

Straight from the "Hart"

Worship Service from July 11, 2021



Apostle's Creed

The creed teaches us a particular world/heaven view. Our world seems to ever be embattled in varied belief and value systems. Jesus enjoins the battle against evil, but takes a different approach than most -- an approach that is captured by Ernest W. Shurtleff in our hymn, let's sing together...

Music Lead On O King Eternal

Act of Centering (.... means pause to envisage)

I invite you to place yourself in a comfortable, open, receptive posture. Breathe deeply, slowly, in.... and out.... Close your eyes... imagine with me... you are one of two people, parent and child, or grandparent and grandchild, taking an after-lunch relaxing walk during a warm sunny day on a farm, through a safe luxurious pasture... then a flowery meadow.... we reach small lake, the sky and bordering trees reflecting in the water's glass smooth surface.... you walk about on a dock and sit on its edge, shoes removed, bare feet dangling, swirling the water calm water with your toes... If it is something you like to do, give each a fishing pole and stare at the bobber weaving over the slight ripples made by your toes.... The elder begins to softly share his spiritual wisdom with the younger...

Don't worry, envy, or get angry about those who seem to prosper by doing wrong. They may have their moment of flourishing, but soon they will pass from view. Don't be tempted to follow their path, but happily commit your way to the Lord, and trust that he will give you the desires of your heart. Your reward will shine like the sun above us. You will eternally inherit and dwell in his safe pasture, enjoying peace and prosperity. Our spiritual walk will be steady and strong, and even if you stumble, the Lord will hold you up. Now in this next moment of silence, consider your spiritual journey -- do you become anxious about others who gain success by means that are harmful to others? Are you tempted to follow their path to find your own success? Are you tempted to feel stifled, frustrated, by the call of integrity? Are you able to speak and act with heavenly kingdom values and live faithfully as we trust and await the Lord's vindication? Allow God to show you where you might be struggling, where you need him to strengthen your resolve as we listen for him

in these next moments of silence. **SILENCE** Lord, we who seek your peace, when the time comes, will inherit and enjoy a future of peace and prosperity in your kingdom. Amen. (Portions inspired come from small snippets of Psalm 37:2-37)

Responsive Reading (L - Lay Reader, C - Congregation)

Open your eyes. In some ways, that time of peace is still in the future. In some ways, that time of peace has already come. This battle rages on, even though Christ has already won the war against sin and death, and brought the possibility of peace between God and people, and people and people. Our Responsive Reading today talks about the lingering divisions between people (in their context, the division is between non-Jew and Jew, but I believe it could be applied to any two individuals or groups of people, and though it stretches the context some, between God and people, or individuals)... Join in the responsive reading...

L: You were far away from God. But you were brought near to him through the blood sacrifice of Christ.

C: He is our peace and our bond of unity, for he made the two one.

L: We were separated by a barrier of hostility that stood between us.

C: Christ destroyed that dividing wall.

L: By giving his own body, Christ ended the law with its many commands and rules. His purpose was to bring both back to God, making them become one body and ending hate.

C: He did this by putting the hostility to death on the cross.

L: Christ came to bring the message of peace to those who were far away from God. He also brought that message of peace to those who were near to God.

C: Through Christ, we all have the right to free and direct access -- to come by one Spirit to the Father.

L: Therefore, we are no longer aliens or strangers, but are citizens together with God's holy people.

C: We all belong to God's family.

(Inspired by Eph 2:13-19 (ERV,EHV, AMP blended))

And as part of God's family, we all have a role to play in spreading God's peace.

Music Let There Be Peace on Earth

Theme Many times, a lack of peace comes from a lack of understanding, which generates fear, and anger. We hear it in this morality tale from China.

One day Woo Sing's father brought home a mirror from the great city. Woo Sing had never seen a mirror before. It was hung in the room while he was out at play, so when he came in, he did not understand what it was, and thought he saw another boy. This made him very happy, for he thought the boy had come to play with him. He spoke to the stranger in a very friendly way, but received no reply. He laughed and waved his hand at the boy in the glass, who did the same thing, in exactly the same way. Then Woo Sing thought, "I will go closer. It may be that he does not hear me." But when he began to walk, the other boy, imitated him. Woo Sing stopped to think about these strange actions, and said to himself, "This boy mocks me; he does everything that I do." And the more he thought about it, the angrier he became, and soon he noticed that the boy became angry too. So, Woo Sing grew very much enraged and struck the boy in the glass, but he only hurt his hand and he went crying to his father. The father said, "The boy you saw was your own image. This should teach you an important lesson, my son. Try not to lose your temper with other people. You struck the boy in the glass and hurt only yourself. "Now, remember that in real life when you strike without cause, you will hurt yourself most of all."

