

Tenth Sunday after Pentecost

**The Welcoming Presence of the Holy Spirit****Old Testament: Ruth 2:1-16****Ruth Meets Boaz**

<sup>1</sup>Now Naomi had a kinsman on her husband's side, a prominent rich man, of the family of Elimelech, whose name was Boaz. <sup>2</sup>And Ruth the Moabite said to Naomi, 'Let me go to the field and glean among the ears of grain, behind someone in whose sight I may find favour.' She said to her, 'Go, my daughter.' <sup>3</sup>So she went. She came and gleaned in the field behind the reapers. As it happened, she came to the part of the field belonging to Boaz, who was of the family of Elimelech.

<sup>4</sup>Just then Boaz came from Bethlehem. He said to the reapers, 'The LORD be with you.' They answered, 'The LORD bless you.' <sup>5</sup>Then Boaz said to his servant who was in charge of the reapers, 'To whom does this young woman belong?' <sup>6</sup>The servant who was in charge of the reapers answered, 'She is the Moabite who came back with Naomi from the country of Moab.' <sup>7</sup>She said, "Please let me glean and gather among the sheaves behind the reapers." So she came, and she has been on her feet from early this morning until now, without resting even for a moment."

<sup>8</sup>Then Boaz said to Ruth, 'Now listen, my daughter, do not go to glean in another field or leave this one, but keep close to my young women. <sup>9</sup>Keep your eyes on the field that is being reaped, and follow behind them. I have ordered the young men not to bother you. If you get thirsty, go to the vessels and drink from what the young men have drawn.'

<sup>10</sup>Then she fell prostrate, with her face to the ground, and said to him, 'Why have I found favour in your sight, that you should take notice of me, when I am a foreigner?' <sup>11</sup>But Boaz answered her, 'All that you have done for your mother-in-law since the death of your husband has been fully told me, and how you left your father and mother and your native land and came to a people that you did not know before. <sup>12</sup>May the LORD reward you for your deeds, and may you have a full reward from the LORD, the God of Israel, under whose wings you have come for refuge!'

<sup>13</sup>Then she said, 'May I continue to find favour in your sight, my lord, for you have comforted me and spoken kindly to your servant, even though I am not one of your servants.'

<sup>14</sup>At mealtime Boaz said to her, 'Come here, and eat some of this bread, and dip your morsel in the sour wine.' So she sat beside the reapers, and he heaped up for her some parched grain. She ate until she was satisfied, and she had some left over. <sup>15</sup>When she got up to glean, Boaz instructed his young men, 'Let her glean even among the standing sheaves, and do not reproach her. <sup>16</sup>You must also pull out some handfuls for her from the bundles, and leave them for her to glean, and do not rebuke her.'

**New Testament: Galatians 3:28**

<sup>28</sup>There is no longer Jew or Greek, there is no longer slave or free, there is no longer male and female; for all of you are one in Christ Jesus.

**General Concept: The Holy Spirit breaks down barriers that divide the church and society to form an inclusive community.**

**N/K/YE: The Holy Spirit makes us all children of God.**

**ME/OE: The Holy Spirit makes us all brothers and sisters.**

**Y: The Holy Spirit enables the church to be a welcoming community to everyone regardless of the origin, background and orientation.**

**A: The Holy Spirit enables the church to tear down barriers of discrimination and marginalization within the community.**

### *Exegesis of the Biblical References*

The name Ruth signifies "comrade" or "companion" or simply friend. This name and its meaning is significant enough due to the fact that it is being applied to a non Jew. A faithful non-Jew, a Moabite has become a faithful friend, and loyal companion of an aging and lonely, Jewish widow. The book of Ruth details the history of one decisive episode by which Ruth became an ancestress of David and of the royal house of Judah. From this point of view, its peculiar interest lies in the close friendship or alliance between Israel and Moab, which rendered such a connection possible.

