
PRAYER BEFORE WORSHIP

Thanks be to you, Lord Jesus Christ, most merciful redeemer, for the countless blessings and benefits you give. May we know you more clearly, love you more dearly, and follow you more nearly, day by day praising you, with the C, one Creator and the Spirit, one God now and forever. Amen

GATHERING MUSIC

PASTORAL WELCOME AND ANNOUNCEMENTS

TRINITY WELCOME

THOUGHTS FOR THE DAY

At worst, biblicism elevates the Bible to such a high position of reverence that God's revelation supplants God himself, resulting in idolatry. The biblicist can become so committed to following the Bible, that they stop following Jesus Christ.
Dr. Miranda Zipora Cruz (Professor of Historical Theology at Indiana Wesleyan University)

"Genocide is biblical. Loving your enemy is biblical.

But only one is Christlike.

Slavery is biblical. Chain-breaking is biblical.

But only one is Christlike.

Patriarchy is biblical. Counter-cultural elevation of women is biblical.

But only one is Christlike.

Retributive violence is biblical. Grace-filled restoration is biblical.

But only one is Christlike.

Segregation is biblical. Unity is biblical.

But only one is Christlike.

*LGBTQIA exclusion is biblical. Expanding our circle of inclusion is biblical.

But only one is Christlike.

Christ transforms, not the Bible. Be wary of those who know one but not the other."

-Jordan Harrell, with * added (Jordan Harrell is an author)

CALL TO WORSHIP (Stand)

Leader: We gather to affirm that we are all united in God's sacred family;

People: We are each different and unique, yet we are one as children of God.

Leader: We gather to affirm that we are called to love and serve one another;

People: We learn by Jesus' example to love our neighbor in all that we do.

Leader: We gather to affirm that each of us has gifts to offer;

People: We are members of the one body, each blessed with gifts for God's service.

All: Let us celebrate and worship as a family of God.

PRAISE SONG

"Let This Be a Place Lord"

Let this be a place, Lord where he - roes are fash - ioned;
filled with your fire, Lord, fueled with your pas - sion.
Ev - ery - day peo - ple, walk - ing with cour - age in - to the
1. night, bring - ing the light of a new day.
Lord you have called the young and na - ive, skep - tics and cyn - ics, who
hard - ly be - lieve. Lord, you have called the wea - ry and old,
mak - ing the tim - id, cou - ra - geous and bold.
Dar - ing to face all e - vil and wrong, tell - ing the truth with a
voice clear and strong; Dar - ing to live out the words that we say;
show - ing the world a more ex - cel - lent way Let this be a

2.
night, bring - ing the light of a new day;
in - to the night, bring - ing the light of a new day.

OUR CONFESSION

All: God of light, we confess that we do not always follow your shining star on the path that reveals your loving presence. Although you accept us unconditionally, we reject people we find hard to love. Although you cherish all of your children without bias or bigotry, we erect walls of prejudice around people different than us. Although you extend your love to all people, we hold back our gifts and service and goodwill as we choose to. Forgive us, God, and pour your love in us so full that there is no room for intolerance. In the name of Jesus. Amen.

Words of Assurance

Leader: Hear the good news: God forgives, and gives us the strength and courage to forgive others. By God's grace we can find new paths on which to shine God's light so that God's love is revealed to more people. Be thankful, for you are forgiven.

People: Thanks be to God. Amen.

CONFESSION RESPONSE

"Darkness Cannot Drive Out Darkness"



The musical notation is written on three staves, each with a treble clef and a key signature of one flat (B-flat). The melody is simple, using quarter and eighth notes. The lyrics are written below the notes, with hyphens indicating syllables that span across notes. The first staff contains the lyrics: "Dark - ness can - not drive out__ dark - ness; on - ly light can clear the__ way." The second staff contains: "Ha - tred can - not drive out__ ha - tred; on - ly love keeps hate at__ bay." The third staff contains: "On - ly good-ness breaks through e____ - vil. Life a - lone drives death a__ - way." The song concludes with a double bar line.

Dark - ness can - not drive out__ dark - ness; on - ly light can clear the__ way.

Ha - tred can - not drive out__ ha - tred; on - ly love keeps hate at__ bay.

On - ly good-ness breaks through e____ - vil. Life a - lone drives death a__ - way.

CHILDREN'S MESSAGE

THE READING

1 Corinthians 12:21-31a (The Message)

This is one of two places when the Apostle Paul, in his writings, uses the image of the body to describe the uniqueness of people living in a community of Jesus believers. This is to the young Christian community in Corinth of Greece.

12-13 You can easily enough see how this kind of thing works by looking no further than your own body. Your body has many parts—limbs, organs, cells—but no matter how many parts you can name, you’re still one body. It’s exactly the same with Christ. By means of his one Spirit, we all said good-bye to our partial and piecemeal lives. We each used to independently call our own shots, but then we entered into a large and integrated life in which *he* has the final say in everything. (This is what we proclaimed in word and action when we were baptized.) Each of us is now a part of his resurrection body, refreshed and sustained at one fountain—his Spirit—where we all come to drink. The old labels we once used to identify ourselves—labels like Jew or Greek, slave or free—are no longer useful. We need something larger, more comprehensive.

