



JULY 16-17, 2022

6TH SUNDAY AFTER PENTECOST

### ***MEDITATION PRAYERS BEFORE WORSHIP:***

O God, whose word is painful, when the mighty are not down, and the humble remain humiliated, and the hungry are not filled while the rich are. Make good your word and begin with us. Open our hearts and unblock our ears to hear the voices of the poor and truly share their struggle, and send us away empty with longing for your promises to come true in this world as well as in the next in Jesus Christ. Amen.

### ***PASTORAL WELCOME AND ANNOUNCEMENTS***

### ***THOUGHTS FOR THE DAY:***

- ❖ *To believe in God is not just to love life, but to work so that there is life.*  
- Jon Sobrino (Jesuit Catholic priest and theologian, known mostly for his contributions to Latin American liberation theology)
- ❖ *God is able to make a way out of no way and transform dark yesterdays into bright tomorrows. This is our hope for becoming better men and women. This is our mandate for seeking to make a better world.*  
- Martin Luther King, Jr. (pastor, theologian and civil rights leader)

### ***CALL TO WORSHIP:***

One: Let justice roll down like a mighty stream.

**All: Let peace flourish like flowering dogwood.**

One: Let truth stand as a mighty oak.

**All: Let hope rise like yeast in bread.**

One: Let kindness reign from shore to shore.

**All: Let our words and deeds turn the world upside down.**

One: Let your church stand for structures that reflect justice for all,

**All: We must not stop until there is justice for all.**

***PRAISE SONG: Ask the Complicated Questions (music at end of bulletin)***

### ***OUR CONFESSION:***

**God beyond our grasp, source of blessing and hope, we turn to you with questions in our hearts. Can we find some common ground upon which to build a new community? Can we confess our racism and find a deeper love beyond all color? Can we cast out fear, let go of "succeeding-at-all-costs"**

**and trust you for our needs? Can we talk instead of fight, disarm instead of escalate, take a risk for peace instead of preparing for war?**

**Great God of life, you love this world and grieve when we cause harm to any of its people. You are saddened by hungry families, warring tribes, abused children. God, source of hope, bringer of peace, restore in us a vision of a human community where all are valued and peace is a daily offering. Hear our prayer, God of justice and peace. Amen.**

**CONFESSION RESPONSE: *Dream God's Dream (vs. 1 and 2)***  
*music at end of bulletin)*

**THE READINGS: Acts 16:16-24**

*This New Testament book, Acts of the Apostles, contains stories in the life of the church, the earliest Christian community. This incident is from the second trip of the Apostle Paul, with his traveling companion Silas, during their visit to Philippi, a city in Greece and a colony of the Roman empire. The message of Paul about Jesus was not well accepted and the power of Jesus' name to rid a slave girl of a spirit results in the arrest and imprisonment of both Paul and Silas.*

One day, as we were going to the place of prayer, we met a slave-girl who had a spirit of divination and brought her owners a great deal of money by fortune-telling. While she followed Paul and us, she would cry out, 'These men are slaves of the Most High God, who proclaim to you a way of salvation.' She kept doing this for many days. But Paul, very much annoyed, turned and said to the spirit, 'I order you in the name of Jesus Christ to come out of her.' And it came out that very hour.

But when her owners saw that their hope of making money was gone, they seized Paul and Silas and dragged them into the market-place before the authorities. When they had brought them before the magistrates, they said, 'These men are disturbing our city; they are Jews and are advocating customs that are not lawful for us as Romans to adopt or observe.' The crowd joined in attacking them, and the magistrates had them stripped of their clothing and ordered them to be beaten with rods. After they had given them a severe flogging, they threw them into prison and ordered the jailer to keep them securely. Following these instructions, he put them in the innermost cell and fastened their feet in the stocks.

**Acts 17: 1-9**

*Here is another story from that same trip, but taking place in Thessalonica, another city in Greece and south of Philippi. Their message, that Jesus is the Messiah expected by the Jews, shared at a Jewish synagogue creates a controversy which affects both Paul, Silas, and their city host, Jason.*

After Paul and Silas had passed through Amphipolis and Apollonia, they came to Thessalonica, where there was a synagogue of the Jews. And Paul went in, as was his custom, and on three sabbath days argued with them from the scriptures, explaining and proving that it was necessary for the Messiah to suffer and to rise from the dead, and saying, 'This is the Messiah, Jesus whom I am proclaiming to you.' Some of them were persuaded and joined Paul and Silas, as did a great many of the devout Greeks and not a few of the leading women. But the Jews became jealous, and with the help of some ruffians in the market-places they formed a mob and set the city in an uproar.

