

OSLER MENNONITE CHURCH

Sunday Worship Service

July 19, 2020

Worship leader: Adeline Cox

Pianist: Melanie Boldt

Children's Time: Kathy Braun

Song Leaders: Michelle McKinnell, Loretta Sawatzky

Sermon: Patty Friesen

Sound: Doug McKinnell

Ushers: Lloyd Sawatzky, John Gascho

Prelude

Welcome, Announcements

Call to Worship: Psalm 86:11-15

Leader: Teach me your way, O God, so that I may walk with you along; make me single-hearted in reverence for your Name.

People: I will praise you with all my heart. I will glorify your Name forever. How great is your constant love for me! You have rescued me from the depths.

ALL: You are a compassionate and merciful God, slow to anger, overflowing with love and faithfulness.

Invocation

Hymn: Blue/HWB #37 "Praise to the Lord, the Almighty"

Praise to the Lord, the Almighty 37

LOBE DEN HERREN 14 14. 47. 8

1 Praise to the Lord, the Al - might - y, the King of cre - a -
 2 Praise to the Lord, who o'er all things so won - drous - ly reign -
 3 Praise to the Lord, who doth pros - per thy work and de - fend
 4 Praise to the Lord, oh, let all that is in me a - dore

tion! O my soul, praise him, for he is thy health and sal -
 eth, shel - ters thee un - der his wings, yea, so gen - tly sus -
 thee. Sure - ly his good - ness and mer - cy shall dai - ly at -
 him! All that hath life and breath, come now with prais - es be -

va - tion! All ye who hear, now to God's tem - ple draw
 tain - eth. Hast thou not seen how thy heart's wish - es have
 tend thee. Pon - der a - new what the Al - might - y can
 fore him! Let the "a - men" sound from God's peo - ple a -

near. Join me in glad ad - o - ra - tion.
 been grant - ed in what he or - dain - eth?
 do, as with his love he be - friends thee.
 gain; glad - ly for - ev - er a - dore him.

Text: Joachim Neander, *Lobe den Herren, den mächtigen König der Ehren, A und Ω Glaub- und Liebesübung*, 1680; tr. Catherine

Children's Time: Kathy Braun

Offering Prayer / Offertory

Sharing Joys and Concerns/Prayer of the Church

Hymn: Blue/HWB #332 "Blessed Assurance"

AFFIRMING FAITH

332

Blessed assurance

BLESSED ASSURANCE 9 10. 99 with refrain

1 Bless-ed as - sur-ance, Je - sus is mine! Oh, what a fore-taste of
2 Per - fect sub - mis-sion, per-fect de - light, vi-sions of rap-ture now
3 Per - fect sub - mis-sion, all is at rest. I in my Sav - ior am

glo - ry di - vine! Heir of sal - va - tion, pur-chase of God,
burst on my sight. An - gels de - scend - ing bring from a - bove
hap - py and bless'd, watch-ing and wait - ing, look - ing a - bove,

born of his Spir - it, washed in his blood.
ech - oes of mer - cy, whis-pers of love. This is my sto - ry,
filled with his good - ness, lost in his love.

this is my song, prais-ing my Sav - ior all the day long. This is my

sto - ry, this is my song, prais-ing my Sav - ior all the day long.

Text: Fanny J. Crosby, *Gems of Praise*, 1873
Music: Phoebe P. Knapp, *Gems of Praise*, 1873

Old Testament Reading: Isaiah 44:6-8 (Inclusive Bible)

This is what Creator says - Israel's Ruler and Redeemer, God Omnipotent: "I am the first and I am the last; apart from me there is no God. Who is like me? Let them declare their proof and set it out before me: let them predict things to come long before they happen, let them announce future events! Have courage! Don't be afraid! Didn't I proclaim and foretell this long ago? You are my witnesses! Is there any other Rock? I know of none!

Epistle Reading: Romans 8:14-25

Those who are led by the Spirit of God are the children of God. For the Spirit that God has given you does not enslave you and trap you in fear; instead, through the Spirit God has adopted you as children, and by that Spirit we cry out, "Abba!" God's Spirit joins with our spirit to declare that we are God's children. And if we are children, we are heirs as well: heirs of God and co-heirs with Christ, sharing in Christ's suffering and sharing in Christ's glory.

