

OMC Worship Service – April 5, 2020

Palm Sunday – Jesus, show us how to celebrate your life and honour your death

Song Leaders: Michelle McKinnell
& Kathryn Janzen

Pianist: Lynette Janzen

Sound: Matthew Stefaniuk

Sermon: Patty Friesen

Worship Leader: Nora Pederberg

Welcome & Announcements

Good Morning. Welcome to everyone who is joining us today for our worship service. It is beautiful to find a way to worship as a community as we commit ourselves to social-distancing to care for our neighbors at this time. This service is being livestreamed from Treaty 6 Territory, and the tradition homeland of the Métis. In the spirit of reconciliation, we acknowledge our treaty relationship to the Indigenous people of this land.

Our announcements for the week can be found posted on the OMC church website. We have also started sending our weekly e-mails to keep everyone up to date as we continue to respond to the recommendations of Health Authorities. If you would like to be on this e-mail list please send an email to me and I will link you in. (Nora.oslermcpastor2@sasktel.net)

Some announcements I would like to highlight today are:

- **Maunday Thursday Service April 9th 6:30pm** - This service will take place on Zoom! Please join us around your dinner table, bring with you some food and drink and light a candle. We will join together in a communion liturgy and share a meal together. Information on how to join is in your worship resource and posted the announcement on our website:
To join on the internet: <https://us04web.zoom.us/j/482688170>
To join on the phone: Call 1-438-809-7799 Meeting ID #482-688-170
- Our **Wednesday Bible Study** continue over zoom, contact Patty or George Janzen for instructions on how to join.
- There will be no Good Friday Service on video, print copies of an OMC service will be available on our website. Mennonite Church Canada will be posting a video service online and Nutana Park will post an audio service. Both websites can be found in your worship resource <http://www.npmc.net/2020-sermons.html>
<https://www.mennonitechurch.ca/worshipservices>
- If you ever want an announcement, or a joy or concern shared during our service please e-mail them in to me and I will be sure to pass this information along to the worship leader for the week.

Call to Worship: Psalm 118 HWB #71 Joyful, Joyful We Adore Thee

Leader: God is my strength and my song;
God has become my salvation!
Raise shouts of joy and victory.
YHWH's right hand is doing mighty acts!
YHWH's right hand is winning;
YHWH's right hand is doing mighty acts!
I will live to proclaim the deeds of YHWH

All (waving palm branches):

From Matthew: "Say to the daughter of Zion, 'Behold, your king is coming to you, humble, and mounted on a donkey, on a colt, the foal of a beast of burden.'"

Leader: Open the gates of justice for me,
Let me come in and thank you, YHWH!

All (waving palm branches):

From Mark: "Hosanna! Blessed is he who comes in the name of the Lord! Blessed is the coming kingdom of our father David! Hosanna in the highest!"

Leader: This is the day YHWH has made –
Let us celebrate with joy!
Blessings on the one who comes in the Name of YHWH!
We bless you from YHWH's Temple!
YHWH is God
And God has enlightened us.
With palm fronds in hand,
Go up to the horns of the altar!

All (waving palm branches):

From Luke: "Blessed is the King who comes in the name of the Lord! Glory in the highest and peace to all the earth!"

Hymns of Praise:

SJ #94 Blest are they

HWB #238 Hosanna, loud Hosanna

Blest are they

Irregular

A^bsus A^b E^b/G D^b

1 Blest are they, the poor in spir-it, theirs is the
 2 Blest are they, the low-ly ones, they shall in-
 3 Blest are they—who show mer-cy, mer-cy

4 Blest are they—who seek peace; they are the
 5 Blest are you who suf-fer hate, all be-

king-dom of God. Blest are they,—
 her-it the earth. Blest are they who
 shall be theirs. Blest are they, the

chil-dren of God.— Best—are they who
 cause of me. Re-joice and be glad,—

full— of sor-row, they shall be con-soled.
 hun-ger and thirst, they shall have their fill.
 pure— of heart, they shall see God!

suf-fer in faith, the glo-ry of God is theirs.
 yours is the king-dom; shine for all to see.

