to first-person plural at your discretion)*

**Unison:**

**Lord, I know that it is easier for a camel to pass through a needle's eye than for the rich enter the kingdom, but:**

**Do I remember those for whom streets and halls and aisles and church pews are too narrow to navigate?**

**Do I remember those who live full lives without the sight and hearing we assume are necessary?**

**Do I remember those who struggle with memory, unspoken social cues, and sitting still?**

**Do I remember and love and embrace my disabled kinfolk?**

**Lord, I confess that I do not always remember or love or embrace,**

**And instead jealously guard the shallow privileges of a world made for one sort of embodied life over others,**

Never imagining that my abilities may change and what was once simple will be painful, difficult and harder so by the same systems that benefit me now.

Lord God, I confess...

I confess, I am aggravated at those who move slowly, so invested in being first that I scorn those who are often stuck in last.

I confess, I am enamored by what is mine:

My money, my things, my own peace of mind, my narrative, the ways I do or do not honor my body and my truth

At the expense of the peace and truth of the collective body of Christ

I confess, when I keep your commandments I keep them for myself and not you

If I kept them for you, I wouldn't hold others to a different set of standards than I hold for myself.

I confess, that I have scorned my kinfolk in Christ for the sake of my own comfort and ease,

Dismissing those I find annoying, messy, or frustrating as unworthy of full participation in shared life and relationships.

For all that I confess, forgive me, O God, and transform me by your boundless grace.

Transform my heart and actions, Holy One, that I may surrender the status afforded to me by my marks of status and privilege:

My wealth, my material goods, my able body and mind

For the sake of a more just and merciful way of being.  
Make it so, loving and transforming God, make it so. Amen.

## **Words of Grace/Assurance of Pardon**

*by Maggie Guekguezian and Kim Williams*

Leader: Beloved, this stuff is hard. It is hard to accept disability as part of human life and disabled people as part of the Image of God. It is hard to be disabled. It is hard to undo the threads of ableism throughout institutions, communities, cultures, and systems. It is hard to see a friend or loved one struggling to navigate social services that don't support their thriving and the fullness of their dignity. It is hard to deal with flare-ups, sensory overload, and fatigue, and it only gets harder when we do not collectively uplift and accommodate our disabled kinfolk. It is hard to embrace grace & mercy when we recognize we are complicit in injustice. It is hard to repent and live as if the kin-dom of God is come on earth when injustice is baked in our language and infrastructure. Beloved, this stuff is hard. But through God all things are possible, and there is no better aid device than God Themselves. Amen.

## **Children's Message/A Message for All Ages**

*by Gayle McGlaufflin*

**Focus scripture: Mark 10:17-31**

**Backpack Object Lesson:**

## **Materials:**

Backpack, various items representing societal expectations (ex: sports trophy, academic award, job badge, etc.), Some items that might represent challenges for people with disabilities (ex, stairs made from cardboard, small-print book, standardized test booklet. etc.), something heart-shaped to represent following Jesus

- Start with the empty backpack and gradually add the "expectation" items, explaining each one.
- Add the "challenge" items, discussing how these can be extra burdens for some people. Share your own personal challenges if you feel comfortable doing so.
- Ask a volunteer to try wearing the backpack or wear it yourself if you prefer. Discuss how heavy and difficult it might be to carry all these expectations and challenges.
- Show the paper heart and explain it represents following Jesus.
- Remove all items from the backpack except the heart. Discuss how the backpack feels now.

## **Lesson:**

- Explain that society often puts many expectations on people, and these can be especially challenging for those with disabilities. Some people might think that having a disability means you can't fully participate in things. But Jesus doesn't look at our abilities or achievements. He cares about our hearts and our willingness to follow Him.

## **Scripture connection:**

- In the story, the rich young man didn't have a backpack like ours but he had riches and lots of "stuff". Despite all his riches, he felt like something was missing and wanted to follow Jesus but he struggled to let go of all of his stuff and it got in the way of him being able to really follow Jesus. The story also tell us that despite all of this, Jesus looked at the man and loved him. Similarly, we might struggle with societal expectations or personal challenges. Some people might think you have to be able to do a certain thing or look a certain way to follow Jesus. (share your own examples if you have them, like being able to recite the Bible, or stand in a pulpit) But Jesus invites everyone, regardless of their abilities or circumstances, to follow Him with a willing heart. And Jesus invites us to love and value each other regardless of our abilities or achievements too.

