



# Tippecanoe Presbyterian Church

*"We take the Bible seriously, but we don't take it literally."*

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## Welcome To Worship

*March 30, 2025*

9:30 a.m.



*Welcome to this time of being with God and each other.*

*"Full to the Brim: Prodigal Grace" Rev. Trish Eckert*

## ✧Candle-lighting and Chimes

✧**Prelude** *Freely, Freely* by Carol Owens ~ Tippe Musicians

## ✧Welcome and community news

### **Divine Intervention Open House**

**Sunday, April 6<sup>th</sup> from 2-4 pm in our Fellowship Hall** – join us as we share our DI space with the Tippe neighborhood, our partnering churches, and all of you! You'll get a behind-the-scenes look at our setup and hear more about our outreach efforts and how you can be involved as we wrap up this season and prepare for the next.

### **Midweek Lenten Services**

We have been gathering at Christ Church UCC (915 E Oklahoma Ave) on **Wednesdays throughout Lent** at 11 am for a **simple soup lunch** and a brief and refreshing **noontime worship** service in their fellowship hall. The remaining dates are: **April 2<sup>nd</sup> & 9<sup>th</sup>** – Tippe is partnering with Grace to provide the soup lunch that final time, and we need 3 Tippe folks to help with set up, serving, and clean up – please let Pastor Trish know if you're available.

### **Holy Week**

- Join us at **Tippe for Maundy Thursday services on April 17<sup>th</sup> at noon and 7 pm** – members of faith communities from the Southeast Clergy Association (SECA) will attend as well!
- **Good Friday** services will be held at Unity Lutheran Church at noon and 7 pm on April 18<sup>th</sup> 1025 E Oklahoma Ave ~ All are welcome!

### **Community Book Discussion – May 5, 12, and 19 at 6:30 pm**

“Unclobber: Rethinking our Misuse of the Bible on Homosexuality”

*Purchase the book. Read it. Come ready to discuss.*

<https://www.goodreads.com/book/show/29452445-unclobber>

“UnClobber” reexamines what the Bible says (and does not say) about homosexuality in such a way that breathes fresh life into outdated and inaccurate assumptions and interpretations. The first session on **May 5<sup>th</sup>** will be at **Prince of Peace – 4419 S Howell Ave**

## ✧Readying Ourselves for Worship

***Surely God is in this place, Holy Ground!***

***Surely God is in this place, Holy Ground!***

✧ **A Poem as we Center Ourselves in this Moment** Prayer by Rev. Sarah A. Speed | A Sanctified Art LLC | sanctifiedart.org

**Grace**

First came the taking,  
the leaving,  
the wandering.  
Then came the using,  
the wasting,  
the losing.  
Next came the knowing,  
the grieving,  
the returning.  
And then the father  
ran to his son  
and put his arms around him.  
It breaks the rhythm.  
Grace always does.

✧ **Becoming Present to God and Each Other - Our Check-in**

~ **The Joy of Passing the Peace** ~

One: May the peace that surpasses all understanding be with you

All: **And also with you**

One: Thanks be to God

✧ **Time for Young Hearts *Return of the Lost***

✧ **Gathering as God's People: Our Theme~ *Full to the Brim***

The scriptures for this Lenten season are filled with parables and promises of God's abundant and expansive grace. Jesus as a mother hen, a prodigal son welcomed home, a fig tree nurtured with care and hope, precious oil poured out lovingly and freely, stones shouting out with praise—these sacred texts are brimming with a gospel of grace. We've done nothing to deserve or earn this grace, and yet, like water, it spills over. "Full to the Brim" is an invitation—into a radically different Lent, into a full life. It's an invitation to be authentically who you are, to counter scarcity and injustice at every turn, to pour out even more grace wherever it is needed. It disrupts the scarcity mentality that capitalism, oppression, or hierarchy can plant inside of us. When we allow ourselves to be filled to the brim with God's lavish love, that love spills over. It reaches beyond ourselves; like water, it rushes and flows, touching everything in its path.

