



SEPTEMBER 4-5, 2021

15TH SUNDAY AFTER PENTECOST

MEDITATION PRAYER BEFORE WORSHIP:

Lord God, the sign outside says, “Welcome, come as you are.” We have responded. We have come. We are here just as we are — with visions for the future and shattered dreams from the past, with bodies that are fully functioning and physical ailments that are weighing us down, with minds that are confused and hearts that are broken, with an abundance of joy and a great need for laughter, some with all we need for a full life and some who are wanting for a scrap of bread. We are here, Lord. Meet us where we are as we come to worship you. In the name of Jesus. Amen.

PASTORAL WELCOME AND ANNOUNCEMENTS

THOUGHTS FOR THE DAY:

- ❖ *If you judge people, you have no time to love them. - Mother Teresa*
- ❖ *Whenever our interior life becomes caught up in its own interest and concerns, there is no longer room for others, no place for the poor. - Pope Francis*
- ❖ *We meet no ordinary people in our lives. If you give them a chance, everyone has something amazing to offer. - Ryan Seacrest*

PRAISE SONG: All Are Welcome (music at end of bulletin)

CALL TO WORSHIP:

Leader: O magnify the Lord with me and let us exalt God’s name together.

People: Some of us are tired. Some of us are energized. All of us can exalt God’s name together.

Leader: O magnify the Lord with me and let us exalt God’s name together.

People: Some of us are filled with peace. Some of us are consumed with worry. All of us can exalt God’s name together.

Leader: O magnify the Lord with me and let us exalt God’s name together.

People: Some of us have much. Some of us have little. All of us can exalt God’s name together.

Leader: O magnify the Lord with me and let us exalt God’s name together.

People: Embrace us, Lord. Imbue us with your presence. We are here to exalt your name together!

OUR CONFESSION:

All: Jesus Christ, you said that the Spirit was upon you to preach Good News to the poor, release to the captives, recovery of sight to the blind, and freedom for the oppressed. We have heard your message time and again, but we often fail to comprehend its magnitude, let alone embody it with our lives. We ignore the poor instead of seeking to discover the blessing in them. We continue to hold captive so many people through policies that benefit some while hurting others. We build more prisons instead of seeking to restore those who have gone astray. And we wear rose-colored glasses, afraid of what we really might see if we were to remove them from our eyes. Forgive us, Lord. Help us to live as people who not only gather in your name but who embody your ways through all that we do. Amen.

Leader: Christ made a new covenant with each of us. Christ has promised to be merciful regarding our shortcomings, remembering our sin no more. In the name of Jesus Christ, I have been forgiven. You have been forgiven in the name of Jesus Christ. Glory to God!

**THE CONFESSION RESPONSE *People's Church (verses 1 and 3)*
(music at end of bulletin)**

THE FIRST LESSON: *James 2:1-10 (The Message)*

The Biblical Book of James was written with instructions for an early Christian community as to how they should live with their new identity as followers of Jesus. Here he suggests that showing partiality toward the rich breaks the law summarized in the love commandment for all humans, and not just certain people.

¹⁻⁴ My dear friends, don't let public opinion influence how you live out our glorious, Christ-originated faith. If a man enters your church wearing an expensive suit, and a street person wearing rags comes in right after him, and you say to the man in the suit, "Sit here, sir; this is the best seat in the house!" and either ignore the street person or say, "Better sit here in the back row," haven't you segregated God's children and proved that you are judges who can't be trusted?

⁵⁻⁷ Listen, dear friends. Isn't it clear by now that God operates quite differently? He chose the world's down-and-out as the kingdom's first citizens, with full rights and privileges. This kingdom is promised to anyone who loves God. And here you are abusing these same citizens! Isn't it the high and mighty who exploit you, who use the courts to rob you blind? Aren't they the ones who scorn the new name—"Christian"—used in your baptisms?

