

Osler Mennonite Church

Sunday Worship Service

June 21, 2020

*"The ones who welcome you welcome me,
and the ones who welcome me welcome the one who sent me." Matthew 10:40*

Worship leader: Julie Bergen **Pianist & Children's Time:** Lynette Janzen
Song leaders: Kathryn Janzen, Michelle McKinnell, Ben Buhler
Sermon: Patty Friesen **Sound:** Stephanie Siemen

Prelude Welcome/Announcements

Call to Worship: Psalm 89:1-4, 15-18

Leader: I will sing of your steadfast love, O Lord, forever;
with my mouth I will proclaim your faithfulness to all generations.

**People: I declare that your steadfast love is established forever;
your faithfulness is as firm as the heavens.**

Leader: You said, "I have made a covenant with my chosen one,
I have sworn to my servant David:

**People: 'I will establish your descendants forever,
and build your throne for all generations.'**

Leader: Happy are the people who know the festal shout,
who walk, O Lord, in the light of your countenance;

**People: they exult in your name all day long,
and extol your righteousness.**

Leader: For you are the glory of their strength;
by your favour our horn is exalted.

**People: For our shield belongs to the Lord,
our king to the Holy One of Israel.**

Invocation: Leader: We gather to share in Creator's gift of abundant life for all.
We fix ourselves on you, Creator.

Come fill our hearts with your endless love, and send the wind of your Spirit to new hope
through our lives.

Come light our souls to rise in faith, to reach out for your kingdom.

Come pour out your Spirit upon us as we stand together as brothers and sisters.

Lift up our heads, brush away the shadows, and shine your grace into our minds.

So, Creator, we rise to worship, we shake off the shackles of a fallen world and

join our hearts together.

With gratitude we gather as a community in praise, Creator, to seek transformation and to celebrate the power of your Spirit that is always moving. Amen. (Deb Anderson Pratt)

HWB #86 Now thank we all our God

PRAISING/ADORING

Now thank we all our God 86

NUN DANKET ALLE GOTT 67, 67, 66, 66

The image shows a musical score for the hymn 'Now thank we all our God'. It features three systems of music, each with a vocal line and a piano accompaniment line. The key signature is one flat (B-flat) and the time signature is 4/4. The lyrics are provided for each system. The piano accompaniment consists of chords and moving lines in the bass clef.

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 Kieckhefer, Nun danket alle Gott, Jesu Hertz Buchlein, 1636, lt. Catherine Winkworth, Lyra Germanica II, 1858
Music: Johann Cigler, Praxis Pietatis Melica, 4th ed., 1647; harmonized by Felix Mendelssohn, Symphony No. 2, "Lobgesang,"
Op. 52, 1840

Scripture Reading – Ephesians 4:15,16 (First Nations Version)

Instead, as true human beings, we will walk out this truth on the path of love. When we become fully grown, we will be like the Chosen One, joined together with him in the same way a body is connected to its head. Every joint in this body is needed to hold it together and help it grow. When all the parts work together the way they should, then the body grows strong in the love of the Great Spirit.

STJ #72 One is the body

WITNESSING

One is the body 72

PEACOCK 10 10 12

1 One is the bod - y and one is the Head,
2 Christ who a - scend - ed to heav - en a - bove
3 Gifts have been giv - en well suit - ed to each,
4 Called to his ser - vice are wom - en and men

one is the Spir - it by whom we are led;
is the same Je - sus whose na - ture is love,
some to be proph - ets, to pas - tor or preach,
so that his bod - y might ev - er a - gain

one God and Fa - ther, one faith and one call for
who once de - scend - ed to bring to this earth new
some, through the Gos - pel, to chal - lenge, con - vert and
wit - ness through wor - ship, through deed and through word to

all
birth,
teach
Christ our Lord.

Text: John L. Bell
Music: John L. Bell
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Children's Time: *Daisy Comes Home* (Jan Brett)

STJ #49 Rain down

PRAYING

49 Rain down

Refrain *f* F A7/E Dm ^{Irregular} F7/C B^b

Rain down, rain down, rain down your

F/A G9 C C7 F A7/E Dm

love on your peo - ple. Rain down, rain

F7/C B^b C C7 B^bF F Fine

down, rain down your love, God of life.

mf F A7/E Dm F7/C

1 Faith - ful and true is the word of our God.
2 We who re - vere and find hope in our God
3 God of cre - a - tion, we long for your truth;

mp

1-3 Ooh.

mp

Text: Based on Psalm 33; Jaime Cortez
Music: Jaime Cortez
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PRAYING

B \flat F/A G9 C C7
 All of God's works are so wor - thy of trust.
 live in the kind - ness and joy of God's wing.
 you are the wa - ter of life that we thirst.

ooh.

