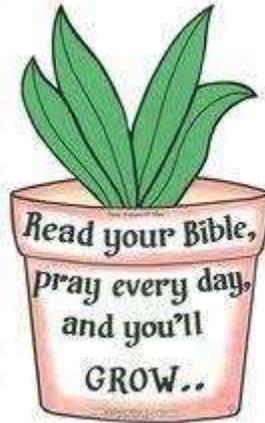


July 11, 2021
Seventh Sunday after Pentecost
WE PREPARE FOR WORSHIP

FOR YOUR MEDITATION



We enter, never as strangers, because God welcomes us all. And just as God welcomes you, so do we. No matter who you are, or where you are on life's journey, we welcome you this morning! May you experience God's presence and receive the blessing God has prepared for you.

THE PRELUDE

A WELCOME IN CHRISTIAN LOVE

ANNOUNCEMENTS

RITUAL OF FRIENDSHIP

WE GATHER FOR WORSHIP

THE INTROIT

THE LIGHTING OF THE CHRIST & PEACE CANDLES

THE CALL TO WORSHIP

Responsive Call to Worship based on Mark 6: 1-13

Congregations Response is "*We will listen, and we will hear!*"

***HYMN OF PRAISE** Congregations Choice

* **PRAYER OF INVOCATION: THE LORD'S PRAYER** (unison)(we use "sins")

We pray, O God, that our worship prepares us to be the disciples You would have us be. So, reveal to us, O God, your spirit of justice that we might minister for

You. Call to us, O God, that we might travel with You to places in need. And from a place of grace we pray together as Jesus taught us to pray, saying...

THE LORD'S PRAYER (unison)(we use "sins")

Our Father, who art in heaven, hallowed be thy name, Thy kingdom come, thy will be done on earth as it is in heaven. Give us this day our daily bread; And forgive us our sins as we forgive those who sin against us. Lead us not into temptation but deliver us from evil. For thine is the kingdom and the power and the glory forever. Amen

***THE GLORIA PATRI**

Glory be to the Father, and to the Son, and to the Holy Ghost; As it was in the beginning, is now and ever shall be, world without end. Amen. Amen

WE HEAR GOD'S LIVING WORD

SCRIPTURE READING:

New Testament: Mark 6: 1-13 Lay Reader: Denise Parmenter

¹ He left that place and came to his hometown, and his disciples followed him. ² On the sabbath he began to teach in the synagogue, and many who heard him were astounded. "They said, "Where did this man get all this? What is this wisdom that has been given to him? What deeds of power are being done by his hands! ³ Is not this carpenter, the son of Mary and brother of James, and Joseph, and Judas and Simon, and are not his sisters here with us?" And they took offense at him. ⁴ Then Jesus said to them, "Prophets are not without honor, except in their hometown and among their own house." ⁵ And he could do no deed of power there, except that he laid his hands on a few sick people and cured them. ⁶ And he was amazed at their unbelief. Then he went around among the villages teaching. ⁷ He called the twelve and began to send them out two by two and gave them authority over the unclean spirits. ⁸ He ordered them to take nothing for the journey except a staff; no bread, no bag, no money in your belts. ⁹ but to wear sandals and not to put on two tunics. ¹⁰ He said to them, "Wherever you enter a house, stay there until you leave the place. ¹¹ If any place will not welcome you and they refuse to hear you, as you leave, shake off the dust that is on feet as a testimony against them." ¹² So they went out and proclaimed that all should repent. ¹³ They cast out many demons and anointed with oil many who were sick and cured them.

SERMON:

"Amazed at Their Unbelief"

HYMN

Congregations Choice

WE RESPOND TO GOD'S WORD

THE PASTORAL PRAYER AND SILENT PRAYER

MUSICAL RESPONSE

OFFERTORY

“We covenant with God through our tithes and offerings”

INVITATION TO THE OFFERING

***DOXOLOGY**

Praise God from whom all blessings flow. Praise God all creatures here below. Praise God above ye heavenly host. Praise Father, Son, and Holy Ghost. Amen.

PRAYER OF DEDICATION (IN UNISON)

Outspoken Prophet hear the message we are speaking through these our gifts and aid us in spreading that message of hope and love to those whose voices have been silenced. May they strengthen our congregation so that we may continue to listen to those in need. **AMEN**

HYMN - Congregations Choice

SENDING OUT

***CONGREGATIONAL RESPONSE** - NCH # 81 *“God Be With You”*

God be with you till we meet again; By good counsel guide, uphold you, With a shepherd’s care enfold you: God be with you until we meet again

THE POSTLUDE

The end of worship, the beginning of service.

Go forth and serve God gladly.

*** “We extend our spirits to God”**

We Welcome all who worship with us this morning. If you are a visitor and have no church home, we hope you find a home here. If you are “passing through,” we offer you God’s blessings as you continue on your journey and thank you for sharing with us.