### **Extension:**

- If you have time or want to extend this lesson to Sunday School or coffee hour, invite children (and young at heart) to write on paper hearts about what they think is most important to Jesus (kindness, love, empathy, helping others, etc.)

### **Close with prayer**

## **Invitation to Generosity/Offering**

*by Stephanie Niemela*

*\* As a note to faith leaders, it is suggested that there be multiple modes for engaging in giving for Access Sunday. Many people, including many disabled people, are not able to give as much financially as they*

*would like. We suggest reminding your community that they can also give through time and volunteering, through prayer, or through the strength of their caring relationships with others. You might organize an Access Sunday service project, as a specific way for the community to show their support for accessibility, if they cannot give financially.*

As people are encouraged to share of their time, talents, gifts, and resources: may the community remember to care for one another. God cares for God's Creation, and as people of faith, we have the opportunity to offer care to one another.

## **Prayer of Dedication**

by Bekah Maren Anderson

**Unison:**

**Giver of All Gifts, we know that we are called to give up what we have and follow you. We are called to live in such a way that everyone has enough. When we find ourselves with more than we need, call us to give. When we find ourselves with less than we need, nudge us to ask for help. And may our gifts of time, talent, treasure, and prayer be always used to care for your people. Amen.**

**Benediction:**

*by Stephanie Niemela*

Go out into God's World, being aware of all bodyminds. Remember that access is an ongoing opportunity: in spaces, attitudes, groups



and conversations. God is reflected in all bodyminds as we celebrate that every Sunday is Access Sunday. Amen.

## **Sermon Discussion: Mark 10:17-31**

*Below is a transcript of a conversation by UCCDM Board Members about Mark 10:17-31. [The video of this conversation can be found on our YouTube channel.](#) This discussion can be used as a jumping off point for your own sermon, or you may play the video in place of a sermon.*

Participants: Bekah Maren Anderson, Kim Williams, Rev. Hannah Sachs, Rev. Dr. Jj Flag

Bekah:

Hello, everyone. And welcome to the sermon discussion video for Access Sunday 2024. We are members of the UCC Disabilities Ministry Board, and today we will be discussing Mark 10:17-31, and Kim will read our scripture for us today.

Kim:

OK, our scripture today, Mark 10:17-31: the Rich and the kingdom of God.

As Jesus started on his way, a man ran up to him and fell on his knees before him. "Good teacher," he asked, "what must I do to inherit eternal life?" "Why do you call me good?" Jesus answered.

"No one is good except God alone. You know the commandments. You shall not murder; you shall not commit adultery; you shall not steal; you shall not give false testimony; you shall not defraud; honor your father and mother." "Teacher," he declared, "all these I have kept since I was a boy." Jesus looked at him, and loved him. "One thing you lack," he said. "Go, sell everything you have and give to the poor, and you will have treasure in heaven. Then, come follow me." At this the man's face fell. He went away sad because he had great wealth. Jesus looked around and said to his disciples, "How hard it is for the rich to enter the kingdom of God!" The disciples were amazed at his words, but Jesus said again, "Children, how hard it is to enter the kingdom of God. It is easier for a camel to go through the eye of a needle than for someone who is rich to enter the kingdom of God." The disciples were even more amazed and said to each other, "Who then can be saved?" Jesus looked at them and said, "With man, this is impossible, but not with God. All things are possible with God." Then Peter spoke up. "We have left everything to follow you." "Truly, I tell you," Jesus replied, "no one who has left home or brothers or sisters, or mother or father, or children or fields for me and the Gospel, will fail to receive a hundred times as much in this present age. Homes, brothers, sisters, mothers, children and fields, along with persecutions. And in the age to come eternal life. But many who are first will be last, and the last first."

This is the reading.