14-18 I want you to think about how all this makes you more significant, not less. A body isn’t just a single part blown up into something huge. It’s all the different-but-similar parts arranged and functioning together. If Foot said, “I’m not elegant like Hand, embellished with rings; I guess I don’t belong to this body,” would that make it so? If Ear said, “I’m not beautiful like Eye, transparent and expressive; I don’t deserve a place on the head,” would you want to remove it from the body? If the body was all eye, how could it hear? If all ear, how could it smell? As it is, we see that God has carefully placed each part of the body right where he wanted it.

19-24 But I also want you to think about how this keeps your significance from getting blown up into self-importance. For no matter how significant you are, it is only because of what you are a *part* of. An enormous eye or a gigantic hand wouldn’t be a body, but a monster. What we have is one body with many parts, each its proper size and in its proper place. No part is important on its own. Can you imagine Eye telling Hand, “Get lost; I don’t need you”? Or, Head telling Foot, “You’re fired; your job has been phased out”? As a matter of fact, in practice it works the other way—the “lower” the part, the more basic, and therefore necessary. You can live without an eye, for instance, but not without a stomach. When it’s a part of your own body you are concerned with, it makes *no* difference whether the part is visible or clothed, higher or lower. You give it dignity and honor just as it is, without comparisons. If anything, you have more concern for the lower parts than the higher. If you had to choose, wouldn’t you prefer good digestion to full-bodied hair?

25-26 The way God designed our bodies is a model for understanding our lives together as a church: every part dependent on every other part, the parts we mention and the parts we don’t, the parts we see and the parts we don’t. If one part hurts, every other part is involved in the hurt, and in the healing. If one part flourishes, every other part enters into the exuberance.

27-31 You are Christ’s body—that’s who you are! You must never forget this. Only as you accept your part of that body does your “part” mean anything.

THE GOSPEL

Luke 4:14-21

As Luke tells the story of Jesus' life that, while doing His ministry in the province or state of Galilee, He comes to His hometown of Nazareth and there, while worshiping as a good Jew in the synagogue, is invited to read from the prophet Isaiah. He reads from a portion He chooses and at the end makes a profound statement about the message He read.

Then Jesus, filled with the power of the Spirit, returned to Galilee, and a report about him spread through all the surrounding country. He began to teach in their synagogues and was praised by everyone.

When he came to Nazareth, where he had been brought up, he went to the synagogue on the sabbath day, as was his custom. He stood up to read, and the scroll of the prophet Isaiah was given to him. He unrolled the scroll and found the place where it was written:

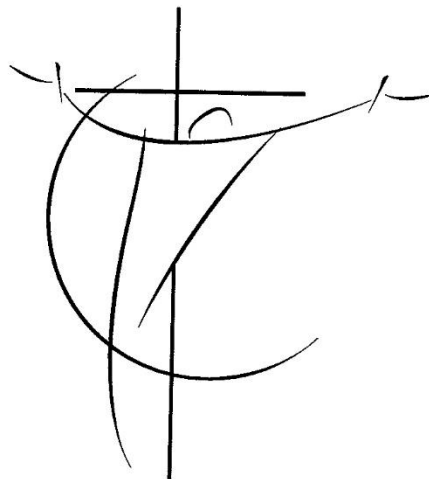
‘The Spirit of the Lord is upon me,
because he has anointed me
to bring good news to the poor.
He has sent me to proclaim release to the captives
and recovery of sight to the blind,
to let the oppressed go free,
to proclaim the year of the Lord's favor.’

And he rolled up the scroll, gave it back to the attendant, and sat down. The eyes of all in the synagogue were fixed on him. Then he began to say to them, ‘Today this scripture has been fulfilled in your hearing.’

MESSAGE

“The Word You Can't Read”

Pastor David Schoob



MESSAGE RESPONSE

“One Brick at a Time” vs 1,2,5

1. We lay one brick at a time. We take one step at a
2. We throw one stone in the pond. Its rings go - far - be -

time. A rev - o - lu - tion of the heart
yond 'til all God's crea - tures are cir - cled in, *Fine*

build - ing a new world one brick at a time. (*Chorus after V. 2*)

Chorus
The old world falls a - part to make way for the
new. Don't be a - fraid and don't lose heart.

1. Love is break - ing through. 2. through. Oh, Love is break - ing through.
(to v. 5)

5. What we do might seem small and we may nev - er
know. The small - est things when done with love
mul - ti - ply and grow one brick at a time. *Chorus, repeat V.1, then Fine.*

THE OFFERING

Please remember that your offerings of money, time and talents enable Trinity to “share the love and promise of God” through its ministries.

THE PRAYERS OF THE CHURCH

P: As God's people called to love one another, let us pray for the needs of the church, the human family, and all of creation.

(Petitions end: "God of mercy"; "Hear our prayer.")

P. All these things and whatever you see that we need, grant us, O God, for the sake of Christ, who died and rose again, and now lives and reigns with you and the Holy Spirit, one God, forever and ever.