(Woo Sing and the Mirror, retold by Mary H Davis and Chewo-Leung in Bennett, William J., editor with commentary, *The Moral Compass: Stories for a Life's Journey*, NY: Simon and Schuster, 1995.)

Woo Sing lashed out in fear because he did not understand. Another principle of Steven Covey, and my Church History professor, Dr. Bassett, was that you don't win an argument, or gain anything, ethically at least, by setting up straw arguments that allegedly represent the other side's point of view, and then burning down that epitaph and think you have accomplished something. I wrote one research paper quoting and church historian scholar, I even remember his name, Davies; to build my argument in that paper. He wrote back that I could not have possibly gotten that point of view from that scholar. Well, I did, but apparently I read into Davies something he did not say, or misunderstood or misinterpreted what Davies did say, at least according to Dr. Bassett -- and I have no reason to doubt that Dr. Bassett was smarter than I was and I was the one who was in the wrong and I missed the boat. It happens all the time. That is why Covey sometimes engages in the process of getting two people up on the platform who are on the opposite sides of one issue, and they are called on to defend the opponent's point of view - to that opponent's satisfaction. Then, once both clearly understand what the other *really* believes, there is often a movement -- not necessarily toward agreement, but

toward healing and respect and peace. This is more and more important in these days of soundbites that are used out of context by one side to portray what they want you to think the other side believes when it is not necessarily what that other side believes. And most often, we don't even listen to the sound bites of the other side, we just listen to the soundbites "our side" says about the sound bites of the other side. It gets very complicated and confusing, and very easy for misinterpretation very fast.

Jesus came to this earth to understand us, and help us understand each other through the eyes of grace and love.

Prayer Music (vv 1,3) *Healer of Our Every Ill*

Refrain

Healer of our every ill, light of each tomorrow,
give us peace beyond our fear,
and hope beyond our sorrow.

You who know our fears and sadness,
grace us with your peace and gladness;
Spirit of all comfort, fill our hearts.

Refrain

Give us strength to love each other,
every sister, every brother;
Spirit of all kindness, be our guide.

Refrain

Prayers - Pastor's Lord, we all are in need of your healing, your understanding, your grace, your love. For at some point or other, we have failed you. At times, it haunts us. Yet you show us what is right and just. You crave for us to be in a faithful relationship with you. You equipped us in the womb with a conscience, with a practical wisdom to guide us. Deep down, we realize what your true verdict on us should be – that we have sinned and done wrong in your sight.

So we ask that you have mercy on us according to your unfailing love and your compassionate grace. Wipe out our sins, wash them and cleanse them from us like mud comes off in the shower – so that our hearts may be as white as freshly fallen snow. Restore our joy by creating in us pure hearts. Renew and sustain our spirits, grant us a deep desire to be willing to do what you want us to do.

We know this is what you want to do for us because even from the beginning, when your people were in desperate need, you opened the heavens and gave them bread and bird to eat and water to drink, abundantly providing for their every need and craving.

Intercession Therefore, today we lift up these we know are in need or experiencing special events in their life. We continue to celebrate with praise for the Kirkpatricks with the birth of grandson. * And for the comfort of the family and friends of Vivian Lemon's brother Richard Youells who passed away. * For Laura Walker's mom Sandy struggling with COPD, * for Tony who is healing after an amputation following a hit and run, * for Jeff Walker's cousin Brent, whose 5 broken ribs are healing, * for Jill Dunn in hospice, and we also now add this week * the Melville's sister Joan Gofton, hospitalized with a broken hip and spinal compression fractures, * for those working in the collapsed building in Florida, * we pray for those suffering the effects of the Detroit floods and all who are working to restore hope * and Lord, we pray for people who need to discover that you are more than person who lived long ago, more than teacher and preacher and healer, more than a person whose name is used to promote hate and commit atrocities, or to allegedly placate the masses -- but as Someone they need to know for who you really are - as the Son of God, and what you came to do, and come to do for them, and us; and we also add there are certainly many more on our hearts and minds. * We also pray for a young mother diagnosed with severe spinal cancer, who will be having surgery next week and a long hospitalization and recovery process to follow, and Jan Martin's cousin Doris Thornton who is in terrible pain and will be having back surgery on July 27. We lift them up, as well as ourselves, craving your forgiving grace; knowing that we will receive it because you are Lord, are a compassionate and gracious God, slow to anger, abounding in love and faithfulness. We trust as we turn to you, you will turn to us and have mercy on us; showing your strength on behalf of your people and offering us peace; even as we strive to live out the prayer you taught us to pray. **Lord's Prayer**

Before the Bible the reading and sermon, let's sing.

