

Unless the Lord builds the house, they labor in vain who build it... Psalm 127:1a

Worship:

Tabernacle Worship Service

Every Sunday Evening

St. John's Parish House

75 East Main St. South Pottstown 5:30 pm

Home Churches:

William's Home Church

Monday Afternoons

61 N. Evans St. Pottstown, PA 19464

1:00 pm to 2:30 pm

King St Commons Home Church

Thursday Afternoons

King St. Pottstown, PA 19464

12:00 pm to 2:00 pm

Hanover St. Home Church

Tuesday Evenings

256 South Hanover Street Pottstown, PA 19465

7:00 to 9:00

This Year's Theme:

hearing God in 2008

Announcements:

We are starting Dinner and a Movie Night at Still Waters the last Friday of May. We will show relevant movies to our pilgrimage over a pot-luck dinner with discussion and prayer afterward. We are in need of a location to do hold this each month.

Prayer Requests:

The Ministries at MAIN Street Shelter.

Please pray that God would bless our endeavors as we ready the shelter for the fall.

Pray for those who do not have homes yet.

Please pray for Our friend and co-laborer, Jeff Reifsnnyder of Cocalico Creek Fellowship in Reamstown, PA. Jeff just received a donor liver on April 27th. The operation was successful and Jeff is recovering on schedule. Please consider providing a benevolent contribution. There is a genuine need of financial help for some prescription medications, hospital expenses and travel expense.

Please pray for Zenona as she struggles to find peace with God, and where her place is in His world.

Next Week's Scriptures:

May 25, 2008 Proper 3 (Year A)

psalm 131, isaiah 49.8-16a,

matthew 6.24-34, & 1 corinthians 4.1-5

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Ministry:

The Table

Every Wednesday Evening

Washington & Chestnut Sts. 7:00 pm



6:00 to 8:00

1st Tuesday Evening

Each Month - Check with Church for Transportation Arrangements

Norman's Game Night

3rd Friday Evening Each Month

Locations to be announced

still waters of Pottstown
home churches & worship center
"He restores my soul . . . surely goodness and mercy will follow me" Psalm 23

May 18 - 2008
Trinity Sunday



Tri-Unity
Examples in an Innocent Nation

Worship

genesis 1.1-2.4a

psalm 8

matthew 28.16-20

2 corinthians 13.11-13

Benediction

Tabernacle Worship

75 East Main Street, Pottstown, PA 19465

Every Sunday Evening at 5:30, St. John's Parish House

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Still Waters is a member church of the Fellowship of Grace Brethren Churches, P.O. Box 384 Winona Lake, IN 46590



[Service]

Tonight...

Worship Film ::

“ Psalm 8 ”

Scripture Reading & Call to Worship ::

Genesis 1.1-2.4a

Congregation Song Worship ::

~ offer thanksgiving sacrifices, and tell of his deeds with songs of joy

Focus Films ::

“ Kingdom Citizens ”

The Scripture ~

Tri-Unity

Examples in an Innocent Nation

16 Now the eleven disciples went to Galilee, to the mountain to which Jesus had directed them. 17 When they saw him, they worshiped him; but some doubted. 18 And Jesus came and said to them, "All authority in heaven and on earth has been given to me. 19 Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, 20 and teaching them to obey everything that I have commanded you. And remember, I am with you always, to the end of the age."

Matthew 28:16-20

This week's Lectionary:

genesis 1.1-2.4a, psalm 8,
matthew 28.16-20, & 2 corinthians 13.11-13

Reflection Film ::

“ Wonderfully Made ”

Benediction ::

1 Thessalonians 3.11-13



[Journaling Worship] your discussion notes...

✠ Jesus prays

✠ Unity, or diversity?

✠ “ Born Again ? ”



Meditation:

11 Finally, brothers and sisters, farewell. Put things in order, listen to my appeal, agree with one another, live in peace; and the God of love and peace will be with you. 12 Greet one another with a holy kiss. All the saints greet you. 13 The grace of the Lord Jesus Christ, the love of God, and the communion of the Holy Spirit be with all of you.