While they were searching for Paul and Silas to bring them out to the assembly, they attacked Jason's house. When they could not find them, they dragged Jason and some believers before the city authorities, shouting, 'These people who have been turning the world upside down have come here also, and Jason has entertained them as guests. They are all acting contrary to the decrees of the emperor, saying that there is another king named Jesus.' The people and the city officials were disturbed when they heard this, and after they had taken bail from Jason and the others, they let them go.

### **John 19: 1-15**

*As John tells the story of Jesus' life, this takes place after Jesus' trial before Pilate, the Roman empire's Palestinian governor, on charges of Jesus' claims to be a king with a kingdom, and followed by the crowd's choice to release the criminal Barabbas. This results in the crowd's decision to have Pilate sentence Jesus' to death by crucifixion, the cruelest of all Roman execution methods.*

After Pilate had spoken to Jesus, he went out to the Jews again and told them, 'I find no case against him. But you have a custom that I release someone for you at the Passover. Do you want me to release for you the King of the Jews?' They shouted in reply, 'Not this man, but Barabbas!' Now Barabbas was a bandit.

Then Pilate took Jesus and had him flogged. And the soldiers wove a crown of thorns and put it on his head, and they dressed him in a purple robe. They kept coming up to him, saying, 'Hail, King of the Jews!' and striking him on the face. Pilate went out again and said to them, 'Look, I am bringing him out to you to let you know that I find no case against him.' So Jesus came out, wearing the crown of thorns and the purple robe. Pilate said to them, 'Here is the man!' When the chief priests and the police saw him, they shouted, 'Crucify him! Crucify him!' Pilate said to them, 'Take him yourselves and crucify him; I find no case against him.' The Jews answered him, 'We have a law, and according to that law he ought to die because he has claimed to be the Son of God.'

Now when Pilate heard this, he was more afraid than ever. He entered his headquarters again and asked Jesus, 'Where are you from?' But Jesus gave him no answer. Pilate therefore said to him, 'Do you refuse to speak to me? Do you not know that I have power to release you, and power to crucify you?' Jesus answered him, 'You would have no power over me unless it had been given you from above; therefore the one who handed me over to you is guilty of a greater sin.' From then on Pilate tried to release him, but the Jews cried out, 'If you release this man, you are no friend of the emperor. Everyone who claims to be a king sets himself against the emperor.'

When Pilate heard these words, he brought Jesus outside and sat on the judge's bench at a place called The Stone Pavement, or in Hebrew Gabbatha. Now it was the day of Preparation for the Passover; and it was about noon. He said to the Jews, 'Here is your King!' They cried out, 'Away with him! Away with him! Crucify him!' Pilate asked them, 'Shall I crucify your King?' The chief priests answered, 'We have no king but the emperor.'

**MESSAGE: "The Church is Always Turning the World Upside Down"  
- Pastor David Schoob**

**MESSAGE RESPONSE:** *If I Believe in Jesus (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 it is 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: Dismiss us, Lord, with confidence.  
Ground us in hope.  
Strengthen our faith.  
Remind us of those things worth dying for,  
That we might live in truth.

**ALL: Amen.**

**THE SENDING SONG:** *Do Justice (music at end of bulletin)*

**THE DISMISSAL:**

Leader: Go in peace. Serve the Lord.

**People: Thanks be to God.**

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# 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 attender. Occasional attender. 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

### Ask the Complicated Questions

Ask the com - pli - cat - ed ques - tions.  
 Seek the disc - con - cert - ing an - swers,  
 Knock on doors of new i - de - as,  
 For in strug - gle we dis - cov - er

Do not fear to be found out; for our God makes  
 fol - low where the Spir - it blows; test com - pet - ing  
 test as - sum - p - tions long grown stale, for Christ call from  
 truth both sim - ple and pro - found; in the knock - ing,

strong our weak - ness, forg - ing faith in fires of doubt.  
 truths for wis - dom, for in ten - sion new life grows.  
 shores of won - der, dar - ing us to try and fail.  
 ask - ing, seek - ing, we are o - pened, an - swered, found.

Dream God's Dream

Dream God's dream. Hol- y Spir - it help us dream of a  
world where there is jus - tice and where ev - 'ry - one is  
free to build and grow and love and to sim - ply have e -  
nough The world will change when we dream God's dream.