THE COMMUNION SENTENCES

Leader: Have you come seeking God?

People: We have come seeking and longing for God.

Leader: Jesus has prepared a table for us.

People: We want to meet God through the power of the Holy Spirit at the table of Jesus Christ.

Leader: Come, God is waiting.

Leader: In the night in which he was betrayed, Jesus took bread, and gave thanks. He broke it, and shared it with disciples saying, "Take and eat. This is my body given for you." Again after supper, he took the cup, gave thanks, and gave it for all to drink saying: "This is my blood shed for you and for all people. It promises forgiveness and new life. It is the sign of the new covenant between us. Drink this to remember me."

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. 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 DISTRIBUTION

All who celebrate Jesus Christ as Lord and Savior are invited to commune today.

*When you receive the bread, you may either dip the bread
in the first chalice of wine or the second chalice of grape juice
Please indicate to the pastor if you need a gluten free wafer.
There are individually packaged gluten free wafer/wine in the front pews.*

SONGS DURING DISTRIBUTION

"Here at the Table"

Christ is here, here at the ta - ble. Come gath - er and
lay life's bur - dens down, here at the ta - ble, at the ta -
ble where love and peace a - bound. Oh, oh, oh, oh.
Bring your hun - ger, bring your won - der,
Bring your sad - ness, bring your mad - ness,
Bring your yearn - ing, bring your turn - ing,
bring your thirst - ing heart. Bring your trou - bles,
bring your si - lent shame. Bring your sigh - ing,
bring your deep - est needs. Bring your doubt - ing,
bring your strug - gles, bring all that you are.
bring your cry - ing, bring all of your pain.
bring your shout - ing, bring all to be freed.

“For Everyone Born” vs 1,3,5

1. For ev - ery - one born, a place at the ta - ble,
 3. For young and for old, a place at the ta - ble,
 5. For ev - ery - one born, a place at the ta - ble,

for ev - ery - one born, clean wa - ter and bread,
 a voice to be heard, a part in the song,
 to live with-out fear, and sim - ply to be,

a shel - ter, a space, a safe place for grow - ing,
 the hands of a child in hands that are wrin - kled,
 to work, to speak out, to wit - ness and wor - ship,

for ev - ery - one born, a star o - ver - head. And
 for young and for old, the right to be - long. And
 for ev - ery - one born, the right to be free. And

God will de-light when we are cre - a - tors of jus - tice and
 joy com - pas - sion and peace; yes,
 God will de-light when we are cre - a - tors of jus - tice, jus - tice and joy.

"His Banner Over Me"

His ban - ner o - ver me is love, His
ban - ner o - ver me is love; And He
takes me to His ta - ble of love
and He takes me to His ban - quet - ing
ta - ble of love. *Song ending.* Sure - ly His
good - ness and mer - cy shall fol - low me,
all of my life I will dwell in the
house of the Lord, of the Lord.

THE COMMUNION BLESSING

THE SENDING OUT

Leader: May the light of the presence of God in Jesus Christ shine in your lives so that the power of the Spirit may be shed throughout this land.

All: **Amen.**

THE SENDING SONG

"I Believe in that Love"

1. I be - lieve in a love that is born in the song of a
2. I be - lieve in a love that is felt in the touch of a
3. I be - lieve in a love that is here at the heart of a

ba - by's cry. I be - lieve in a love that lives
help - ing hand. I be - lieve in a love that sees
my - ster - y. I be - lieve in a love that for -

on and on e - ven when we die.
diff' - renc - es and seeks to un - der - stand.
gives, for - gets heals and sets us free.

I be - lieve in a love that reach - es out em -
I be - lieve in a love that has no bounds, no
I be - lieve in a love that los - es self for the

brac - ing all our pain and doubt. I be -
class or race to hold it down.
sake of life for some - one else.

lieve in that love, I be - lieve I be - lieve in that love.

I be - lieve in that love. I be

- lieve I be - lieve in that love.

THE DISMISSAL

Leader: Go in peace. Serve the Lord.

People: Thanks be to God.

Please join us in the Heritage Room for a coffee hour after the worship service.



Scanning our QR code takes you directly to Trinity's giving page where individuals can make a one-time donation, set up automatic giving and/or visit as many times as they wish to help support the costs of Trinity's ministries.

WE THANK OUR WORSHIP ASSISTANTS

Pastors: Pastor David Schoob, Pastor Cristy Schoob

Worship Assistant: Anita Bayliff

Ushers: Charlotte Butzler, Dan Pawlowski

Communion Set Up: Cindy Tikusis, Mary Immekus

Communion Servers: Nate Shubat

Reader: Chris Budoff

Vocalists: Cyndee Bruder, Patrick Budoff, Lori Hassig, Phil Pierce

Keyboard: Darci Ketter

Video: Greg Griffin **Audio:** Bryan Schlosser

Counters: CarlEda Skinkis, Annie Wiedmeyer

Coffee Hour Baker/Host: Marcia Vrankin, Sandy Poenitsch

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