

**Trinity Sunday, June 7, 2020**

**Worship Team: Worship Leader & Sermon –Patty Friesen; Music- Michelle McKinnell, Kathryn Janzen, Lynette Janzen; Pianist – Naomi Schellenberg; Sound – Stephanie Siemens**

Prelude

**Call to Worship & Candle Lighting** (*from Sing the Journey #124*):

I will light a light in the name of the Maker who lit the world and breathed the breath of life for me. (*a candle is lit*)

I will light a light in the name of the Son, who saved the world and stretched out his hand to me. (*a candle is lit*)

I will light a light in the name of the Spirit, who encompasses the world; and blesses my soul with yearning. (*a candle is lit*)

**All: We will light three lights for the Trinity of love: God above us, God beside us, God beneath us; The Beginning, The End, The Everlasting One.**

Invocation

**HWB 26 Holy Spirit, come with power** (on the next page) --

*Psalm 147:12-18*

*Jerusalem, give glory to YHWH!*

*Zion, praise your God!*

*For God strengthens the bars of your gates,  
and blesses your children within you.*

*God has granted peace within your borders,  
and fills you with the finest wheat.*

*God sends forth a command to the earth—  
swiftly runs the word!*

*God spreads snow like wool  
and scatters frost like ashes.*

*God hurls hail like pebbles—  
who can stand before God's freezing winds?*

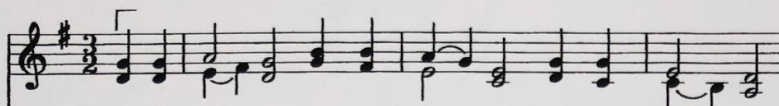
*Then God sends a word and melts them;*

*God lets the breeze blow and the waters run again.*

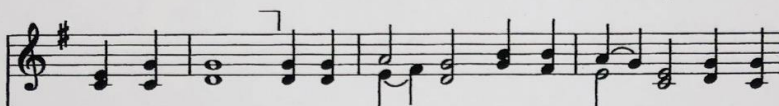
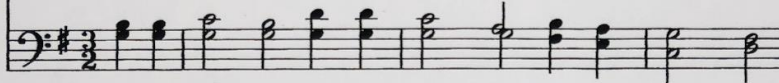
GATHERING

# 26 Holy Spirit, come with power

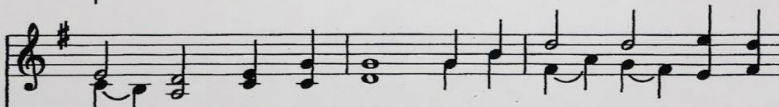
BEACH SPRING 87. 87D



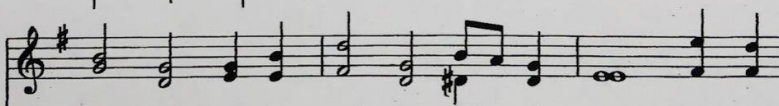
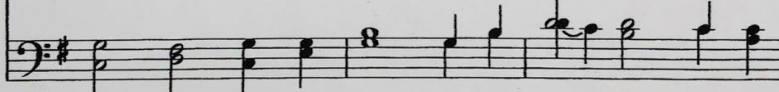
1 Ho-ly Spir - it, come with pow - er, breathe in - to our  
2 Ho-ly Spir - it, come with fi - re, burn us with your  
3 Ho-ly Spir - it, bring your mes - sage, burn and breathe each



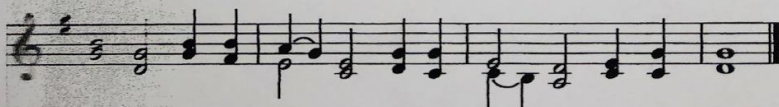
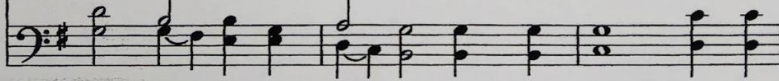
ach - ing night. We ex - pect you this glad ho - ur, wait - ing  
pres - ence new. Let us as one might - y cho - ir sing our  
word a - new deep in - to our tir - ed liv - ing till we



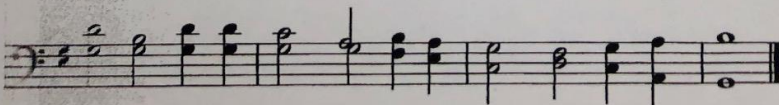
for your strength and light. We are fear - ful, we are  
hymn of praise to you. Burn a - way our wast - ed  
strive your work to do. Teach us love and trust - ing



ail - ing, we are weak and self - ish too. Break up -  
sad - ness and en - flame us with your love. Burst up -  
kind - ness, lend our hands to those who hurt. Breathe up -



on your con - gre - ga - tion, give us vig - or, life a - new.  
on your con - gre - ga - tion, give us glad - ness from a - bove.  
on your con - gre - ga - tion and in - spire us with your word.