F A7/E Dm F7/C
 God's mer - cy falls on the just and the right;
 God will pro - tect us from dark - ness and death;
 Grant that your love and your peace touch our hearts,

ah.

B \flat C7 F C7 D.C.
 full of God's love is the earth.
 God will not leave us to starve.
 all of our hope lies in you.

mf D.C.

1 Full of God's love is the earth.
 2 God will not leave us to starve.
 3 All of our hope lies in you.

mf

Offering Prayer/Offertory:

Leader: God of abundance, inspire our hearts and minds to share creatively and generously of all that we have. Guide our paths as we seek closer ties to your Spirit of compassion, to our community, and to our own hearts. Bless these gifts to your work. Amen

Receiving the Bird family as Friends of OMC:

Friendship Blessing: #148 Sing the Journey

Leader: God has shown us the meaning of generosity and friendship

People: in the rich diversity of creation, in the overflowing love of Jesus Christ, in the never-ending gift of the Holy Spirit.

Leader: God has abundantly blessed us and called us

People: to be a community that honours each other, to be servants to others with joy, to share our love and material possessions.

All: Let us rejoice in what we have been given and in what is ours to give.

Sharing Joys and Concerns/Prayer of the People:

You are the God who hears: hear our prayer today for all who lament and all who celebrate.

For those among us who face discrimination every day because of their skin colour, we lament.

For those among us with white skin who benefit from racist systems sometimes even without realizing it, we repent.

For those among us who have struggled and waited so long for the Promised Land of freedom and equality, we lament.

As we acknowledge National Indigenous People's Day, We give thanks for the blessing of the history and culture of Indigenous Communities and the gift of diversity that enriches our world.

Today we celebrate as we welcome as Friends of OMC, Theresa, Mikwanis, Orin, Jeremiah, and Morrison.

We ask your blessing on their family and hold up for you the commitment Of our church community to celebrate the gifts shared by the Tree family and to welcome and support them in the arms of community.

we also pray for students, parents, teachers as an interrupted school year comes to an end.

We pray for our communities locally and around the world

As the impact of covid-19 continues to change our lives.

And amidst continued re-opening plans, we pray for safety and care for summer holidays that look different than ever before, for those in long-term care, for health care professionals, for business owners and leaders seeking a way forward.

We also acknowledge the silent prayers we each hold in our hearts.

God of hope, show us how to work for justice together, standing up for what is right, stepping in when something's wrong, shouldering each other's burdens, holding each other accountable, righting the wrongs we've done, speaking truth to power.

We pray for change, lasting change. For lives and arms that welcome each one in, for eyes that celebrate difference, for feet that seek justice and walk in peace, and for leaders who listen and who guide. Deliver us from evil, within and without, in Jesus' name we pray, Amen. *(Adapted from Carol Penner)*

Hymn of Response: HWB #577 O Love that will not let me go

FAITH JOURNEY: Suffering/Joy

577 O Love that will not let me go

ST. MARGARET 88. 886

The image shows a musical score for the hymn 'O Love that will not let me go'. It features a treble and bass clef staff with a 4/4 time signature and a key signature of three flats (B-flat, E-flat, A-flat). The melody is written in the treble clef, and the bass line is in the bass clef. The lyrics are arranged in four stanzas, each corresponding to a line of music. The first stanza has four numbered lines of lyrics. The second and third stanzas have two lines of lyrics each. The fourth stanza has four lines of lyrics. The score ends with a double bar line.

1 O Love that will not let me go, I rest my
2 O Light that fol-lows all my way, I yield my
3 O Joy that seek-est me through pain, I can - not
4 O Cross that lift - est up my head, I dare not

wea - ry soul in thee. I give thee back the life I owe, that
flick - ring torch to thee. My heart re - stores its bor - rowed ray, that
close my heart to thee. I trace the rain - bow through the rain, and
ask to fly from thee. I lay in dust, life's glo - ry dead, and

in thine o - cean depths its flow may rich - er, full - er be.
in thy sun - shine's blaze its day may bright - er, fair - er be.
feel the prom - ise is not vain, that morn shall tear - less be.
from the ground there blos - soms red, life that shall end - less be.