Text: David Haas, based on Matthew 5:3-12

Music: David Haas; vocal arrangement by David Haas and Michael Jonas

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Refrain

Descant

Chords: $D\flat$ $E\flat 7$ $A\flat$ $E\flat/G$ Fm $A\flat/E\flat$ $D\flat$

Re - joice and be glad! Bless-ed are

Melody

Re - joice and be glad! Bless-ed are

Tenor/Bass

Re-joice and be glad!

Chords: $A\flat/C$ $B\flat m$ $B\flat/D$ $E\flat$ $D\flat$ $E\flat 7$ Fm $Fm 7/E\flat$

you, ho-ly are you! Re-joice and be glad!

you, ho-ly are you! Re-joice and be glad!

Bless-ed, ho-ly are you! Re-joice and be glad!

Chords: $D\flat$ $E\flat sus$ $E\flat$ $D\flat/A\flat$ $A\flat$ $D\flat/A\flat$ $A\flat$

Yours is the king-dom of God!

Yours is the king-dom of God!

Yours is the king-dom of God!

Hosanna, loud hosanna 238

ELLACOMBE 76. 76D

1 Ho - san-na, loud ho - san - na the lit - tle chil-dren sang.
 2 From Ol - i - vet they fol - lowed 'mid an ex - ult - ant crowd,
 3 "Ho - san-na in the high - est!" That an - cient song we sing,

Through pil - lared court and tem - ple the love - ly an - them rang.
 the vic - tor palm-branch wav - ing, and chant-ing clear and loud.
 for Christ is our re - deem - er, the Lord of heav'nour king.

To Je - sus, who had blessed them close fold - ed to his breast,
 The Lord of earth and heav - en rode on in low-ly state,
 Oh, may we ev - er praise him with heart and life and voice,

the chil - dren sang their prais - es, the sim-plest and the best.
 nor scorned that lit - tle chil - dren should on his bid-ding wait.
 and in his bliss - ful pres - ence e - ter - nal - ly re - joice!

Text: Jeannette Threlfall, *Sunshine and Shadow*, 1873, alt.Music: unknown, *Gesangbuch, Württemberg*, 1784; harmonized by William H. Monk, *Hymns Ancient and Modern*, Appendix, 1868

Children's Time with Lynette Janzen

Gathering Song: Jesus Loves Me
Story: The Story of Palm Sunday

Offering Prayer/Offertory

Thank you to everyone who is able to continue offerings for our ongoing church and community work. Offerings can be mailed to the church or sent by e-transfer to our treasurer.

Offertory Prayer – by Hafiz

Creator God,
How
did the rose
ever open its heart
and give to this world all of its beauty?
It felt the encouragement of light against its being,
otherwise we all remain too
frightened.

Thank you for empowering us to offer our gifts to our community, you show us what it means to loved, so that we can continue to show love to those around us, through our lives, our gifts, and our possession. Amen.

Offertory Music

Prayer of Confession: written by Steve Garnaas-Holmes

Interspersed with Kyrie eleison #HWB 144 (sung first to familiarize)

Kyrie eleison 144
ORTHODOX KYRIE

Ky - ri - e e - lei - son.* Ky - ri - e e - lei - son.

Ky - ri - e e - le - i - son.

Surely.
I would never betray you, never deny you.
Surely?
Beloved,
give me the faith to doubt
my righteousness.

(singing) Kyrie eleison

Give me the assurance to question,
to examine myself honestly,
to ask.
Give me the confidence to wonder
how I might betray your perfect love,
to see.

(singing) Kyrie eleison

Give me the grace to confess
how my promises are broken, my heart
broken.
Give me the peace to be troubled
by the smugness,
and repent.
Open my eyes to see that you see,
you know, and knowing, you keep tight on
eating with me.