At Bethlehem, Ruth employed herself in gleaning in the grain fields of Bethlehem during the harvest season. She arrived there from Moab with her mother-in-law Naomi who had migrated there several years ago. It was in Moab where they lost their respective husbands. One day, Ruth was noticed by Boaz, the owner of the field. She was gleaning at the time. Boaz was a relative or kinsman of her father-in-law Elimelech. Boaz gave her permission to glean as long as the harvest continued; and told her that he had heard and was so impressed by her loving and steadfast loyalty to her mother-in-law. Boaz then adopted the customary and legal measures to obtain a decision to marry Ruth. He summoned Ruth's late husband's next of kin before ten elders at the gate of the city, related to them the circumstances of Naomi's return, with his desire that Ruth should be married to the next of kin and be settled in her father-in-law's land as her marriage portion. But the next of kin declared his inability to undertake the requirements of the levirate law. Upon announcing his inability in legal form, it then favored Boaz who really wanted to marry her according to the ancient custom of Israel.

The life and history of Ruth are important in the eyes of the narrator because she forms a link in the ancestry of the greatest king of Israel. From a more modern point of view, the narrative is a simple idyllic history, showing how the faithful loving service of Ruth to her mother-in-law met its due reward in the restored happiness of a peaceful and prosperous home-life for herself.

The book is without the name of the author and there is no direct indication of the date. Its aim is to record an event of interest and importance to the family history of David, and incidentally to illustrate ancient custom and marriage law along with the proclamation that foreigners like Ruth can also play a very significant and decisive role in the ongoing history of God's people. Israel need not remain as a highly exclusivistic nation giving favor and regard only to fellow Jews as the only neighbor who can be the object of their concern, compassion and respect. Foreigners are to be regarded also and equally as fellow children of God.

The problem addressed in this letter of Paul was that the Galatian churches were troubled by a Judaizing teaching that required Gentile converts to keep parts of the Law of Moses especially the requirement of circumcision in order to be part of God's people.

The controversy started when circumcision becomes proposed by the Judaists as a supplement to faith in Christ, as the qualification for sonship to Abraham and communion with the apostolic church. After the council at Jerusalem (cf. Acts 15), they began to say outright "Except ye be circumcised after the custom of Moses, ye cannot be saved." Paul's Galatian converts are to be admitted, and "be perfected" and attain full Christian status by conforming to Moses's law. With such conformity "Christ will profit" them much more, that is, if they add to their faith the matter of circumcision. This insidious proposal might seem to be in keeping with the findings of the Council; Peter's action at Antioch lent color to it. Such

a grading of the Circumcision and Uncircumcision within the church offered a tempting solution of the legalist controversy; for it appeared to reconcile the universal destination of the gospel with the inalienable prerogatives of the sons of Abraham. Paul's reply is that believing Gentiles are already Abraham's "seed" - nay sons and heirs of God; instead of adding anything, circumcision would rob them of everything they have won in Christ; instead of going on to perfection by its aid, they would draw back unto perdition.

Paul argues, that the law of Moses tends to bring condemnation not blessing, on its subjects and that instead of completing the work of faith, its part of the Divine economy was subordinate. This event marks a great theological watershed for the eventual spread of Christianity that has now crossed all barriers of creed, race, political affiliation and others. Now, acceptance into the body of Christ no longer depends on the adherence to Jewish law but mainly in being confronted and accepting the claims and meaning of the Lordship of Christ in one's life. There should never be set forth any boundary or restriction on those who would like to respond in faith to the calling of Jesus to follow him all the way even up to the cross.

#### *Companion Guide for the Teachers and Other Users*

Human beings are good and quick at erecting barriers that they can't remove. Old barriers often stay beyond the original purpose for which they were placed even as new barriers are added. This is true literally and metaphorically as the human community is broken up along ethnic, economic, social, ideological, gender lines and many other reasons. Eventually, these divisions lead to violent confrontations and even wars.

