

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:

Hanover St. Home Church

Thursday Evenings

256 South Hanover Street Pottstown

7:00 to 9:00

Ministry:

The Table

Every Wednesday Evening

Washington & Chestnut Sts. 7:00 pm

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 of 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 2010/2011 Shelter Season is being planned, and we are still working at fund raising, laundry, and cleanup while readying to begin again in November. We are working Friday mornings at 9:00 am to prepare the Intake Center. 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 every Thursday evening

at The Moyer's **Economy of Love**

Creating a Community of Enough



Your Prayer Notes:

Remember those prayer requests from last week and:

Please pray for Ron's health, to keep him strong; for Diana's family to be reunited; for Franny's friend Tony; for the Brackens; for Fay in her heartbreak at the loss of her son, and strength for their family; 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 to the least around us. Please, also, pray for our shelter friends, who are not connected to us during the summer, for fulltime employment, apartments, and strength during temptation.

Next Week's Scriptures:

September 19, 2010: Proper 20 (Year C)

Psalm 79.1-9, Jeremiah 8.18 - 9.1,

Luke 16.1-13, & 1 Timothy 2.1-7

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still waters
home churches & worship center



September 12 = 2010



Good People
Or, Blessings in All the Wrong Places

Worship

Psalm 14

Jeremiah 4.11-12, 22-28

Luke 15.1-10

1 Timothy 1.12-17

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...

Scripture Reading ::

Psalm 14

Focus Film ::

"Psalm 51"

Congregation Song Worship ::

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

Scripture Reading ::

Jeremiah 4.11-12, 22-28

Focus Film ::

"Lost No More"

This week's Lectionary Text:

Psalm 14, Jeremiah 4.11-12, 22-28,
Luke 15.1-10, & 1 Timothy 1.12-17

The Scripture ~

Good People...
Or, Blessings in All the

Wrong Places

Now all the tax collectors and sinners were coming near to listen to him. And the Pharisees and the scribes were grumbling and saying, "This fellow welcomes sinners and eats with them." So he told them this parable:

Luke 15. 1-3

Reflection Film ::

"Lost Coins"

Benediction ::

Revelation 22.12.14, 16-17, 20-21

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

✘ Stupid Children

✘ Turning from Evil Doing

✘ Sheep and Coins

Meditation:
...though I was formerly a blasphemer, a persecutor, and a man of violence. But I received mercy because I had acted ignorantly in unbelief, and the grace of our Lord overflowed for me with the faith and love that are in Christ Jesus. " 1 Timothy 1.13-14

Reflection:

The Christian community is a "Who's Who" list of sinners who chose to come home, each more lovingly welcomed than the last.

"Repentance is never a morbid preoccupation with sin or an exercise in self-deprecation. In the act of repentance, the ground shifts: The emphasis is not on us and our sins, but on the gracious, saving, prodigal love of God." – Doris Donnelly



still waters

home church studies

Psalm 14

[Worship]

1 Fools say in their hearts, "There is no God." They are corrupt, they do abominable deeds; there is no one who does good. 2 The LORD looks down from heaven on humankind to see if there are any who are wise, who seek after God. 3 They have all gone astray, they are all alike perverse; there is no one who does good, no, not one. 4 Have they no knowledge, all the evildoers who eat up my people as they eat bread, and do not call upon the LORD? 5 There they shall be in great terror, for God is with the company of the righteous. 6 You would confound the plans of the poor, but the LORD is their refuge. 7 O that deliverance for Israel would come from Zion! When the LORD restores the fortunes of his people, Jacob will rejoice; Israel will be glad.

Consider:

[Words]

The news of the day is that disqualified people are welcomed by God. God's great joy is to welcome the wayward and the disobedient back into the company of the blessed.

The gospel reading presents two parables by Jesus. Two images of recovery are utilized: a lost sheep recovered and a lost coin found. In both cases the recovery leads to the invitational imperative, "Rejoice with me" (Luke 15: 6, 9). The presenting problem is that "This fellow welcomes sinners and eats with them" (verse 2). Jesus frontally violates social custom, with special reference to the rigid rules about eating. His transgression of social expectation evokes great hostility. These stories are about more than a shepherd or a woman. They are about "joy in heaven" (verse 7) and "joy in the presence of the angels of God" (verse 10). They are about the welcoming posture of God who accepts those whom exclusionary society will not accept.

In the epistle, Paul offers himself as a case study in God's mercy. His own experience attests to God's love that "overflow[s]" (1 Timothy 1:14) and exhibits God's patience. Paul ends in doxology, the only appropriate response to God's large generosity.

When we pay attention, we are sure to be surprised by the presentation of God, who exposes us with our "possessions," who welcomes us back, and who plunges us into new thoughts and new actions about our resources. It is clear that gospel faith puts before us challenges and possibilities that would otherwise elude us completely. These challenges and possibilities do not admit of easy resolution. They do, nevertheless, give us more than enough to think and decide about.

—Walter Bruggemann

[Scripture]

Luke 15.1-10

1 Now all the tax collectors and sinners were coming near to listen to him. 2 And the Pharisees and the scribes were grumbling and saying, "This fellow welcomes sinners and eats with them." 3 So he told them this parable: 4 "Which one of you, having a hundred sheep and losing one of them, does not leave the ninety-nine in the wilderness and go after the one that is lost until he finds it? 5 When he has found it, he lays it on his shoulders and rejoices. 6 And when he comes home, he calls together his friends and neighbors, saying to them, 'Rejoice with me, for I have found my sheep that was lost.' 7 Just so, I tell you, there will be more joy in heaven over one sinner who repents than over ninety-nine righteous persons who need no repentance. 8 "Or what woman having ten silver coins, if she loses one of them, does not light a lamp, sweep the house, and search carefully until she finds it? 9 When she has found it, she calls together her friends and neighbors, saying, 'Rejoice with me, for I have found the coin that I had lost.' 10 Just so, I tell you, there is joy in the presence of the angels of God over one sinner who repents."

Question:

What kind of God would hang with rabble!? What kind of rabble would be attracted to the words and attitudes of this obviously unrighteous clergy-man?

Who do you believe Jesus is talking about when He refers to the "Lost?" *Your answer carries serious implications... Careful!*

Also, read for yourself this week, 1 Timothy 1.12-17