Music (vv 1,3) Christ for the World We Sing

Bible Reading Introduction and Reading

After the introduction, the Bible reading will be a responsive reading. Join in when the time comes.

Jesus “beatitudinal” transformation of the heart creates a movement toward God and

Peace keepers and peace makers

his characteristics. Because God is a God of reconciliation, this movement culminates in an intense desire to build peaceful relationships with God and with each other... Note that in this instance, Jesus will say “peace makers”, not “peacekeepers”.

Peace keeping is a short-term stabilizing strategy. Peacekeepers will not rock the boat. But if it is already rocking, they will do what it takes to smooth out the waves and calm the storm. Because it stops short of disrupting current comfort zones, peacekeeping, at its worst, may enable the dysfunctional activity that steals a person’s peace in the first place. At its best, however, it motivates good works of compassionate mercy to bring wholeness to people who have already lost their peace.

Peace-making, on the other hand, is a long-term transformational strategy. Peacemakers will rock the boat even if it seems calm. They will do what it takes to establish more enduring, better, waves in the long run. Because it moves to stir up calm waves, at its worst, it may become a justification for judgmental cruelty to manipulate unwanted, sometimes unneeded change, and it attempts to force this change “in the name of love” or some other virtue. Peace comes by attempting to *force* a united point of view around the peacemaker’s opinion. At its best, however, it motivates good works of justice that seek to change the dysfunctional systems and activities that rob people of peace in the first place. It is this best application that is intended when Jesus continued to teach them:

L: How blessed you are when you make peace!

C: For then you will be recognized as a true child of God.

L: How enriched you are when you bear the wounds of being persecuted for doing what is right!

C: For that is when you experience the realm of heaven’s kingdom.

L: How ecstatic you can be when people insult and persecute you and speak all kinds of cruel lies about you because of your love for me! So leap for joy —

C: — since your heavenly reward is great.

L: For you are being rejected the same way the prophets were before you.

(Matthew 5:2,9-12 (TPT))

Sermon *The Persecution of Peace Making*

There is a comic strip by radiofreebabylon call "Coffee with Jesus" in which people have a very short conversation with Jesus (3 or 4 panels) to make a point about our life of faith. I's read it earlier, but I couldn't find that particular strip, so I can only roughly paraphrase what it said. In the first panel, I think it was Carl, so I'll say "Carl", apparently thinking about his ministry to the poor, is telling Jesus the "Chinese Proverb" (which, when I looked it up, apparently a lot of people think it is in the Bible, but it is not): "Give a man a fish, and he'll eat for a day, teach a man to fish, and he'll eat for a lifetime." Apparently, it was Carl's justification for not helping at all. Jesus' reply was something like, "Well, until you get Carl's "Bait and Fishing School" up and running, maybe you can spare a fish or two."

That was the quick illustration demonstrating the short-term quick fix of peace-keeping mercy versus the long-term transformational fix of peace-making justice.

I don't recall the original source of the long illustration, but here we go.

Two men walk down a path by a stream... They see a toddler caught in the current and heading for the falls around the bend. One man jumps in and rescues the little boy. They bring him back to the village upstream. They were heroes for bringing the joy and peace-giving relief of rescue to the entire village.

The next day they again walk the stream-side path. They see two toddlers in the stream. Both men jump in, save them both and bring them back to the village. Again, they are heroes and another joyous reunion and celebration.

The next day there were 3 children in the rushing waters. They save two, but the last one went over the falls. They begin to organize and strategize. They brought more friends to help. Each day the river brought more and more children. They saved many, but they also lost some. The villagers upstream revered those who undertook this sacred mission of saving and returning as many as they could, bringing joy and peace to the parents and to the town.

