

OSLER MENNONITE CHURCH
SUNDAY MORNING WORSHIP SERVICE

November 1, 2020

Worship Leader: Dave Feick

Pianist: Melanie Boldt

Children's Time: Patty Friesen

Sound: Matthew Stefaniuk

Song Leaders: Michelle McKinnell, Loretta Sawatzky

Ushers: Bill Peters, Lloyd Sawatzky

Prelude

Welcome, Announcements

Call to Worship:

Leader: We come to worship God, who has made us and knows us;

People: We come to celebrate God's presence among us!

Leader: We come to follow Jesus, who leads us to New Life;

People: We come with joy, knowing that in Christ we have eternal life!

Leader: We come to listen to the Holy Spirit, who calls us forth.

People: May we enter this worship knowing that the Spirit is alive among us! Amen!

Prayer of Invocation

Hymn: Blue/HWB #121 "Holy God, we praise thy name"

Holy God, we praise thy name 121

GROSSER GOTT, WIR LOBEN DICH 78. 78. 77

1 Ho - ly God, we praise thy name. Lord of all, we
 2 Hark, the loud ce - les - tial hymn, an - gel choirs a -
 3 Lo! the ap - os - tol - ic train join thy sa - cred
 4 Ho - ly Fa - ther, ho - ly Son, Ho - ly Spir - it,

bow be - fore thee. All on earth thy scep - ter claim;
 above are rais - ing. Cher - u - bim and ser - a - phim,
 name to hal - low. Proph - ets swell the glad re - frain,
 three we name thee, though in es - sence on - ly one,

all in heav'n a - bove a - dore thee. In - fi - nite thy
 in un - ceas - ing cho - rus prais - ing, fill the heav'ns with
 and the white - robed mar - tyrs fol - low, and, from morn till
 un - di - vid - ed God we claim thee, and a - dor - ing

vast do - main, ev - er - last - ing is thy reign.
 sweet ac - cord: Ho - ly, ho - ly, ho - ly Lord.
 set of sun, through the church the song goes on.
 bend the knee, while we own the mys - ter - y.

Text: *Te Deum Laudamus*, late 4th century; tr. Ignaz Franz, ca. 1774 (German), Clarence A. Walworth, 1853 (English), alt.
 Music: *Katholisches Gesangbuch*, Vienna, 1774

Scripture Reading: Revelation 7:9-17 (*The Inclusive Bible*)

9 After that, I saw before me an immense crowd without number, from every nation, tribe, people and language. They stood in front of the throne and the Lamb, dressed in long white robes and holding palm branches. 10 And they cried out in a loud voice, “Salvation is of our God, who sits on the throne, and of the Lamb!”

11 All the angels who were encircling the throne, as well as the elders and the four living creatures, prostrated themselves before the throne. They worshiped God 12 with these words: “Amen! Praise and glory and wisdom and thanksgiving and honor and power and strength be to our God forever and ever! Amen!”

13 Then one of the elders asked me, “ These people in white robes—who are they, and where do they come from?” 14 I answered, “You are the one who knows.”

Then the elder said to me, “These are the ones who survived the great period of testing; they have washed their robes in the blood of the Lamb and made them white. 15 That’s why they stand before God’s throne and the One they serve day and night in the Temple; the One who sits on the throne will shelter them forever. 16 Never again will they be hungry or thirsty; the sun and its scorching heat will never beat down on them, 17 for the Lamb, who is at the center of the throne, will be their shepherd and will lead them to springs of living water. And God will wipe every last tear from their eyes.”

Children’s Gathering Hymn: “Jesus Loves Me”

Children's Time: Patty Friesen

Offering Prayer / Offertory

Offering can be e-transferred to osler.mc.treasurer@gmail.com or dropped in the baskets on your way out of the sanctuary.

Sharing Joys and Concerns / Prayer of the Church

Hymn: Green/SJ #92 “Just as I am, without one plea”

Just as I am, without one plea 92

O WALY WALY LM

Dsus D G C G Dsus D7

1 Just as I am, with - out one plea, but that thy
 2 Just as I am, though tossed a - bout with many a
 3 Just as I am, thou wilt re - ceive, wilt wel - come,
 4 Just as I am, thy love un - known hath bro - ken

Em Am Dsus D G/B D7/A G/B G

blood was shed for me, and that thou bid'st me come to
 con - flict many a doubt, fight - ings and fears with - in, with -
 par - don, cleanse, re - lieve, be - cause thy prom - ise I be -
 ev - 'ry bar - rier down. Now to be thine, yea, thine a -

Em Bm Am/C G

thee,
 out,
 lieve,
 lone,
 O Lamb of God, I come, I come.

