



## Traditional Worship • April 15

Prayer Concerns: Vira Cogswell; JoAnn McGregor; Herb Weyer; Betty Schofield.

Today's Sanctuary flowers provided by Sue Anderson to the glory of God in memory of her parents, Ryndall & Jas Robert, and in memory of Chris, son & brother.

Today's choral selections are provided by the Temple Choir under the direction of Joan Nevill. Organist: Barbara Waite. Additional Music provided by Temple Brass.

Ushers April 15: Greg & Linda Stilwell, captains; Chuck Taylor, Jacque Hardin, Dick Osmon, Nelson & Joyse Rivers

Ushers April 22: Eric Eades, captain; Seby Durgy, Chuck Taylor, Ronnie Pursley, Thornton Patberg (balcony), Margo Borre (balcony)

Greeters April 15: Warren & Rosemary Heinsohn, Janet Kissel, Margo Borre

Greeters April 22: Sue & Cle Watson, Tom Harvey, Skip Borre

# ORDER OF WORSHIP

## PRE-SERVICE MUSIC

### WELCOME

### PRELUDE

"All Glory Be to God On High" by W. Wold

### CALL TO WORSHIP

Leader: "Come to me," says the Lord.

People: "Come to me all who labor and are heavy laden, and I will give you rest."

Leader: True rest comes from the Lord.

People: We will worship the God who stills our feet, who loves us as we are.

### CHORAL INTROIT

"See the Morning Sun Ascending"

### \*CHIMES & SERVICES OF LIGHT

### \*HYMN #185

"When Morning Gilds the Sky"

### \*PASSING OF THE PEACE

Leader: Christ is risen!

All: Christ is risen indeed!

Leader: Please turn to those around you and pass the peace of Christ.

### CALL TO PRAYER

Leader: Christ is risen!

People: Christ is risen indeed!

Leader: Let us pray as one.

### PASTORAL PRAYER

All: Gracious God, we are constantly going, doing, working. Yet for all our striving, we are not satisfied. We thirst for Your peace. Fill us up again, Lord. Make us whole in the way only You can. And now, O God, hear us as we pray, each in our own hearts and our own ways...

### LORD'S PRAYER

Matthew 6:9-13 "Pray then like this: '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 our trespasses as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil, for Thine is the kingdom and the power and the glory forever. Amen.'"

### GIVING TITHES & OFFERING

### \*DOXOLOGY *The congregation stands as the Ushers return the offering to the Altar.*

#95 in Hymnal

### ANTHEM

"Joy in the Morning" by Natalie Sleeth

### KIDZ MOMENT

Noisy Offering

### SCRIPTURE READINGS

Luke 10:38-42

Jesus Visits Martha and Mary

38 Now as they went on their way, he entered a certain village, where a woman named Martha welcomed him into her home. 39 She had a sister named Mary, who sat at the Lord's feet and listened to what he was saying. 40 But Martha was distracted by her many tasks; so she came to him and asked, "Lord, do you not care that my sister has left me to do all the work by myself? Tell her then to help me." 41 But the Lord answered her, "Martha, Martha, you are worried and distracted by many things; 42 there is need of only one thing. Mary has chosen the better part, which will not be taken away from her."

### SCRIPTURE RESPONSE UMH #162

"Alleluia, Alleluia"

### MESSAGE by Pastor Andy Payton

"Helper"

Well good morning. Good morning. Good morning. It's good to be back with you. I have to say I took one for the team last week. We went down to Florida to the beach and went back to the pool and back to the beach and back to the pool and maybe to the children's museum. It was rough; it was rough, but it's good to be with you here today. It's good to be home with my church family today, and I truly do mean that it always is a blessing, always is a privilege, and a joy to be with you.

Last week we began our sermon emphasis for the season of Easter. You see Easter is not just one Sunday it's like this entire season within the Christian year, and so last week we began our Easter emphasis and we call it risen the Easter season is about rising to new life in Christ, and the way we're going to do that and the way we're going to do that in the next few weeks is taking a look at ancient spirituality test called the Enneagram, and the Enneagram is not the pentagram. It's not the same thing. I know when I first heard the word Enneagram I thought pentagram and like all this is some new age thing, this is some horrible thing got to be careful with it. But no, the Enneagram is an ancient spirituality test.

