

Shalom speaks of wholeness, soundness, completeness, health, harmony, reconciliation, justice, welfare--both personal and social. The church is an instrument, a servant, of peace in the city. It preaches and lives out the Shalom of God. (Edwin Villafane, *Seek the Peace of the City*, p.2.)

Shalom in the first place incorporates right, harmonious relationship to *God* and delight in his service. When the prophets speak of shalom, they speak of a day when human beings will no longer flee God down the corridors of time, a day when they will no longer turn in those corridors to defy their divine pursuer. ... Secondly, shalom incorporates right harmonious relationships to other *human beings* and delight in human community. Shalom is absent when a society is a collection of individuals all out to make their own way in the world. ... Thirdly, shalom incorporates right harmonious relationships to nature and delight in our physical surroundings. Shalom comes when we, bodily creatures and not disembodied souls, shape the world with our labor and find fulfillment in so doing and delight in its results. (Nicholas Wolterstorff, *Until Justice and Peace Embrace*, p. 70, quoted in Gornik, p. 100.)

“History belongs to the intercessors.” Wink, *Engaging the Powers*, p. 298.

To seek the peace of the city means that Christians are to be active participants--not spectators--working to bring alternative forms of urban life into being. Seeking the peace of the inner city therefore enjoins activity that enhances the social, physical, aesthetic, and economic world in which we dwell. It is transformational activity that responds to the context.

This means that what the church is called to do and how it should go about answering that call will not always be clear. The church is to bring its faith into the messy world of the city because it is called to “look ... to the interests of others. (Phil 2.4)” (Gornik, *To Live in Peace*, p. 120-121.)

June 30, 2013

Expressing Our Love and Praise: Worship in Song

Declaring What We Believe: Heidelberg Catechism

Community Together: Testimony (Samuel Anderson)

Welcoming Each Other (Kids may go to Sunday School)

Giving Worship to God: Offering

(Gifts to Grace Hill support the life and work of our church community. Twenty percent of gifts also go to local and global mission, including Samaritan Health Clinic, Justice Matters, Young Life, and church planting in N. American and Asia.)

Hearing God's Word: Scripture Reading *Jeremiah 29.1-14*

These are the words of the letter that Jeremiah the prophet sent from Jerusalem to the surviving elders of the exiles, and to the priests, the prophets, and all the people, whom Nebuchadnezzar had taken into exile from Jerusalem to Babylon. 2 This was after King Jeconiah and the queen mother, the eunuchs, the officials of Judah and Jerusalem, the craftsmen, and the metal workers had departed from Jerusalem. 3 The letter was sent by the hand of Elasah the son of Shaphan and Gemariah the son of Hilkiyah, whom Zedekiah king of Judah sent to Babylon to Nebuchadnezzar king of Babylon. It said: 4 “Thus says the Lord of hosts, the God of Israel, to all the exiles whom I have sent into exile from Jerusalem to Babylon: 5 Build houses and live in them; plant gardens and eat their produce. 6 Take wives and have sons and daughters; take wives for your sons, and give your daughters in marriage, that they may bear sons and daughters; multiply there, and do not decrease. 7 But seek the welfare of the city where I have sent you into exile, and pray to the Lord on its behalf, for in its welfare you will find your welfare. 8 For thus says the Lord of hosts, the God of Israel: Do not let your prophets and your diviners who are among you deceive you, and do not listen to the dreams that they dream, 9 for it is a lie that they are prophesying to you in my name; I did not send them, declares the Lord. 10 “For thus says the Lord: When seventy years are completed for Babylon, I will visit you, and I will fulfill to you my promise and bring you back to this place. 11 For I know the plans I have for you, declares the Lord, plans for welfare and not for evil, to give you a future and a hope. 12 Then you will call upon me and come and pray to me, and I will hear you. 13 You will seek me and find me, when you seek me with all your heart. 14 I will be found by you, declares the Lord, and I will restore your fortunes and gather you from all the nations and all the places where I have driven you, declares the Lord, and I will bring you back to the place from which I sent you into exile.