(singing) Kyrie eleison

Assurance of Pardon – Know that Jesus offers mercy and understands that hard road between joy and devastation, between belief and disbelief. Know that Jesus will never leave you and will love you on whatever part of the road you find yourself on. Amen.

Sharing Joys and Concerns/Prayer of the Church

This is the time in our service where we hold up together the joys and concerns present here in our community.

- Congratulations to Rhonda and John Gascho on the birth of their new grandson: Kaiden Michel Gascho, born to Noah and Breanne Gascho. on April 2nd
- We continue to pray for our university students finishing up their classes online and holding uncertainties around summer jobs.
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Please bow with me now prayer.

God of life,
you have promised to be
with us every day, even in difficult
days, like these. We give thanks anew
for your presence.

Give us clarity in our minds,
strength and discernment in our work,
please grant all, rest as we sleep and peace in our souls.

God be with those infected with the virus and their families as they
wait anxiously for improvement and return to health.

Be with those who need support and help more than we do.
Open our apprehensive eyes to offer, from your love, what we can
to those who are vulnerable and in need.

Loving God we pray that your all-encompassing peace surrounds
those who are anxious or grieving.

We pray you will continue to strengthen and sustain all those
who are serving in response to this pandemic.

We hold up in prayer those who, at risk to themselves,
continue to provide essential services to our communities –
hospital and long-term care home workers, shelter workers, grocery store employees,
pharmacists, firefighters, police officers, and many others.

May we follow in your example this Palm Sunday
May we travel this road with courage,
with love,
and with the uneasy peace that is the gift of faith
as we enter into this holiest of weeks.

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Amen.

Hymn – HWB #106 All hail the power of Jesus' name

106 All hail the power of Jesus' name

CORONATION CM extended

1 All hail the pow'r of Je - sus' name! Let an - gels pros - trate
 2 Ye cho - sen seed of Is - rael's race, ye ran - somed of the
 3 Let ev - 'ry kin - dred, ev - 'ry tribe, on this ter - res - trial
 4 Oh, that with yon - der sa - cred throng we at his feet may

fall. Bring forth the roy - al di - a - dem, and
 fall, hail him who saves you by his grace, and
 ball, to him all maj - es - ty as - cribe, and
 fall! We'll join the ev - er - last - ing song, and

crown him Lord of all! Bring forth the roy - al
 crown him Lord of all! Hail him who saves you
 crown him Lord of all! To him all maj - es -
 crown him Lord of all! We'll join the ev - er -

di - a - dem, and crown him Lord of all!
 by his grace, and crown him Lord of all!
 ty as - cribe, and crown him Lord of all!
 last - ing song, and crown him Lord of all!

Scripture Reading – Philippians 2:5-11

⁵ Your attitude must be the same as that of Christ Jesus:

⁶ Christ, though in the image of God,

didn't deem equality with God

something to be clung to –

⁷ but instead became completely empty

and took on the image of oppressed humankind:

born into the human condition,

found in the likeness of a human being.

⁸ Jesus was thus humbled –

obediently accepting death, even death on a cross!

⁹ Because of this, God highly exalted Christ

and gave to Jesus the name above every other name,

¹⁰ so that at the name of Jesus every knee must bend

in the heavens, on the earth and under the earth,

¹¹ and every tongue proclaim to the glory of God:

Jesus Christ reigns supreme!

Hymn – HWB #521 Come, thou font

Come, thou fount

NETTLETON 87. 87D

1 Come, thou fount of ev-'ry bless-ing, tune my heart to
 2 Here I raise my Eb-en - e - zer, hith-er by thy
 3 Oh, to grace how great a debt - or dai - ly I'm con -

sing thy grace. Streams of mer - cy, nev - er ceas - ing, call for
 help I'm come, and I hope, by thy good plea - sure, safe - ly
 strained to be! Let that grace now, like a fet - ter, bind my

songs of loud - est praise. Teach me some me - lo - dious
 to ar - rive at home. Je - sus sought me when a
 wan - d'ring heart to thee. Prone to wan - der, Lord, I

son - net, sung by flam - ing tongues a - bove. Praise the
 stran - ger, wan - d'ring from the fold of God. He, to
 feel it, prone to leave the God I love. Here's my

mount, I'm fixed up - on it, mount of God's un - chang - ing love.
 res - cue me from dan - ger, in - ter - posed his pre - cious blood.
 heart, O take and seal it, seal it for thy courts a - bove.

