

Shalom and the Good Gospel

February 24, 2019

Pastor José Humphreys

artisanchurch.com

[Music Intro]

[Male voice] The following is a presentation of Artisan Church in Rochester, New York.

[Voice of Jackie Lea]

Good morning. I'm Jackie and I'm going to be reading from Galatians 1:1-16 and if you want to turn in your read Bibles in front of you on page 945. "Paul an apostle—sent neither by human commission nor from human authorities, but through Jesus Christ and God the Father, who raised him from the dead— and all the members of God's family who are with me,

To the churches of Galatia:

Grace to you and peace from God our Father and the Lord Jesus Christ, who gave himself for our sins to set us free from the present evil age, according to the will of our God and Father, to whom be the glory forever and ever. Amen.

I am astonished that you are so quickly deserting the one who called you in the grace of Christ and are turning to a different gospel— not that there is another gospel, but there are some who are confusing you and want to pervert the gospel of Christ. But even if we or an angel from heaven should proclaim to you a gospel contrary to what we proclaimed to you, let that one be accursed! As we have said before, so now I repeat, if anyone proclaims to you a gospel contrary to what you received, let that one be accursed!

Am I now seeking human approval, or God's approval? Or am I trying to please people? If I were still pleasing people, I would not be a servant of Christ.

For I want you to know, brothers and sisters, that the gospel that was proclaimed by me is not of human origin; for I did not receive it from a human source, nor was I taught it, but I received it through a revelation of Jesus Christ.

You have heard, no doubt, of my earlier life in Judaism. I was violently persecuting the church of God and was trying to destroy it. I advanced in Judaism beyond many among my people of the same age, for I was far more zealous for the traditions of my ancestors. But when God, who had set me apart before I was born and called me through his grace, was pleased to reveal his Son to me, so that I might proclaim him among the Gentiles, I did not confer with any human being,

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nor did I go up to Jerusalem to those who were already apostles before me, but I went away at once into Arabia, and afterwards I returned to Damascus.

[Voice of Pastor Scott]

Thank you Jackie for reading that. This is the word of the Lord.

[Congregation responds]

Thanks be to God.

[Voice of Pastor Scott]

Thanks be to God. Yes. So Melody a few moments ago mentioned a couple of things which I think might transition us well to our guest speaker today. The first is in her prayer you heard her using that phrase “Beloved community”, which was popularized by Dr. King during his ministry and activism and which has become our kind of watch words for the this year at Artisan. We don't hear a lot of preaching on it necessarily although I certainly hope that it comes through in the preaching. But “Beloved community” is something that we're trying to experience and share with others in all of the activities that we do when we're not together here on Sundays as well. And today's speaker has a lot to say about that, which I think will be challenging and inspirational for us. Melody also mentioned the book “Rethinking Incarceration”, which was written by a Covenant colleague of mine, Dominic Gilliard, and which you are well acquainted with at this point. And our guest today is another Covenant colleague of mine who also has written a book, which I want to recommend to you now. José will be the first to tell you that he's not like naturally given to self promotion but I want to promote this book because it's really good and I think that each one of you should read it if you can. It's called seeing “Jesus in East Harlem: What happens when Churches show up and stay put”. What does it mean to be a church in a city? That's a question we should be asking ourselves and trying to find good answers for every day and so we're selling the book for 10 bucks, which is cheaper than Amazon. And I would like I have lots of copies here and José was even generous enough to sign a few of them after the first service so if you would like that to happen we can make that happen again after the second service but you can come get the book, I'll give you more details about that at the end of the service but suffice it to say I want everybody who would like a copy to be able to have a copy so if you can't afford it let us know, we'll just be happy to give one to you. At any rate as I said last week when my friend Dom was here, what José has to share with us is more interesting than anything I have been saying so I want to hasten the day when José gets up here. Would you join me in welcoming my friend and a great pastor and writer and thinker and public theologian pastor José Humphreys.

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[Congregation applauds]

Thank you. I think way more fashionable than I am too. He has worn 2 different pairs of sneakers that I kind of want to steal except I think you're feet are too big and the two days that he's been here so.