One of the friends recruited to help saw this major operation, and rejoiced at those being saved, but also wondered how all these children were falling into danger. He suggested, "Why do we not get back to the source and change whatever is allowing these kids from getting caught in the stream in the first place? Then none would be lost and there would be long-term peace and happiness for all, not just temporary peace for the ones we manage to save this time round." Makes, sense, right?

The originators wouldn't recognize it in themselves, but they were caught up in the self-preservation of their noble cause. They had become a very busy, vastly popular, fund raising, organization. There is a lot more excitement and joy over a dramatic salvation than a non-incident. Right? (If no one is in the river, there is no one to save, there is no excitement -- because nothing has happened). Besides, if they became dispensable and obsolete, then what would we do with all these people we have recruited? Where would all this money go? But primarily, they would most often say, "This is how we've always been doing it, and we are too busy doing it to add going upstream like you, an outsider, a young, inexperienced recruit is suggesting that we do. Does that ring true in other realms, hmmm?"

But the recruit, by nature a peacemaker rather than a peacekeeper, discovered others who felt as he did, and they began to visit the village and see why all these toddlers and young children were getting in the river and carried downstream. They learned that to survive in that village, the children had to help from a very young age -- and much of that help was down by the waters -- it is where they washed clothes, it is where they hauled drinking water, it is where they caught food, and where they took their baths - just to name a few. Since they were by the waters so much of the day, it was an important matter of safety that they learned to swim well at an early age. It was the long-standing tradition of the community that swimming was taught by the sink or swim rule. (Do you know that rule? You throw them in, and whatever happens happens) In recent years, the waters had swelled and become more rapid and more dangerous, but generations of practice had locked them into a system, a way of doing it how they've always done it, and they didn't want to change.

The peacemakers started to work with the village -- agreeing that mastering the dangerous waters at an early age was a good thing -- but that perhaps some other strategies would more safely help their children navigate the dangers of their world. For the most part, they found a less than receptive community. They were not about to change what they knew was their God-given way of doing things, their parenting style, their culture and their beliefs, just because some boisterous outsider rebels came to town and challenged their whole way of living with an allegedly better way...

So you see how peacekeepers receive unending praise for their glorious and dramatic acts of compassion, while peacemakers get crucified for trying to change the system that causes the dramatic dangers and failures that require that dramatic

salvation. This story (silly if taken too literally) does not ask us to choose between peacekeeping and peacemaking, between mercy and justice. Our personalities and gifts will lean us toward being primarily one or the other -- though at times, situations may require us to move into the other role. There is a time and place for peace keeping. There is a time and place for peace making. And there is most often a time to work it from both ends -- upstream and downstream. For there are always people heading for the falls that need rescuing, and systems are ever in need of improvement and adjustment to changing situations.

Of course, real life issues are usually much more complex with much less obvious solutions, which makes systems much more difficult to change. Many people who are caught up in a dysfunctional system don't recognize its brokenness, they are just used to it, or would rather experience its pain than risk something new and different. Of if they do happen to see the need, they don't know how to begin changing long-established practices. We heard in the Bible reading how Jesus came as a peacemaker -- he didn't shy away from the grief of bringing in a new system -- a new covenant of peace between God and people and between people and people. Even though the old system began as a difficult system to keep (See Joshua 24:18b-20) and developed into something that was not working as it was intended, (See Galatians 2:15-16) the ones who maintained the current system (the religious leaders) through-out the generations were not too keen about this good news of a new way to God through grace. (See Ephesians 2:8-10).

Jesus had great compassion on those thrown in the river (by the system). He was an expert peacekeeper – smoothing the waves of those who had lost their way and lost their peace. But he also took it upon himself - for the good of humanity - to challenge the traditional culture. He was an expert peacemaker - stirring up the waters of religious thought and practice, even though, ultimately, it meant he himself would be thrown over the falls.

Jesus says that those who are willing to leave their comfort zones and commit

Peace makers - called children of God

to this peace-making characteristic of God will be recognized as his children, because that is the definition of “children” in the Bible, “taking on the characteristics of...” and sometimes, with equally unpleasant results. Granted, most the sacrifices we make, especially in modern America, will not be as dramatic or severe, though it still is in some places of the world.