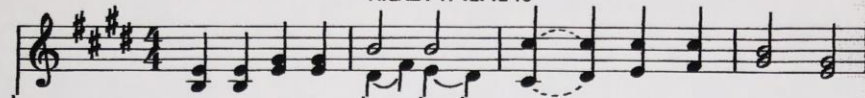
HWB 120 Holy, holy, holy!

PRAISING/ADORING

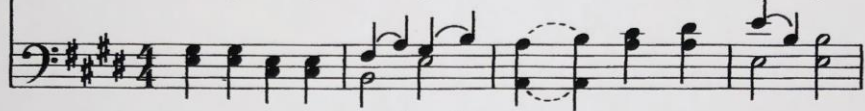
120

Holy, holy, holy!

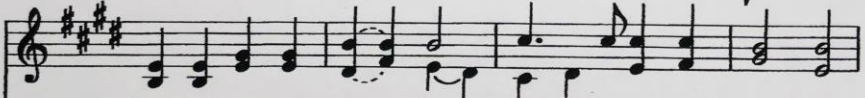
NICAEA 11 12. 12 10



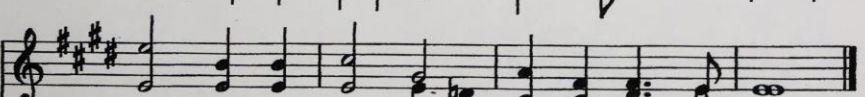
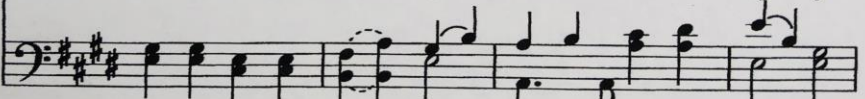
1 Ho-ly, ho-ly, ho-ly! Lord God al-might-y!  
2 Ho-ly, ho-ly, ho-ly! All the saints a-dore thee,  
3 Ho-ly, ho-ly, ho-ly! Though the dark-ness hide thee,  
4 Ho-ly, ho-ly, ho-ly! Lord God al-might-y!



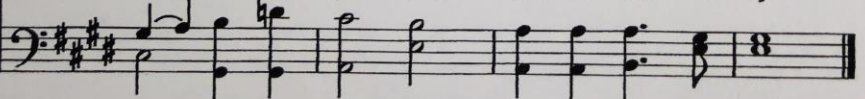
Ear-ly in the morn-ing our song shall rise to thee.  
cast-ing down their gold-en crowns a-round the glass-y sea;  
though the eye made blind by sin thy glo-ry may not see,  
All thy works shall praise thy name, in earth, and sky, and sea.



Ho-ly, ho-ly, ho-ly! Mer-ci-ful and might-y!  
cher-u-bim and ser-a-phim fall-ing down be-fore thee,  
on-ly thou art ho-ly; there is none be-side thee,  
Ho-ly, ho-ly, ho-ly! Mer-ci-ful and might-y!



God in three per-sons, bless-ed trin-i-ty!  
which wert, and art, and ev-er-more shalt be.  
per-fect in pow'r, in love, and pu-ri-ty.  
God in three per-sons, bless-ed trin-i-ty!



Text: Reginald Heber, *A Selection of Psalms and Hymns for the Parish Church of Banbury*, 1826  
Music: John B. Dykes, *Hymns Ancient and Modern*, 1861

Children's Time: Lynette Janzen

Offering Prayer and Offertory

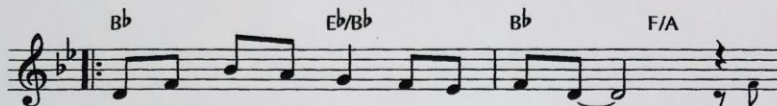
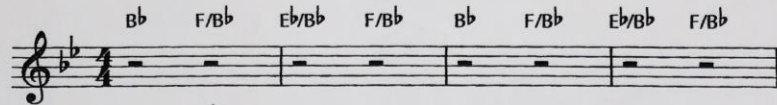
Sharing of Joys & Concerns/Prayer of the Church