We recognize that traditional approaches to Lent often emphasize restraint, confession, and piety. The origins of Lent were that one was to leave their old life behind to fast and prepare to be baptized into a new way of living. In essence, this was a practice of

stepping away from the rat race, corrupt power, scarcity mentality, and empty rituals in order to live a more expansive and full life of faith. And so, “Full to the Brim” trusts the promise of our baptisms—God has already claimed us as God’s own and nothing we can do will ever change or erase that.

Through this series, we won’t be ignoring or denying sin and suffering. We aren’t absolving accountability for wrongdoing. Instead, we’re striving to contextualize our faith. If love is our beginning, how can we live our lives led by love’s promises? It reminds us to live fully—as we pursue justice and hope, or express grief and gratitude. And so, this Lent, let us trust—fully—that we belong to God. Let us increase our capacity to receive and give grace. Let us discover the expansive life God dreams for us.

✧ **Gathering Hymn 423** *Great is Your Faithfulness* (“New Century” hymnal)

✧ **Opening Ourselves to God’s Grace**

God’s reach is endless.

**God’s mercy is unstoppable.**

God’s grace is lavish.

**God’s love is constant.**

God’s wisdom is vast.

**God’s hope is stubborn.**

God’s presence is here—

**with us, among us, moving through us.**

Breathe easy. Breathe deeply.

**We are in God’s house.**

Let us worship the One who welcomes us home.

✧ **Sharing our Innermost Lives with God**

***Call to Confession***

If you ask any parent with a teenager what it’s like to wait up for their child to meet curfew, they will tell you—they’re standing at the door. The porch light is on. No one can sleep until that child is home safe.

Friends, I think God is like that for us. The porch light is on. The door is unlocked. We might be late for curfew, but God is just so glad we’re home.

So let us pray the prayer of confession together, trusting that no matter what we do or what we leave undone, the porch light is always on. Let us pray. . .

### ***Prayer of Confession***

**The prodigal son isn't given a name, but we know his name.**

**It sounds like ours.**

**And we know his story.**

**It sounds like ours.**

**For who among us hasn't burned a bridge?**

**Who among us hasn't forgotten that we belong to one another?**

**Who among us has not ached for home?**

**The prodigal son isn't given a name, but we know his name.**

**Forgive us God. We want to come home.**

### ***Words of Forgiveness***

Family of faith, the word 'prodigal' can be defined as wasteful or imprudent, hence the name, "Prodigal Son." However, 'prodigal' can also be described as extravagant and excessive.

Friends, we worship a prodigal God—a God who is extravagant in mercy and excessive in grace.

For no matter how many times we run, no matter how far we go or how lost we get, God is standing at the end of the driveway waiting for us. The doors are open. The feast is for you. This grace is extravagant.

**Thanks be to God, amen.**

### **✧*Special Music We Receive from Your Fullness***

The Collegeville Composers Group

We receive from Your fullness light upon light;

we receive from Your fullness truth upon truth;

we receive from Your fullness grace upon grace;

we receive from Your fullness O God.

We enjoy from Your fullness . . .

We expand from Your fullness . . .

We become from Your fullness . . .

Let us give from Your fullness . . .

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## ✧ **Prayer for Illumination**

God of open doors,  
We often long to come home to you,  
to love,  
and to ourselves,  
but we aren't always sure how to get there.  
We know that we need you,  
but the road back to you is heavy with distractions.  
So if we can dare to be so forward, we pray—  
reach into the cacophony of our hearts and minds  
and make yourself known.  
Quiet everything but your Word for us today.  
Leave us awestruck.  
Drown out the distractions.  
Come as thunder or come as a still, small voice;  
we don't care which, we just pray that you will come.  
Turn on the light.  
Speak through these words.  
Find the parts of us that are lost.  
With hope we pray, amen.

## ✧ **Bible Wisdom Teaching**

### **2 Corinthians 5: 16-21**

16 From now on, therefore, we regard no one from a human point of view; even though we once knew Christ from a human point of view, we no longer know Christ in that way. 17 So if anyone is in Christ, there is a new creation: everything old has passed away; look, new things have come into being!