Bekah:

Thank you, Kim. Welcome everyone to this sermon discussion. This is a discussion on the text, provided to either help with preparing a sermon for Access Sunday, or potentially to serve as a sermon, if you so choose, or just to invite you into some disability theology discussion. My name is Bekah Maren Anderson. I'm the chair of the

Disability Theology Committee on the UCC Disabilities Ministries Board. I am visually impaired, and I've been on the board since 2018. And I have here with me three fine, wonderful other members of the Disability Theology committee. Kim, since you just read our scripture, would you like to introduce yourself?

Kim:

Sure. I'm Kim Williams. I am the authorized lay minister at Grace Community Church in North Fort, California. And I also serve on this board. I'm part of the Executive Team. And I've been with Disabilities Ministries since ... jeez, 2020, but I became a full board member in 2021. I think that sounds about right. Yeah, that feels good. So, all right, and I will pass this over to Hannah.

Hannah:

Hi there. My name is Hannah Sachs, and I serve as the ordained Minister of Faith Formation at Rock Spring UCC in Arlington, Virginia. I'm also disabled and very excited to serve on the Disabilities Ministries Board in a variety of capacities, one of which being disability theology. So I'm really excited to be here with you all today.

Bekah:

And Jj, wanna introduce yourself?

Jj:

Hey, thanks for the opportunity. I'm glad to be here with you all. I am Jj Flag, I have the awesome opportunity to be the current Bridge Associate Conference Minister for Search and Call and

Congregational Transitions for the Southwest Conference, United Church of Christ. And I have been a board member since, I believe, 2020 as well, maybe a little bit before that, I don't know. But throughout that time, have dabbled and dabbled and done a lot of work with disability theology. And so really looking forward to engaging in this conversation with us today.

Bekah:

Thank you all so much for being here. So I'd like to start with this instruction that Jesus gives to the rich man, in this passage. He says, sell what you own and give the money to the poor, and you will have treasure in heaven. Then come follow me. And I'm wondering, how do you all see this instruction relating to disability and ableism? And not to put you on the spot, but Jj if you'd like to start, we can go go around the other way.

Jj:

So this instruction is an interesting one. Especially in the light of disability. I think it forces those who are not disabled to go beyond theory into actual practice, right? Because often when we talk about accessibility in the church, we talk about it from a theoretical perspective. And by that I mean, when folks talk about folks with disabilities, we never invoke the voices of the disabled in the conversation. It is typically from the the perspective of proximity or relationship, or, "I've heard it said," instead of, "Let's bring this person into the conversation." I think Jesus, in this instruction is pushing the rich young man to put his money where his mouth is, in the same way that people who are not disabled should be putting their money where their mouth is when it comes to being an inclusive space. And in this instance, being inclusive of folks with disabilities.

Bekah:

Yeah, there's a real sense of, like, redistributing wealth and power, right? You know, don't just, like, do good. In the context of the story, don't just do good things for the poor. Give them your wealth. Give them the resources to do things for themselves. And in terms of accessibility, you know, give us the resources and the platform and really commit to accessibility.

Hannah:

I think to build on what both of you are saying, I see this instruction related not just to material wealth, but really any type of privilege I think can be read into this story. And it is such a hard ask. I mean, let's be real. Jesus is saying, in order to follow me, you have to surrender something that is valuable to you, that is important to you, that gives you a leg up in life in some really concrete way. And I think that so often in our own lives and in our own churches, we see this tension of wanting to follow Christ, of wanting to be a good ally, but then getting a little nervous when that costs something, when that hurts, when it means giving up some of our privilege so that someone else might have something. And so I think it's just a really timely and powerful reminder, especially through the lens of disability theology, that especially for folks who don't identify as disabled, if you care about accessibility, it might cost something, material or otherwise.

Bekah:

Yeah, absolutely. And we really see that in the text that, you know, it says that the the rich man went away grieving, or sad. And, you know, it strikes me, we don't actually see ... you know, maybe he goes through with it and gives up his possessions later.

But at least in this moment, he needs to go through a process of grief and it doesn't look like he's moving beyond that, just right now at any rate.