⁸⁻¹¹ You do well when you complete the Royal Rule of the Scriptures: "Love others as you love yourself." But if you play up to these so-called important people, you go

against the Rule and stand convicted by it. You can't pick and choose in these things, specializing in keeping one or two things in God's law and ignoring others.

THE GOSPEL:

Mark 7:24-37

As Mark tells the story of Jesus' life, a visit by Him to two nearby areas, outside of Jesus' primary area of ministry in Galilee, results in two miracles by Him to people who are not Jews as He was. The first involves the daughter of a Syro-Phoenician woman. Jesus initially hesitates granting the mother's request for healing and then she challenges His understanding of reality. The second provides restoration of hearing to a deaf man with a resulting speech impediment. The unusual command of Jesus, after the second miracle to not say anything about what He had done, was not obeyed by the overwhelmed onlookers.

From there he set out and went away to the region of Tyre. He entered a house and did not want anyone to know he was there. Yet he could not escape notice, but a woman whose little daughter had an unclean spirit immediately heard about him, and she came and bowed down at his feet. Now the woman was a Gentile, of Syrophenician origin. She begged him to cast the demon out of her daughter. He said to her, 'Let the children be fed first, for it is not fair to take the children's food and throw it to the dogs.' But she answered him, 'Sir, even the dogs under the table eat the children's crumbs.' Then he said to her, 'For saying that, you may go—the demon has left your daughter.' So she went home, found the child lying on the bed, and the demon gone.

Then he returned from the region of Tyre, and went by way of Sidon towards the Sea of Galilee, in the region of the Decapolis. They brought to him a deaf man who had an impediment in his speech; and they begged him to lay his hand on him. He took him aside in private, away from the crowd, and put his fingers into his ears, and he spat and touched his tongue. Then looking up to heaven, he sighed and said to him, 'Ephphatha', that is, 'Be opened.' And immediately his ears were opened, his tongue was released, and he spoke plainly. Then Jesus ordered them to tell no one; but the more he ordered them, the more zealously they proclaimed it. They were astounded beyond measure, saying, 'He has done everything well; he even makes the deaf to hear and the mute to speak.'

MESSAGE: ***"Hanging with a New Crowd"*** Pastor David Schoob

MESSAGE RESPONSE: ***God, We Gather as Your People (verses 2-4)***
(music at end of bulletin)

THE PRAYERS

THE LORD'S PRAYER:

Our Father in heaven, hallowed be your name. Your kingdom come, Your will be done, on earth as in heaven. Give us today our daily bread and forgive us our sins as we forgive those who sin against us. Save us from the time of trial and deliver us from evil. For the kingdom, the power, and the glory are Yours now and forever. Amen.

THE SENDING OUT:

Leader: We have been embraced by God's all-encompassing arms of love. As we prepare to leave this place, may we go with our arms outstretched, eager to embrace the people around us. May we go, prepared to share Christ's life-giving love with all we encounter.

ALL: Amen.

THE SENDING SONG: *Build Us a Table (music at end of bulletin)*

THE DISMISSAL:

Leader: Go in peace. Serve the Lord.

People: Thanks be to God.

OUR *Welcome* IS WIDE OPEN

Skeptic. Cynic. Certain. Believer. Confident. Fearful. Doubter. Seeker. Questioner. Latino. Black. Asian. White. Indigenous. Immigrant. Any combination of ethnic or racial identities. Female. Male. Straight. Gay. Bisexual. Transgender. Questioning. Rich. Poor. Middle-class. Barely making it. Able bodied. Specially abled. Disabled. Young. Old. In-between. Married. Single. Divorced. Awaiting trial. Served time. On probation. Tired. Worn. Hopeful. Employed. Unemployed. Workaholic. Slacker. Anxious. Depressed. Confused. Centered. Inked. Pierced. Both. Life long follower of Jesus. Regular attendee. Occasional attendee. Curious onlooker. Don't quite fit the box. Need a prayer right now. **Trinity is a faith community where we believe in God's love, grace and mercy—illustrated most clearly through Jesus Christ. We believe we are all children of God, created in God's image and equal in God's sight. We believe God loves us just as we are and way too much to let us stay this way. We are called to live in God's light and be transformed, not through judgment but through unconditional love. We believe God's love is all-inclusive and is stronger than the pressure to be perfect regardless of whatever labels we carry. Saint. Sinner. Democrat. Republican. Independent. Libertarian. Green. Socialist. Apolitical. Addicted. Recovering. We don't care what religion or denomination you are. We are all Human. We are all Flawed. We are all Beloved. —You are welcome here.**

