

**Osler Mennonite Church
Sunday Worship Service
July 5, 2020**

“I will give you rest”

Matthew 11: 25-30

Worship leader: George Janzen

Pianist: Naomi Schellenberg

Children’s Time: Adeline Cox

Song leaders: Kathryn Janzen, Michelle McKinnell, Ben Buhler

Sermon: Patty Friesen

Sound: Stephanie Siemen

Prelude

Welcome/Announcements

Call to Worship

Hymn: “For the Beauty of the Earth” (#89 HWB)

For the beauty of the earth

DIX 77. 77. 77

1 For the beau - ty of the earth, for the glo - ry
 2 For the beau - ty of each hour of the day and
 3 For the joy of ear and eye, for the heart and
 4 For the joy of hu - man love, bro - ther, sis - ter,
 5 For thy church that ev - er - more lift - eth ho - ly

1 of the skies, for the love which from our birth
 2 of the night, hill and vale and tree and flow'r,
 3 mind's de - light, for the mys - tic har - mon - y
 4 par - ent, child, friends on earth and friends a - bove,
 5 hands a - bove, of - f'ring up on ev - 'ry shore

1 o - ver and a - round us lies:
 2 sun and moon and stars of light:
 3 link - ing sense to sound and sight: Lord of all, to
 4 for all gen - tle thoughts and mild:
 5 her pure sac - ri - fice of love:

thee we raise this our hymn of grate - ful praise.

Text: Foliott S. Pierpoint, *Lyra Eucharistica*, 1864Music: Conrad Kocher, *Stimmen aus dem Reiche Gottes*, 1838; adapted by William H. Monk, *Hymns Ancient and Modern*, 1861

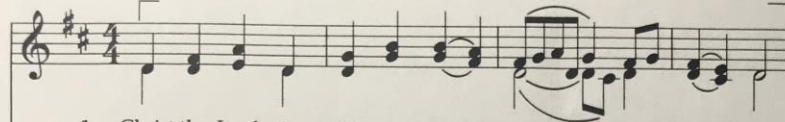
Psalm Reading: **Psalm 145:8-14**: Creator of heaven and earth, you are gracious and compassionate, slow to anger and rich in love. You are good to all and compassionate toward all your creatures. All your creatures will praise you and your holy people will bless you. They will tell of the glory of your reign and speak of your strength. You make known to all humankind your mighty acts and the glorious splendour of your reign. Your reign is a reign for all the ages, and your dominion endures from generation to generation. You lift up those who are falling and raise up those who are oppressed.

Hymn: "Christ the Lord is Risen Today" (#280 HWB)

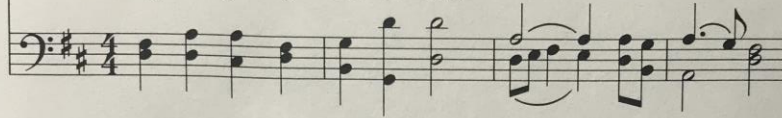
PROCLAIMING: Jesus' Resurrection

280 Christ the Lord is risen today

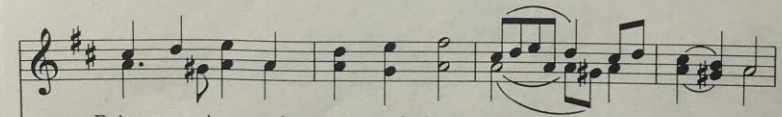
EASTER HYMN 77. 77 with alleluias



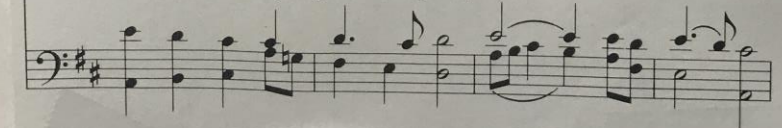
- 1 Christ the Lord is ris'n to - day!
- 2 Love's re-deem-ing work is done,
- 3 Lives a - gain our glo-rious king, Al - le - lu - ia!
- 4 Soar we now where Christ has led,
- 5 King of glo - ry, soul of bliss,