Kim:

And Jesus has such compassion for that, too. I mean, that line in there. Jesus loved him. As he's about to, like, deliver this heavy, this heavy blow of, "You gotta get rid of all your stuff!" Like, it says Jesus loved him. Like, there's such compassion for, you know, knowing that we hold onto our stuff. And that's just a human thing that we do, and I love that there's that compassion in there, of knowing how hard this is for us to do, and he still holds him accountable to doing it. And so I think that there's something in there with, you know, compassion for how hard this is. But we still have to do it. We still have to go through with it. And I'm really glad that you brought up the privileged piece, Hannah, I had written in my notes, like, privilege does not equal solidarity. And when we have ... when we accumulate all the stuff, right? Like, that's just an outward sign of our privilege, an individual, like our hyper-individualism. And we can't have this kindom that is accessible to all if we are individual. And so if that solidarity doesn't come out of those silos; it comes out of this cultivation of like, letting go of all of those things and being able to let go of, "this is mine," and it becomes, "this is all ours." And that's ... and we can't have those accessible spaces if we are looking at it as, "this is only gonna benefit me." So.

Bekah:

Yeah. It's not enough just to say, "I have this privilege and I understand it." You actually have to find a way to give it up. To, you know, release the unearned benefits of your privilege. In order

to, like you said, we should make everything collective and redistribute the material and social benefits of society.

Yeah, so kind of on a similar trajectory ... You know, Jesus has another line later, along these topics. He says, "It is easier for a camel to go through the eye of a needle than for someone who is rich to enter the kingdom of God." And that's been a challenging text for lots of readers of scripture, right? You know, we've all been in seminary; I imagine that this came up as as something that, you know, different people have read in different ways, especially trying to soften it, trying to make it sound less condemning of riches and wealth than it does. And so I'm wondering how each of you read this statement, what you find in it. And whoever wants to can start.

Kim:

So I think that this might have actually come from you, Jj. When we talked about this, Like, the last time we had this cycle through. But the flipping the script on this, and our churches, and them being inaccessible, being the needle. And if people can't get in through the doors, then how are we going to ever create this kindom of God in our churches? If we can't—if people can't—even get in through the doors? Was that you, I feel like that was you, but I think of that every time I read this now, and I'm really grateful for that, like, switch, you know, switch around. So if you have a better way of wording any of that, but that's like, that is exactly how I've read it for the last, like, three years. So, thank you.

Jj:

I don't have a better way to word it, that is where I would have gone with it. I think that there are some verses of scripture that

you just cannot soften, and this is one of those. No matter how we try to rewrite it, looking at this through the lens of someone with a disability. If we were—I don't know if this is the right thing to do—but if we were to put it in between our disabled bodies and those who are not disabled yet ... because if we're being honest, we all will be touched by disability in some way, shape, or form, if we are fortunate to live long enough. I think the truth is, if I were reading this through the lens of disability ... and I hesitate to say this because of the way that folks with disabilities are sort of deified, if you will, or sort of made to be creatures of inspiration ... I think that what Jesus might be getting at here is that it is easier for someone who is a part of an oppressed or marginalized people group to get to know God than it is for those who are refusing to divest their privilege. In the same way that we've talked about in the previous point, right? There's something about being so wrapped up in your privilege that you miss God in the simplest of ways. That when you take away privilege and you put it on the other ... you look at it from another perspective, God becomes a lot more relatable. If I were to use James Cone's words, that God has a preferential option for the oppressed. And so, yeah, I think that this scripture speaks to that truth.

Hannah:

One other thing I love about it too is just that you see in this, you know, very bold declaration that self sufficiency, or even like perceived self sufficiency, is not really a virtue. And I think that is so counter cultural, and we need more of that. Because what is perceived as a detriment, as a barrier, some sort of need that people with disabilities have, is actually what allows interdependency, and what allows the kingdom of God to flourish and to be made real. And when you have perceived or actual, you know, self sufficiency in one way or another, it's really easy to say, "Oh, I got this, I can do this on my own." And I think that in my



own life, there's been something very powerful about reclaiming just the simple prayer, "God I need you," and that not being a bad thing.