Understanding God's Word and Our Lives: Sermon

Justice Driven by God's Calling to This Place

1. What Do You Do When You have been Taken Captive to Your Enemy's Land?
2. Applications for a Calling to God's Place: Presence, Peace, Prayer, Public and Private Action

Recognizing our Brokenness: Confession of Sin

Public Reading

Father, forgive us our debts, as we also have forgiven our debtors.
And lead us not into temptation, but deliver us from evil. (Matthew 6.12,13)

Father, we often think either we have chosen to live in this place by our wisdom and desire, *or* that we have been led and forced here by circumstances, jobs, relationships. As a result, we live for ourselves: either detached or complicit. Forgive us. But the true reason we are here is *Your* calling. So, help us to seek the *Shalom* of this place where *You* have sent us. Lead us to pray to you on its behalf. Let us find our Shalom in you and in the growing, coming Shalom of this place.

Private Reflection

The Grace and Forgiveness of Christ

Who is a God like you, pardoning iniquity and passing over transgression for the remnant of his inheritance?

He does not retain his anger forever, because he delights in steadfast love.

He will again have compassion on us; he will tread our iniquities underfoot.

You will cast all our sins into the depths of the sea. (Micah 7.18-19)

Remembering Jesus with Bread and Cup: Lord's Supper

Jesus called those who find their life in His death and resurrection to receive the bread and cup as a tangible sign to remember and be strengthened by His Gospel. It is a spiritual meal for all who believe in Him. While Jesus spent time with everyone, he also shared the bread and cup only with those who followed him. Children who have not yet become *communing members* should not take the bread and cup but talk with our pastor or an elder about their personal faith.

On the first and third Sundays of the month, we come forward as families, groups and individuals to receive the bread and cup and for a prayer of blessing. The second, fourth and fifth Sundays, we remain seated, with time to personally remember Jesus' death and resurrection for us with the bread and cup. Whether you take the elements or not, we encourage you to either come forward for prayer or use the time for personal reflection about your relationship with Jesus.

**Juice is in the outer ring; wine is in inner rings.*

Taking hold of the Good Word: Benediction ("the good word")

"May our Lord Jesus Christ himself and God our Father, who loved us and by his grace gave us eternal encouragement and good hope, encourage your hearts and strengthen you in every good deed and word." 2 Thess. 2:16, 17

Prayers for Those Not Taking the Bread and Cup

Prayer for Those Searching for Truth

Lord Jesus, you claim to be the way, the truth, and the life. Grant that I might be undaunted by the cost of following you as I consider the reason for doing so. If what you claim is true, please guide me, teach me and open me to the reality of your identity. Give me an understanding of you that is coherent, convincing, and that leads to the life you promise. Amen.

Prayer of Belief

Lord Jesus Christ, I admit that I am more wicked and sinful than I ever dared allow, but through you I am more loved and accepted than I ever dared hope. I thank you for paying my debt on the cross, to give me complete forgiveness and rightness with God. Knowing that you have been raised from the dead, in joy I turn from my sins and receive you as my Savior and Lord. Amen.

Grace Hill Financial Information:

Average Monthly expenses:	\$14,400
May 2013 giving:	17,066
Average Monthly 2011 giving:	11,621
Average Monthly 2012 giving:	13,664
YTD operating budget balance:	(\$7360)

Announcements and Information:

- Pray for Biblical Shalom to grow through the Tutoring program, starting July 10th. See Robyn or Holly for opportunities to be involved.
- Pray for Members of our Provisional Session:
 - Doug Chism: d-chism@triad.rr.com
 - Stephen Eckel: seckel@unch.unc.edu
 - Steve Brown: sjbrown1963@gmail.com
- Pray for our Congregational Committee
- Guys Conversations: Tuesday, July 2nd, Radius Pizza, 8:30pm.



**Grace
Hill
Church**

Grace Hill seeks to live by and testify to the grace and truth of Jesus Christ (John 1.14-18). We are affiliated with the Associate Reformed Presbyterian Church, a denomination with a rich history of living in Christ's grace and truth.

Our pastor is Ross Durham. He can be reached by email ross@gracehillchurch.net or by cell phone at 919.593.2169.

Our Worship Music Director is Michael Musser (mike@gracehillchurch.net) and our Children's Ministry Directors are Robyn Musser and Kaylyn Fernandez (robyn@ and kaylyn@gracehillchurch.net)

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