[Voice of Pastor José Humphreys]

Even over his place I don't know what happens later so. It's great to be here with you all and you know for a second round. You have just a wonderful pastor he's become a good friend of mine and even a brother and it's great to know that there are kindred hearts and souls across the state. I'm in the other New York, right? I'm a New Yorker, right? You know I'm saying. And I think some people could tell when I had the first thing I thought I arrived I had asked for some coffee [Said coffee with New York accent] and you know. So you know? Greetings from East Harlem specifically you have a sister church there, Metro Covenant Church, which we founded about, I would say about, a little bit over 10 years ago. I've been able to learn so much from you all just you know hearing about the wonderful things that God has been doing and what you all have been intending to do in this pursuit of Dr. King's vision of the "Beloved community". And we know that the beloved community the vision of the beloved community goes beyond the church. Can I at least just hear it? Yes! Right? Yeah you know once in a while I'm going to probably ask you to respond to a couple of things don't be threatened by this just merely part of my tradition. But I also realize that the reason I embraced that tradition was because it comes from a place of community where people in many ways in the south and in the black tradition had felt a sense of communion but also the idea that saying a good "Yes!" was really speaking to the truth that our that our that our faith is not just an intellectual exercise or it's not just a soul exercise but it's also about our bodies. And so I'm really grateful for the just the worship band, they were singing into my soul today, again. So why don't we just put our hands together for the worship band man.

[Congregation applauds]

Don't take that for granted, you know? A lot of churches are lucky if they lend one good band or you know one good drummer, you guys I heard have about 3 of them so that's a wonderful just just gift that you not only giving to yourselves but also to this larger community. Today I was going to jump in but you know you did mention the book yeah. Get it, buy it. I'm around if you want to talk a little bit about it. It's a labor of love and it really came from just a deep place. That talks about our church's story and in our church's story is is pretty just amazing. The fact that, you know, we're still around and we're still doing this in the midst of you know the transience of New York City, the stratification, the— I was in the say diversity but also divisions

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that we have in our cities. Don't let New York City fool you, it's not as progressive as people think it is. And we as a Church have been, you know? Meeting together over a decade really trying to embrace and live into this narrative we call the Gospel story and that's what I want to talk to you a little bit about today. I want to talk about showing up with a better story or showing up to a better story and as we heard the book of Galatians chapter one we hear of Paul's earlier writings and Paul was a little cranky in that chapter, wouldn't you agree? [Congregation laughs] He was passionate to say the least. And he was really getting the church to be thinking about the stories that they laid to bear, the stories that they lived into and that was a very important thing because stories can frame our realities. And in thinking about this idea that stories, good stories, powerful stories, can frame our realities I basically did a contemplative exercise in the last couple of weeks and months or so, I did a mental thought journal this just this last week, in the last couple of weeks actually, and I really thought about this idea of framing narrative. Fin I wanted to think about how my thoughts tracked back to specific sources and also stories. Sources and stories that perhaps weren't of my origin, of my making but nevertheless my my thinking and my thoughts- my thoughts and my stories went back to a specific source. And one of the things that I asked myself is what story are my thoughts attached to? And it became kind of a mental calorie Journal just like you have these diet plans that allow you to track your calories and see or take away the mystery of where your calories are coming from or where we have a certain phone plans that allow us to track our minutes mid-month to be mindful of the number of phone calls we make, this number of messages that we receive and also text. I began to keep my own mental calorie journal as well and my key question, and maybe you can write this down for yourself even in this Lent season that's arriving, was what script is driving you in this moment? What script is driving you in this moment? Not in the day, not in the week but it's also in the moment— a very granular kind of observation looking at things from moment to moment, conversation to conversation, day to day. And throughout this contemplative exercise I discovered that there were all kinds of roles that I had taken on: one role was the hurried New Yorker where I'm rushing only to go nowhere. And in New York City will honk someone before the light even turns green, how many know what I'm talking about right? [Congregation laughs] Just in case you didn't know the light was going to turn green kind of honk. And all this to get a gallon of milk it's not even like we're rushing to the E.R. or anything like that, it's not a real urgency, it's not real emergency. But I find that my body in many ways has been taken over by this narrative, this sense of urgency, this impulse to have to rush even when there is no need to and it's a cultural logic that is found in New York City. Can you say that word-those words with me? Cultural— That's right. And at work I fall into this this other script or this other cultural kind of logic of people pleasing and I found my saying-myself saying “yes” to things I probably shouldn't have said yes to and overextending myself. And I found myself saying afterwards “José, you know what? You could