A broken world is an object of God's salvation. Through the Spirit, God works to tear down the barriers and turn them into level pathways connecting different parts of one human commonwealth under God. In the Book of Revelation the vision that the "sea is no more" (21:1) symbolizes the ultimate disappearance of barriers leading to the reunification of humankind.

Within the church there are invisible barriers that damage the fellowship. Biblical references are often cited to justify the discrimination and marginalization of members based on the conventional profiling of persons. Especially in rural areas, class stratification determines leadership in the church. An issue of special concern is about gender choice and sexual preference. The coming of age of gays and lesbians has turned out quite troubling to a large segment of the church.

These realities fall short of the new being created by the Spirit wherein the antagonisms and mistrust underlying the construction of barriers are banished. The existence of distinctions, however, remains. The distinctions based on the vast diversity of the natural order arise from the inexhaustible richness of God's creation. The church celebrates these distinctions but condemns the artificial barriers that human beings have established over them.

## Nursery/Kindergarten/Younger Elementary Levels

### I. Objectives

At the end of the session, the learners are expected to:

1. conclude that we are all children of God and created in God's image;
2. perform activities that show acceptance of everyone as brothers and sisters in Christ; and
3. express one's feelings through creative activities one's appreciation of the love of God.

### II. Concept: The Holy Spirit makes us all children of God.

**Materials:** The Holy Bible (preferably NRSV), song chart, pictures of the story, materials needed in the creative activity

### III. Learning Experiences

#### A. Opening Worship

1. Welcome time: Greet the children as they arrive. You may hug them or kiss them.
2. Opening prayer: "Thank you dear Lord for gathering us again this Sunday. May the welcoming power of the Holy Spirit be with us. In Jesus' name, we pray. Amen!"
3. Opening song: "I'm Awake, Alert, Alive, Enthusiastic"  
I'm awake, alert, alive, enthusiastic. I'm awake, alert, alive, enthusiastic.  
I'm awake, alert, alive, alert, awake. I'm awake, alert, alive, enthusiastic.

Ako'y buhay hindi patay, ako'y gising, nakikibaka  
Ako'y buhay hindi patay, ako'y gising, nakikibaka  
Ako'y buhay dahil kay Kristo, ako'y gising para kay Kristo,  
Ako'y buhay, ako'y gising, nakikibaka.

#### B. Getting Ready

Read orally the following poem to the class with action. After reading it, ask selected children to show the meaning through a pantomime. Then read it again and let the children say it after you with action.

"Hug O' War" (by Shel Silverstein)

I will not play at tug o' war. I'd rather play at hug o' war  
Where everyone hugs, instead of tugs,  
Where everyone giggles and rolls on the rug,  
Where everyone kisses, and everyone grins,  
And everyone cuddles, and everyone wins.

#### C. Learning Time

1. Have the children recall the song "Jesus Loves the Little Children" (Words by C. Herbert Woolston, music by George F. Root)  
Jesus loves the little children, all the children of the world.  
Red, brown, yellow, black and white,  
They are precious in His sight.  
Jesus loves the little children of the world.  
**For the YE:** Let the children change the phrase *loves the little children* with the phrases *died for all the children* and *rose for all the children*.
2. Read Galatians 3:28 aloud. Tell the class that the Apostle Paul wrote this to tell the Galatians that God loves all the people even if they are different from each other. Then read again by thought units using appropriate pictures.
  - a. There is no longer Jew or Greek.
  - b. There is no longer slave or free.

- c. There is no longer male and female.
- d. For all of you are one in Christ Jesus.

**D. Deepening Activity/Sharing Time**

Discuss the lesson. Ask these questions.

