

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

Hanover St. Home Church

Tuesday Evenings

256 South Hanover Street Pottstown, PA 19465

7:00 to 9:00

King St Commons Home Church

Thursday Afternoons

King St. Pottstown, PA 19464

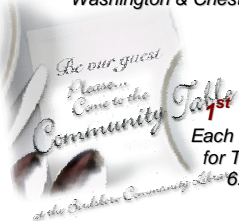
12:00 pm to 2:00 pm

Ministry:

The Table

Every Wednesday Evening

Washington & Chestnut Sts. 7:00 pm



1st Tuesday Evening

Each Month – Check with Church

for Transportation Arrangements

6:00 to 8:00

Norman's Game Night

3rd Friday Evening Each Month

Locations to be announced

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.

Next Week's Scriptures:

June 1, 2008 Proper 4 (Year A)

genesis 6.11-22, 7.24, 8.14-19, psalm 46,

matthew 7.21-29, & romans 1.16-17, 3.22b-31

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



May 25 - 2008

Flowers & Fear
Out-standing in our fields?

Worship

psalm 131

isaiah 49.8-16a

matthew 6.24-34

1 corinthians 4.1-5

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 ::

“Losing IT”

Scripture Reading & Call to Worship ::

Isaiah 49.8 – 16a

Congregation Song Worship ::

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

Focus Films ::

“Worrying”

The Scripture ~

Flowers & Fear Out-standing in our fields?

And can any of you by worrying add a single hour to your span of life? And why do you worry about clothing? Consider the lilies of the field, how they grow; they neither toil nor spin, yet I tell you, even Solomon in all his glory was not clothed like one of these. But if God so clothes the grass of the field, which is alive today and tomorrow is thrown into the oven, will he not much more clothe you--you of little faith?

Matthew 6:27-30

This week's Lectionary:
psalm 131, isaiah 49.8-16a,
matthew 6.24-34, & 1 corinthians 4.1-5

Reflection Film ::

“Consuming Culture”

Benediction ::

Revelation 22.12-14, 16-17, 20-21



[Journaling Worship] your discussion notes...

✧ finding time to worry

✧ the *fast lane*

✧ freedom from striving



Meditation:

Therefore do not worry, saying, 'What will we eat?' or 'What will we drink?' or 'What will we wear?' For it is the Gentiles who strive for all these things; and indeed your heavenly Father knows that you need all these things. But strive first for the kingdom of God and his righteousness, and all these things will be given to you as well. So do not worry about tomorrow, for tomorrow will bring worries of its own. Today's trouble is enough for today." *Matthew 6.31-34*

Reflection:

What does it mean to serve God rather than wealth, and not to worry about our needs - especially when we see that, in practice, poverty often means indignity and a precarious hold on life?

Poverty has too many meanings, the call of Christians too many dimensions to be captured by a simple "more" or "less." The poverty of the modern world, powerlessness and hopelessness, the destitution and the mental anguish of the poor of our times cry out to be redressed. We are called to heal the brokenhearted and bring the structures of this world into the light.

We are also called to poverty—ultimately to a spiritual poverty, but to a material poverty, a poverty of "enough," as a first step. Once that step was a spiritual imperative for a few. Today, it has become a moral duty for all. We have more than our share; it is time we settled for only enough.

still waters

home church studies

Psalm 131

[Worship]

1 **O** LORD, my heart is not lifted up, my eyes are not raised too high; I do not occupy myself with things too great and too marvelous for me.
2 **B**ut I have calmed and quieted my soul, like a weaned child with its mother; my soul is like the weaned child that is with me. 3 **O** Israel, hope in the **L**ORD from this time on and forevermore.

Consider:

[Think & Pray...]

A New Set of Priorities by Jim Rice

Right at the heart of Jesus' greatest sermon lies this profound—and oft-trivialized—passage. Despite its context and clarity, not many of us seem to take this message too seriously. It is, we are told, “poetic” imagery, or perhaps an “impossible ideal,” not attuned to our modern sensibilities or realistic for those of us living in the fast-moving present-day world. Who, after all, could live like the birds of the air or the lilies of the field?

But as is the case with most hard sayings, we ignore this wisdom at our own peril. The passage is as much a pastoral word about how to achieve quiet of the soul (Psalm 131:2) as it is a laying down of the law (although it is that, too).

We are not, the gospel says, to “serve” wealth—if we do, we cannot also serve God. To serve wealth is to be a slave to it, to be in bondage to it. Jesus illustrates with metaphors from the natural world—birds and lilies most certainly don't aspire after material things in the way humans do. It is the non-Jews, the pagans, who “strive for” these things; people of faith have (or ought to have) a different set of priorities.

Perhaps the emphasis here should be on the striving. The root of the Greek word (*epizeteo*) connotes a craving, almost an obsession with the things of mammon. Jesus is aware, of course, that we have material needs (Matthew 6:32), but his point is one of priority: We are to seek *first* the kingdom of God and its righteousness. We are called, in fact, to strive for, to crave, the things of God. The rest will then be added unto us.

The passage ends with an exhortation straight out of the 12-step program: One day at a time. Most contemporary translations render Jesus' words as “do not worry about tomorrow” because “today's trouble is enough for today” (6:34). In the King James version (“Take therefore no thought for the morrow.... Sufficient unto the day is the evil thereof”), Jesus acknowledges the presence of evil—which carries more spiritual weight than “troubles”—but still calls us not to be anxious or distracted from our focus on God.

And lest in the midst of troubles we fear that God has forsaken us, Isaiah reminds us that God's love is as unailing as a woman's for her nursing child, and more (Isaiah 49:15). With that kind of steadfast care, what reason have we to be anxious?

[The Scripture]

1 Corinthians 4.1-5

1 Think of us in this way, as servants of Christ and stewards of God's mysteries. 2 Moreover, it is required of stewards that they be found trustworthy. 3 But with me it is a very small thing that I should be judged by you or by any human court. I do not even judge myself. 4 I am not aware of anything against myself, but I am not thereby acquitted. It is the Lord who judges me. 5 Therefore do not pronounce judgment before the time, before the Lord comes, who will bring to light the things now hidden in darkness and will disclose the purposes of the heart. Then each one will receive commendation from God.