**SS 49 I will come to you in the silence**

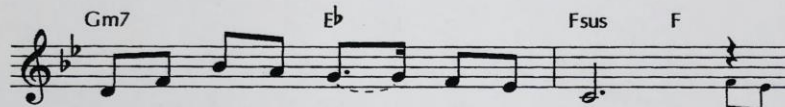
Follow the Way

# 49 I will come to you in the silence

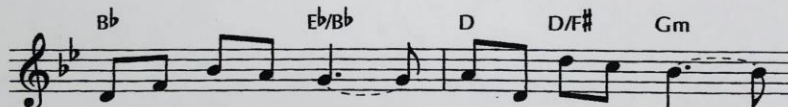
YOU ARE MINE\* Irregular with refrain



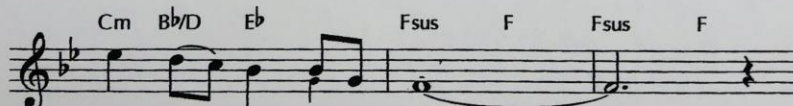
1 I will come to you in the si - lence,  
2 I am hope for all who are hope-less.  
3 I am strength for all the de - spair - ing,  
4 am the Word that leads all to free - dom, I



I will lift you from all your fear.  
I am eyes for all who long to see. In the  
heal - ing for the ones who dwell in shame.  
am the peace the world can - not give.



You will hear my voice, I claim you as my choice, be  
shad - ows of the night I will be your light,  
All the blind will see, the lame will all run free, and  
I will call your name, em - brac - ing all your pain, stand



still and know I am here. (To verse 2)  
come and rest in me. (To refrain)  
all will know my name. (To refrain)  
up, now walk, and live! (To refrain)

\*Original title

Text: David Haas  
Music: David Haas

Text and Music copyright © 1991 GIA Publications, Inc.

Refrain  $Bb$   $Eb/Bb$   $F/A$

Do not be a - fraid, I am with you.

$Gm7$   $Eb$   $Fsus$   $F$

I have called you each by name.

$Bb$   $Eb/Bb$   $F/A$

Come and fol - low me, I will bring you

$Gm$   $Gm7/F$   $Eb$   $Fsus$   $F$

home; I love you and you are

$Bb$   $F/Bb$   $Eb/Bb$   $F/Bb$   $Bb$   $F/Bb$   $Eb/Bb$   $F/Bb$   $Bb$

mine. 4 I

**Matthew 28:16-20**

The Eleven made their way to Galilee, to the mountain where Jesus had summoned them. At the sight of the risen Christ they fell down in homage, though some doubted what they were seeing. Jesus came forward and addressed them in these words: "All authority has been given me both in heaven and on earth; go, therefore, and make disciples of all the nations. Baptize them in the name of Abba God, and of the Only Begotten, and of the Holy Spirit. Teach them to carry out everything I have commanded you. And know that I am with you always, even until the end of the world!"

**SS 121 Nothing is lost on the breath of God**

**121 Nothing is lost on the breath of God**  
GREEN LANE Irregular

1 Noth - ing is lost on the breath of God,  
2 Noth - ing is lost to the eyes of God,  
3 Noth - ing is lost to the heart of God,

noth - ing is lost for ev - er;  
noth - ing is lost for ev - er.  
noth - ing is lost for ev - er;

God's breath is love, and that love will re - main,  
God sees with love, and that love will re - main,  
God's heart is love, and that love will re - main,

hold - ing the world for ev - er. No  
hold - ing the world for ev - er. No  
hold - ing the world for ev - er. No

Text: Colin Gibson  
Music: Colin Gibson  
Text and Music copyright © 1996 Hope Publishing Company, Carol Stream, IL 60188.  
All rights reserved. Used by permission.

Watch for God Among Us

A E/G# D/F# A/E

feath - er too light, no hair — too fine, no  
 jour - ney too far, no dis - tance too great, no  
 im - pulse of love, no of - fice of care, no

B7/D# B7 A/E E

flow - er too brief in its glo - ry, no —  
 val - ley of dark - ness too blind - ing; no —  
 mo - ment of life in its full - ness; no be -

A E/G# D/F# A/E

drop in the o - cean, no dust in the air, but is  
 crea - ture too hum - ble, no child — too small for —  
 gin - ning too late, — no end - ing too soon, but is

B7/D# B7 E A

count - ed and told in God's sto - ry.  
 God to be seek - ing and find - ing.  
 gath - ered and known in its good - ness.