1. Tell the class to sing again the song "Jesus Loves the Little Children".
  - a. Who loves all the children? (Jesus)
  - b. Are all the children the same? (No) What words in the song tell you that they are different? (Red, brown, yellow, black and white)
  - c. Confirm to the class that the children belong to the red, brown, yellow, black, and white race. How does Jesus feel about all of them? (They are all precious in the eyes of Jesus because Jesus loves all of them.)
2. Explain the following truths:
  - a. God created us and we are all God's children. We belong to God's household.
  - b. When we sinned and made God unhappy, God sent Jesus to save us from our sins to be able to be with God again.
  - c. God, through the Holy Spirit, helps all the people to do what is pleasing to God. Through the presence of the Holy Spirit, we are welcome to be with God.
3. Let the class replace some of the words in the text.
  - a. There is no longer Jew or Greek.  
(Jesus loves us even if we are Ilocano or Bisaya or Tagalog.)
  - b. There is no longer slave or free.  
(Jesus loves us even if we are rich or poor but Jesus wants the rich to be kind and generous to the poor.)
  - c. There is no longer male and female.  
(Jesus loves both boys and girls young and old, healthy or sickly.)
  - d. For all of you are one in Christ Jesus.  
(Jesus Christ is the savior of all people because Jesus came to earth to save people and to be one with the Father.)

**E. Discovering the Biblical Truth**

Ask: How does the Holy Spirit makes all of us children of God?

**F. Applying the Biblical Truth**

1. Teach the memory verse: "...for all of you are one in Christ Jesus." (Galatians 3:28b)
2. Creative activity. Prepare cutouts of children using bond paper. Give each child five cutouts. Make sure there is enough to give all the children. Tell the children to form a circle by pasting the cutouts on a bond paper forming a circle. Then tell them to color each one using red, brown, yellow, black, and white.  
**For N/K:** Tell the children to write in the middle of the circle: "We are all God's children."  
**For YE:** Tell the children to write in the middle of the circle: "We are all God's children." Then below the circle, let the children write the memory verse.

**G. Closing Worship**

1. Offering
2. Reflective action: "We are all God's children."
3. Closing songs: "Jesus Loves the Little Children" and some good-bye songs
4. Closing prayer: "Loving God, we thank you for the welcoming presence of the Holy Spirit. Thank you very much for the love and care you've bestowed to us! This is our prayer in Jesus' name. Amen."

## Middle and Older Elementary Levels

### I. Objectives

At the end of the session, the learners are expected to:

1. state that all people share commonalities, being children of God and created in God's image;
2. talk about the way Paul showed God's love by telling the Galatians to be inclusive;
3. list activities in the church that promote the welcoming spirit of the faith community; and
4. express one's feelings through creative activities one's appreciation of the love of God.

### II. Concept: The Holy Spirit makes us all brothers and sisters.

**Materials:** The Holy Bible (preferably NRSV), song chart, pictures of the story

### III. Learning Experiences

#### A. Opening Worship

1. Welcome time: Greet the children as they arrive. You may welcome them by hug or kiss.
2. Opening prayer: "Thank you dear Lord for gathering us again this Sunday. May the welcoming power of the Holy Spirit be with us. In your Son's precious name, we pray. Amen."
3. Opening song: "Jesus Loves the Little Children"

#### B. Getting Ready

After singing the opening song, present this quote: "I have a dream—little black boys and black girls will be able to join hands with little white boys and white girls and walk together as sisters and brothers." (Dr. Martin Luther King, Jr.) Ask the learners to share their reactions on this quote and have them explain their answers.

#### C. Learning Time

1. Tell the class to read aloud Galatians 3:28 in unison. Explain that the verse says that God, through the Holy Spirit, gifts believers to become one with all the other believers.
2. Present the song "In Christ There is No East or West" written by William A. Dunkerley, 1908 with the music written by Alexander R. Reinagle, 1836. (HFJ # 271)  
In Christ there is no East or West,  
In Him no South or North;  
But one great fellowship of love  
Throughout the whole wide earth.

