



AUGUST 13-14 2022

10TH SUNDAY AFTER PENTECOST

MEDITATION PRAYERS BEFORE WORSHIP

Holy God, we come fully recognizing that all people belong to you and belong here with us. Prompt us, O Lord, to reach out in love to all our siblings. Help us especially to remember, that as we gather about the cross that reveals your love for everyone, we are all God's children and that Christ died for every soul on earth. In his name, we pray. Amen.

PASTORAL WELCOME AND ANNOUNCEMENTS

THOUGHT FOR THE DAY:

❖ *“He drew a circle that shut me out
Heretic, rebel, a thing to flout.
But love and I had the wit to win:
We drew a circle and took him in!”*

– Edwin Markham

CALL TO WORSHIP:

One: Let justice roll down like water.

All: Let mercy bloom like a flower.

One: Let all God's people join hands

All: And none be excluded.

One: Let differences be like presents to open.

All: Let strangers turn into our best friends.

One: Raise your voice against injustice;

All: Sing a new song of hope.

One: Let God fill you with love;

All: Let God chase away fear.

One: Walk with Jesus the paths of peace

All: A journey that needs us all.

PRAISE SONG: I Need Them All (music at end of bulletin)

OUR CONFESSION:

All: Loving God, with silent persistence you have loved every person and all of creation. You ache every time we exclude someone from your love. When there is not room for one of your children then you are left out as well. You see when we ignore the outstretched hand and turn a deaf ear to cries for help.

Merciful God, forgive us and let us take up the challenge to do justice, love kindness and walk humbly on the earth. Forgive us and let your Spirit fill us with courage. Forgive us and remind us of the ways you bless us. Never let us forget your all-embracing love! In Jesus' name. Amen.

CONFESSION RESPONSE: *How Big is Your Table (music at end of bulletin)*

THE GOSPEL:

Matthew 9:10-38

This section of Matthew's story about the life of Jesus includes two emphasis of Jesus' life. The first is frequent controversies with religious leaders, here Pharisees, of a Jewish system which is far from what God in Jesus desired. Jesus counters the system with sayings pointing to God's greater purpose, namely, to show mercy. The second emphasis is of healing and hope giving to those often overlooked and at the fringes of that society with three different people experiencing it. It ends with a summary of what Jesus came to reveal about the reign and rule of God.

And as he sat at dinner in the house, many tax-collectors and sinners came and were sitting with him and his disciples. When the Pharisees saw this, they said to his disciples, 'Why does your teacher eat with tax-collectors and sinners?' But when he heard this, he said, 'Those who are well have no need of a physician, but those who are sick. Go and learn what this means, "I desire mercy, not sacrifice." For I have come to call not the righteous but sinners.'

Then the disciples of John came to him, saying, 'Why do we and the Pharisees fast often, but your disciples do not fast?' And Jesus said to them, 'The wedding-guests cannot mourn as long as the bridegroom is with them, can they? The days will come when the bridegroom is taken away from them, and then they will fast. No one sews a piece of unshrunk cloth on an old cloak, for the patch pulls away from the cloak, and a worse tear is made. Neither is new wine put into old wineskins; otherwise, the skins burst, and the wine is spilled, and the skins are destroyed; but new wine is put into fresh wineskins, and so both are preserved.'

While he was saying these things to them, suddenly a leader of the synagogue came in and knelt before him, saying, 'My daughter has just died; but come and lay your hand on her, and she will live.' And Jesus got up and followed him, with his disciples. Then suddenly a woman who had been suffering from hemorrhages for twelve years came up behind him and touched the fringe of his cloak, for she said to herself, 'If I only touch his cloak, I will be made well.' Jesus turned, and seeing her he said, 'Take heart, daughter; your faith has made you well.' And instantly the woman was made well. When Jesus came to the leader's house and saw the flute-players and the crowd

making a commotion, he said, ‘Go away; for the girl is not dead but sleeping.’ And they laughed at him. But when the crowd had been put outside, he went in and took her by the hand, and the girl got up. And the report of this spread throughout that district.

As Jesus went on from there, two blind men followed him, crying loudly, ‘Have mercy on us, Son of David!’ When he entered the house, the blind men came to him; and Jesus said to them, ‘Do you believe that I am able to do this?’ They said to him, ‘Yes, Lord.’ Then he touched their eyes and said, ‘According to your faith let it be done to you.’ And their eyes were opened. Then Jesus sternly ordered them, ‘See that no one knows of this.’ But they went away and spread the news about him throughout that district.

After they had gone away, a demoniac who was mute was brought to him. And when the demon had been cast out, the one who had been mute spoke; and the crowds were amazed and said, ‘Never has anything like this been seen in Israel.’ But the Pharisees said, ‘By the ruler of the demons he casts out the demons.’