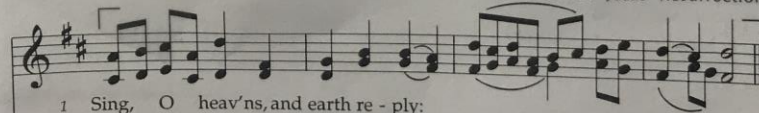
- 1 All cre - a - tion joins to say:
- 2 fought the fight, the bat - tle won.
- 3 where, O death, is now thy sting? Al - le - lu - ia!
- 4 fol - l'wing our ex - alt - ed Head.
- 5 ev - er - last-ing life is this:



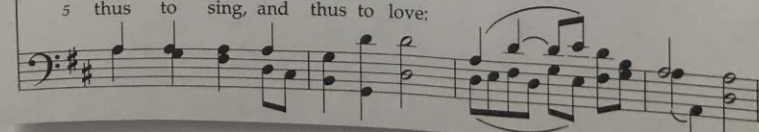
- 1 Raise your joys and tri-umphs high:
- 2 Death in vain for - bids him rise,
- 3 Dy - ing once, he all doth save, Al - le - lu - ia!
- 4 Made like him, like him we rise,
- 5 Thee to know, thy pow'r to prove,



PROCLAIMING: Jesus' Resurrection



- 1 Sing, O heav'ns, and earth re - ply:
- 2 Christ has o - pened par - a - dise.
- 3 where thy vic - to - ry, O grave? Al - le - lu - ia!
- 4 ours the cross, the grave, the skies.
- 5 thus to sing, and thus to love:



Children's Time: Adeline

Offering Prayer/Offertory

Sharing Joys and Concerns/Prayer of the Church

Gospel Reading: **Matthew 11:25-30**

Then Jesus prayed, "Abba God, Creator of heaven and earth, to you I offer praise; for what you have hidden from the learned and the clever, you have revealed to the little ones. Yes, everything is as you want it to be." Jesus continued, "Everything has been handed over to me.

No one knows the Only Begotten, except God and no one knows God except the Only Begotten - and those to whom the Only Begotten wants to give that revelation. Come to me, all you who labour and carry heavy burdens, and I will give you rest. Take my yoke upon your shoulders and learn from me, for I am gentle and humble of heart. Here you will find rest for your souls, for my yoke is easy and my burden is light."

Scripture Response:

For the word of God in scripture,

for the word of God among us,

for the word of God within us,

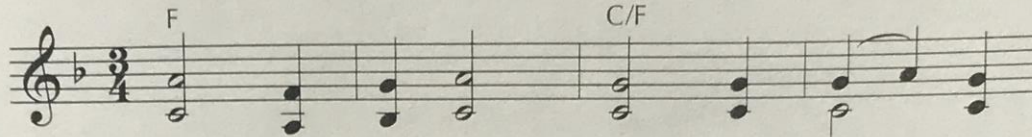
All: Thanks be to God!

Hymn: "Peace Before Us" (#16 Sing the Story)

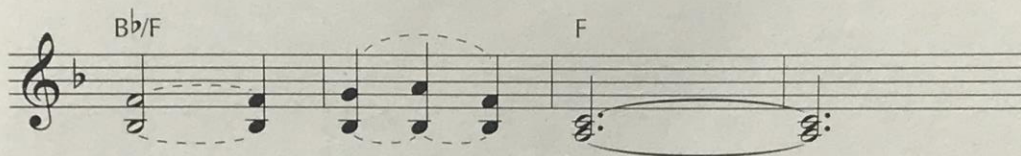
Peace before us

16

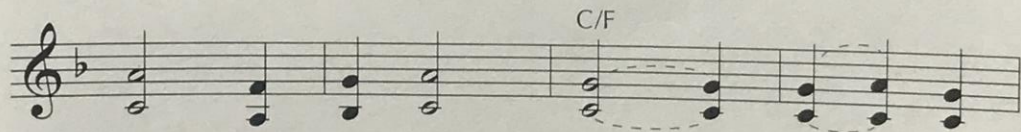
PRAYER OF PEACE 445.447



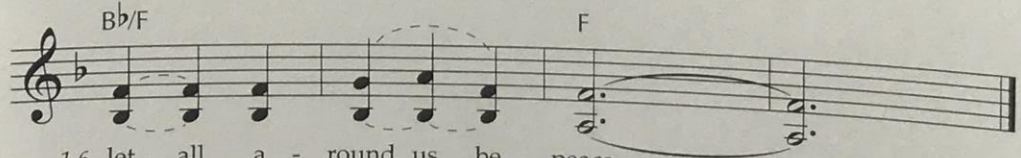
1,6	Peace	be - fore us,	peace	be - hind us,
2	Love	be - fore us,	love	be - hind us,
3	Light	be - fore us,	light	be - hind us,
4	Christ	be - fore us,	Christ	be - hind us,
5	Al - le - lu - ia,		al - le - lu - ia,	