Text: George Matheson, 1882, *Life and Work*, 1883
Music: Albert L. Peace, 1864, *Scottish Hymnal*, 1885

Gospel Reading – Matthew 10:40-42 (First Nations Version)

The ones who welcome you welcome me, and the ones who welcome me welcome the One who sent me. If you welcome a prophet for who they are, you will receive the honour they bring. If you welcome a good-hearted person, you will receive the good that they bring. I speak from my heart, even a drink of water given to a small one who follows me will bring great honour to the one who has given it.

Scripture Response: For the Word of God in scripture, For the Word of God among us, For the Word of God within us

People: Thanks be to God!

Sermon: The Rewards of Relationships

Matthew 10:40-42 by Patty Friesen (June 21/20)

It is so thrilling to see elders present with us on this Re-Opening Sunday - even if the sanctuary is roped off and they are wearing masks and we all look like muzzled sheep in a sheep-pen. You really have to want to be at church to go through all these protocols. It's so sweet - the sheep here are holding up Facebook hearts when they are happy about something. It was so great this past week to have two coffee companions at social distance in the buffet room and to have others drop by the office and to run into Nora and Emmett on their bikes in the church parking lot and to see Helen at the Warman Special Care Home and to have lunch with Harry and Eva at the Osler Cafe. This is what church is about - our richest resource - our intergenerational relationships and it is what I have missed most about these past months of physical distancing.

Not surprising then, that in this time of crisis, our desire for relational wealth draws us even closer together and we have people wanting to join the church - to join community - to belong to a tribe - even through a screen. And as it says in 1 Corinthians 13, even though we look through a screen dimly - soon we shall see each other face to face or face mask to face mask. Until then this is a time to prepare for our new ways of being church together and we will talk through some of these changes during our semi-annual Zoom at 11:30. Please text Doug McKinnell if you want in.

#1. The first significant change in church is that Facebook church will continue to be equally important with the gathered physical body in the sanctuary. Facebook church will continue to be important because of ongoing physical health concerns of our most vulnerable. Facebook church will continue to be important for our relationships that are at a distance from Alaska to Germany. And to be honest for even our local folks, Facebook church feels like a safer emotional way to be part of community without having to engage in awkward conversations and explanations of our lives and choices. That's the challenge of real time community!

Facebook Church is not how we have traditionally viewed community building through the hard work of face to face engagement and decision making but it has great potential for engagement

in safe emotional ways that we will have to continue to explore. Which means that a) we will have a financial investment of a better camera and upgraded laptop for worship recording and b) our ministers and committees will continue to have to find ways to connect through Facebook and Zoom which is not my most comfortable way of doing ministry. I'd rather be at coffee row at the Osler Cafe! But I'm learning to upgrade my Mac so I can Zoom properly and I have to admit to having fun making videos but ministry is so much more than that.

#2. The church will change will be in how we come back as physical community. There has been a lot of tension for all of us in our families and workplaces and now church about how to be safely together. A number of us took social isolation seriously and kept ourselves from even our grandchildren at great emotional cost. Others of us interpreted our social bubbles more liberally. There were judgements on both sides. A friend called me a Covid Hippie - because I tried to have fun and socially engage at a safe distance during the pandemic. She said I had too many bubbles. I said I like bubble baths! I called her a Covid Nazi because all she did was stay at home and clean and worry. The church needs both of us - the careful ones and the fun ones.

The pressure cooker of these past months have caused Covid Conflicts - in our homes and workplaces and at church. The challenge in coming back together will be in giving each other **grace and understanding** about the choices we made during the pandemic and how we continue to choose to physically engage or safely distance ourselves in the months ahead. There is reward in maintaining relationships in difficult times and letting us change our minds about things. We are all doing the best we can and we Covid Hippies will have to change our ways if there is a second wave and we Covid Nazis will have to change our ways if there isn't. Grace all around as we rudder our boats in this storm.