Bekah:

Yeah, absolutely, no. And I was very much thinking along those lines of, you know, this is something that really flips our assumptions. Because that's definitely happening in Jesus' conversation with the disciples. You know, that when Jesus says, it's really hard for rich people to enter the kingdom of God, you know, the text says the disciples were amazed and astounded. And, you know, the historical reason for that is, you know, in a lot of cultures, throughout a lot of time, it was assumed that riches meant you were blessed by God—or the Gods, depending on on your society. It was assumed that if you had wealth on Earth, that was because you had divine favor. And therefore, of course, you know, if you believed in in an afterlife, that then your afterlife was gonna be great. And Jesus is saying, "No, that's not how it works." Your wealth in the here and now does not mean that you are doing everything right. In fact, it may mean that it is harder for you to be, as you all said, connected to God and having this closeness to God. And that flipping of the script I really appreciated because, you know, it's, very much, you know, like you're saying Jj and you're saying Hannah, kind of a reminder that disabled people ... it's assumed that that we are, you know, less capable of so many different things. Right? And do not have as much to offer to a community. And in a lot of cases, that is just so not true. We can't offer the same things that nondisabled people can, but we may be able to offer skills, and ways of being in the world, and relationships skills, and spiritual knowledge that are just not present without us. So this text makes me think of that.

So the next thing I wanna ask you all is, what call to action do you find in this passage, for yourself or for the church? And I'll challenge us because I think we've all been pretty clear that, you know, the call here is to move away from privilege, to move into solidarity and redistribution of power. I'd love if we could put some specifics on that. What call do you find, as specifically as you can, for yourself or for the church, in this text?

Hannah:

I would say, just if we wanna get back to the nitty gritty of what this passage, you know, is about, in terms of the money, I'd love to see accessibility be more than an afterthought in church's budgeting. I think that is a really concrete way to put your faith in action: that this is not something you do as a special project; this is not something that you do if there's something left over; that we might have to give sacrificially; that we might have to make choices of giving up something else we might feel called to or want to do in order to prioritize accessibility. Because that truly is how we live out the Gospel. It's not superfluous to that.

Kim:

At the danger of making this sound like an altar call for A2A, I feel like all of this leads back to, you know, if you're looking for an action step to go with this, boy do we have all the resources you need to make your church Accessible to All! Contact us, you know. But I think that is a specific step that addresses that piece that Hannah was just talking about, of not having it as an afterthought, but having it as, this is going to be what we are building this church on, is wrapped around making it accessible. And so ... and that's what our whole program's about. So we can connect you right now. All right, our operators are standing by.

Bekah:

Absolutely. What about for you, Jj?

Jj:

I promised myself I was going to know how to unmute myself and still messed it up! So there we go, there's the blooper for our time together.

You know, I would take this in a slightly different direction adding to the great calls to action that have already been named, if I had to name something that is not necessarily obvious in the text, there's the grief that is associated with Jesus call to action for the rich young man. And I wonder what it would look like for churches to create spaces where folks who are disabled could grieve the fact that their spaces have not been welcoming to people with disabilities. What would it look like to create a space for folks with disabilities to name the ways in which those who are not disabled have harmed them? And for those who are not disabled to actually hear and not get defensive, but like, really be willing to hear the harm that they've caused, and then be willing to repent and do something about it. I think that that would be an amazing action step in response to this text.

Bekah:

Yeah, absolutely. Some, you know, both solidarity and kind of some restorative processes there. Absolutely. I think the only other thing I'd add is, I think a lot about ... My home church is entering its stewardship season now, and entering its budget conversations. And just, really looking closely at our budgets, both as institutions and as individuals, and remembering that budgets are moral

documents. That the things that we spend our money on show the things that we care about, and just really looking at, you know, where the places that we are putting that treasure and, you know, both in terms of accessibility, but in terms of any other number of justice issues as well. You know, are we putting any money towards reparations? You know, like, are we putting any money ... what funds are we putting towards supporting those who are most vulnerable in our communities? Those are things that I think about in relation to this text.

Jj:

I just wanna jump in here and ask people to type in the chat as they're watching this, if you're watching it in a recording on Youtube or wherever else, if you don't leave with anything else: budgets are moral documents. My God. Like, thank you, Bekah. Thank you. Thank you.