Indeed, I consider the sufferings of the present to be nothing compared with the glory that will be revealed in us. All creation eagerly awaits the revelation of the children of God. Creation was subjected to transience and futility, not of its own accord, but because of the One who subjected it - in the hope that creation itself would be freed from its slavery to corruption and would come to share in the glorious freedom of the children of God. We know that from the beginning until now, all of creation has been groaning in one great act of giving birth. And not only creation, but all of us who possess the first fruits of the Spirit - we too grown inwardly as we wait for our bodies to be set free.

In hope we are saved. But hope is not hope if its object is seen; why does one hope for what one sees? And hoping for what we cannot see means await it with patient endurance.

Scripture Response: For the word of God in scripture,

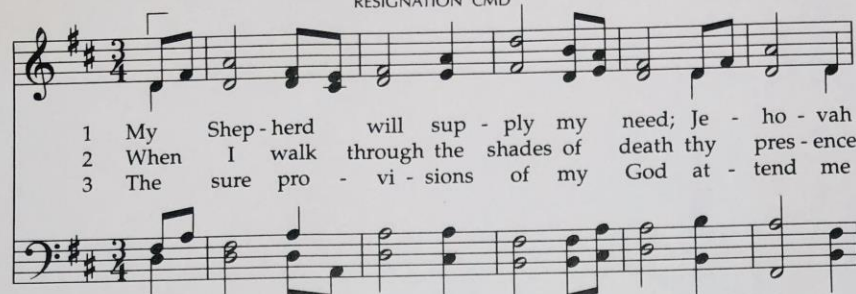
For the word of God among us, For the word of God within us.

All: Thanks be to God!