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have been a little bit more direct, you could have set some more boundaries” you could have, you could've, you could've and I could have encouraged some people along the way by actually challenging them instead of just going along with the status quo. And I found that in my mental process I found that my scripts were connected to all kinds of rules and all kinds of stories that I had internalized. I even found I was operating from an anxious script more often than I'd like to admit. Thinking about this new season of business that the pastors tend to deal with in ramping up through Easter and also through Lent. And the work can be a blessing but then there are times when blessings can also become burdens if we allow them. How many to one I'm talking about? If you know it say a yes. Right. And our truth you know we can we can be both conscious and unconscious of our truths. Conscious and unconscious about the scripts that we choose to adopt in our life. And those scripts cast us into certain roles as if we were actors on a big stage or play. And if we play out these scripts long enough— and this is what this was Paul's fear because this was a script that had been playing out for generations with the children of Israel, we play out these scripts long enough we might find ourselves not only living the scripts but being defined by these false narratives, scripts or false gospels because our truth, or should I say the truth that we embrace, can determine our trajectories and how we show up in the world. So our hope is not to be perfect but to be able to live from the truth, the truth of who God is and who are meant to be more and more of each day. And this is what Paul was trying to tell the church about the Gospel that they had received, the competing scripts that they had been preaching about. He was speaking to a church in South Central Turkey under the reign of Emperor Claudius and people as was custom in that culture were worshipping other gods and some had begun to worship the Emperor himself and would say that Emperor Claudius was Lord, sounds kind of familiar? As Paul also adopted the subversive and not so subversive language of saying Jesus is, come on everybody, Lord. That's right. “Kurios Iesous”, right? Jesus is Lord. And it was a subversive message that Paul was beginning to describe and Paul describes how he came out of Judaism and he's a Pharisee of Pharisees, right? And he would speak how he would persecute Christians in his day and if you notice that I'm approaching this text not from the place of doctrine but from the place of testimony it's because that's where Paul was actually coming from, he was sharing a narrative about how this framing gospel, this framing story had transformed his life and therefore had transformed his trajectory.

And he was railing against the Judaizers as in those days who preached in order to belong to the family of God, to the beloved community, they needed to be circumcised. In the Old Testament we know that circumcision was a sign and an identity marker that separated the children of Israel, it was how the children of Israel as a nomadic tribe, as an exilic kind of tribe, as a tribe that was consistently supplanted outside of their place, outside of Jerusalem and being and scattered forth the into different nations, it was one of the ways circumcisions was one of the

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ways they would preserve their identity as the children of God. But Paul was also realizing that times have changed, somebody say times have changed. And he he read the times and he realized that there was a new story in a new thing that God was beginning to do so Paul would have none of that because he realized that the story that they were peddling and promoting would bring people back into bondage. He realized that by requiring circumcision the Judaizers were attacking something foundational to the Christian faith. And Paul was there to remind them in this important letter that salvation lets us know that we are loved by the greatest force in the universe. I mean this is a kind of God is creating, establishing beautiful worlds and ecologies since the beginning. And we know that we are loved and love is the greatest force in the universe and love keeps things together and love is in all and through all and love holds molecules and atoms together. Love is the very thing the fabric- that runs through the fabric of existence and Paul is trying to remind them that this new story that they had adopted, this new story was actually grander than anything that they had received in the past. And it was displayed on the cross.

And then it is out of this new story that we find identity and we also find courage. Paul was fighting against people living in the anxiety and the fear that they would not belong because of some sort of ritual. There was the fear that they would not belong had they not observed certain observances that were prescribed by the Old Testament Law. So Paul was saying if your good news of Christ is somehow causing you to mutilate your way back to God and to belong to God's people there's no this is no gospel at all, this is no good news, this is no love at all. The truth of the gospel is that God loves you as you are, right? And is like a Brennan Manning once said: "God loves you where you are". That's it, amen, right? You know there are times when we look for the qualifiers and all these other things and I think he goes on to also say that God loves you where you are and maybe he loves you so much he won't keep you where you are. But there's a something that we need to know in that preface is that God loves us where we are right here and right now. And this is important because, the scripts that we have, the framing narratives that is, a little bit more poignant language, have generational impact there are scripts and there are gospels, both conscious and unconscious, that we passed down consistently throughout generations. You know even look at the field of epigenetics, which is a form of neural science, brain science, that a holocaust survivors have actually higher stress levels and higher cortisol levels that actually trace back to the Holocaust and we're talking about children and grandchildren of Holocaust survivors. And people are beginning to see that trauma is also passed down by people who have been incarcerated and people who come from certain types of homes where there was abuse and all kinds of neglect. And as much as we don't want to pass these-these news or these scripts down somehow some way they begin to inhabit and live in our bodies. There are all kinds of scripts. And Paul was saying there are scripts and gospels