In Him shall true hearts everywhere  
Their high communion find;  
His service is the golden cord,  
Close binding humankind.

Join hands, then, members of the faith,  
Whatever your race may be!  
Who serves my Father as His child  
Is surely kin to me.

In Christ now meet both East and West,  
In Him meet North and South;  
All Christly souls are one in Him  
Throughout the whole wide earth.

*D. Deepening Activity/ Sharing Time*

Discuss the lesson. Ask these questions.

1. Read: *There is no longer Jew or Greek*. In which stanza tells about race? (Third stanza) According to the third stanza, how can we serve the Father? (We can join hands as members of the faith and serve the Father as God's children.)
2. Read: *There is no longer slave or free. There is no longer male and female*. Which phrases in the song tell that there is no distinction between people all over the world? (no East or west, no South or North, one great fellowship of love, true hearts everywhere, close binding humankind)
3. Read: *For all of you are one in Christ Jesus*. Which phrases in the song tell that believers are one with Christ? (serves my Father as His child, is surely kin to me, Christly souls are one in Him, now meet East and West, in Him meet North and South)

*E. Discovering the Biblical Truth*

Ask: How can the Holy Spirit make us all brothers and sisters? (Through the welcoming presence of the Holy Spirit, all the people of the world, created in the image of God, can become children of God and so they become brothers and sisters.)

*F. Applying the Biblical Truth*

1. Teach the memory verse: "... for all of you are one in Christ Jesus." (Galatians 3:28b)
2. *Creative activity*.

**For ME:** Tell the class to read the poem. Divide the class into two group and let them prepare a pantomime that will show their interpretation of the poem.

"Hug O' War" (by Shel Silverstein)

I will not play at tug o' war. I'd rather play at hug o' war  
Where everyone hugs, instead of tugs,  
Where everyone giggles and rolls on the rug,  
Where everyone kisses, and everyone grins,  
And everyone cuddles, and everyone wins.

**For OE:** Make triads.

- a. Tell each group to talk about faith by answering these questions.
  - 1) Have you ever experienced being discriminated because of the color of your skin or other physical characteristics? How did you feel? Who did you turn to for help?
  - 2) How can you help someone who is bullied or discriminated by others because of their different physical characteristics?
- b. Make a jingle or poster to show how to be a friend to those who are not treated well.
- c. After the activity, let each group share their insights before the whole class.

*G. Closing Worship*

1. Ask the class to recite the memory verse in unison.
2. Offering
3. Reflective action: "We are all God's children."
4. Closing song: "In Christ There is No East or West" (HFJ # 271)
5. Closing prayer: "Loving God, we thank you for the welcoming presence of the Holy Spirit. Thank you very much for the love and care you've bestowed to us! This is our earnest prayer in Jesus' name. Amen."

## Youth Level

### I. Objectives

At the end of the session, the learners are expected to:

1. conclude that we are all children of God and created in God's image;
2. explain how the Holy Spirit helped Boaz welcome Ruth who is not Hebrew;
3. perform activities that show acceptance of everyone as brothers and sisters in Christ; and
4. express one's feelings through creative activities one's appreciation of the love of God.

### II. Concept: The Holy Spirit enables the church to be a welcoming community to everyone regardless of the origin, background, and orientation.

**Materials:** The Holy Bible (preferably NRSV), song chart, pictures of the story

### III. Learning Experiences

#### A. Opening Worship

1. Welcome time
2. Opening prayer: "Thank you dear Lord for gathering us again this Sunday. May the welcoming power of the Holy Spirit be with us. In your Son's precious name, we pray. Amen."
3. Opening song: "In Christ There is No East or West" (HFJ # 271) first two stanzas

#### B. Getting Ready

1. Prepare the needed materials: a brown egg, a white egg, and two bowls. Let the students describe the eggs. Call on some students and ask which egg do they prefer to cook for breakfast. Let them explain their answers.
2. On each bowl, break the egg and pour its contents. Let them realize that both the brown egg and the white egg have the same contents inside.
3. Explain that even though the eggs have shells of different colors, they look the same on the inside.
4. Relate the activity with people who have different looks but experience similar emotions—love, joy, anger, sadness, hatred, fear, and jealousy. Encourage the class to see Jesus who did not care about the outside looks but instead saw people on the inside. With this attitude, the class should remember not to judge others on the basis of their outside looks.