18 All this is from God, who reconciled us to God through Christ and has given us the ministry of reconciliation; 19 that is, in Christ, God was reconciling the world to Godself, not counting their trespasses against them, and entrusting the message of reconciliation to us. 20 So we are ambassadors for Christ, since God is making God's appeal through us; we entreat you on behalf of Christ: be reconciled to God. 21 For our sake God made the one who knew no sin to be sin, so that in Christ we might become the righteousness of God.

### **Luke 15: 1-3, 11b-32**

#### *The Parable of the Lost Sheep*

Now all the tax-collectors and sinners were coming near to listen to Jesus. 2 And the Pharisees and the scribes were grumbling and saying, 'This fellow welcomes sinners and eats with them.'

Then Jesus said, "There was a man who had two sons. 12 The younger of them said to his father, 'Father, give me the share of the wealth that will belong to me.' So he divided his assets between them. 13 A few days later the younger son gathered all he had and traveled to a distant region, and there he squandered his wealth in dissolute living.

14 When he had spent everything, a severe famine took place throughout that region, and he began to be in need. 15 So he went and hired himself out to one of the citizens of that region, who sent him to his fields to feed the pigs. 16 He would gladly have filled his stomach with the pods that the pigs were eating, and no one gave him anything. 17 But when he came to his senses he said, ‘How many of my father’s hired hands have bread enough and to spare, but here I am dying of hunger! 18 I will get up and go to my father, and I will say to him, “Father, I have sinned against heaven and before you; 19 I am no longer worthy to be called your son; treat me like one of your hired hands.” ’ 20 So he set off and went to his father. But while he was still far off, his father saw him and was filled with compassion; he ran and put his arms around him and kissed him. 21 Then the son said to him, ‘Father, I have sinned against heaven and before you; I am no longer worthy to be called your son.’ 22 But the father said to his slaves, ‘Quickly, bring out a robe—the best one—and put it on him; put a ring on his finger and sandals on his feet. 23 And get the fatted calf and kill it, and let us eat and celebrate, 24 for this son of mine was dead and is alive again; he was lost and is found!’ And they began to celebrate.

25 “Now his elder son was in the field, and as he came and approached the house, he heard music and dancing. 26 He called one of the slaves and asked what was going on. 27 He replied, ‘Your brother has come, and your father has killed the fatted calf because he has got him back safe and sound.’ 28 Then he became angry and refused to go in. His father came out and began to plead with him. 29 But he answered his father, ‘Listen! For all these years I have been working like a slave for you, and I have never disobeyed your command, yet you have never given me even a young goat so that I might celebrate with my friends. 30 But when this son of yours came back, who has devoured your assets with prostitutes, you killed the fatted calf for him!’ 31 Then the father said to him, ‘Son, you are always with me, and all that is mine is yours. 32 But we had to celebrate and rejoice, because this brother of yours was dead and has come to life; he was lost and has been found.’ ”

One: May we hear anew the origin stories of our faith and draw from the roots of our tradition.

All: **Thanks be to our God.**

✧ **Message “Full to the Brim: Prodigal Grace”** Rev. Trish Eckert

### ✧ **Reflection Questions**

- How has this parable spoken to you at different stages and phases of your life? Who in the story do you identify with most powerfully at this time?
- What irks or challenges you about the story of the prodigal son? What comforts and surprises you? Now ask yourself why. What might this tell you about your internalized beliefs about grace and worthiness?
- Recall a time in your life when you have either received or given prodigal grace - grace that is lavish, illogical, and unearned. How did that experience change you?