6  
I'm dream - ing of a world where the col - or  
I'm dream - ing of the call God is of - fer -  
I'm dream - ing of the way that I want my  
of one's skin will mean less than what's with - in that  
ing to me, how to use my en - er - gy and  
life to go, I've got hopes and I've got goals I'd  
per - son's heart. A world where wa - ter's  
my best gifts. To do the work of  
like to meet. I'll reach high for the  
clean, and where air is safe to breathe and ev - 'ry  
Christ, to say God please use my life to spread your  
stars, but I won't for - get the scars of Christ who  
child\_\_ born has e - nough to\_\_ eat.  
heal - ing love and to live your\_\_ truth.  
died to show that the dream's for\_\_ all.



## If I Believe in Jesus



If I be-lieve in Je - sus, do I need to fol - low Him?



If I be-lieve in Je - sus, do I need to fol - low Him?



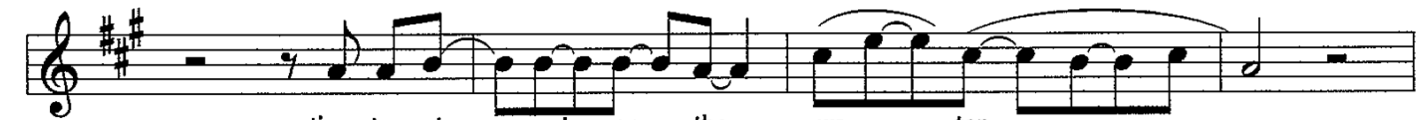
'Cause if I'm gon - na fol - low Him, some things are bound to change.




Time to go and love my neigh - bor;  
Time to break some bread with sin - ners;  
Time to help my home - less sis - ter;



time to get down on my knees;  
time to weep for bro - ken dreams;  
time to wash my bro - ther's feet;



time to step out on the wa - ter  
time to help a wound - ed strang - er  
time to speak a - gainst in - jus - tice

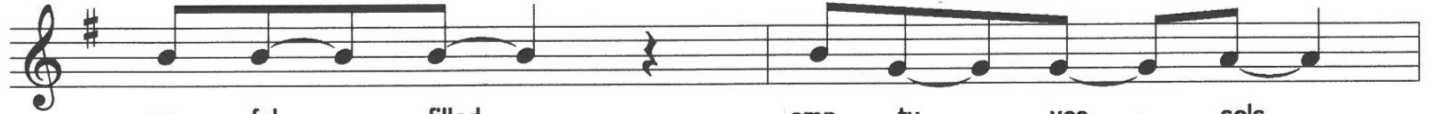


but I'm hav - ing some trou - ble with let - ting go of all of my things.  
but I'm hav - ing some trou - ble with lov - ing my en - e - mies.  
but I'm hav - ing some trou - ble con - front - ing the pow'rs that be.

*Do Justice*



Rac - ing a - round chas - ing\_\_ i - dols  
Peo - ple\_\_ bro - ken fall - ing\_\_ piec - es  
Dead - ly\_\_ hun - ger des - p'rate\_\_ cry - ing



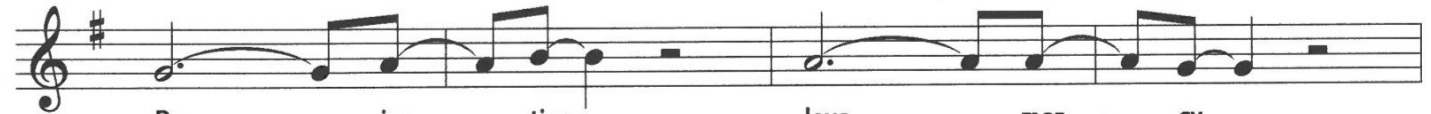
un - ful\_\_ - filled\_\_ emp - ty\_\_ ves - sels.  
dig - ni - ty lost, lov - ing\_\_ ceas - es  
wound - ed\_\_ liv - ing chil - dren\_\_ dy - ing.



World on the edge, out of con - trol\_\_  
Hope - less\_\_ eyes lone - ly\_\_ fa - ces  
Nails in the flesh, pierc - ing\_\_ fear,\_\_



will we sur - vive\_\_, God\_\_ on - ly knows\_\_  
yearn - ing\_\_ hearts, hurt\_\_ - ing plac - es.  
why can't we see\_\_ Christ\_\_ hang - ing here?\_\_



Do\_\_ jus - tice, love\_\_ mer - cy,



walk\_\_ hum - bly with our God, with our God.