1,6	peace	un - der our	feet.
2	love	un - der our	feet.
3	light	un - der our	feet.
4	Christ	un - der our	feet.
5	al - le - lu - ia.		



1,6	Peace	with - in us,	peace	o - ver us,
2	Love	with - in us,	love	o - ver us,
3	Light	with - in us,	light	o - ver us,
4	Christ	with - in us,	Christ	o - ver us,
5	Al - le - lu - ia,		al - le - lu - ia,	



1,6	let	all	a - round us	be	peace.
2	let	all	a - round us	be	love.
3	let	all	a - round us	be	light.
4	let	all	a - round us	be	Christ.
5	al - le - lu - ia.				

Text: David Haas, based on a Navajo prayer
 Music: David Haas
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Sermon: **“I Will Give You Rest” Matthew 11:25-30** by Patty Friesen (July 5/20)

The last time we met for worship, we sang #86 “Now Thank We all our God” and Kathryn shared about her grandmother’s love of this hymn because it was the anthem of the Mennonite exodus from Russia and thanksgiving for safe passage. The story behind the hymn writer Martin Rinkart is powerful as well. Rinkhart (1586-1649) was a gifted musician at several prominent churches in Germany before turning to the pastorate. He then served the people of Eilenburg as pastor for 30 years before his death - years that almost exactly overlapped with the dreadful Thirty Years’ War with Sweden.

Because it was a walled city, refugees from the surrounding countryside, poured into Eilenburg. It didn’t take long for famine and pestilence to set in. In 1637 alone, 8,000 people died of disease - including all the other clergy, most of the town council and Rinkhart’s own wife. In the depths of the community suffering that surrounded him, Rinkhart wrote a hymn text with words now familiar to many of us: Now thank we all our God, With heart and hands and voices; Who wondrous things has done, In whom this world rejoices. In verse 3, Rinkhart speaks of a bounteous God staying near us through our anxiety: And keep us all in grace and guide us when perplexed. And free us from all harm, In this world and the next.

Jesus’ prayer [today](#) also has a hymn-like, poetic quality of thanksgiving. His conversation with God is overheard by the crowds as an invitation to all. Despite the rejection of the Gospel in some cities, some people actually accepted Jesus’ mission and message, and for this he gives thanks. But these words are not a thanksgiving for a successful gospel mission (cf. Luke 10:21). They are actually a prayerful reflection on the “failure” of the Galilean mission because those who accepted the message are not the “wise and intelligent” but the “little ones” (NRSV). Matthew affirms that those who recognize Jesus as the divine messenger do so not on the basis of superior religious status or individual intelligence or shrewdness, but by revelation, as the gift of God to those who are open and unpretentious.

Jesus is not pictured as a religious genius who has discovered the divine mystery, but as the beloved Child who is on intimate terms with the Parent. Speaking as the embodiment of the divine Wisdom, Jesus’ invitation extends to all who are burdened. In his situation, Matthew had in mind particularly the burden of religious obligation imposed by the scribes and Pharisees, which he understood as a barrier to communion with God.