But for us, Fred Craddock put it this way: We think giving our all to the Lord is like taking a \$1,000 bill (representing everything in our life) and laying it on the table - "Here's my life, Lord. I'm giving it all." And we should have that willingness. But in realistic, practical application of living that out, most often, it is like we are given 1,000 dollars in dimes and quarters, and we go through life investing for the Lord 25 cents here and 50 cents there -- a little act here, a little act there. It is not all at once and then we are done, it is a little at a time. We invest in Christ's peacekeeping or peacemaking when we stop to listen to a child, or neighbor's troubles, or visit people who are lonely, or help in community groups, or work with church groups. We match our gifts to people's needs in order to bring wholeness to each other. It is often not very dramatic or glory receiving, if peacemakers are effective, there is less peacekeeping to do. But it makes a big difference in those who receive the offered peace, whichever end it comes from.

To make peace is to actively bring God's saving and healing purposes to a broken society. As our hearts are transformed, God's character is progressively seen in us and -- well first, what does that look like? Peter says,

love one another, and be kind and humble with one another. Do not pay back evil with evil or cursing with cursing; [you know, "hit the mirror"] instead, pay back with a blessing, because a blessing is what God promised to give you when he called you. You must turn away from evil and do good; you must strive for peace with all your heart. Who will harm you if you are eager to do what is good? But even if you should suffer for doing what is right, how happy you are! Do not be afraid of anyone, and do not worry. But have reverence for Christ in your hearts, and honor him as Lord. (1 Peter 3:8b-9,11,13-15a, 16b, 17-18 (GNT))

As a result of living out the "beatitudinal transformation" that God is doing *within* us; we may discover that at least in some settings; insults and persecution and slanderous opposition may come because there are some people who are opposed to God and Christ and they will attack anyone that is displaying a healthy pursuit of right standing with God, and others, through Jesus. Yet Christ says to rejoice -- not because we suffer, but because we are in line with the true, committed saints before us and like them, our reward in heaven will be great.

<p>Insult, persecute, slander - great heavenly reward</p>

The danger of breaking these opening statements (these beatitudes) into separate sermons is that it is easy to forget the full context.

We must remember that we have humbled ourselves in need of our own grace, mourned our sins, resolved to live with inner strength for which we seek God, and with which we receive and offer mercy and keep God and his ways as our highest priority (purity), and that we want *his* peace to fill our world. This context keeps us from thinking God is going to reward us when we suffer for being obnoxious, judgmental, manipulative, mean-spirited or in other ways deservedly bringing it on ourselves.

Poor in spirit	mercy/merciful
mourn	pure (priority)
mEEK	peace lovers
crave God	

I don't know if you've ever heard it, but I've heard at least stories of some people who go out of their way to share their faith in such a cruel way, that when the hearer receives it, they don't have much choice but to respond negatively to it. And then when those presenting it that way get the expected (even hoped for) negative reaction, they rejoice because they are "being persecuted".

Peter expands on this idea, rejecting that approach, in his letters when he writes that there is no reward for patiently enduring a punishment that you deserve for bad behavior. (See 1 Peter 2:20) He later adds,

If you suffer, it must not be because you are a murderer [I think we are okay there], or a thief or a criminal [...Pause...] or a meddler in other people's affairs. Keep your conscience clear... it is better to suffer for doing good, if this should be God's will, than for doing evil. (1 Peter 4:16, 3:16b,17 (GNT))

Let's stop on that sentence for a second, because it sounds like, on the surface, that God may want us to suffer for doing good. That is not what he is saying. But when "kids are in the stream", when people are hurting, God wants to save them, and somebody's got to get out in that stream, and sometimes that can cause risk, effort, and even pain -- in those difficult situations. That takes an effort and commitment, even downstream. Remember Carl in the comic strip? He used the failure that was going on upstream (not learning how to fish / not protecting their children) to excuse why he didn't help downstream (providing the fish / saving the children). But it is true, there is even more risk upstream -- just as Christ did a good thing, trying to bring the law back to its Spirit rather than its human expanded, burdensome letter of the law that was being promoted at the time; and suffered for it. And this is the example Peter uses as he continues in this text...

For Christ died for sins once and for all, a good man on behalf of sinners, in order to lead you to God. He was put to death physically, but made alive

spiritually. However, if you suffer because you are a Christian, don't be ashamed of it, but thank God that you bear Christ's name... So then, those who suffer because it is God's will for them, should by their good actions trust themselves completely to their Creator, who always keeps his promise.