And what makes it different from other spirituality tests or other personality tests is like the Myers Briggs identifies what we are, the Enneagram helps us to understand why we are or why we do the things we do which is why it is so helpful in terms of the spiritual journey. I think of the words of the apostle Paul who once asked the question I don't understand why I do the things that I do. Enneagram helps us to understand why we do the things that we do. The last week we began our emphasis and this week we're going to continue our emphasis, and today our subject is number 2 on the Enneagram. There's actually nine different types. If you look at the Enneagram there's nine different types and today. Number two is helper, and I'm curious how many of you had a chance to go online and take the test this past week? Wow cool. How many of you should take the test this week? Yeah, you should. It's helpful. So as we get started though let's begin with a word of prayer and then we'll jump right on it. Let's pray together though.

Oh God I do ask that you would help us this day and always to be present to you even as you are always present with us. I pray this through Christ. Amen.

His name was Evagrius and I think I have a picture of a Evagrius. That's Evagrius. And with a name like that and a beard like that, you know you have to be awesome with that extra sprinkle of awesome. I mean look at that guy. Cool. His name is a Evagrius and he's got the coolest beard ever. But Evagrius is one of the earliest Christian monastic writers we know of. Not earliest Christian writers but one of the earliest Christian monastic writers we know of. He was ordained towards the end of the 4th century, and he was a really really good communicator. He was a really really good theologian. His dad was a bishop and he had a lot of friends and a lot of influence because of his ability to communicate, and it became very very popular very very good. But then Evagrius ran into a problem. He fell into love. Well really I should probably say he fell into lust and he began to wrestle and he begin struggle with that. On the one hand he felt like he was called to be a minister, on the one hand he felt like he was called to be a priest, a preacher, a theologian, but on the other hand he had these desires that he was warring with, and the conflict became so great that finally he began to become ill. He got sick and the doctors of the time they couldn't figure out what was wrong with him, they couldn't do anything to help him. And then finally a vagary as had this aha moment, and he realized that his struggle was really a spiritual one. The reason why he was physically sick was because he was spiritually sick, and his physical ailment was being reflected by his spiritual element at which point he recommitted himself to the Holy path if you will, the monastic path if you will.

And for the last 14 years of Evagrius' life, he goes out into the desert and he spends time with God. And it's there. He begins to write some of the earliest monastic stuff. And during that time, he identified 8 of what he called evil thoughts or were eight deadly thoughts. And along with those eight deadly thoughts he came up with eight remedies to those deadly thoughts. These deadly thoughts eventually became known as the seven deadly sins within the Christian tradition, and the reason why I bring this all up is because of Evagrius as many believe it was the forerunner to what we call the Enneagram today. He began to learn as he listened to his own life how critically important it is to check one's motivation and to understand why we do the things that we do.

In fact early Christian theologians went as far as to say that it's not just as important to understand who God is and what God's about, it's just as critically important to understand who we are and what we are about if we're going to make it anywhere within the spiritual journey. Because the truth of the matter is, it's one thing to know what we should become. It's another thing to implement what we should become. And certainly we've all had those times in which we we desire to do these things. We desire to do the right thing but we have these motivations and these influences within our lives that keep us from the goal that we desire to be and desired to become. You see friends Evagrius' story is our story. We all said we want to make our selves committed to the pathway of Christ, and then we got distracted by many things. We fell off the wagon and we had to get back on again. In some ways I think it's a story is reflected in our scripture lesson this morning, the story of Martha.

The story of Martha though if you think about it is the story of Evagrius and is our story too. The story goes that Jesus went to this town. We think it's probably the village of Bethany, just outside of Jerusalem. He goes to this town and this lady Martha says welcomes- here it is welcomes Jesus into her home. At which point we should probably stop the story because I mean here is a lady in the first century context- in the first century context it's a man's world right? And here is the lady welcoming Jesus into her home. This is a person of prominence and I also tell you something about how Jesus treated women in his own context as equals. He was in a relationship with the lady by the name Martha and treated her as an equal. And so he goes to Martha's house, she welcomes him in, and it says that Jesus sat down to begin to teach, and Martha's sister Mary sits down and listen to all the things that Jesus had to say. But what did Martha do? She ran around the house getting everything ready. It says she was distracted by many things. She was distracted by her many tasks. And finally Martha gets all aggravated and she says Jesus you need to tell Mary to come help me and get with the program. At which point Jesus has this wonderful line he says Martha, Martha you have become distracted by so many things. Your sister Mary, she has chosen the better one. She's chosen the one thing that will not be taken from her.

