COB - NYC 2018
7-23 PM MONDAY Worship

Joyful Noise
   Bound Together, Clothed In Christ
   For Everyone Born
   Heme Aquí
   Song of Confession
   Milk Moo Song
   We Are One Body

Promo Spot: National Youth Cabinet

Live Announcements

Introduction of International Participants

Speaker Introduction
   Laura Stone became the chaplain at Timbercrest Retirement Village eight short weeks ago. She fills her time with science fiction, quilts, crafty things, music, and writing. Laura is always looking for God to show up in people’s lives; She loves to hear stories of grace breaking in unexpectedly. A pilgrim at heart, discovering paths of faith with companions like you brings her great joy.

   And it is our great joy to welcome her to NYC!

Video Call to Worship: "Come to the Table"
   https://www.youtube.com/watch?v=DXXxLwxfo0U
Prayer

Help us to hear your invitation to come, Lord.

Show us your radical welcome -

Open to everyone born.

To young and to old.

To sinner and to saint.

To the fearful, the cynical, the doubtful.

And the to hopeful, the dreamers, the committed.

Seat us together, around your feast of forgiveness

So that we might know and share and live in your grace.

Now and always.

Amen

Song of Invitation

For Everyone Born

Discipleship Moment

Song of Prayer

Heme Aqui

Scripture Drama

(This drama is really about the body position — the choreography — and one’s openness or closed-ness to another.)

Cast:

Scripture Reader

Jesus

Simon
During “prayerful song” after Discipleship Moment, the Reader will go to the Podium. As the Reader begins the reading of Luke 7:36-50, the actors will “live it”.

Reader: “One of the Pharisees asked Jesus to eat with him, and he went into the Pharisee’s house and took his place at the table.”

Simon finishes leading Jesus to his spot, the seat SL front of the table. As Jesus sits, so does Simon at the seat SR front of the table. Once Simon begins sitting, the Others also sit.

Jesus: May I offer a prayer in your home?

Simon nods in agreement. Jesus offers a prayer. He will need to be mic’d for this. He will also need to tuck his feet to his side of the chair so that they are prominently displayed for the action that will unfold.

Father,

I continue to make known Your name to those whom You gave me from the world. I will continue to glorify You, to let them know — here in this place — that eternal life is that they may know You. On behalf of those who can hear these words, I ask for the courage to receive this message from You. Bless now this place in which we have gathered.

Amen.

During the prayer, the Woman enters and moves just off to the side and behind the table, kind of in the shadows, carrying a jar. She is huddled, waiting, tentative — certainly not wanting to interrupt the prayer of the Master.

Reader: “And a woman in the city, who was a sinner, having learned that he was eating in the Pharisee’s house, brought an alabaster jar of ointment. She stood
behind him at his feet, weeping, and began to bathe his feet with her tears and to dry them with her hair. Then she continued kissing his feet and anointing them with the ointment.”

[As the scripture is read, the Woman moves forward deliberately (which is not necessarily quickly). At the point which she has approached Jesus and begun kneeling, everyone at the Table — except Jesus — react “big”:

  Simon: arms outstretched and downward toward the Woman, in disbelief over what is occurring in his home

  Other behind Simon: hands on head, mouth agape

  Other behind Jesus: peering over Jesus’ shoulder with HUGE eyes, directing face at the crowd as much as possible, all the while with eyes focused on the Woman

  Furthest behind Jesus: standing with hands over mouth, elbows up high making the gesture as big as possible]

[In rhythm with the spoken text, the woman kneels, demonstrates pouring from jar and using her hair to wipe Jesus’ feet. As time allows, she continues alternating between pouring, wiping, and kissing Jesus’ feet. She is not in a hurry but there is emotional urgency, so these acts should be done deliberately (and “big” in order to be seen), but not quickly.]

[As next verse (39) begins, Simon moves hands to “thinking” position, stroking his chin, as if there were a beard there.]

Reader: “Now when the Pharisee who had invited him saw it, he said to himself, ‘If this man were a prophet, he would have known who and what kind of woman this is who is touching him—that she is a sinner.’ Jesus spoke up and said to him,

Jesus: ‘Simon, I have something to say to you.’

Reader: ‘Teacher,’ he replied, ‘speak.’
Jesus: ‘A certain creditor had two debtors; one owed five hundred denarii, and the other fifty. When they could not pay, he canceled the debts for both of them. Now which of them will love him more?’

Reader: Simon answered, ‘I suppose the one for whom he canceled the greater debt.’ And Jesus said to him,

Jesus: ‘You have judged rightly.’

Reader: Then turning toward the woman, he said to Simon,

Jesus: ‘Do you see this woman? I entered your house; you gave me no water for my feet, but she has bathed my feet with her tears and dried them with her hair. You gave me no kiss, but from the time I came in she has not stopped kissing my feet. You did not anoint my head with oil, but she has anointed my feet with ointment. Therefore, I tell you, her sins, which were many, have been forgiven; hence she has shown great love. But the one to whom little is forgiven, loves little.’

[As Jesus lists off his litany of “complaints” against Simon, Simon becomes more and more closed off to Jesus, at least by his body language. At the same time, the Woman becomes more and more open, confident...so that when Jesus says “Your sins are forgiven”, the Woman is looking Jesus in the eye, shoulders back, back straight. A visually obvious new beginning.]

Reader: Then he said to her,

[Jesus, still sitting, turns his head and upper body to fully address the Woman straight on, eyes locked. He is not embarrassed by her shame. He is open to the one who is open to him. He is distant from the one who is closed off to him.]

Jesus: ‘Your sins are forgiven.’

[A smile creeps onto her face, as if this is the first time in a long time anyone has spoken to her in this way — in a way that she perhaps never expected to hear again.]
But those who were at the table with him began to say among themselves, 'Who is this who even forgives sins?' And he said to the woman,

[Like Simon, the Others at the table become more and more closed off to Jesus and the Woman by their body language.]

‘Your faith has saved you; go in peace.’”

[Then scene freezes:

Jesus sitting and facing the Woman;

the Woman, still kneeling, looking up to Jesus;

Simon and the Others, standing, looking at one another, some in disbelief, others with anger in their faces, several with backs turned to the Woman and Jesus (but their faces still visible to the audience;

Laura, sitting at the back, perhaps peering around at the scene, almost directly behind it.

REMEMBER THESE “freeze spots”! Everyone will return them.]

Message
Laura Stone

[The preacher emerges from the scene to share the message. Center Stage lights fade to off. The cast moves to the choir risers until preacher gives signal that the message is coming to a close. Cast returns to “freeze spots” and Center Stage lights fade back on. Once re-frozen, everyone remains in those poses for several moments in time. The moment begins to break when Jesus helps the Woman up and invites a hug. Then the Woman — with Jesus following her, but not blocking her sight lines to
the audience — goes to each of the Others around the Table, unfreezing them, silently but visually inviting them into an open, unashamed, connected posture (standing straight, making eye-contact, not avoiding touch).]

(all of the above happens in silence - without musical underscoring)

Ritual Response
[As Laura begins to speak to explain the response, music begins softly in background]

[After Laura’s invitation to a position of shame/confession, Jesus, Woman and Simon move off stage to begin spreading the “release”. Other cast begin with band before also moving to the audience.]

Song of Response
Song of Confession

Blessing/Benediction