Text: Charlotte Elliot, 1834, *Invalid's Hymn Book*, 1836
 Music: English traditional; harmonized by James E. Clemens, 2004
 Harmonization copyright © 2004 James E. Clemens

Gospel Reading: (Blue/HWB #834) Matthew 5:1-16 The Beatitudes

When Jesus saw the crowds, he went up the mountain; and after he sat down, his disciples came to him. Then he began to speak, and taught them, saying:

“Blessed are the poor in spirit, for theirs is the kingdom of heaven.

“Blessed are those who mourn, for they will be comforted.

Blessed are the meek, for they will inherit the earth.

Blessed are those who hunger and thirst for righteousness, for they will be filled.

Blessed are the merciful, for they will receive mercy.

Blessed are the pure in heart, for they will see God.

Blessed are the peacemakers, for they will be called children of God.

Blessed are those who are persecuted for righteousness’ sake, for theirs is the kingdom of heaven.

Blessed are you when people revile you and persecute you and utter all kinds of evil against you falsely on my account.

Rejoice and be glad, for your reward is great in heaven, for in the same way they persecuted the prophets who were before you.

You are the salt of the earth; but if salt has lost its taste, how can its saltiness be restored? It is no longer good for anything, but is thrown out and trampled under foot.

You are the light of the world. A city built on a hill cannot be hid.

No one after lighting a lamp puts it under the bushel basket, but on the lampstand, and it gives light to all in the house.

In the same way, let your light shine before others, so that they may see your good works and give glory to your Father in heaven.”

Response to the Scripture:

Leader: 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!

Hymn: Green/SJ #100 "Here I am"

FAITH JOURNEY

Here I am

100

Irregular with refrain

Refrain

G G/B C D C/G G G/B

Here I am, stand-ing right be-side you. Here I

C D Em G/B G/D C D

am; do not be a - fraid. Here I am, wait-ing like a

C/G G G/B Am7 D

1-3 To verses Final
G Gsus Em G/B G/D

lov-er. I am here; here I am. am. I am

Am7 D G Gsus G Gsus G Gsus Fine

here; here I am.

1 Do not fear when the tempter calls you.
Do not fear even though you fall.
Do not fear, I have conquered evil.
Do not fear; never be afraid.
Refrain

2 I am here in the face of every child.
I am here in every warm embrace.
I am here with tenderness and mercy.
Here I am; I am here.
Refrain

3 I am here in the midst of every trial.
I am here in the face of despair.
I am here when pardoning your brother.
Here I am; I am here.
Refrain

Text: Tom Booth

Music: Tom Booth; arranged by Tom Booth, Ed Bolduc and Nancy Bolduc; accompaniment by Ed Bolduc

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Sermon: Patty Friesen

Dr. Martin Luther King, Jr.

Apostle of Freedom (1929-1968)

Matthew 5:1-12, Rev. 7:9-17, All Saints Day, November 1/20 by Patty Friesen

In a church in Montgomery, Alabama on December 2, 1955, a young Baptist minister named Martin Luther King, Jr. at the time only twenty-six and fresh from graduate school in Boston, stood up before a packed audience of protesters. The previous day Mrs. Rosa Parks, a black seamstress had been arrested after refusing to yield her seat on a bus to a white man. The incident immediately sparked a bus boycott by the city's black population. Blacks refusing to take the bus, walked miles to work and school at great personal cost and the community galvanized to help each other with rides to keep the boycott going for 381 days.

King, only newly arrived in Montgomery for his first pastoral assignment, had been drafted to lead the protest committee. As he faced the expectant crowd before him that evening he began, "As you know, my friends, there comes a time when people get tired of being trampled over by the iron feet of oppression." The church erupted with applause and cries of "Yes!" "If we are wrong - God Almighty is wrong! If we are wrong," he continued, "Jesus of Nazareth was merely a utopian dreamer and never came down to Earth! If we are wrong, justice is a lie!"