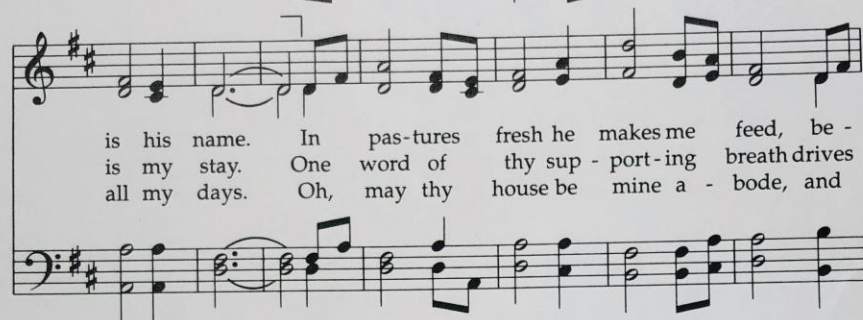
Hymn: Blue/HWB #589

589 My Shepherd will supply my need

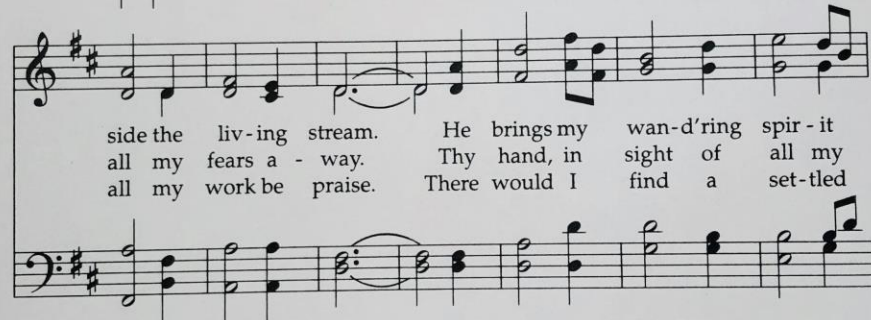
RESIGNATION CMD



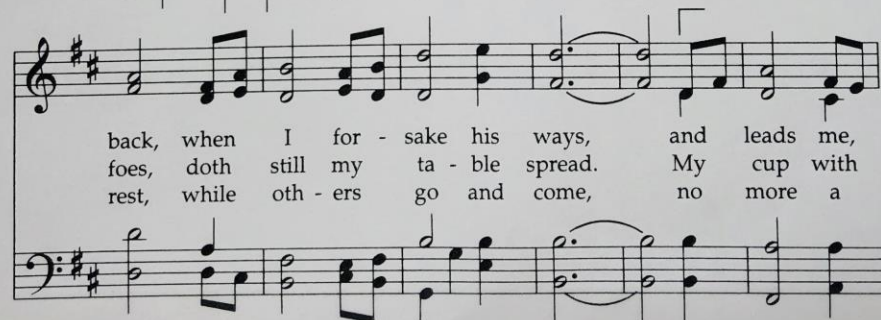
1 My Shep-herd will sup-ply my need; Je-ho-vah
2 When I walk through the shades of death thy pres-ence
3 The sure pro-vi-sions of my God at-tend me



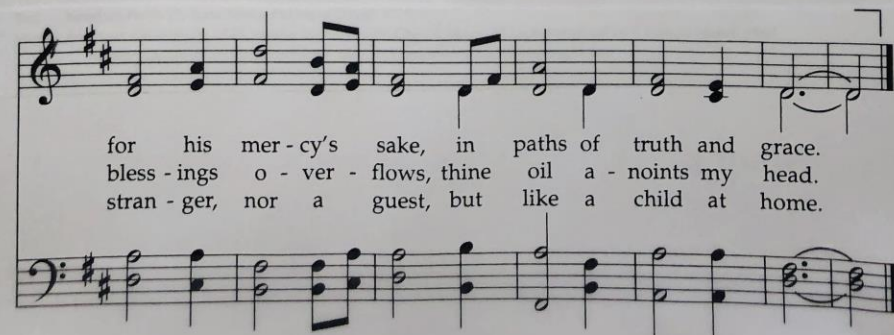
is his name. In pas-tures fresh he makes me feed, be-
is my stay. One word of thy sup-port-ing breath drives
all my days. Oh, may thy house be mine a-bode, and



side the liv-ing stream. He brings my wan-d'ring spir-it
all my fears a-way. Thy hand, in sight of all my
all my work be praise. There would I find a set-tled



back, when I for-sake his ways, and leads me,
foes, doth still my ta-ble spread. My cup with
rest, while oth-ers go and come, no more a



for his mer-cy's sake, in paths of truth and grace.
bless-ings o-ver-flows, thine oil a-noints my head.
stran-ger, nor a guest, but like a child at home.

Sermon:

We are All Children of God

Romans 8:14-25 by Patty Friesen

Ten years ago my brother and sister-in-law flew from Edmonton to Moscow and from Moscow to Birobijan, Eastern Russia to adopt their daughter Kathryn who was three years old at the time. When the Russian judge asked why they wanted to adopt a girl from Russia, they said, our grandparents came from Russia in the 1920's and we've always had a connection to Russia. My brother and sister-in-law didn't go into the reasons **why** our Mennonite grandparents left Russia but their answer satisfied the judge. Kathryn is a gift that has blessed our family these past ten years.

In today's scripture, Paul's describes the hope that the Holy Spirit inspires within all of us as God's adopted children (vv. 15-16, 26-27). We in Christ are conformed to his image, who stands between the pain of the world and the love of God as all of creation groans for redemption. It is we who are "led by the Spirit" to whom this status of divine adoption is given. The image here is taken from the wilderness wanderings of Israel, led by the pillar of cloud and fire out of Egypt.

We did not receive, says Paul, a spirit of slavery; that would lead us back again into fear. In other words, the pillar of cloud and fire is not leading us back to Egypt. No: the Spirit we have received is the Spirit of adoption that leads us forward to the Promised Land. The result of this work of the Spirit, leading through us the wilderness is that our own human spirit is assured that we are God's children. There is no question. The Spirit's very own self comes alongside our human spirit to bear witness that we are God's children. If we are God's children, we are also God's heirs. If Christ is to be Lord of the world, ruling over it with sovereign and saving love, we are to share that rule, bringing redemption to the world that longs for it.