WEEKLY PRAYER

You awaken the sun, O God, to guide us into the new day: You speak Your Word, O God, to guide us into Your kingdom: Your hope, O God, like Your joy, echoes in every soul. You guide us to those who are looking for You: Your love, O God, like Your name, fills the emptiness of every heart. AMEN.

LAY READER – Anyone wishing to share in the leadership of worship by reading the Scripture or bringing a children’s sermon, please sign-up on the appropriate list in the Parish Hall and speak with Dixie Silvestri.

TRUSTEE OF THE MONTH

July- Tim Anderson

NOTES ON THE TEXT

Mark 6:1-13

So, Jesus went to his hometown, the town where people knew him, and they said of him, **“Is not this the carpenter, the son of Mary and brother of James and Joses and Judas and Simon . . . ?”**. In other words, they were not impressed. In fact, they were offended when he taught in the synagogue. Hence, Jesus gave us the line that has ever since been applied to those who go back home and find the hometown folks unimpressed: **“Prophets are not without honor, except in their hometown.”** By referring to himself as a “prophet,” he associated himself with a long line of counter-cultural figures within Israel. In the Gospel of Mark, others would also view him in this way (cf. 6:15; 8:28). To be recognized as a ‘prophet’ in one’s own town meant that honor due to other persons and other families was diminished. Claims to more than one’s appointed (at birth) share of honor thus threatened others and would eventually trigger attempts to cut the claimant down to size.”¹ This was the issue at stake. One person’s gain was at the expense of another. Now, right before this text there is a series of mighty acts: calming the storm, healing the Gerasene demoniac, healing a woman with a hemorrhage, restoring a little girl to life. But, none of this has any affect on those hometown folks. They still reject him. Their reaction is a surprise to Jesus. Such “faith,” or the lack thereof (*apistian*, “unbelief” in 6:6), amazes even Jesus! Furthermore, the absence of faith challenged Jesus’ ability to perform healing miracles. On the one hand, it was clear that Jesus’ healing authority was intimately interrelated with the faith of others (cf. 5:34, 36). On the other hand, Jesus could overcome the absence of faith when he desired to do so. Throughout the story, Mark promoted faith as a critical element in the healing mission of Jesus. But faith was not *essential*. Faith was not a necessary condition in any absolute sense. God’s freedom cannot be limited in that way. Jesus’ response to this rejection was to send his disciples to teach and heal, and he told them what to do if they ever went to a place that would not receive them: **“as you leave, shake off the dust that is on your feet.”** In other words, don’t let the failure cling to you. Just move onto the next challenge. Leave Nazareth and go to Capernaum. First, they were to continue the Jesus movement in *households*. This was not unanticipated, in light of Jesus’ own successful activity in the homes surrounding Galilee. In this narrative, Jesus’ message and activity in the synagogues had been growing less impressive as the story went on, including the latest rejection in 6:1-6. Synagogues, with established religious traditions and authorities, were not always susceptible to new ideas and activities that may have represented a new move of God! So, Jesus prepared his disciples for potential rejection. Wherever rejection existed, so

would judgment: “shake off the dust that is on your feet” (6:11). [*The Didache* suggested that a false prophet would be one who stayed longer than two days (11.4).] Yet, according to this account, their mission was successful (6:12-13). The disciples, clueless in several earlier stories, apparently understood enough to carry out this mission effectively.

Second, while continuing Jesus’ message of “repentance” (*metanoein*), their use of “oil” was distinctive. Such a mediating “medicine” was not anticipated from chapter 3. No provisions of this kind were mentioned in Jesus’ earlier words. Since Matthew and Luke omitted the reference, its use may actually have reflected a later practice in the Markan community. But it was a common custom that was known in the wider culture (cf. Luke 10:34) and utilized in some circles of early Christianity (cf. James 5:14).

¹*Social-Science Commentary on the Synoptic Gospels*, 2nd ed. (Fortress Press, 2002),

WEEKLY SCHEDULE

- *Sunday (11th) **SEVENTH SUNDAY AFTER PENTECOST**
10:00AM Morning Worship with Pastor MaryAnn Purtill
11:15AM Virtual Zoom Coffee Hour
1:00 PM Walking Group
- *Monday (12th)
*Tuesday (13th)
* Wednesday (14th)
10:00 AM Fair Workshop
7:00 PM AA Meeting (In Fellowship Hall)
- *Thursday (15th)
*Friday (16th)
*Saturday (17th)
*Sunday (18th) **EIGHTH SUNDAY AFTER PENTECOST**
10:00AM Morning Worship with Pastor MaryAnn Purtill
11:15AM Virtual Zoom Coffee Hour
1:00 PM Walking Group

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