2 Corinthians 13.11-13

Reflection:

This Sunday's Feast of the Holy Trinity has its origins in 9th century monasticism. Against the hierarchical imagery prevalent in the age of feudalism's ascent and the Empire, the communal structure of the monasteries provided a unique model within which the "holy mysteries" of the Christian faith were reflected. The monks' comprehension of life-as-community gave them a particular sensitivity to the communal nature of God (in the Trinity), an insight developed and elaborated upon 500 years earlier by the Cappadocians.

More stunning still is that this view of the Trinity implies that because the ascended Jesus remains fully human, even now, in some mysterious way, we as humans have a place within the very being of the Triune God.

still waters

home church studies

Psalm 8

[Worship]

1 O LORD, our Sovereign, how majestic is your name in all the earth! You have set your glory above the heavens. 2 Out of the mouths of babes and infants you have founded a bulwark because of your foes, to silence the enemy and the avenger. 3 When I look at your heavens, the work of your fingers, the moon and the stars that you have established; 4 what are human beings that you are mindful of them, mortals that you care for them? 5 Yet you have made them a little lower than God, and crowned them with glory and honor. 6 You have given them dominion over the works of your hands; you have put all things under their feet, 7 all sheep and oxen, and also the beasts of the field, 8 the birds of the air, and the fish of the sea, whatever passes along the paths of the seas. 9 O LORD, our Sovereign, how majestic is your name in all the earth!

Consider:

[Think & Pray...]

All That Matters by Paula Gooder

If you put an expert in Christian doctrine and a biblical scholar in the same room, what do you get? A huge argument, most likely. The problem is that people interested in doctrine try to find biblical passages that support their dearly held beliefs, whereas biblical scholars insist that we should read the Bible first and, out of the reading, discover what those beliefs should be. One starts at the end and works backward, the other starts at the beginning and works forward. Who is right? Both of them are. A day such as this, Trinity Sunday, challenges everyone to join this discussion.

On Trinity Sunday we celebrate our unique belief in a God who is three in one. Throughout Christian history theological debate has raged about how this is possible, but the Bible's writers

were blissfully unaware of this debate. What we find, therefore, are snippets of verses that refer to the three persons of the Trinity (Matthew 28:19 and 2 Corinthians 13:13) or oblique references to there being someone else present when God speaks ("let us..." in Genesis 1:26), but nothing more than that. In other words, we have the ingredients for the trinitarian cake but not the cake itself.

Indeed, we might find it reassuring to know that the profound beliefs of the earliest Christians were not dependent upon having a carefully articulated doctrine of the Trinity. All that mattered was an encounter with the grace of Christ and the love of God and communion with the Holy Spirit.

[The Scripture]

Genesis 1.26-2.4a

26 Then God said, "Let us make humankind in our image, according to our likeness; and let them have dominion over the fish of the sea, and over the birds of the air, and over the cattle, and over all the wild animals of the earth, and over every creeping thing that creeps upon the earth." 27 So God created humankind in his image, in the image of God he created them; male and female he created them. 28 God blessed them, and God said to them, "Be fruitful and multiply, and fill the earth and subdue it; and have dominion over the fish of the sea and over the birds of the air and over every living thing that moves upon the earth." 29 God said, "See, I have given you every plant yielding seed that is upon the face of all the earth, and every tree with seed in its fruit; you shall have them for food. 30 And to every beast of the earth, and to every bird of the air, and to everything that creeps on the earth, everything that has the breath of life, I have given every green plant for food." And it was so. 31 God saw everything that he had made, and indeed, it was very good. And there was evening and there was morning, the sixth day.

2.1 Thus the heavens and the earth were finished, and all their multitude. 2 And on the seventh day God finished the work that he had done, and he rested on the seventh day from all the work that he had done. 3 So God blessed the seventh day and hallowed it, because on it God rested from all the work that he had done in creation. 4a These are the generations of the heavens and the earth when they were created.