It was an extraordinary speech that galvanized the struggle in Montgomery as surely as it launched King's career as a leader of the black freedom struggle in America. When at last the campaign for racial integration on buses and schools and restaurants in Montgomery was won, the tactics of nonviolent resistance tested there were applied and extended throughout the South. King proved to be a gifted political strategist, as well as a brilliant orator. But he was more. He was a prophet, in the truest biblical sense, who proclaimed to his generation the justice and mercy of God, remaining true to his mission even to the laying down of his life.

A crucial moment of doubt came early in his journey. One night in 1957 a death threat was delivered over the phone. He had already faced plenty of violence and hatred. But somehow the strain of the moment and the implicit threat not only to himself but to his family brought him to the limit of his strength. He went into the kitchen and as he sat there with a cup of coffee he told God. "I can't do it anymore. The stress is too great." Then he said, "Almost out of nowhere I heard a voice. 'Martin Luther, stand up for righteousness. Stand up for justice. Stand up for truth. And lo, I will be with you, even until the end of the world.'" Afterward, Martin said, "I was ready to face anything."

His house was bombed. He was repeatedly jailed. But he was never again tempted by doubt or despair. On one occasion, he was nearly fatally stabbed. It was in New York City and the knife nearly cut his aorta. If he would have sneezed, he would have been dead. In hospital, he received many notes of encouragement but the one he appreciated most was a letter from a child saying, "I'm a little girl and I'm white but I'm sure glad you didn't sneeze."

All the while King continued to grow in his commitment to nonviolence, not simply as a political tactic, but as a thoroughgoing principle of life, a means appropriate to his constant goal of racial integration - what he called the Beloved Community. King had to keep reiterating the gospel of Jesus as an example of how Christians must engage violence. He was constantly up against Malcolm X and the Black Power movement to usurp White Power. King said, we reject gaining power over whites - we use our organized power to change public policies that segregate schools, restaurants, voting rights but we work together with whites to achieve this non-violently.

In 1963 at the Lincoln Memorial in Washington, D.C., King delivered his famous "I Have a Dream Speech." That speech summarized his most hopeful image of an America redeemed by the transforming power of love: "When we allow freedom to ring, when we let it

ring from every village and every hamlet, from every state and every city, we will be able to speed up that day when all of God's children, black and white, Jews and Gentiles, Protestants and Catholics, will be able to join hands and sing in the words of the old spiritual: Free at last. Free at last. Thank God Almighty, we are free at last."

King's popularity was never higher. Within a year he had won the Nobel Peace Prize. But even in Stockholm among the wealthy of the world, he reminded them that he was a part of a movement of people of many colours who were working low income wages to find a good life and equal opportunities for their families. King continued to grow, to delve deeper into the roots of America racism and violence, to plumb deeper into the challenge of his vocation as a minister of God. In 1967 he broke with many of his colleagues and supporters by publicly speaking out against the Vietnam War and its' immoral cost of Vietnamese and American young lives - disproportionately young Black American lives. He criticized a government that would take education money from American children in order to bomb Vietnamese children. He became increasingly critical of the structures of power in the United States that were historically formed with white supremacy upheld by cheap black labour. He began to forge the bonds of a radical alliance that would unite poor people of all colours in the struggle for social change. J. Edgar Hoover, director of the FBI, who had for many years waged a covert effort to destroy King, publicly called him the most dangerous man in America.

But the roots of King's challenge and hope lay not in any political philosophy. They were based on his faith in the promise of God - the faith, expressed in his 1965 speech, that God is not a liar! "God within the shadow, is keeping watch over his own children. How long will we suffer the long-term effects of slavery? Not long! Because the arc of the moral universe is long but it bends toward justice."

By that time King's days were already numbered. In April 1968 he was in Memphis to lend support to the city's striking sanitation workers. He seemed increasingly to anticipate his appointment with destiny. On the evening of April 3 he addressed a rally and ended with these words: "Well, I don't know what will happen now. We've got some difficult days ahead. But it doesn't matter with me now. Because I've been to the mountaintop. And I don't mind. Like anybody, I would like to live a long life. Longevity has its place. But I'm not concerned about that now. I just want to do God's will. And God's allowed me to go up to the mountain. And I've looked over. And I've seen the promised land. I may not get there with you. But I want you to know tonight that we, as a people, will get to the promised land. And I'm happy tonight. I'm not worried about anything. I'm not fearing any man. Mine eyes have seen the glory of the coming of the Lord."