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that we pass down to can cause injury or trauma and in a sense it's a deformity of the soul when you receive a story that does not give you life. For example there is a script of living in continual disappointment that I sometimes find myself adapting where I no longer somehow expect good things to happen, how many cynical New Yorkers that we have? [Congregation laughs] You don't have to answer that. You know we had a little confessional thing going on earlier about how you know sometimes cynicism does seep in more times than we want to admit. But we might go around with this frame in our story about expecting the worst and not expecting anything good lest we be disappointed once again. And I would encourage you today to be look back at a better story because God would challenge us and even open our eyes to the truth, that when the women came on the third day and they went searching for the body that they found is an empty tomb, can I get an amen? And God is into surprises, God is into turning things around. We may not know what those around the corner but we can know that God is able to do exceedingly above what we could ever ask or imagine. So I'm not go is trying to predict things or calculate things or maybe you know get lined up with very inflexible expectations but I'm allowing it to surprise me. And maybe there's a gospel group driven by by guilt and shame, which is what circumcision would have actually lead to— is the idea that if someone has the mark and someone else doesn't have the mark then somehow they don't belong and Paul was trying to make the distinction here about belonging, that belonging takes on a different nature and belonging takes on a different character.

Don't allow yourself to be driven by guilt, guilt is this idea that what we did—we feel really badly about what we did wrong and then there's also its cousin or sibling shame where we feel wrong about who we are and God isn't so once again flipping the script— somebody say flip the script. Framing the new narrative in saying that—saying that shame doesn't need to have the last word, shame doesn't need to make you shrink but shame can and shame will counteract the things that make you shine and God is trying to bring a new kind of message, a new kind of people.

And finally there's a this other false gospel that really talks about the divisive cultural logics, and I wish I had more time to unpack this out of the New Testament, but he's talking about the division of cultural logics of his day when he's talking about being a light for Jesus in the midst of empire. And we look at and we look at Rome and we look at first century Rome and we know that there was a history of conquest. And we look at even our modern day context and we also recognize that things didn't just show up, divisions didn't just show up, racism didn't just show up, property values didn't just you know get sky high. We recognize that there is a history and a cultural logic rooted in every culture and also community. And Paul when he's bringing in this new story he's saying this is not just about you know I want to be saved again but he wanted them to recognize is that that this this gospel has greater implications beyond this idea of the soul. Scott picked me up at the airport yesterday and he kind of told me the story about that

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the highway that we were on, and I got to ask you again what highway that was, and he had mentioned that this highway was once a community and that the highway had paved over this community and it caused all kinds of divisions, right? And it's a cultural logic that led to white flight and red lining and all kinds of things. And and we see that the modern day story of geography in a way disciplines' us. Can I get a "Yes", it shapes us, right? Now that that discipleship information isn't just about the information that I receive of the stories that I receive that speak to my soul and also to my mind but I realize that the neighborhoods which I inhabit, the places in which I live, the places in which I attend school or the places in which I'm rooted also begin to shape me as well. And it's a cultural logic as Scott had mentioned even in our own community here that led to an infrastructure of segregation and red lining. Your pastor's deep, by the way, how many of you know that? And we've all adopted in many ways a racialized kind of faith here in America, one that divides us one that says that we should continue to abide within our respective zip codes without any tension. And when I talk to people about this gospel of unity this gospel that bridges us you know, the answer isn't just I thought a little while about this I don't think the answer is just diversify churches. There's a- you know, I tell people I got over certain aspects of diversity a long time ago because if you just want more colorful jelly beans in the jelly bean jar then, you know, that's not the hardest thing to do, right? We want, but we want more than that. We want our stories and our narratives to actually collide and converge so that we become transformed by one another. Where our getting together is actually a subversive narrative, one that subverts the larger narrative of this world that tells us that, you know, what we just need to be in our own silos, all we need to is just have church as usual on Sundays. But what I see here at Artisan is something beautiful and what I see is that that you guys are into crossover ministry you know if people can't come here then, you know, what we can also go out there and build bridges. Can I get an amen? And as I had mentioned in the earlier service you know it just it that the holy huddle is of some importance, right? because it allows us to you know embrace and adopt a new story. But also for those of you who may like you know some football, American football, right? Sixty thousand people don't go to the Super Bowl to see a huddle. People want to know how the team actually executes out of the line of scrimmage, in other words how does the cultural logic— how does the Gospel—the story of the Gospel actually challenge our cultural logics so that we can go to work differently? Can I get an amen? Right so that we can avoid the gossip circle, so that we can go in and speak life and truth into places that are dry bones, where there there is a racial narrative of division, where people are being left behind, where walls are being built but our Gospel speaks to a different type of belonging and a different type of being. So here's the good news, that just like script scripts and stories and narratives, narratives that way us down, narratives that are incomplete in and of