### ***Acts 2:1-4***

*When the day of Pentecost arrived, they all met in one room. Suddenly they heard what sounded like a violent, rushing wind from heaven; the noise filled the entire house in which they were sitting. Something appeared to them that seemed like tongues of fire; these separated and came to rest on the head of each one. They were all filled with the Holy Spirit and began to speak in other languages as she enabled them.*

Scripture Response:

For the word of God in scripture,

For the word of God among us,

For the word of God within us.

**Thanks be to God**

### **Sermon: “The Shaping Power of Wind” Trinity Sunday**

Matthew 28:16-20, Acts 2:1-4 by **Patty Friesen** (June 7/20)

This windy week in Osler reminds us of the afternoon of July 4, 1996, when the hot summer wind kicked up dark thunderclouds with hail and a ferocious plow-wind that ripped through Osler tearing off the elevator roof, knocking over trees, and shifting a house on its foundation. It sent the top of Harry and Eva Marten’s silo across the South Saskatchewan River to Aberdeen. In the aftermath, Mennonite Disaster Service volunteers from across the province came to clear farmyards and fields while Oslerites fed them in the town hall. A farmer from Aberdeen humorously phoned Harry and Eva to come and pick up their silo garbage out of his field! It was an unforgettable experience of the power of wind and the power of community and the power of faith that is part of our congregational story.

Wind has always been a fierce friend. It is a natural motion of air, caused by uneven heating and cooling in the atmosphere. The wind blows in an effort to balance these differences. The larger the differences, the stronger the wind. Wind is at the heart of weather forecasting. Meteorologists study wind patterns and its four measurable components: direction, speed, character - whether it is a gust or a squall and shift in



order to determine the strength and location of storms. Wind shapes our weather and the wind of the Holy Spirit shapes our spiritual landscapes.

Pentecost is described as a mighty violent wind - a wind of the Holy Spirit that blew apart the old ways of relating to God through law and sacrifice. It was destructive and renewing, blowing down the religious house and creating one God now known through Jesus and the Holy Spirit.

In the 16th chapter of John's Gospel, Jesus says, I am going to the One who sent me, for if I go away, the Holy Spirit will come to you. Who are all these people? How can God the Father be his own son? And if Jesus is God, then whom is he going to? And where does the Holy Spirit come in? If they are all one, then why do they come and go at different times and how can one of them send another one of them?

Robert Capon says that when human beings try to describe the Trinity, we are like a bunch of oysters trying to describe a ballerina. We simply do not have the equipment to understand something so utterly beyond us. But that has never stopped us from trying. So let's try. St. Patrick described the Trinity as a shamrock - three branches tied together in the same leaf. Others describe the Trinity like H<sub>2</sub>O in its three incarnations of ice, water and steam. One of my favourite trinitarian descriptions is in an OMC Sunday school class where a teacher taught the children to braid three different strands of hair representing God who created us, Jesus who redeemed us and the Spirit who sustains us. This trinitarian braiding lesson helped Edna Zacharias' Blackfoot grandsons learn how to braid their long hair while remembering their Sunday school lesson about the Trinity!

In Matthew's Gospel the Great Commission calls us to go and make disciples and baptize them in the name of the Trinity, the Creator, Redeemer and Sustainer. This is the first scene in which the disciples have gathered since they fled during the arrest of Jesus (26:56). Jesus appears to them. Matthew does not describe the risen Jesus. The event is narrated as though it were an ordinary, this-worldly event. Like the women at the tomb, their response is not amazement, fascination, or curiosity, but kneeling in worship. There is also the element of hesitation and doubt. The concluding clause of v. 17 may legitimately be translated "but some doubted, referring to the same group that worshiped. This represents Matthew's own theological understanding of the meaning of discipleship, which is always a matter of "little faith," faith that by its nature is not the same as cocksureness, but incorporates doubts within itself in the act of worship. Whatever the nature of the resurrection event, it did not generate perfect faith even in those who experienced it firsthand. It is not to angels or perfect believers, but to the worshiping/wavering community of disciples to whom the world mission is entrusted.

The basis for the words of commission is the claim of the risen Jesus that all authority has been given to him by God (cf. 11:27). The risen Jesus is pictured as Lord of heaven and earth—the cosmic ruler in God's stead. The babe worshiped by Gentiles and mocked at his crucifixion as "king of the Jews" (2:1; 27:11, 29, 37) has assumed his throne and begun to reign. After the resurrection, the invitation to discipleship is open to all people of all nations. That is, people are not called to become individual believers but are to be enlisted as disciples within the Christian community. (New Interpreter's Commentary)

The Hebrew word for salvation - *hesed* - means to make a wide space. And the Latin word for conversion means to turn around. It denotes a change of perspective and a change of view. We cannot change view or perspective too quickly. Too sudden a turn, too quick a spin and we cannot adjust to the change. We lose our balance. Conversion is a process that takes *time* to engage our emotions, intellect and even body in new habits of thinking and behaving and relating. The problem with the pandemic is that we barely have time to convert, to change, to adjust our thinking and behaving and relating to a new way and we have to change again.