I mean think about this story, Martha's story is our story. I mean what brings us here? What brings us here to a place called Church is that in some ways, in some capacity, at some point within our lives, we have welcomed Christ into our homes. And as we welcome Christ into our homes, we like Martha, well let's be honest, we've gotten distracted by many things. We've been pulled this direction and pulled that direction- everywhere but the direction that we know we should be going, and we need to reorient ourselves and come back to that one thing that most important, the thing that will never be taken from us. My hunch is Martha is a type 2 helper. I think Martha is what we would call a helper.

And now you might be a helper. You might know someone that is a helper, but helpers within this world, within the church world, the Earth if you will are some of God's greatest gifts to this planet. Let me talk about some of the characteristics of a helper and see if you don't think Martha might be a helper. One of the first things about Helper's is that they're very caring. The Helpers of the world are are the ones that want to make sure everyone feels welcome. Everyone feels like they belong. Everyone has a place. Think about Martha, what was the one thing she began to do when she welcomed Jesus into her home? She got to work getting the house ready so that he can have a place to be comfortable, to be able to sit down and relax. The type twos of the world are the ones that make everyone feel welcome. Next thing about the the type twos of the world is that they volunteer for everything. Within the church world they are the 20 percent that do 80 percent of the work. They volunteer for everything, they're always helping, they're always doing, they're always going always.

Next thing about the Helpers of the world is that they are quite sensitive as kids they wore their emotions on their sleeves. And when they were criticized is devastating to them. They were like the kid at lunch time that would give their lunch away to some other kid in order to win a friend. That's the helper's of the world. And the interesting thing also about Helper's of the world is that many times- not all the time- but many times the help us of the world had to grow up early. They might have lived in an a broken home. Parents might have been divorced; they might have lost a parent. Might of had a lot of siblings they had to take care of, and so they had to take care of all their other siblings and grow up early. And so the Helpers of the world do, do, do.

But the interesting thing about all this doing is underneath all of them doing is the selfish motivation; and the selfish motivation is this: underneath all the helping all the doing all the caring, what they're trying to do is win the love of other people. You see the Helpers of the world have been convinced to be needed is to be loved. There is a compulsive need to be needed. And the reason why they're doing the reason why they're going all the time is so they can win the love of other people. And if I was going to say one thing to the Helpers of the world today it would be this. It would be that before you give, did, helped, before you did anything that, you were loved. First, you don't have to do all that to earn love. You're already loved. Hear me Helper's when I say this God loves you. All right? Your church loves you. OK? Your family loves you. You need to know that, and you don't have to earn it. Love is a gift. And when the Helpers of the world learn this, that love is not earned, it's a gift; it's already given. It's then that the helpers of the world are turned down to simply give their love and give their carrying away, at which point they become in the body of Christ is those people that are given to the church to remind us of God's unconditional love. They are the ones that can welcome, be friendly, care, give; and they remind us of God's unconditional love. That is when they begin to realize that they give up because they have to because they want to.

And so for me Martha probably is a number two; but more than that I think what the Helpers of the world can teach us- everyone- is this, they can teach us the something to teach us. And I think what the Helpers of the world can teach us is that there is a good way to give, a positive way to give, and there is an unhealthy and negative way to give; and I think the unhealthy way that we can give is when we give in order to receive. To use a metaphor from fishing, givings like the bait that we put on the end of the line. We cast them out and hopes that we might receive something and reel it in. To use an example from our own denomination our own church and the Methodist church. When we become a member of the church, we promise to give: namely our prayers, our presence, our gifts, our service, and our witness and those are good things we should all give those things. But underneath those things that we should give, we should also ask the question why are we giving them? Are we giving them in a healthy way or an unhealthy way? An unhealthy giving is given in order to receive. For example with prayers would be like this: we pray in hopes that we might have God fix our life for us, make all the problems go away. Presence: we we give our presence to others, but deep down we hope and we think that all those other people we've been present to, they should be present for us to. We serve and we think as I serve I mean to my don't people just come around just think me for the wonderful person that I am and give me a big huge pat on the back? I've done this. They should be nice to me for serving right? Why aren't they being grateful for my serving?