Come to me all who are weary and heavy laden and I will give you rest. Take my yoke upon you and learn from me for my yoke is easy and my burden is light. We can just hear these words from Handel’s Messiah, the sopranos singing – His yoke is ea---sy, with the altos, tenors and basses coming in with “his burden, his burden is light.” In the OT and Jewish tradition, “yoke” was a common metaphor for servitude, and hence obedience. In contrast to the rabbinic custom of speaking of the “yoke of the Torah,” as burden or obedience, Jesus speaks of “my yoke,” thereby claiming to be the expression of God’s will. Like “rest,” the “easy”

yoke of Jesus is not an invitation to a life of ease, but of deliverance from the artificial burdens of human religion, which Matthew sees as a barrier to the true fellowship of the kingdom of God (23:4). Jesus offers “rest,” which is not mere ease (cf. 10:17-39), but is salvation, associated with the kingdom of God and eternal life (as in Heb 3:11, 18; 4:1, 3, 5, 10-11; Rev 14:13). The institution of the sabbath also had these overtones of salvation. Jesus is here the true giver of sabbath rest, anticipating the authority of the Creator who has given “all things” to the Chosen One.

The perceptive reader is stunned by this section of Matthew, in which all those who should recognize the definitive revelation of God taking place in their midst instead fail to “get it.” Chorazin, Bethsaida, and Capernaum, in whose presence Jesus had lived out the mighty acts of the dawning kingdom of God (11:20-24) did not get it. The scholars and the wise, who could explain much but missed the revelation in their midst (11:25a) did not get it. Those who did get it, were the “babies,” the unpretentious “little ones” who made no claims but could be given the gift of revelation, which comes from God alone (11:25b-27).

The passage closes with an invitation from the one who is himself meek and lowly in heart, an invitation to all who know themselves to be burdened and in need of salvation, an invitation to learn and become Jesus’ disciples. Those who hear the invitation will know that they have the response-ability to answer the call, and when they do, they will praise God, who has given them this gift of revelation. (New Interpreter’s Bible Commentary)

This invitation to rest is a welcome word to all of us these summer days. May we have times for deep breathing and morning coffee on the deck. May we have wonderful walks past flowers and trees verdant with all the rain we’ve had. May we breathe in the calming peace of God in these days trusting in this present moment and trying not to worry about what lies ahead. This trust will be our salvation – it will save us in this liminal time.

Some of us may feel like we are in limbo with no summer holidays planned. Limbo is an in between place that is static – simply stopped and sometimes stuck – like a crack in a sidewalk. A more Christian understanding of this in between space is one of liminal space – meaning a space that is not static or stuck but is an in between space for growth and transformation even if it is a Sabbath or season of rest. This understanding of this difficult time as liminal time helps us reframe it in terms of trust and rest and growth and salvation. This understanding takes us out of limbo and into liminal and into the rest and peace of Christ offered to us [today](#).

Let us pray:

Gentle Shepherd who calls us into trust and rest, lead us by still waters and in green pastures of comfort and confidence in your abundance and love. Guide us into peace in the summer months ahead.

Sung Benediction: "Now Thank We all Our God" (#86 HWB)

Now thank we all our God **86**
NUN DANKET ALLE GOTT 67. 67. 66. 66

The image shows a page of a music book with a four-part vocal setting. It features four systems of music, each with a vocal line and a bass line. The key signature is one flat (B-flat) and the time signature is 4/4. The lyrics are printed below the vocal lines. The text is as follows:

1 Now thank we all our God with heart and hands and voic - es,
2 Oh, may this boun-teous God through all our life be near us,
3 All praise and thanks to God the Fa - ther now be giv - en,
who won-drous things has done, in whom this world re - joic - es,
with ev - er joy - ful hearts and bless - ed peace to cheer us,
the Son, and him who reigns with them in high - est heav - en,
who, from our moth - ers' arms, has blessed us on our way
and keep us safe in grace, and guide us when per - plexed,
the one e - ter - nal God, whom earth and heav'n a - dore,
with count-less gifts of love, and still is ours to - day.
and free us from all ills in this world and the next.
for thus it was, is now, and shall be ev - er - more.

Text: Martin Rinckart, *Nun danket alle Gott, Jesu Hertz-Büchlein*, 1636; tr. Catherine Winkworth, *Lyra Germanica II*, 1858
Music: Johann Crüger, *Praxis Pietatis Melica*, 4th ed., 1647; harmonized by Felix Mendelssohn, *Symphony No. 2, "Lobegesang,"*
Op. 52, 1840

Spoken Benediction: May the grace of Christ that daily renews our lives, and the love of God that enables us to love all persons, and the fellowship of the Holy Spirit that unites us as one body, give us calm until we meet again, through Jesus Christ our Lord. Amen