#### C. Learning Time

1. Tell the class to read aloud Ruth 2:1-16 and Galatians 3:28 in unison.
2. Let them discuss the two texts using the given key sentences.
  - a. Ruth 2:1-16
    - 1) Ruth volunteers to glean leftover grains from some farmers so that she and Naomi have food to eat.
    - 2) As Ruth sets out to gather grains, she meets Boaz, a rich farmer.
    - 3) Boaz tells Ruth to stay in the field and praises Ruth for her kindness to Naomi. He tells his workers to amply grains for her.
  - b. Galatians 3:28. This verse is an assurance that all may share in God's promise to Abraham.



*D. Deepening Activity/ Sharing Time*

Discuss the lesson.

1. In the story of Ruth, compare Ruth and Naomi. (Both Ruth and Naomi are widows. They live in Moab. Naomi is a Hebrew while Ruth is a Moabite. Ruth is young and Naomi is old. Both left Moab to return to Israel to look for food.)
2. What did Ruth show Naomi? (Kindness and loyalty to Naomi) How? (Ruth returned with Naomi to Israel.)
3. Knowing that Ruth is not a Hebrew, how did Boaz treat Ruth? (Boaz acknowledged Ruth's loyalty to Naomi even though Ruth has a different origin, background, and orientation)
4. What did Boaz see in Ruth—her being different from Naomi or her being kind and loyal to Naomi? (Ruth's kindness and loyalty to Naomi) Explain your answer.
5. What are the commonalities of people that lead to becoming an inclusive church? (People are created in the image of God and they are all God's children.)
6. In Galatians 3:28, what distinctions have been removed when a person is in Christ? (race, socio-cultural-political status, gender)
7. What do you think is the role of the Holy Spirit in enabling Ruth to be kind and loyal to Naomi, Boaz in welcoming Ruth for her attitude towards Naomi?

*E. Discovering the Biblical Truth*

Ask: How can the Holy Spirit empower the church to accept and welcome others in the community of faith who may differ in origin, background, and orientation? (Through fellowship, welcoming and accepting programs and ministries)

*F. Applying the Biblical Truth*

1. Tell the class to analyze their local church. Encourage the students to describe its welcoming ministry in terms of the following:
  - a. Hosting fellowship programs
  - b. Being an evacuation venue during disasters
  - c. Hosting fora for understanding and respecting people with different gender preferences
  - d. Hosting ecumenical and interfaith seminars
2. Based on the activities listed above, ask the class to make appropriate posters or slogans to promote the welcoming activities of the church.

*G. Closing Worship*

1. Offering
2. Reflective action: "I accept everyone."
3. Closing song: "In Christ There is No East or West" (HFJ # 271) last two stanzas
4. Closing prayer: "Loving God, we thank you for the welcoming presence of the Holy Spirit. Thank you very much for the love and care you have bestowed on us! This is our earnest prayer in Jesus' name. Amen."

## Adult Level

### I. Objectives

At the end of the session, the learners are expected to:

1. discuss the story of Ruth in relation to her faith in God and how Boaz did not discriminate on her
2. use the insights in the story in participating in church ministries that tear down barriers of discrimination;
3. participate in ministries that welcomes all persons regardless of race, culture, ethnic, socio-economic, ideological, gender lines; and
4. express one's feelings and one's appreciation of the love of God.

**II. Concept:** The Holy Spirit enables the church to tear down barriers of discrimination and marginalization within the community.

