

“TAKE 10”- Worship While Away! (Sunday, March 21, 2021)

Share:

God calls old and young, tall and short, insider and outsider.

God calls beautiful and plain, beginner and expert, silly and serious.

God calls rich and poor, left right and center, faithful and doubting.

God calls into the heart, not based on appearance or circumstance.

God calls...listen, can you hear?

Read these words from a hymn today:

Let Us Build a House

*Let us build a house where love can dwell and all can safely live
A place where saints and children tell how hearts learn to forgive
Built of hopes and dreams and visions, rock of faith and vault of grace
Here the love of Christ shall end divisions,
All are welcome, all are welcome, all are welcome in this place.*

*Let us build a house where prophets speak and words are strong and true
Where all God's children dare to seek to dream God's reign anew
Here the cross shall stand as witness and a symbol of God's grace
Here as one we claim the faith of Jesus,
All are welcome, all are welcome, all are welcome in this place.*

*Let us build a house where love is found in water, wine and wheat
A banquet hall on holy ground where peace and justice meet.
Here the love of God, through Jesus, is revealed in time and space
As we share in Christ the feast that frees us,
All are welcome, all are welcome, all are welcome in this place.*

Read this scripture from worship:

Psalm 133, *The Message*

¹⁻³ How wonderful, how beautiful, when brothers and sisters get along!

It's like costly anointing oil flowing down head and beard,

Flowing down Aaron's beard, flowing down the collar of his priestly robes.

It's like the dew on Mount Hermon flowing down the slopes of Zion.

Yes, that's where GOD commands the blessing, ordains eternal life.

1 Corinthians 12:12-27, *The Message*

¹²⁻¹³ You can easily enough see how this kind of thing works by looking no further than your own body. Your body has many parts—limbs, organs, cells—but no matter how many parts you can name, you're still one body. It's exactly the same with Christ. By means of his one Spirit, we all said good-bye to our partial and piecemeal lives. We each used to independently call our own shots, but then we entered into a large and integrated life in which *he* has the final say in everything. (This is what we proclaimed in word and action when we were baptized.) Each of us is now a part of his resurrection body, refreshed and sustained at one fountain—his Spirit—where we all come to drink. The old labels we once used to identify ourselves—labels like Jew or Greek, slave or free—are no longer useful. We need something larger, more comprehensive.

¹⁴⁻¹⁸ I want you to think about how all this makes you more significant, not less. A body isn't just a single part blown up into something huge. It's all the different-but-similar parts arranged and functioning together. If Foot said, "I'm not elegant like Hand, embellished with rings; I guess I don't belong to this body," would that make it so? If Ear said, "I'm not beautiful like Eye, transparent and expressive; I don't deserve a place on the head," would you want to remove it from the body? If the body was all eye, how could it hear? If all ear, how could it smell? As it is, we see that God has carefully placed each part of the body right where he wanted it.

¹⁹⁻²⁴ But I also want you to think about how this keeps your significance from getting blown up into self-importance. For no matter how significant you are, it is only because of what you are a *part* of. An enormous eye or a gigantic hand wouldn't be a body, but a monster. What we have is one body with many parts, each its proper size and in its proper place. No part is important on its own. Can you imagine Eye telling Hand, "Get lost; I don't need you"? Or, Head telling Foot, "You're fired; your job has been phased out"? As a matter of fact, in practice it works the other way—the "lower" the part, the more basic, and therefore necessary. You can live without an eye, for instance, but not without a stomach. When it's a part of your own body you are concerned with, it makes *no* difference whether the part is visible or clothed, higher or lower. You give it dignity and honor just as it is, without comparisons. If anything, you have more concern for the lower parts than the higher. If you had to choose, wouldn't you prefer good digestion to full-bodied hair?

²⁵⁻²⁶ The way God designed our bodies is a model for understanding our lives together as a church: every part dependent on every other part, the parts we mention and the parts we don't, the parts we see and the parts we don't. If one part hurts, every other part is involved in the hurt, and in the healing. If one part flourishes, every other part enters into the exuberance.

²⁷You are Christ's body—that's who you are! You must never forget this.

Talk together, responding to these questions:

- When was the last time you sang "Head, Shoulders, Knees, & Toes?" What does the song teach us?
- Why is the human body a good illustration for the church?
- The letters of the apostle Paul address problems in the early church. What problem was the church at Corinth having that Paul needed to address in this scripture?
- What pictures did you imagine in Paul's head as you read this letter?
- What special gifts and talents do you have? How can you use these gifts in the church?
- How is Opequon Church like a human body?
- What will you do to help Opequon Church be the "hands, heart, and feet of Christ in the world?"

Pray together:

Loving God, you offer the gift of new life each day. Open my heart to receive this grace that I may be wholly yours, then give me the courage to share this gift wherever I go as I seek to walk in your way of mercy, forgiveness, and newness of life. Through Christ. Amen.

Bless one another:

Take each person's hand and say: "God's grace is for you, God's love is upon you, God's call is within you. Be kind to yourself and others this week as a child of God."

Resources Used: *Disciplines*, A Book of Daily Devotions
Feasting on the Word, Year A, A Worship Companion
Glory to God, The Presbyterian Hymnal
The Message, by Rev. Eugene Peterson