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themselves, just like those can be transmitted so can a Gospel of freedom, of power and also resilience, a Gospel of healing, the Gospel of Peace and bridge building.

I'd like to try to imagine the world with you in a different way and I got to say that it's been tough but, you know just even as a man of color, to imagine the world differently than what it is in our current political climate and in a country that in many ways has just exposed the fault lines of division of race and America's original sin. But I like to imagine the world differently because I believe that all it takes is a mustard seed to begin to work within our own context where we begin to see those world with different eyes. Imagine living in the world with the security of being deeply loved, how less anxious would we be when we think about what love is? How love breeds resilience and resilience is something that we can pass down to our children. Our love dismantles the dividing wall of hostility because how we see people is just as important as how we serve them as well. And when I serve my brother, my sister, my neighbor in whatever place I might find myself I recognize that seeing with the eyes of Jesus is actually a new kind of imagination. That God Story of Love extends bridges instead of creating barriers. So I love what is happening here because you guys hold in your hands a fragment, a puzzle piece of the kingdom and we as churches are really trying to put those pieces together because we only see in part because we only know one part and we want to imagine things differently. My future my favorite a theologian Willie James Jennings writes this when he thinks about the truth of the gospel one of the things that he writes is "Imagine a people defined by their cultural differences yet who turned their histories and cultural logics toward a new determination a new social performance of identity. Those are the words in the ways of one people join those of another and another each born anew in community seeking to love and honor those in its midst. Those relationships involve deep joining the opening of our lives to one another in love and also desire." What Willie James Jennings is getting at here is a this notion of social performance that we are not here doing this as a stage performance, notice he didn't say stage performance, but the Gospel, the truth, our framing narrative Gospel of Jesus Christ allows us to enact a different way of being in the world because it is for freedom, as he writes later on in the same letter, that Jesus has set us free. So what is he telling this church bottom line? He says this, good old fashioned church word: you all need to repent, right? That's what he tells them is just repent. And we think about repent, you know sometimes we develop these allergies, right? To the old kind of language of the church, but I really want you to look at this a little bit more dimensionally. Repent is metanoia it's a change of mind, that's what it is in the Greek, and it's change of mind and leads to a reorientation of our very living. In other words, we arrange our lives around a different set of values and ultimately a better story. And perhaps- oh and there's also something else attached to it, and I'm just about done, repentance also speaks to this notion of allegiances as well. So when people would say in those days you

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know repent it was based on this, the root of the Gospel, Evangelion, right? This heralding of news a new king is coming so ya got to you know just get it together and do something different and by the way your allegiances are going in this direction. And here's what the Gospel really challenges us to and and I when I think about the beauty of the story none of us should really have a problem with this. What the Gospel really does is it reorients us and challenges us into the direction of ultimate love. John Coltrane once said "A Love Supreme", right? This is a new story, this is a new way of being, this is a new way of belonging, this is a new way of including people in the beloved community. That I no longer will have or keep— I have my habits, don't get me wrong I have my default, I have my trains and tracks of thinking but what the Gospel is challenging me to is now to have my allegiances in a different direction, you know? In other words I get to rescript-flip the script, I get to reframe and now reorient. I just preached a three point sermon. [Congregation laughs]

Reorient my life in a different direction and a different path with the gospel as the framing narrative. No longer do I need to have allegiances to fear, though fear is a reality. No longer do I need to have it my allegiances to whiteness, can I hear yes? Is that OK? Right, no longer do I need to have my allegiance is to them because there is a deeper identity there's a real identity that transcends that identity and ultimately we are children of the living God, the beloved community, created in the image of God. I need to reorient my allegiances.