Paul could hardly express the longing of creation more dramatically. Literally, he writes, “For the eager expectation of creation eagerly awaits the revelation of the children of God.” The whole creation—sun, moon, sea, sky, birds, animals, plants—is longing for the time when God’s people will be revealed as God’s glorious human agents. And, if one dares put it like this, as God sent Jesus to rescue the human race, so God will send us as Jesus’ younger siblings, in the power of the Spirit, to rescue the whole created order, to bring that justice and peace for which all creation yearns.

Hope is built in to Christian experience from the start, and remains one of its central characteristics (see 5:2-5; 15:13). One cannot expect present Christian living to be anything other than a matter of straining forward for what is yet to come, for what is yet unseen. If this is so, the Christian is called to patience as well as hope. But patience is no mere dispassionate passing of the time. The word Paul uses for “wait with patience” here is a note of eagerness, of excited expectation. The call to groaning in prayer in makes it clear, the Christian is to embody the tension involved in bringing the new world to birth. It is under this rubric that all Christian work in the areas of justice for creation and justice for people is to be conceived.

Matthew’s Gospel has been reminding us of the little people that make up the kingdom of God. Here is a powerful story of redemption between little people.

Cassandra Begay felt a quiet sense of awe last month when she and other Navajo and Hopi women watched their COVID-19 on-line fundraiser begin to double, inexplicably, in less than a week. The women’s relief effort, launched in mid-March had already been quite successful, she said, raising about 1.3 million to provide food and water for the most vulnerable living in their nations’ remote communities in Arizona.

“Suddenly we were receiving a flood of donations from Ireland! What’s going on? Why is a whole country all of the sudden donating to us?” There were thousands of unfamiliar names appearing on the team’s GoFundMe page - with first names of Siobhan, Madrid, Aoife or surnames O’Leary, McMullen and Gallagher - each donating small amounts from across the Atlantic. Many posted a common Irish proverb: In each other’s shadows the people live.”

The women soon learned why the donations, in mid-May at around \$3.9 million, were pouring in: After hearing about the Navajo/Hopi fundraiser, many people in Ireland recalled a moment from their own history more than 170 years ago when, another nation of America’s first peoples, the Choctaw, raised \$170 and sent it to starving Irish families during the Potato Famine in 1847. The Irish said, “The Choctaw people were giving it to us because they saw us, they recognized us and our plight as being similar to theirs.” The Choctaw collected their modest donation just a few years after the infamous Trail of Tears in 1842, when the US government forcibly removed them from their ancestral lands across the South.

Maria Ferrell, an Irish writer living in London says, “It’s one of those stories that we have about a people who were there for us when we were weak and powerless - when we were little and alone. They helped us and now we are friends forever.” I think the gift touched and stayed with Irish people so much, basically because it wasn’t charity. It was an act of solidarity.”(CSM June 1/20, p. 8/9)

Christians must be in the forefront of bringing, signs and foretastes of God’s eventual full healing to bear upon the created order in all its parts and at every level. We do this by participating in signs of hope together by fundraising for Friendship Inn, by recycling and reducing waste and carbon, by planting gardens. The challenge of this time of course is doing

projects together but it happens in small ways among little people. We are more effective together than as individuals.

An example of this is when on a perfect spring day in May, Adeline, Doug and I planted Osler Community Garden potatoes and Wilf was there planting Community Garden strawberries and Jake was there with some international students from St. Andrew's planting garden and Bruce was in the field nearby planting canola. I thought proudly – here is our church in hopeful acts for the redemption of people and caring for creation.

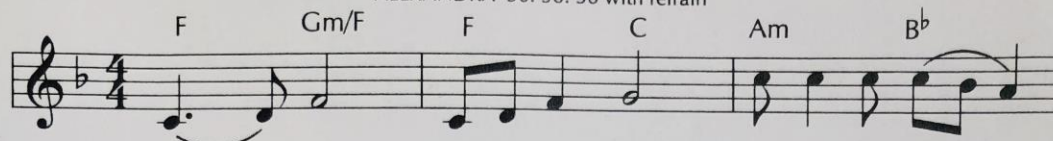
May God who adopted us, continue to bless and guide us and give us times of healing and restoration in creation and with our families and friends this summer. May God give us strength and peace and love – freely give to us children of God for the good of all. Amen.