COME *as you are.*

TRINITY CONGREGATION WELCOME STATEMENT | MARCH 2017

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All Are Welcome

The musical score for 'All Are Welcome' is written for a single melodic line in treble clef, with a key signature of two sharps (F# and C#) and a 4/4 time signature. The melody is simple and welcoming, with a mix of quarter, eighth, and half notes. The lyrics are written below the staff, with some lines having multiple verses. The score ends with a double bar line and repeat dots.

All are wel - come friend and stran - ger at the ban - quet
of the Sav - ior All are wel - come All are wel - come here.
1.From the wo ones - man who comes cry - ing
2.From the ones to man who feel for and - got ten
3.Go in - to the streets and cit - ies
leav - ing tears at Je - sus' feet
those who sense their place - is gone
to the farms and fam - i - lies
To the man who knows the right way
To Tell a - bout who who live in hun - ta - ger
but here can you - not be - see long.
God's mer be - cy.

People's Church

1. Oh it's a worn - out church - with a bro - ken stee
3. You know a liv - ing church can make a Chris - tian ner

- ple;
- vous. it's filled with poor and home - less peo - ple.
It car - ries risk and leads to ser - vice,

Kids in trou - ble and the un - em - ployed - gath - er there
calls us all to get in - volved, to lose our com - fort

Chorus
for and hope and joy. Oh it's a peo - ple's church for
and live God's love.

folks in need. It's a peo - ple's church where the word meets deed.

It's a peo - ple's church for ev' - ry race. At a

peo - ple's church come and see Je - sus' face. I'm

pray - in' for the poor and the rich to share the blood and

bod - y gifts. I'm pray - in' that in ev - 'ry place there's a
D.S.

peo - ple's church liv - ing out their faith. Oh it's a

God, We Gather as Your People

2. Oh, we sing for all the chil-dren, that one day they be
 3. Oh, we pray for all the young lives cut short by fear and
 4. God, we're work-ing for the fu-ture when chil-dren far and
 free; and we sing for gen-er-a-tions yet to be,
 shame, so a-fraid of who they are and whom they love.
 wide can live their lives with dig-ni-ty and pride.
 that they nev-er have a rea-son to
 May the mes-sage now be ban-ish-ed that your
 As they grow in strength and sta-ture, may they
 doubt that they are blest. May they, in your love, find rest.
 love is for the few, may their faith in you re-new. (sing v.4)
 join us hand in hand, as a-gainst all hate we stand.
 Oh, may our hearts and minds be o-pened, fling the
 church doors o-pen wide. May there be room e-nough for
 ev-'ry-one in-side. For in God, there is a wel-come, in
 God we all be-long. May that wel-come be our song.

Build Us a Table

1.Walls mark our bound-ries and keep us a-part;
2.Walls make us sure who is in and who's out;
3.Once we were stran-gers, di-vid-ed, a-lone.

walls keep the world from our eyes and our heart.
walls keep us safe from all ques-tion and doubt,
Hate and dis-trust built a wall stone by stone.

Ta-bles are round, mak-ing room for one more,
but at a ta-ble in o-pen ex-change
Now at a ta-ble the bread that we share

wel-com-ing friends we had not known be-fore. So
new ties are formed as our lives re-ar-range. So
joins us to Christ in a cir-cle of care. So

build us a ta-ble and tear down the wall! Christ is our host. There is

room for us all! Build us a ta-ble and tear down the wall!

Christ is our host. There is room for us all!