



“... in Christ, God was reconciling the world to himself, not counting their trespasses against them, and entrusting the message of reconciliation to us.” (2 Cor 5:19-20) All the invitations here seek to further that mission by nourishing souls to flourish in the reconciling grace of Jesus Christ.

Participating in Jesus' Mission at Brentwood

Worship, where the Holy Trinity embraces us with their love

- **Mon, July 22, 8pm – Big Band Vespers** – featuring the music of one of the band's members, Chris Berner
- **Wed, July 24, 8pm – Jazz Evensong** – with **The Ragtime Ramblers**
- **Sun, July 28, 10am – Sunday Morning Worship** – a joint outdoor service and picnic with the Collaborating Churches of New West and Burnaby at Moody Park, New Westminster at 11am, featuring the Peacemakers Children's Choir under the direction of Dan Reynolds and Ben MacRae - rides will leave from this church at 10:30am

Learning, where the Holy Trinity transforms us to be blessings

- **Every 2nd Friday, 5:30pm - Bible Study & Light Supper** – we are on our break for the summer and will resume in Sept
- **3rd Thursdays, 2:30 – 4:00pm – SFU Philosophers' Café**
- We are working on a study guide to the **Brentwood Declaration** and would value your input – there is a booklet to frame that input at the back – please take one and fill out the sections

Fellowship, where the Holy Trinity connects and nourishes us

- You are warmly invited to join us for lunch after the service

Service, where we reach out into our communities to inspire them

- **The Lester McLean Band, featuring Michael Occhipinti – Sun, July 28, 7pm** – a rocking evening of funk and soul – by donation (\$20 suggested)
- We collect and buy socks for those supported by **First United Church** in Vancouver's Downtown Eastside

Another Consideration about Acts

Within the first eight chapters the scene shifts with regularity between the *household*, where believers assemble, pray, receive the Spirit, break bread and generously share all things in common, and the *temple* as the center of political and religious control, a place for seeking alms, and the scene and object of conflict (arrest and imprisonment, critique of temple rulers, mob violence, beating, and death) ... This pattern of alternating scenes clearly demarcates two areas of action and two differentiated communities, their variant forms of social and economic organization, and their ultimately contrasting loyalties. The one represents temple rule, norms, and allegiance; the other, a new community of witnesses to the resurrected Christ based in the household, inspired by the divine Spirit and loyal to the God who does not dwell in man-made houses or temples.

John H Elliott, “Temple versus Household in Luke-Acts: A Contrast in Social Institutions,” in Jerome H Neyrey (ed), *The Social World of Luke-Acts: Models for Interpretation* (1991), p 215.