Scripture Reading – John 13:1-14

¹ It was before the Feast of Passover, and Jesus realized that the hour had come for him to pass from this world to Abba God. He had always loved his own in this world, but now he showed how perfect this love was.

² The Devil had already convinced Judas Iscariot, son of Simon, to betray Jesus. So during supper, ³ Jesus – knowing that God had put all things into his own hand, and that he had come from God and was returning to God – ⁴ rose from the table, took off his clothes and wrapped a towel around his waist. ⁵ He then poured water into a basin, and began to wash the disciples' feet, and dry them with the towel that was around his waist.

⁶ When Jesus came to Simon Peter, Peter said, “Rabbi, you’re not going to wash my feet, are you?”

⁷ Jesus answered, “You don’t realize what I am doing right now, but later you’ll understand.”

⁸ Peter replied, “You’ll never wash my feet!” Jesus answered, “If I don’t wash you, you have no part with me.”

⁹ Simon Peter said to Jesus, “Then, Rabbi, not only my feet, but my hands and my head as well!”

¹⁰ Jesus said, “Any who have taken a bath are clean all over and only need to wash their feet – and you’re clean, though not every one of you.” ¹¹ For Jesus knew who was to betray him. That is why he said, “Not all of you are clean.”

Scripture Response:

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!

Sermon: The Path of Humility – Palm Sunday, *John 13:1-14* by Patty Friesen

John 13 verse 1 is a very long sentence, “Now before the festival of the Passover, Jesus knew that his hour had come to depart from this world and go to his Abba. Having loved his own who were in the world, he loved them to the end.” Jesus knows and we the readers know the end has come - his work on earth is done and when that happens for all of us, we go to our loving Creator and Parent. Then this beautiful legacy Jesus leaves which would have made a wonderful epitaph on his tombstone if he still had one, “Having loved his own who were in the world, he loved them to the end.” Jesus love for his own will be demonstrated in foot washing, but it will receive its full and final expression in his gift of his own life.

In verse 3 Jesus acknowledges that everything he has is given to him by God and that his home from whence he comes and to which he returns is with God. These two realities have formed the centre of Jesus’ words and works throughout the Gospel and will form the centre of Jesus’ words and works at the Last Supper and in his death and resurrection.

In Middle Eastern culture, foot-washing was a way of welcoming ones’ guests into one’s home. The description of the foot washing is given in almost exaggerated detail; each action is narrated in real time - meaning that the time it takes to describe what is happening is the time it takes to enact the events themselves. The details are intended to draw the reader’s attention to Jesus’ removal of his clothes - which is the same verb used by Jesus to describe him removing his life. Jesus’ wiping the disciples’ feet with the towel links the foot washing with Mary’s anointing Jesus feet with expensive perfume in chapter 12.

In verse 8 Peter refuses to have Jesus wash his feet and Jesus says, “If I wash your feet, you share with me,” meaning To have a share with Jesus is to have fellowship with him, to participate fully in his life. Foot washing is a symbolic act of hospitality in which Jesus is the host, welcoming the disciples into fellowship with him in God’s house. Foot-washing is the intimate circle between disciple, Jesus and God. Foot-washing is the invitation into this intimacy and dwelling in the house of the Lord forever. Foot-washing precludes the humble act of a servant who will also lay down his life for his friends. This self-sacrifice models a completely different way of being in the world from those who claim power in the name of God.