Then Jesus went about all the cities and villages, teaching in their synagogues, and proclaiming the good news of the kingdom, and curing every disease and every sickness. When he saw the crowds, he had compassion for them, because they were harassed and helpless, like sheep without a shepherd. Then he said to his disciples, ‘The harvest is plentiful, but the laborers are few; therefore ask the Lord of the harvest to send out laborers into his harvest.’

MESSAGE: “The Church is a Place that is Bigger on the Inside”
- Pastor David Schoob

MESSAGE RESPONSE: Build Us a Table (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: Give our knees a workout, O God. Humble us. Let gratitude for the gift of a holy meal and its powerful symbol penetrate our lives. Let us leave our sin and our hunger behind and remember that we are the people of your table, people ready to be sure that everyone is fed.

All: Amen.

THE SENDING SONG: *Let the Walls Fall Down (music at end of bulletin)*

THE DISMISSAL:

Leader: Go in peace. Serve the Lord.

People: Thanks be to God.



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I Need Them All

I need all of my friends I need all
of my fam- i - ly. It does - n't mat - ter where we meet
with - out each one I'm in - com - plete I need them all.

1. There are some who like to sing and there are
2. There are some who like the front pew; there are
3. Oh, we come in man - y are col - ors, red and
4. Oh, and none of us are per - fect, things are

some who like to pray. There are some who like com - mun
some who sit in back Some who sit up - on a dirt
yel - low, black and white, There are some who come as ba
not like they should be, And we spend our whole lives fight

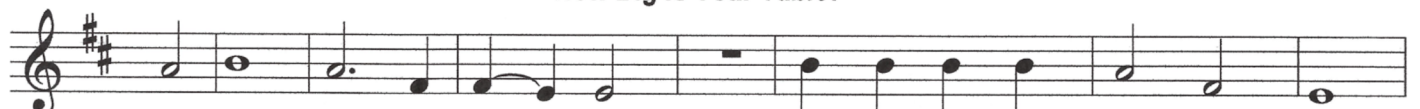
- ion floor, each and ev' - ry day. There are
- floor, some who sit on mats. There are
- bies as some who saw the light. There are
- ing as though we're en - e - mies, And it

some who don't like an - y - thing, at
some who live down un - der - ground, and
some who speak the Es - pan - ol, a
makes me so un - hap - py cause we've

least that's how it seems, but no mat - ter what they like
some up in the air, But where two or three are gath
lan - guage I don't know, Oh, but when they speak his peace
got so much to do So let's join our hands to - geth

- you know they all have been re - deemed. I need
- ered well I know He will be there.
- er and say, "Lord, we'll fol - low you." home.

How Big is Your Table?



How big is your ta - ble? Can we move be - yond the fear?



With love we are a - ble (to wel - come ev - 'ry bod - y here.)

Fine

Repeat tag last time.



1. We're Da - ko - ta, Hmong, Gua - te - ma - lan.

2. We are straight, we are queer, we're be - lov - ed.

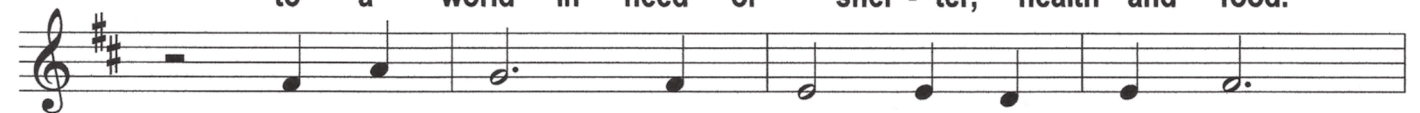
3. We bring cour - age, wis - dom - dom and friend - ship



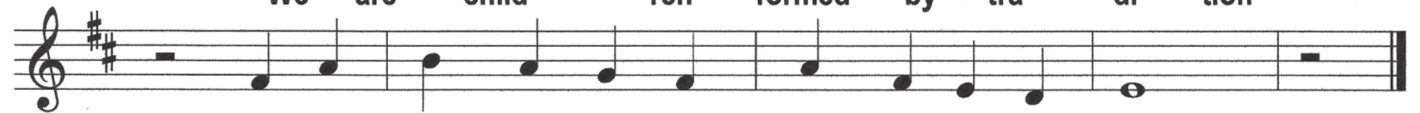
We're from Mos - cow, Os - lo, Mo - ga - di - shu.

We are Mus - lim, we are Christ - ian, we are Jew.

to a world in need of shel - ter, health and food.

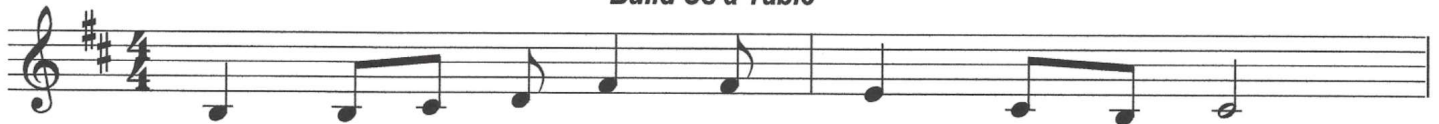


We are child - ren formed by tra - di - tion



who are walk - ing, liv - ing, breath - ing in the new.

