

**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

**Ministry:**

**The Table**

*Begins again THIS WEEK, Wednesday*

Wednesday Evenings 7:00 pm

Washington & Chestnut Sts.

**Home Churches:**

**Hanover St. Home Church**

*Thursday Evenings*

256 South Hanover Street Pottstown

7:00 to 9:00

**MAIN Street Shelter**

**We are down for the Summer, But...**

Fund raising and Shelter Intake

Center cleanup efforts provide

many volunteering opportunities.

**Announcements:**


**Norman Vanderlick** has moved to a group home in Harleysville. Please consider writing him a note love and encouragement while he settles in.

**His new address is: 140 Crescent Ln, Harleysville, PA 19438**

We will be trying to coordinate bringing him to dinner, church, and singing once a month. Pray and see where you might fit in assuring him of our love for him.

**The Ministries at MAIN Street Shelter.**

The 2009/2010 Shelter Season is finished, but we are still working at fund raising, laundry, and cleanup while we endeavor to begin again in November. Please pray to see where God would have you to help!! See Pastor Kork or Ron Caulk for details, and remember to thank God for our host churches!!

**New Home Church Series** beginning Thursday, June 17 

A video curriculum to stir discussion.

**Your Prayer Notes:**

**Remember those prayer requests from last week and:**

Remember Ron's health, to keep him strong; the Grater family, who's elderly father has been diagnosed with Stage 4 lung cancer; for Bruce's health issues; for John's mother's health; for Diana's family to be reunited; for Gary's back and sciatica; for the Brackens; for Matt Thomas' marriage to be restored; for those who have fallen away, due to addictions and cultural narcissism; and also keep all of us in prayers, as we seek rest, and to be graceful to those who misunderstand us, our mission, and judge us out of ignorance.

Please keep our church—the future of Still Waters, in prayer during yet another time of upheaval and difficulty while trying to remain faithful to God's calling; the least around us.

Please, also, pray for our shelter friends, for fulltime employment, apartments, and strength during temptation.

**Next Week's Scriptures:**

June 20, 2010: Proper 7 (Year C)

**psalm 42, 1 kings 19.1-15a,  
luke 8.26-39, & galatians 3.23-29**

**Get in touch with us at:**

i. [www.besidestillwaters.net](http://www.besidestillwaters.net) e. [Info@besidestillwaters.net](mailto:Info@besidestillwaters.net)

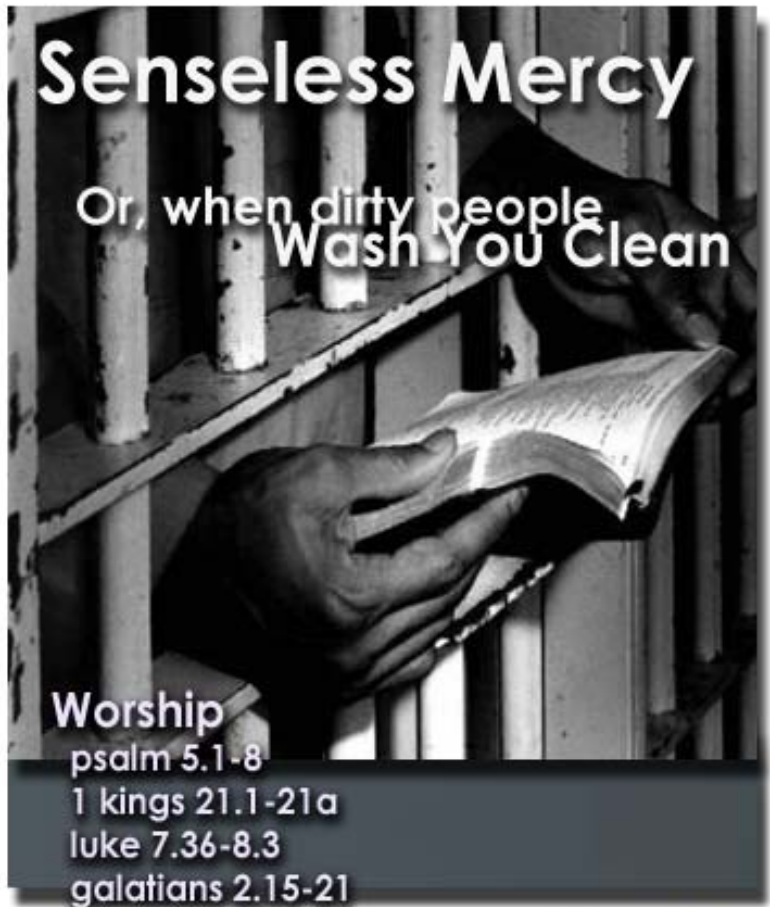
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**still waters**  
home churches & worship center

June 13 - 2010



**Senseless Mercy**

Or, when dirty people  
**Wash You Clean**

**Worship**  
psalm 5.1-8  
1 kings 21.1-21a  
luke 7.36-8.3  
galatians 2.15-21

**Benediction**

*Tabernacle Worship*

75 East Main Street, Pottstown, PA 19465

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



[Service]

**Tonight...**

Scripture Reading ::

*Psalm 5.1-8*

Focus Film ::

*"Anointed by a Sinner"*

Congregation Song Worship ::

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

Scripture Reading ::

*1 Kings 21.1-21a*

Focus Film ::

*"Coming to Christ"*

This week's Lectionary Text:

*psalm 5.1-8, 1 kings 21.1-21a,  
luke 7.36-8.3, & galatians 2.15-21*

The Scripture ~

## **Senseless Mercy**

*Or, when dirty people*

**Wash You Clean**

And a woman in the city,  
who was a sinner, having learned that he was eating  
in the Pharisee's house, brought an alabaster jar of  
ointment. She stood behind him at his feet, *weeping,*  
and *began to bathe his feet with her tears* and to *dry*  
*them with her hair.* Then she continued *kissing his*  
*feet and anointing them with the ointment.*

Then turning toward the woman, he said to Simon,  
"Do you see this woman?" Luke 7. 37—38, 44

Sending Film ::

*"Disrupting Mercy"*

Benediction ::

*Revelation 22.12.14, 16-17, 20-21*

[Journaling Worship  
your talking points notes...  
for this Week's Church Discussion]

✚ **living with Christ  
presently**

✚ **holy "no-names**

✚ **cynicism or  
redemption**

**Meditation:**

*But if, in our effort to be justified in Christ, we ourselves  
have been found to be sinners, is Christ then a servant of sin?  
Certainly not! But if I build up again the very things that I once tore  
down, then I demonstrate that I am a transgressor. For through the  
law I died to the law, so that I might live to God. I have been  
crucified with Christ; and it is no longer I who live, but it is Christ  
who lives in me." Galatians 2.17—20*

**Reflection:**

It is nearly impossible for most of us to comprehend a God who  
forgives without merit, who loves us anyway, who keeps calling us  
home to the fullness of life that only God can give.

— Michaela Bruzzese



# still waters

home church studies

## Psalm 5.1-8

[Worship]

1 Give ear to my words, O LORD; give heed to my sighing. 2 Listen to the sound of my cry, my King and my God, for to you I pray. 3 O LORD, in the morning you hear my voice; in the morning I plead my case to you, and watch. 4 For you are not a God who delights in wickedness; evil will not sojourn with you. 5 The boastful will not stand before your eyes; you hate all evildoers. 6 You destroy those who speak lies; the LORD abhors the bloodthirsty and deceitful. 7 But I, through the abundance of your steadfast love, will enter your house, I will bow down toward your holy temple in awe of you. 8 Lead me, O LORD, in your righteousness because of my enemies; make your way straight before me.

### Consider:

[Words]

In Galatians 2:15-21 Paul offers a classic statement about an alternative life that is lived out of God's limitless generosity for which we use the term "grace." The other readings may be taken as commentary on this contrast between a graced life and a life propelled and measured by self-securing.

The psalm voices a prayer for God's attentive protection against "boastful evil-doers" (5:5) who are "blood-thirsty and deceitful" (5:6) and counted as "my enemies" (5:8). As usual, the psalm provides no particulars about the social crisis reflected in the prayer. If we look for a set of particulars that fit this prayer, the narrative of 1 Kings 21 provides such a case. We may imagine Naboth, owner of a small plot of land that the king covets, as the petitioner in the psalm. And King Ahab, with his co-conspirator Jezebel, qualifies as "blood-thirsty and deceitful" evil-doers who are clearly adversaries of Naboth in their quest for his land

that eventually requires his life. Naboth himself does not pray in the narrative. But the subsequent intervention of Elijah the prophet indicates just such an advocacy for "your righteousness" in the face of usurpatious wickedness (Psalm 5:8). Thus the narrative of Naboth and the generic voice of the psalm give flesh to Paul's defining categories.

In the Luke's gospel, moreover, the "woman of the city who as a sinner" (7:37) acts with uncommon generosity toward Jesus, while the host Pharisee stands, with the self-securing, under Paul's indictment. The contrast is clear and complete: "You gave me no water for my feet ... you gave me no kiss ... you did not anoint my head with oil" (7:44-45). She is forgiven while the host receives nothing from Jesus. All of these texts witness to the summons put before us by the gospel, a choice between *self-securing* that brings death or *reliance upon God's generosity*. The psalmist prays and the woman performs. Both prayer and performance belong properly to the new life offered in God's goodness. - Walter Brueggemann

[Scripture]

## Galatians 2.15-21

15 We ourselves are Jews by birth and not Gentile sinners; 16 yet we know that a person is justified not by the works of the law but through faith in Jesus Christ. And we have come to believe in Christ Jesus, so that we might be justified by faith in Christ, and not by doing the works of the law, because no one will be justified by the works of the law. 17 But if, in our effort to be justified in Christ, we ourselves have been found to be sinners, is Christ then a servant of sin? Certainly not! 18 But if I build up again the very things that I once tore down, then I demonstrate that I am a transgressor. 19 For through the law I died to the law, so that I might live to God. I have been crucified with Christ; 20 and it is no longer I who live, but it is Christ who lives in me. And the life I now live in the flesh I live by faith in the Son of God, who loved me and gave himself for me. 21 I do not nullify the grace of God; for if justification comes through the law, then Christ died for nothing.

### Question:

Law keeping is always self-concerned and self-absorbed. As we discussed last week, a life lived well WITH Christ, is a life of outward worship (service), bringing pleasure to Him.

Are we currently living our own lives out of duty, or surrendered mercy-service to "unclean people," because Christ is worthy.

*Also, read for yourself this week,*

*Luke 7.36-8.3 & 1 Kings 21.1-21a*