Bekah:

No problem. Well, friends, this has been a wonderful and rich conversation. Anything else you would like to bring up in this text, or any last words on it?

Hannah:

I just wanna point to a place of encouragement, if any part of this discussion feels burdensome or overwhelming. You know, we're all in different places on our journey. Our congregations are in different places. And I just really love the line in verse 27 that says, "For mortals, it is impossible, but not for God. For God, all things are possible." And so if this kind of radical call to action feels insurmountable in your current context or in your current

life, if giving everything up, whatever that looks like for you, feels too hard an ask, I would just encourage you with that reminder. That we are not asked to make these hard sacrifices and to go through this journey of learning on our own. That God is with us, and for God, all things are possible.

Bekah:

Absolutely. Kim, Jj, Anything else?

Jj:

Thank you for joining us on the journey.

Kim:

No, I'm good. I did my A2A pitch, I'm good now.

Bekah:

Then let us end with that: with God, all things are possible. Thank you Jj, Hannah, and Kim! Thank you, everyone for joining us, and have a blessed Access Sunday! Be well friends.

Sermon Discussion: Job 23:1-9, 16-17

(Transcript and video forthcoming)

Suggested Hymns/Music:

## Access Sunday Playlists

Compiled by Rev. Hannah Sachs

These playlists are a spiritual resource for both worship leaders and congregants. Pastors may listen to these playlists as they discern what to preach, as a form of commentary on the texts, and the playlists could be shared with congregants to help individuals go deeper into the themes of the scriptures. Depending on your congregation and context, you may also wish to use some of the music in worship. Be sure you have the appropriate licenses and permissions to do so.

### Job 23:1-9, 16-17 Playlist

This playlist overwhelmingly focuses on songs of lament and frustration, though further in the playlist, joy or praise mingle as well.

Spotify link:

<https://open.spotify.com/playlist/4m6fYCndSm5TnAfJs6A04u?si=c1dbe7cedfe0412b>

### Mark 10:17-31 Playlist

The playlist for the story of the Rich Young Ruler primarily features songs that reflect on the Christian call to give up privilege of all kinds in order to create a world that reflects God's love for all. There are also a number of songs about the spiritual importance of surrender, humility, and allowing God to refine our priorities.

Spotify link:

<https://open.spotify.com/playlist/7oIGZBMnJMDy0myf66w0Aj?si=97847289041c43a4>

Song: "The First Shall be Last"

(to the tune of In the Bleak Midwinter)

Lyrics by Bekah Maren Anderson

(Video recording forthcoming)

A rich man said to Jesus, "Good teacher tell me please:

What more must I do to live eternally?"

"You know the commandments, the laws that Moses brought.

Be honest, just, and loving; all that you were taught."

"Teacher, I have kept these ever since my youth.

I come humbly asking, what more I should do."

"You lack but one thing only; give heed to what I say:

Sell all your possessions, give your wealth away."

The rich man left there grieving, for he loved all that he owned.

Said Jesus, "For this rich man, God's kin-dom is unknown.

How hard, how hard to enter, though the rich may try.

It's easier for a camel to pass through a needle's eye."

All you rich and privileged: the time has come to choose.  
To live God's love and justice, your power you must lose.  
For the tables, they are turning, and it will come to pass:  
The last shall be first, and the first shall be last.

Song: "Patience of Job"

by Bekah Maren Anderson

(video forthcoming)

Chorus

I have the patience of Job.

Yes, I have the patience of Job.

I have patience, and just like Job:

I'm all fed up and won't take any more.

V 1

I did everything the systems say to do.

I smiled and nodded like they wanted me to.

They say it's bad to make a fuss, but it isn't true.

I'm all fed up and won't take any more.

Chorus

V 2



My health insurance won't pay for my care.  
My doctors don't believe half the symptoms I share.  
I'm on the phone 9 to 5 and it isn't fair!  
I'm all fed up and won't take any more.

Chorus

V 3

Can't find a job where I'd really thrive,  
So I'll settle for one that doesn't make me want to cry.  
But if they pay me what I'm worth I'll lose my SSI.  
I'm all fed up and won't take any more.

Chorus X2