**Materials:** The Holy Bible (preferably NRSV), worksheets

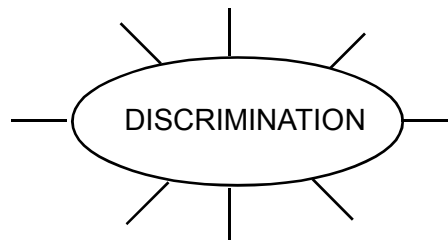
### III. Learning Experiences

#### A. Opening Worship

1. Welcome time
2. Opening prayer: "Thank you dear Lord for gathering us again this Sunday. May the welcoming power of the Holy Spirit be with us. In your Son's precious name, we pray. Amen."
3. Opening song: "In Christ There is No East or West" (HFJ # 271) first two stanzas

#### B. Getting Ready

*Concept map.* Write this word on the board and ask the class to say what comes to mind as they read it. Write all the responses of the class and discuss the answers. Expect these answers: racial discrimination; socio-economic discrimination; cultural or ethnical discrimination; gender discrimination; political-ideological discrimination; religious discrimination; etc.



#### C. Learning Time

Let the students read and study Ruth 2:1-16 and Galatians 3:28. Assist the class to realize that both texts talk about the removal of all discriminations because of the unconditional love of God for God's people. Have them discuss the texts using the following:

1. With the help of the Holy Spirit, Ruth decided to live with Naomi despite their differences in origin, background, and orientation. In fact, Ruth demonstrated kindness and loyalty to Naomi. Naomi, in turn, considered Ruth's decision as God's hand working on both their lives. Naomi welcomed Ruth into the family.
2. With the help of the Holy Spirit, Boaz accepted and welcomed Ruth despite their differences in race and socio-economic status in life. Boaz was made an instrument of God to demonstrate God's love for all people.

3. With the help of the Holy Spirit, Paul assured God's people (no distinction on race, culture, ethnic, socio-economic, ideological, gender lines) that all are inheritors and sharers of God's promise to Abraham.
4. With the help of the Holy Spirit, in Christ, we are made new and we are all one with Christ.

*D. Deepening Activity/Sharing Time*

Discuss the lesson and ask these questions.

1. Read again Ruth 2:4-6. How did Boaz treat his workers? How did he deal with Ruth? Cite concrete experience of your own in dealing with strangers.
2. Read again Ruth 2:8-13. Why do you think Boaz treated Ruth with appreciation and respect? Have you had a chance to appreciate and respect a person who is different from you? Share with the class.
3. Read again Ruth 2:14-16. How did Boaz show his welcoming and accepting attitude towards Ruth? Have you experienced going out of your way to be a friend to an outcast, a downcast, a prisoner, a nobody or an enemy?
4. Read again Galatians 2:38. Do you agree with Paul that when we are in union with Christ, we can be inclusive—accepting other people despite our differences? Is it right not to put up with these differences but instead begin to respect and embrace them? Why or why not?

*E. Discovering the Biblical Truth*

Ask: How does the Holy Spirit enable the church to tear down barriers of discrimination and marginalization within the community? (Thru the church's welcoming and accepting programs and ministries)

*F. Applying the Biblical Truth*

Tell the class to do the following activities:

1. Read the following verses that show welcoming others. Find a partner and discuss anyone of the following texts and be ready to share your insights to the big group.
  - a. Matthew 5:46-48
  - b. 1 Samuel 25:6
  - c. Romans 15:7
  - d. Matthew 25:35-36
2. Analyze the welcoming and accepting programs of your local church. Choose one and commit to get involved in it.

*G. Closing Worship*

1. Offering
2. Opening song: "In Christ There is No East or West" (HFJ # 271) last two stanzas
3. Closing prayer: "Loving God, we thank you for the welcoming presence of the Holy Spirit. Thank you very much for the love and care you have bestowed on us! This is our earnest prayer in Jesus' name. Amen."