(1 Peter 3:18, 4:16, 19 (GNT))

When challenges happen for *doing good* and because we are *properly representing* Christ, then Jesus tells us to rejoice, not for the sacrificial suffering that may come with it, but because we are counted as God's faithful servants who do good despite the potential cost, and because we will receive a heavenly reward for that commitment. We rejoice because it is an opportunity to show our loyalty to Christ. We rejoice because it puts us in line with great people who have gone before us. We rejoice because it means to live freely -- unhindered by what others may think about us; we rejoice because of the hope that our sufferings for the cause of good and right and Christ will make the world a better place to live for us, for others and for our descendants and for their descendants too. And we rejoice for the waiting reward that is not earned by our sacrifices ... but freely given because of Christ's sacrifice for us. Christians do not work in order to get to heaven, we gratefully work because through Christ, we are already going there -- we are already a heavenly kingdom people, and that determines who we are and what we are about.

Rejoice

Prayer Let's pray. Lord, we remember that you always welcome, or welcome us back, to you. We want to experience your forgiveness so that we too may be moved to extraordinary -- or perhaps even more -- to ordinary acts of love and service -- day in and day out -- investing our lives for the sake of your Son Jesus Christ be it in times of need or times of plenty. Amen.

Let's sing to the tune of *Jesus Calls Us* -- that reminds us of the needs that we are called to meet in the name of Jesus.

Music (vv 1,2,3,5) All Who Love and Serve Your City

All who love and serve your city,
all who bear its daily stress,
all who cry for peace and justice,
all who curse and all who bless:

In your day of loss and sorrow,
in your day of helpless strife,
honor, peace, and love retreating,
seek the Lord, who is your life.

In your day of wealth and plenty,
wasted work and wasted play,
call to mind the word of Jesus,
"You must work while it is day."

Risen Lord, shall yet the city
be the city of despair?
Come today, our judge, our glory.
Be its name "The Lord is there!"

Blessing Everything good comes from God's hand. He fills your minds and hearts with his love. Love him above all things. Desire to please him. Receive the joy he has prepared for you. Amen.

NEWSLETTER - From 11

Welcome

Good morning, welcome to our worship service. Thank you for being here of for tuning in online. The announcements are printed in the bulletin and relevant ones will be scrolled on the TV during the music following our worship today. But just a couple I want to emphasize for you now.

Announcements

* **Mission Moment** -- I'm sure you are aware of the flooding that happened in Detroit about 2 weeks ago. Nearly 3,000 homes were damaged as well as two United Methodist churches. I've included some basic information on the inside of our bulletin. **Next week** we will collect a financial donation to go the Michigan Disaster Relief Fund for this flooding, and also starting next week for about a month we will collect items to be used in "flood buckets" -- 5 gallon buckets that contain various types of needed cleaning supplies so that the recovery work can continue to be done.

The list of items most needed is printed in the bulletin. There is also an opportunity for those of you who might have time and health to do hands on volunteerism. If you do, let the office know you are doing it even though you are signing up through Samaritan's Purse or United Way. We like to know that you are serving that way...

* There are still a few **Bright Sunday posters** remaining. This is the last day to pick them up. I'll keep them in my office for a week or so more in case you are watching from off-site and can't get yours today.

* Remember that **in-person coffee hour** has resumed, with the continuing precautions of coffee poured for you and with individually purchased and wrapped retreats available. If you are able, please join us in Armstrong Hall at the other end of the church, even if you don't eat or drink -- for conversation and connecting....

* **[Singing]** When Mrs. Houston, my Jr High band director asked me to switch from the baritone I played in the 6th grade to Sousaphone in the 7th grade, one of the first days, she looked up those 4 tiers of flooring at me and in front of those -- I don't know, 75 to 100 band students, and she said something like, "Since you are the only bass player, you have to play out strong, and said with a big smile -- even if you get it wrong." A valuable lesson, for better or worse, that I have tried to carry over in my singing. I bring this up because I have reviewed the "tapes", and it *seems* we now have enough people in the sanctuary that I can lead you with my microphone off, and that will enable the people at home, perhaps with a bit of volume adjustment, to be heard on our weekly recordings -- that is -- if you follow Mrs. Houston's rule -- and John Wesley's 4th rule of singing, which beings: Quote "Sing lustily and with good courage. Beware of singing as if you were half dead, or half asleep, but lift up your voice with strength..." unquote -- even if you get it wrong. So for the next couple weeks, on the songs I believe you know, or should know, or can sing well because the tune is familiar, I will be leading those songs with my microphone off and we'll see how it goes in the sanctuary and on the recordings, and if it works well, we will continue to do that. If I am introducing something I think is new, I'll leave my microphone on for those songs.