## ✧ Short period of silent reflection

## ✧ Sharing Our Wisdom

## ✧ Hymn **Jesus is a Rock in a Weary Land**, African American Spiritual

Jesus is a Rock in a weary land, a weary land, a weary land  
Jesus is a Rock in a weary land, a shelter in the time of storm.  
[**One:** He is a Rock **All: in a weary land**] (3x),  
**a shelter in the time of storm**

Jesus waits for us to come back home, come back home, come back home.  
Jesus waits for us to come back home and celebrates when we are found.  
[**One:** He waits for us **All: to come back home**] (3x)  
**and celebrates when we are found.**

A welcome party waits if we should turn around, turn around, turn around  
A welcome party waits if we should turn around and receive the love God has for us.  
[**One:** A welcome party waits **All: if we should turn around**] (3x),  
**and receive the love God has for us.**

**One:** Has he ever made a way when you didn't have a dime?

**One:** Has he ever stepped in just right on time?

**One:** Has he ever picked you up when you were down?

**One:** Has he ever placed your feet on solid ground?

Then you know he is a rock in a weary land, a weary land, a weary land.  
Then you know he is a rock in a weary land, a shelter in the time of storm.

Yes, Jesus is a rock in a weary land, a weary land, a weary land.  
Jesus is a rock in a weary land, a shelter in the time of storm, a shelter in the time of storm.

## ✧ Affirmation of Faith

**We believe in a God who waits in the driveway for us.**

**We believe in a God who leaves the porch light on  
and throws a feast when we are found.**

**We believe in a God who doesn't stop looking  
for us when we get lost.**

**We believe in a God of prodigal grace—  
excessive, extravagant, over-the-top grace.**

**In response to this grace, we hold tighter to each other.**

**We remember that humans  
are not meant to go through life alone;**



**so we look for ways to welcome each other in,  
to live like we are family, and to lead  
with grace—excessive, extravagant, over-the-top grace.  
We believe that this is our call. Let it be so. Amen.**

**✧Our gifts of support**

As we prepare to share our gifts, may we remember the many ways that God welcomes us back time and again, and to be mindful of the gifts we can share that affirm the sacred in everyone we encounter.

**Offertory Hymn 712 As Those of Old Their First Fruits Brought**

(v 3, substitute “Jesus your Child” with “Jesus your Son”)

**Offertory Blessing**

Gracious God, our refuge and restorer, we bring these gifts as a sign of our return to you. Like the prodigal, we long to feel your embrace and live in the light of your grace. As we observe this holy time of Lent, may our offerings reflect hearts that are turning back to you. Bless these gifts and our lives so that we may share your steadfast love with the world.

**✧Community Prayers & the Pastoral Prayer**

**The Lord’s Prayer**

**Spirit of Life and Love, Holy God, Source Eternal,  
in our midst yet still ever so elusive:**

**To breathe your sacred name is a blessing.**

**Your world become, Your will be done here, on Earth,  
inspired by our aspirations to do and be better people.**

**May we have all that we need to survive, live, and thrive.**

**Remind us to be gentle; may we love mercy and kindness,  
recalling the times when we've fallen short ourselves.**

**Call us to be firm; may we not be tempted to follow selfish motivations or  
reside in our narrow privileges, unexamined and uninterrogated;  
move us to counter and overcome evil and injustice in ourselves, our lives,  
and institutions.**

**Yours is the Beloved Community, the fire of commitment in our  
hearts, and the spirit of generosity and abundance, now and always.  
Amen.**

✧ **Benediction**

As you leave this place,  
may you be awestruck by the beauty of this world.  
May you laugh, and may it be contagious.  
May you overflow with love for those around you.  
May you be effusive with hope and quick to point out joy.  
And in all of your living, and breathing, and being,  
may you find yourself full to the brim with God's Holy Spirit,  
and may it change your life.  
In the name of the Lover, the Beloved, and Love itself—  
go in peace, full to the brim. Amen.

*Now that the worship has ended, may the service truly begin.*

✧ **Our Response:**

***Holy One, now we your servants go in peace. Your Word lives on in us.***

✧ **Postlude *Banner Over Me is Love* ~ Tippe Musicians**

I'm your beloved and you are mine. Your banner over me is love. (3x)  
Your banner over me is Love.