

Announcements and Upcoming Events

All are welcome to join us on Wednesday mornings from 10 a.m. to noon beginning Wednesday, August 9, to begin prepping dresses that will be sent to Karazim Ministries for distribution in the villages. If anyone would like to join us (no sewing experience necessary) please sign up on the sheet on the bulletin board in the Narthex. Also, we are collecting pillowcases and material that can be used to make the dresses.

We are collecting toilet paper and paper towel rolls to be given to ARC to use for crafts.

Communion Liturgy

The Sacrament of the Lord's Supper

The Invitation to the Table

The Great Prayer of Thanksgiving

The Lord be with you.

And also with you.

Lift up your hearts

We lift them up to the Lord.

Great is the Lord and greatly to be praised.

Let us give thanks unto the Lord our God.

...who forever sing to the glory of your name.

CHOIR: Holy, holy, holy Lord, God of power and might. Heaven and earth are full of your glory, Hosanna in the highest. Blessed is he who comes in the name of the Lord. Hosanna in the highest, hosanna in the highest.

Great is the mystery of our faith:

Christ has died, Christ is risen, Christ will come again.

The Words of Institution

The Sharing of the Bread

The Sharing of the Cup

(You are invited forward to receive the elements.)

Prayer



From biblestudy.org. Seeing how the believers "came down from Judea to Antioch" (Acts 15:1).

Spiritual Food for Thought

"A man travels the world in search of what he needs and returns home to find it." George Moore (shared by David Dickinson)

Session:

Class of 2017
Barbara Matlack
Randy Niederer

Class of 2018
Patti Manz
Tim Shaub

Class of 2019
Mark Niederer
Kristine Schmidt, Clerk

Deacons:

Class of 2017
Judy Niederer, Secretary

Class of 2018
Gail Butterfoss
Lettie Ritner, Vice-Moderator

Class of 2019
Chris Manz, Moderator

Ministers: All members of Titusville Church

Pastor: Rev. Kenneth Good

Worship Assistant: Barbara Matlack

Music Directors: Jon and Helen Eastburn

The Rev. Dr. R. William Shaub, Pastor Emeritus
Barbara Matlack, Office Administrator

August 6, 2017

THE EXTRAORDINARY

GOD'S MAJESTIC WORK of REUNIFICATION & ADOPTION

Let us worship God! Today is the 18th Sunday in Ordinary Time.

We worship the God who was, and is, and is to come. He is present in times of blessing and uncertainty, helpful to know as we read of Artificial Intelligence experiments gone bad, addiction issues destroying lives, wars, politics and conflict filled dilemmas in the news. Today, we see two different paths in our stories. Jacob bests his father in law at his game of trickery.

The Council of Jerusalem convenes to direct the recent Gentile converts in their faith and discipleship. The differences help us reflect upon our work: is our work to best someone, or to be our best for the sake of fellow followers?



Call to Worship

The Christian faith is the discovery of that center in the God who sticks with us, the righteous God.

Christian discipleship is a decision to walk in his ways, steadily and firmly, and then finding that the way integrates all our interests, passions and gifts, our human needs and our eternal aspirations. It is the way of life we were created for.

There are endless challenges in it to keep us on the growing edge of faith; there is always the God who sticks with us to make it possible for us to persevere.

Here and now, we worship God!

"A Long Obedience in the Same Direction: Discipleship in an Instant Society"

Prayer of Confession

Merciful God, the story of Jacob shows your willingness to enter into the messiness of our human struggles--into fractured relationships, family differences, un-reconciled situations with people we care about.

Yet we confess that too often we hold on because we do not want to loosen our grip on our possessions and our selfish desires. Often we fear that our very lives will be dislocated by your kingdom values of justice, mercy and peace.

Help us to wrestle with the conflicting values, desires and pressures that confront us daily so that we can unclench our hands and open ourselves to the transforming power of the Holy Spirit.

Let us pause for a silent time of personal confession...

The Church of Scotland Liturgy
found on re-worship.blogspot.com



Order of Liturgy

Prelude

***Call to Worship** (page 1)

***Opening Hymn / Prayer** (page 1)

Confession (page 1)

—call, prayer, assurance

*Gloria patri

Scripture (page 1)

Message

***Hymn of Response** (page 1)

*Apostles Creed

*New City Catechism (page 2)

Announcements

Prayers of the People

Offering: "By the Waters of Babylon"

*Doxology

Communion (page 4)

***Sending Hymn** (page 1)

Benediction

Choral Benediction: "Blest Be the Tie That Binds"

*Please stand if able

Scripture

Psalms 137

Genesis 31 (page 23)

Acts 15 (page 783)

The Word of the Lord.

Thanks be to God.

Songs for Today

Opening Hymn

#90 "Joyful, Joyful, We Adore Thee"

Hymn of Response

#548 "As the Deer"

Sending Hymn

#147 "How Great Thou Art"

48 RIVER DRIVE | TITUSVILLE, NEW JERSEY | 08560
609 737 1385 | 609 737 2212 | office@titusvillechurch.org

www.titusvillechurch.org



facebook.com/titusvillechurch



Notes on Morning Scripture

Genesis

Vs 33: Jacob must have observed how the speckless, light skinned sheep would give birth to speckled and dark skinned sheep.

Psalm 137

Background on exile

Vs 7: Edomites are the family line of Esau (Genesis 36:1)

Vs 9: What are we to do when a verse challenges us? Pray for those for whom the verse seems very real

Acts 15

Reading Galatians is very helpful in the discussion of the relationship between Old Testament law and believer.