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.



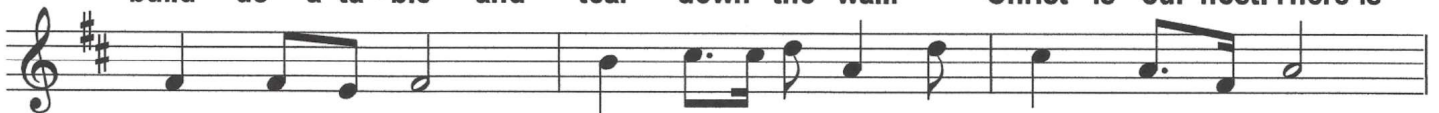
Ta-bles are round, mak-ing room for one more,
but at a ta-ble in o-pen ex-change
Now at a ta-ble the bread that we share



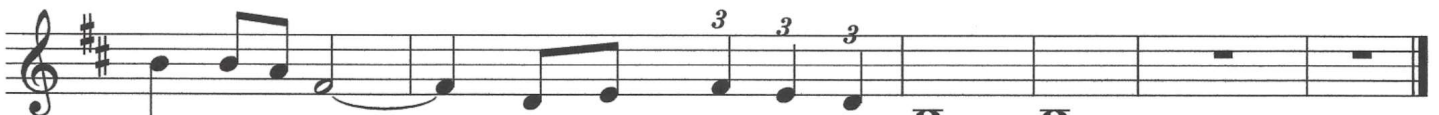
wel-com-ing friends we had not known be-fore. So
new ties are formed as our lives re-ar-range. So
joins us to Christ in a cir-cle of care. So



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

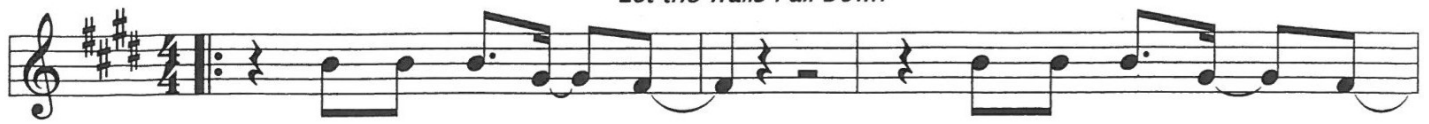


room for us all! Build us a ta-ble and tear down the wall!



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

Let the Walls Fall Down



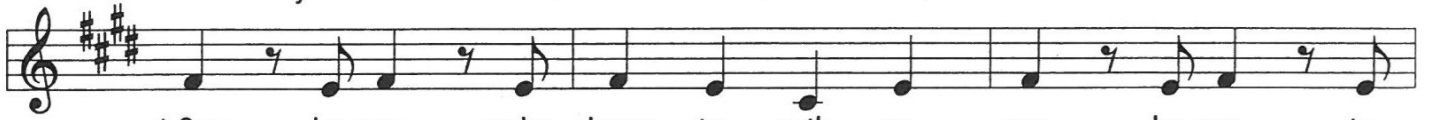
Let the walls fall down, — let the walls fall down, —



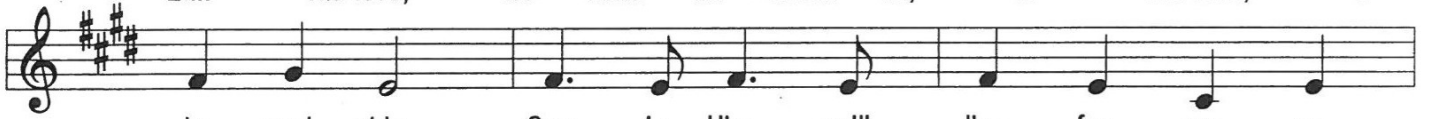
let the walls fall down; —



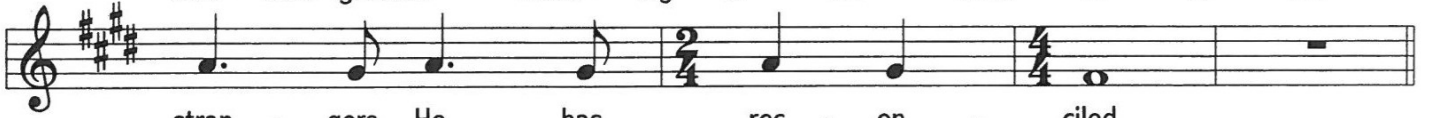
By His love let the walls fall — down.



1. One by one, we're drawn to - geth - er, one by one, to
2. In His love, no walls be - tween us, in His love, a



Je - sus' side. One in Him, we'll live for - ev - er,
com - mon ground. Kneel - ing at the cross of Je - sus



stran - gers He has rec - on - ciled.
all our pride comes tum - bl'ing down.

Repeat Chorus.