Just when we got used to lockdown and how that works, now we have to adapt to re-openings with their new patterns of behaviour and thinking. It's too much for our poor brains to get around. Personally, my brain personally feels like Swiss cheese, full of holes as I weekly try to wrap it around new ways of being church. Twelve weeks ago, the new patterns were - how can we have a meaningful Easter without choir and Easter bread? Then how can we continue congregational contacts through Facebook and the telephone? How can we stay engaged with Friendship Inn when it is shut down?

These questions are painful. Christianity is, at its heart, an incarnation faith. Worship embodies the belief that God's grace comes through physical contact: water poured on heads at baptism, communion bread on the tongue, voices raised in song, handshakes and shared food. While the closing of public worship and church-based outreach doesn't mean separation from God, there is real grief around the suspension of these tangible forms of connection to Christ, to others and to the world. This pandemic is laying bare what the church has long confessed: all people are inextricably connected, like branches on a vine.

In November 1918, at the beginning of Advent, churches were closed as the Spanish flu was spreading in waves across the country. We learned then that our faith was not inevitably tied up with a meeting-house but our faith was concerned chiefly with human welfare. Back then, churches left Sunday school materials and instructions for home worship on front doorsteps. Neighbours milked for sick neighbours. The new invention of the telephone became the vehicle to carry church news concerning the sick and needs.

Today it is taking our best and most creative thinking to provide worship services on line and to care for vulnerable, isolated folks. It remains the church's work to nurture human connections with God and with each other. This is not a vacation time for churches! We are working harder than ever. (Christian Century, April 8, 2020, p. 7). It is actually a bit like Mennonite Disaster Service in rebuilding community after a storm and we trust in God's guidance to give us wisdom and patience as we move carefully with masks and spacing to our next phase of re-opening in two weeks on Saturday June 20 recording with some beloved elders who do not have Facebook or internet. We've been meeting now on Saturdays for recording so we've actually become Seventh Day Adventists in this pandemic! Let us pray for ourselves in the upcoming weeks of re-opening:

God of shaping wind and changing times: Thank you for being a firm foundation in the midst of change. Thank you for helping our congregation through these past couple of months of grief and physical separation. Help us now with wisdom to safely crack open the physical doors and inch our way to spiritual reunion. Amen.

**Benediction:** Receive this blessing from 2 Corinthians 13:13: The grace of our Lord Jesus Christ, the love of God and the sharing of the Holy Spirit be with all of you. Amen.

Sung Benediction: **HWB 551 In the stillness of the evening**

**551 In the stillness of the evening**  
I DE SENE TIMERS STILLHET 88. 88. 88

1 In the still - ness of the eve - ning in - ner rest - less - ness be -  
 2 My de - feats loom large be - fore me, and I know the day now  
 3 God is great - er than our con - science. He who knows that I am  
 4 Je - sus Christ's own word and prom - ise comes to me, a gift of  
 5 If new days to me are giv - en, ev - 'ry hour with grace a -

1 falls me which I can - not o - ver - pow - er. In the  
 2 pass - ing has been crushed to man - y piec - es. But as  
 3 help - less, from the weight of guilt will free me. All my  
 4 mer - cy: "All your sins are now for - giv - en!" Thus the  
 5 bound - ing will give hope of new be - gin - nings. Peace of

1 midst of joy and glad - ness at the day's a - bun - dant  
 2 day draws to its clos - ing I sur - ren - der all my  
 3 trou - bled thoughts are qui - et for I am, in all my  
 4 piec - es ly - ing bro - ken shall this ver - y day be  
 5 mind pro - tects my slum - ber. Cour - age is re - stored for

1 bless - ings, si - lent pain is ev - er near me.  
 2 un - rest to the One who is be - side me.  
 3 weak - ness, still be - lov - ed and ac - cept - ed.  
 4 lift - ed in - to love's e - ter - nal whole - ness.  
 5 liv - ing. I can meet the new to - mor - row!

Text: Svein Ellingsen, I de sene timers stillhet, 1971,  
 Translation copyright ©1990 Hedwig T. Durmbaugh  
 Music: Harald Herresthal, 1977  
 Original Text and Music copyright ©1978 Norsk Musikkforlag, A/S, Oslo