Just three quick takeaways, which are not three quick takeaways but you can take a picture of the slide or maybe just make it a meditation, the Gospel reshapes us in our allegiances into a new place of identity, right? That's what Paul was saying I'm free to be a child of God. Where before I was in Egypt and now I am free to worship God. I was bound by the empire and the ways of thinking by the empire— be it Rome, be it the Meads, be it Persia, be it Asyria but now I am free to worship God. And my body is no longer, my physical body, is no longer confined confined to the narratives and the scripts that the world gives me but my body gets to tell the new story. And we're telling the story, we're scripting the story and we're finding new language for this story as well and it invites us into a new script to be faithful to peace, joy and the fruit of spirit with a new concern for others. And then this and lastly this new joining that Paul was talking about also really speaks to the truth that is if we are really becoming the beloved community the space is one of the future churches where I'm allowed to get it wrong, can I get a yes? At times when we're not going to say it right if we're going to be as inclusive as we say we get we're going to be. I remember when we first planted our church my-one of the things my wife tells the launch team is if you want to be a part of a diverse community, be prepared, and was highly theological, be prepared to be pissed off at times, right? [Congregation laughs]But isn't a story about Grace? And it works if if we're not in this formative practice, right? Of learning each other, having a divine curiosity about each other of attempting to meld

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and become an integrated, become the beloved community then where else can we do this? Where else? Think about it. I think the church has been entrusted with a better story, more powerful story of God's love and that is our framing story. One that guides us, not divides us, the one that breaks the barriers and also bridges people. The one that says "Ya'll don't belong together, you're not just a New York City subway system where diverse people get together but don't really talk with each other and do life with each other" you guys, this church is much more than that, you are the beloved community of Christ chosen for such a time as this. Peace be with you Artisan make God's blessing of love continue to have you have courageous conversations and be who you are because it's in simply your being at times, and we take this for granted it's in your showing up on a Sunday and bridge the tensions that you're trying to bridge, that often people don't know know about, that you are actually cultivating a snapshot and a sign of the kingdom, which is God's beloved community.

Let's bow our heads and close our eyes. Creator I thank You for the grace that community gives me to go over a few minutes on my sermon. [Congregation laughs] But I pray for Your love. That in this moment I pray that Your grace and the power of Your gospel would supplant. The lesser stories right now that people would receive a new love right now, a greater love and that they would switch their allegiances from lesser stories to the good news of the Gospel, the Evangelion, that they would be transformed, that they would be changed, that they would be courageous, and Lord that they would be Your people, a royal priesthood, a holy nation, a people belonging to God. God bless you all, amen.

[Voice of Pastor Scott]

José thank you so much. It's been a blessing to have you with us in our community today. We will conclude what we were response to the the preaching of the word the same way that each week at Artisan that's at the table of communion. Artisan's community has an open table, which means any who would like to receive communion are invited to do so. You don't have to be a member of this church or any church, you simply need to be seeking Jesus and following Him in this place recognizing your need for His grace and repenting, changing your mind, your allegiance into it into a different and toward a different story and this can be part of that, this can be a tangible act that gets you one little bit closer to that. So if you'd like to come you can take a piece of the bread and remember Christ's body, which is broken for you and if in one of the cups we have both wine and juice choose the one that's more appropriate for you and as you dip the bread in the cup remember Christ's blood which is shed for the forgiveness of sins. When you do that look to your left to right and think about how you are in a beloved community with that person there and with each person who has come to the table of the Lord in this city today, in our world today, and actually throughout centuries of Christian history this

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is something that it's binds us together. And may it be for you the real presence of Jesus the savior a means of God's grace to you and food for your hungry and weary spiritual selves. The band's going to come back up and lead us in a couple more songs as we take communion there will be a member of our prayer team at the back of the room if you'd like to receive personal prayer today. You can go back to that space and receive prayer with that person. I invite you to come to the table and if you would-you like it's open for you now. Amen.

[end of sermon]

[Male voice] For more information visit us at ArtisanChurch.com