Today's gospel reading is titled Sharing the Presence of Christ which affirms the perspective has shifted from the Twelve disciples who were sent from Galilee to later disciples in the early church, both the "wandering missionaries" and the "settled Christians" of Matthew's early church. The discourse as a whole deals with the nature of discipleship for both kinds of disciples, settled and itinerant. "Little ones" does not refer literally to children, but is Matthew's term for "ordinary" Christians - not the original 12. The "righteous" seems here to represent a distinct group but elsewhere Matthew seems to have rewritten his tradition in order to get both prophets and righteous as a pair representing the church as a whole (13:17; 23:29). Both settlers and wanderers are needed to share the presence of Christ.

This is a reconciling text between two different gifts within the early church - those who stay home and pay the bills - settlers or the righteous and those who wander and take risks to spread the good news - the prophets or wanderers. The church needs both kinds of personalities and the relationships that arise from different personalities. Both prophets and righteous, settlers and wanderers were needed in the church during these past three months. We needed those who were willing to come in and lead worship every other week and we needed those who were at greater risk to stay home and keep the prophets from infecting each other. Sometimes there was judgement on both sides - and these tensions have been hard on

relationships. This Re-Opening Sunday is an opportunity to confess the judgements and hurt feelings and hopefully find some reconciliation and hope in divergent opinions on this and other issues of inclusion as we move as carefully as possible into an even more open and understanding church.

It has been fascinating that just as the church shut-down, we also opened up in new ways and have hundreds stream worship with us - many of whom we will never know but it has also opened up for new kinds of relationships within the church - one of which we blessed this morning on this National Indigenous Sunday. In these difficult days that once again highlight the economic and racial divides in North America, we confess our own prejudices, our feelings of discomfort and uncertainty when we don't really know or understand others.

In her blogpost *9 Avenues Toward Racial Reconciliation*, Mennonite author April Yamasaki suggests a few specific actions we can take. Start with listening, she writes, which can be a form of active engagement. Instead of assuming you already know everything there is to know, take on a posture of learning. She acknowledges that there is hard work ahead. In the work of racial reconciliation, we need prayer and discernment to know when to be silent and simply listen; when to speak up and how to do that without speaking over; how to act as partners instead of ignoring or lording over one another. Canadian author Desmond Cole suggests, "Find the ways that you can support these struggles in your own communities. You don't have to even stand on the street with a placard to make change. Supporting (racial justice) in our own community is the way we can all make a difference." CM June 8/20, pg. 2

We have been in the same storm in the pandemic but we have not all been in the same boat. Patrick and I have kept our meaningful, well paid jobs and have been able to work from home and thankfully get out to work offices. We've had our issues. The front door has never slammed so much in 24 years of marriage as it has these past months as either Patrick and I left on long walks to cure short tempers. But despite our grief and anger and lethargy at work, we have kept our general physical and mental health and familial relationships in tact. We can't imagine how much more isolating and sad and stressful this pandemic has been on those who already struggle with isolation, sadness and stress. I confess my privilege that has kept me in a different boat in this storm and commit to trying to understand and appreciate and learn from others around me in the months ahead.

Let us pray...Gracious God, you have been our ark on stormy seas, a safe place and refuge for our souls, a guiding light for our social practices with family and friends and for our gently re-gathering congregation. Help us to be patient and understanding and forgiving most of all with each other as we move forward into this post-Covid world. Amen.

Benediction: Ephesians 6:24 (FNV) May Creator's great kindness rest on all who love the Chosen one, with a love that will never grow old or face away. Go in peace.

Sung Benediction – STJ #87 Put peace into each other's hands

COMMUNION

Put peace into each other's hands 87

ST. COLUMBA CM

1 Put peace in - to each oth - er's hands and
2 Put peace in - to each oth - er's hands with
3 Put peace in - to each oth - er's hands like
4 As at com - mu - nion, shape your hands in -
5 Put Christ in - to each oth - er's hands, he

1 like a trea - sure hold it, pro - tect it like a
2 lov - ing ex - pec - ta - tion; be gen - tle in your
3 bread we break for shar - ing; look peo - ple warm - ly
4 to a wait - ing cra - dle; the gift of Christ re -
5 is love's deep - est mea - sure; in love make peace, give

1 can - dle - flame, with ten - der - ness en - fold it.
2 words and ways, in touch with God's cre - a - tion.
3 in the eye: our life is meant for car - ing.
4 ceive, re - vere, u - nit - ed round the ta - ble.
5 peace a chance, and share it like a trea - sure.

Text: Fred Kaan
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Music: Irish melody, Irish Church Hymnal, 1873 or 1874