Prayers, presence, service: gifts we give to the church. And here's what we want from the church in return. We want the church to do what we want the church to do for us, right? It's like a country club kind of thing. It's true, we give but underneath the giving, while it looks good underneath it, we're wanted to receive something on the other line. Or witness. We live the Christian life, and deep down what we hope is that God would give us Heaven as a result of it; and let me just tell you your friends, if your motivation for living the Christian life is simply so you get to heaven, that's selfish. That's selfish. You've turned salvation into a big insurance policy. And that's not why we give our witness. That's just not it. An unhealthy giving is that we give in order to receive. That's not why we give. Friends a healthy Christian giving is we we give. This is deep. Are you ready? We give an order to give because that's the way God gives to us. God gives to us unconditionally. And so as we mirror that giving, we simply give in order to give and when we give not because we have to, not have compulsion but because we want to, there's joy and that, there's freedom in that, there's life in that.

My brother told me a story once about a professor he had in seminary. My brother went to Asbury Theological Seminary and within the Methodist church Seminary is the work conservative, evangelical seminary, and they produced some wonderful pastors that really have as he's done a wonderful job. I just didn't want to go to Asbury while the rest of my family went to Asbury because Asbury was in Kentucky three hours away from where I lived and I figured 45 minute drive is much better. That's why I went to my seminary. It wasn't a holy motivation. To be honest with you I just was lazy and didn't want to drive to Kentucky. My brother went to Asbury seminary and Asbury submitter's conservative seminary, and one of the things I've noticed about conservative, Christian thinking particularly is this: if we're not careful in the conservative world, we get in this kind of, I don't know trap, of earning it. We either earn it by the things we do or we earn it by the things we believe. And by earn it, I mean we earn God's love. We think we have to believe the right way or we have to believe all the right stuff in order to get God's embrace. My brother had a professor in this conservative environment one day who stood up in class- and mind you this Professor is a person that had spent her entire life living the Christian life, her entire life just as a little girl all the way up; she went to school. She went to undergrad. She got a master's degree. She got a Ph.D. in the Christian tradition- and one day she stood up in class, and this is what she said to the students, she said I'm just now beginning to realize that I don't have to do any of this at all. And now that I realize I don't have to do any of this at all, I want to. I want to. Hear me you, don't have to do anything at all to receive God's embrace in God's love within your life. Nothing. Nada. It's given. And in the moment you realize that, in a moment you trust that, you move from having to do it to wanting to do it. And when you begin to want to do it, that type of giving is contagious and infectious to the rest of the world.

One last story and then I'll stop. I read the story of a hymn writer by the name of George Matheson. And there's this picture. George Matheson was studying to become a minister in his early 20s at the same time he was engaged to be married, but at the same time he began to learn that he was going blind. And there was nothing that the doctors could do to fix it. And once his fiance learned that he was going to be blind, his fiance broke off the engagement because she didn't want to be married to a blind man. So here's this guy studying for the ministry, engaged to be married. His fiance walks away from him; the love of his life is gone. So what's he decide to do? He decides to give anyway, and he continues to study for the ministry. He continues on. And before he goes blind, he writes this wonderful him about the love of God. And here's that the first stanza part of the first stanza for that him. He writes this about God's love he says. "Oh but that will not let me go... I rest my weary soul in the I give the back life". When we begin to realize that God's love is just given, then we can give in order to give like people like George Matheson did. As a blind man, he continued to be a pastor for 31 years. It didn't go his way could see, but he continued to serve, he continued to give anyway. So here's my challenge for you this week: don't give in order to receive. Give or to give because that's how God gives us. And one way you can do this is this: I challenge you this week for your pastor one of the pastors to give anonymously to someone give anonymously. It's like a giving conspiracy. Find some way to give of yourself to someone else. And conspire that they will not know who did it. And it could be a lesson in opportunity to give in order to give.

### \*LAST HYMN #670

"Go Forth for God"

### \*CHIMES & SERVICE OF LIGHT

### BENEDICTION

### POSTLUDE

"Good Christian Friends, Rejoice and Sing" by M. Burkhardt