Sung Benediction: Blue/HWB #299 **“New earth, heavens new”** (on next page)

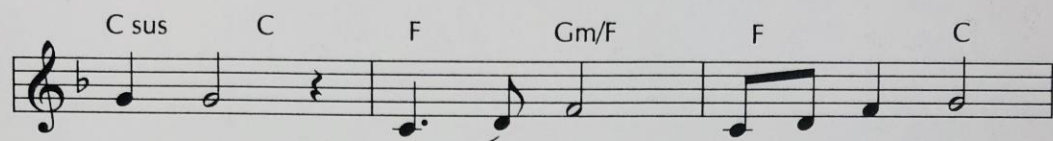
Spoken Benediction: (SS #167) Go in the care of God, who knows how we were made and has adopted us as children. Go with the peace of God who forgives all our iniquity and loves us with an everlasting love. Amen.

299 New earth, heavens new

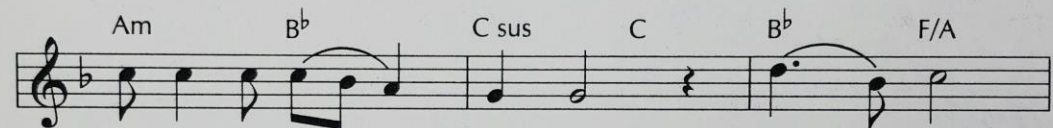
ALEXANDRA 56. 56. 56 with refrain



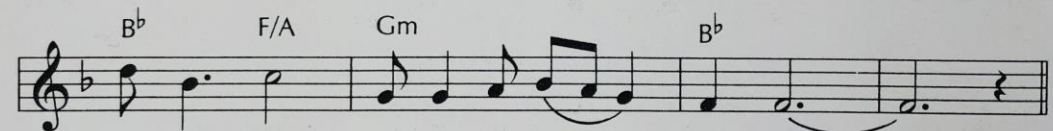
1 New earth, heav - ens new, Spir - it of God
 2 New love, mer - cies new, Spir - it of God
 3 New minds, wis - dom new, Spir - it of God
 4 New earth, heav - ens new, Spir - it of God



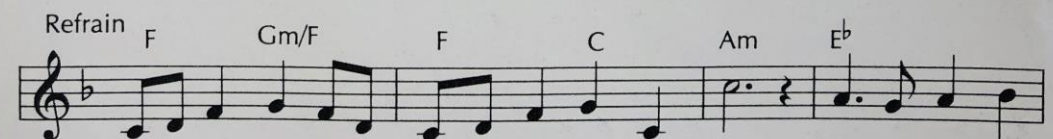
mov - ing; new seed, crea - tures new,
 mov - ing; new strength, hope - ful - ness new,
 mov - ing; new law, cov - e - nant new,
 mov - ing; new birth, crea - tures new,



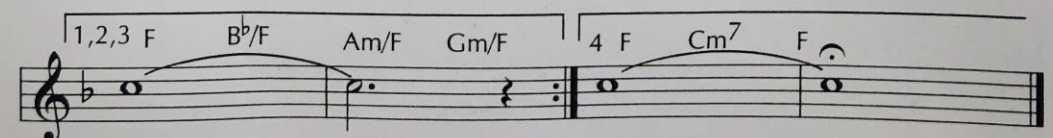
Spir - it of life mov - ing; new man,
 Spir - it of life mov - ing; new hearts,
 Spir - it of life mov - ing; new name,
 Spir - it of life mov - ing; new men,



wom - an new, im - age of God mov - ing.
 spir - its new, im - age of God mov - ing.
 na - ture new, im - age of God mov - ing.
 wom - en new, im - age of God mov - ing.



Sing a new song to the One who has said, "Be - hold, I make all things



new." new."