He was assassinated the next day.

King did not represent himself as a saint. Posthumous revelations of some of his weaknesses underscored the fact that King, at the time of his death, was still evolving, still on the way to reconciling the logic of his faith with his personal conduct. But nothing detracts from his role as a drum major of freedom. He said of himself, "I want you to know...that I am a sinner like all God's children. But I want to be a good man. And I want to hear a voice saying to me one day, 'I take you in and I bless you, because you tried.'" (p. 152 *All Saints*, Robert Ellsberg)

I have been listening to King's audio speeches and sermons this fall while commuting to Osler and have been moved by their timelessness and prophetic power. I can't do his deep preaching voice justice with my white female Mennonite voice but I hope I can boost Martin's voice into 2020 with new understanding and meaning for our context in rural Saskatchewan.

How is his message relevant to us today as we try to figure out how economic and political structures benefit our race and class and try to figure out what Jesus would say or do today in our setting? Someone said, “King is timeless because you just have to replace King’s use of the word Negro for any other name like (Indigenous or LGBTQ2) and we see how the same struggle for these children of God parallels that of Blacks in 1964.” (Call to Conscience, MLK)

The difference now is how many more white people and I daresay more young people and more Christians and Mennonites are involved in the Black Lives Matter protests and movements - especially our urban American Mennonites. In two weeks, I will look at the prophetic struggle of Black Mennonite pastor Vincent Harding. May God guide us in our understanding and calls to love our sisters and brothers’ in Christ in their struggles around us. Let us pray...

Hymn of Response: Blue/HWB #636 “For all the saints”

636

For all the saints

SINE NOMINE 10 10 10 with alleluias

Unison

1 For all the saints, who from their la - bors rest, who
 2 Thou wast their rock, their for - tress, and their might, —
 3 Oh, may thy peo - ple, faith - ful, true, and bold, —
 7 But lo! there breaks a yet more glo - rious day; the
 8 From earth's wide bounds, from o - cean's far - thest coast, through

1 thee by faith be - fore the world con - fessed, thy
 2 thou, Lord, their cap - tain in the well - fought fight, —
 3 fight as the saints who no - bly fought of old, and
 7 saints tri - um - phant rise in bright ar - ray, the
 8 gates of pearl streams in the count - less host, —

1 name, O Je - sus, be for - ev - er bless'd.
 2 thou, in the dark - ness drear, the one true light.
 3 win, with them, the glo - rious crown of gold.
 7 King of glo - ry pass - es on his way.
 8 sing - ing to Fa - ther, Son, and Ho - ly Ghost,

Text: William W. How, *Hymns for Saints' Days, and other Hymns*, 1864, alt.Music: Ralph Vaughan Williams, *The English Hymnal*, 1906

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LIFE / MINISTRIES OF THE CHURCH: Funeral

Al - le - lu - ia, al - le - lu - ia!

Harmony

4 Oh, bless'd com-mun-ion, fel-low-ship di - vine! We fee-bly strug-gle,
 5 And when the strife is fierce, the suf-f'ring long, steals on the ear the
 6 The gold-en eve-ning bright-ens in the west. Soon, soon to faith-ful

they in glo-ry shine, yet all are one in thee, for all are
 dis-tant tri-umph song, and hearts are brave a - gain, and arms are
 ser-vants com-eth rest. — Sweet is the calm of par - a - dise the

thine.
 strong. Al - le - lu - ia, al - le - lu - ia!
 bless'd.

**For those people worshiping with us here at church, please remain in your seats until the ushers indicate that it is your turn to exit. You may go directly outside, or stay in peace at a safe distance and visit in the sanctuary or lobby.*

Benediction: (1 John 3:1a, 2) See what love God has lavished on us in letting us be called children of God! My dear friends, now we are God's children but it has not been revealed what we are to become in the future. We know that when it comes to light we will be like God, for we will see God as God really is. Amen.