Vs 1: In Genesis 17: circumcision was the sign of covenant membership

Vs 20: the four requirements are all part of the Hebrew Law

Vs 22 The importance of traveling together: Jesus sent out two by two, Cornelius sends a party to bring Peter back to him. Saul and Barnabas (and Mark) went out in mission. Here, representatives will confirm Paul's message by their presence.

Vs 38 Mark's leaving is recorded in 13:13

Vs 40 Cilicia is the furthest southeast corner of modern day turkey, near the border of Syria

Web Link

<https://faculty.washington.edu/snoegel/PDFs/articles/Noegel%2020%20-%20JANES%201997.pd> fascinating paper on the Hebrew wordplays, and how this story connects to the story of Jacob's wives.

<http://www.timesofisrael.com/biblical-sheep-in-israel-for-first-time-in-millennia/> an article from 2016 about Jacob's sheep

<http://www.hobbyfarms.com/spot-on-jacob-sheep-a-unique-sheep-breed-2/> history of the breed of sheep that bear Jacob's name

<https://www.samaritans-purse.org.uk/article/mosul-emergency-field-hospital-receives-1000th-patient/>

http://www.vatican.va/roman_curia/congregations/cfaith/pcb_documents/rc_con_cfaith_doc_20020212_popolo-ebraico_en.html Vatican's Biblical Commission seeks to understand relationship between Hebrew Scriptures and New Testament

https://en.wikipedia.org/wiki/Christian_views_on_the_Old_Covenant overview of history of thought on following Hebrew Law

New City Catechism

A 52 question catechism developed by Redeemer Presbyterian Church in New York. For an introduction to this catechism, visit: <http://www.newcitycatechism.com/intro.php>

Part 2: Christ, Redemption, Grace

Question 32 What do justification and sanctification mean?

Answer: Justification means our declared righteousness before God, made possible by Christ's death and resurrection for us. Sanctification means our gradual, growing righteousness, made possible by the Spirit's work in us.

To learn more about Question 32, including Scripture background, prayer, commentary and video from scholars, visit <http://newcitycatechism.com/new-city-catechism/#32>

Dear Tabby, Raising Life (issues) Acts 9:36

Dear Tabby,

There are some violent verses in the Bible. How am I to read these? What should I say to the person who feels that love is God, and they reject the Bible because it is too violent.

Peaceful in Pemberton

Dear Peaceful,

We read them in context. As we read, we pray for those for who experiencing violence in today's world.

I assume that today's concluding verse from the Psalm was challenging. Life is good for many of us in the modern world. We live in general freedom and security. Our worries are often different than what most people throughout human history have been weighed down by. Yet the world continues to be a scary and violent place for many. There are evil doers. A verse that announces the worst imaginable thing upon your enemy is not appropriate if our problem is being cut off in traffic, or having to pay more taxes, or competing for a promotion with a nemesis. But imagine your world being completely destroyed by an evil doer, including the loss of those most dear. Would you not utter this prayer if this was you? It isn't a curse toward God (for example, Job didn't curse God in his immense trials). It is a curse upon the wicked. God may not answer the prayer, but he allows those who go through unimaginable suffering to speak their grief. Ultimately, God alone will right the world.

Reading a verse in context is important. Does the verse speak to God's action for a specific time and purpose (such as clearing out the promised land for Israel to enter?). Is the verse of violence in a psalm—which gives voice to deep and sometimes raw emotions? Is the verse a proverb which was given to help build wisdom in our decision making? Is it part of a vision or dream? Understand why something was written.

Off the top of my head, I don't remember any biblical injunctions that believers are to be violent. But we are to pray. We are to pray for those who are victims of violence. We are to pray for our enemies. We should ask God to confound the plans of the wicked one and his agents. We can pray for those who have to make difficult, layered decisions. We are commanded to pray to God that his kingdom might come.

Our job as Christians is to be servants of the King. God has done, and can do whatever he wants—for he is just, good, holy, true and eternal (and he cannot not be these things). The person who makes demands of God should be careful. It is best to invite them to learn more about the story. Any person who reads enough Scripture will be called to leave their idols behind. We are to announce the story, immerse ourselves in the story, and behold that the God full of truth and grace will bring to pass abundant life.

Prayers to the Lord and Author of Life (offered in 8/6 worship by the congregation)

Editorial: The Apostle Paul's Word on the Law

For all who rely on the works of the law are under a curse, as it is written: "Cursed is everyone who does not continue to do everything written in the Book of the Law". Clearly no one who relies on the law is justified before God, because, "the righteous will live by faith," (Galatians 3:10-11)

Why then, was the law given at all? It was added because of the transgressions until the seed (Messiah) through whom the promise referred had come. The law was given through angels and entrusted to a mediator. A mediator, however, implies more than one party; but God is one.

Is the law, therefore, opposed to the promises of God? Absolutely not! For if a law had been given that could impart life, then righteousness would certainly have come by the law. But Scripture has locked up everything under the control the sin, so that what was promised, being given through faith in Jesus Christ, might be given to those who believe.

Before the coming of faith, we were held in custody under the law, locked up until the faith that was to come would be revealed. So the law was our guardian until Christ came that we might be justified by faith. Now that this faith has come, we are no longer under a guardian.

So in Christ Jesus you are all children of God through faith, for all of you who were baptized into Christ have clothed yourselves with Christ. There is neither Jew nor Gentile, neither slave nor free, nor is their male and female, for you are all one in Christ Jesus. If you belong to Christ, then you are Abraham's seed, and heirs according to the promise. (Galatians 3:19-29)

You, my brothers and sisters, were called to be free. But do not use your freedom to indulge the flesh, rather, serve one another humbly in love. For the entire law is fulfilled in keeping this one command, "love your neighbor as yourself," If you bite and devour each other, watch out or you will be destroyed by each other (Galatians 5:13-15)