* Today, again I want to **thank** all of you who have gathered here, or online to worship -- we couldn't do it without you. I also want to thank Charles Kirkpatrick as our tech person today, Kathy Novak is handling all the music today, **and Randy Bell?** Gary Sunderland is our lay reader, and Jeff Gordonier and Jim Malott are our ushers.

* Today's **money verses** are excerpts of a modern paraphrase of 1 Chronicles 29:13-17 -- of David's prayer that blesses God in response to the people who were ready and willing and gave a generous offering - in their context -- for the building of the Temple... David prays, "Here we are, O God, our God, giving thanks to you, praising your splendid Name. But who [we], that we should presume to be giving something to you? Everything comes from you; all we're doing is giving back what we've been given from your generous hand... [All that we've given for] honoring your Holy Name -- it was all yours in the first place! I know, dear God, that you care nothing for the surface[y things] -- you want us, our true selves--and so [we] have given from the heart, honestly and happily....freely, willingly--what a joy!" Let us do the same now... (Slightly adapted from 1 Chronicles 29:13-17, MSG)

Offering -> Doxology

Offering/Opening Prayer Lord, with our money, time, and talents, and love, we say thank you for all you have done and what you have made us. Now as we gather again to feel the warm safety of you and each other, continue to shape us by the power of your Spirit -- that we may more effectively express our thanks to you in every part of our life. In Jesus name, Amen.

^ Apostle's Creed

July 11, 2021 15

PC: Remain standing for the Apostle's Creed and the hymn that follows. I will offer the questions, and Gary will lead you in the answers on the yellow font.

PC: Do you believe in God the Father?

G/C: I believe in God, the Father Almighty, creator of heaven and earth.

PC: Do you believe in Jesus Christ?

G/C: I believe in Jesus Christ, his only Son, our Lord, who was conceived by the Holy Spirit, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, died, and was buried; he descended to the dead. On the third day he rose again; he ascended into heaven, is seated at the right hand of the Father, and will come again to judge the living and the dead.

PC: Do you believe in the Holy Spirit?

G/C: I believe in the Holy Spirit, the holy universal church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting.



NEWSLETTER – From 26th Welcome and Announcements

* All saints Lutheran Church is holding a Vacation Bible School for K-4 grade daily from July 19-23 from 9:00 to Noon. If you know of any children that might be interested, let their parent know and they can register at myallsaints.com.

* Beginning Tuesday, **Quilters** will be meeting Tuesdays from 10 to noon, so if you are a quilter, or would like to be one, please come to Armstrong Hall at the other end of the church. If you have any questions, talk to Shirley Daniel...

* Today's **money verse** is Hebrews 6:10 (TPT) How can God, the Faithful One forget the *beautiful* work you have done for him? He remembers the love you demonstrate as you continually serve his beloved ones for the glory of his name." Thank you for your offerings that make your beautiful service possible. We will receive that and any prayer slips now...

* **Flooding**



NEWSLETTER – From 4th Announcements

* There, you are invited to tie a knot and say/think a prayer as you tie. Please do keep physical space between yourself and the tie-er, both for safety practices and to allow the person to focus on their praying as they tie. If you are going to coffee hour, the quilt will then be brought down there where you can do it at your leisure... this will allow for less of a line...

* Yes, our **coffee hour** has returned! We are starting safe and simple. Your coffee will be poured for you and I think I heard there will be purchased, individually wrapped treats. Either way, please join us for conversation and connection at the other end of the church building.

* I also want to say thank you once again to all who participated in our **Bright Sunday poster project** in which, made possible by Christ's resurrection to life -- you expressed what brings you joy in life. There was wide participation and varied creativity, and it has made our hallway to the sanctuary very special. But it is past time for them to come down, and they have been spread out on the pew bench below the wall where they were hung, and if you want your poster, please pick it up today or next Sunday. After that, we will assume you don't want them.

* Today's **money verse** comes from Exodus 35:4-5a, ⁴ Then Moses said to the whole community of Israel, "This is what the LORD has commanded: ^{5a} Take a sacred offering for the LORD. Let those with generous hearts present [your] gifts to the LORD... (NLT)

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