In the movie *The Two Popes*, we see the proud and entitled Cardinal Ratzinger elected to be Pope Benedict over the humble Cardinal Bergoglio from the barrios of Argentina. We see with Benedict’s election, an return to theological uniformity and reinforcement of Vatican II Council of the 1960s. We see a continuation of corruption in the Vatican Bank which is allowed to continue to hide funds and launder money and charge extreme interest on the poor. We see the continuation of cover-up of clergy abuse.

Cardinal Bergoglio from the barrios from Argentina wants to retire as he cannot abide what is happening in Rome. He is the opposite of Benedict in every way and dreads his visit with Benedict when he is summoned to Rome. Surrounded by extreme wealth, scandal and

failing health, Benedict feels God is absent. His isolation is highlighted by the fact that he always eats alone and is out of touch with regular people.

Finally Benedict resigns - the first pope to do so in millennium. This ushers in the new era of Cardinal Bergoglio now Pope Francis - so named after St. Francis whom God called to rebuild the church - not with bricks and mortar but with renewed souls.

When Pope Francis was elected in 2013, Mennonites were happy. Our Anabaptist ancestors from the Reformation would not have been happy with any pope but we modern Mennonites hoped Francis with his humble Argentinian roots would breathe fresh air into the stagnant and corrupt Catholic hierarchy and help reform the image of Christianity worldwide. Our ancestors wouldn't even be happy with me using a pope as an example in this sermon, but I believe we have some things we can learn from this important modern Christian leader.

Pope Francis is not the radical reformer we expected. He is neither liberal or conservative. He seeks to form the Catholic Church in ways that confound liberals and conservatives alike. He challenges established positions like a liberal and like a conservative encourages more faithfulness to the gospel. He is popular with the people because he rides buses instead of the Vatican Mercedes and is seen to be the pope of the people. From working with the poor in Argentina and being a devout football soccer fan, his motto is "If you do not touch the faith of the people, the faith of the people do not touch you." In the movie *The Two Popes*, Francis wrestles with his own wounds from his past and his relationship with the Argentinian military that led to the arrests and deaths of many fellow Jesuit priests.

The church that Francis was chosen to lead is also wounded from the embezzlement and money laundering scandals of the Vatican Bank to clergy abuse and cover-up scandals. It's a mess and Francis understands that genuine reform is in God's hands, not his. "I just want to put Christ ever more at the centre of the Church," he says. Francis recognizes that what the church needs is more than changes in procedure. It demands the transformation of the entire ecclesial culture. To put it more simply, the Catholic Church must be converted to Christ.

Only by putting Christ at the centre can Pope Francis turn the Vatican Bank into mission that serves the poor instead of the Italian mafia. Only by putting Christ at the centre can the wounds of sexual abuse survivors be healed and the clericalist culture which allows such abuse to be covered up by hierarchy be overturned. Only a wounded and converted church with Christ at the centre can understand that it does not have a mission, but rather it is God's mission.

The church must be converted by God's mercy, Pope Francis believes, so that it can be more field hospital than citadel. That means speaking out not only on issues at the beginning and end of life - on abortion and assisted death but also on middle of life issues like immigration and ecology. Francis is leading the Catholic Church toward conversion. But conversion is not an instantaneous event. It is a dynamic process of welcoming, discerning, accompanying and integrating.

The Mennonite Church is in the same dynamic process of welcoming, discerning, accompanying and integrating ourselves in the world as we downsize the national church and provincial church and our mission agencies. We may not have gotten as corrupt as the Catholic Church but we may have gotten a little top-heavy and a little too confident in ourselves, assuming we'd always have lots of members with lots of financial investment in our private schools, camps and overseas missions. Those days are passing. People are making other choices than to affiliate with church or donate to church institutions. With grief and humility, we confess how we miss our kids and grandkids in church. We may with humility have to begin thinking of ourselves more as field hospital than citadel as well - more wounded than victorious.

A wounded church converted by mercy will seek ways toward fuller participation of divorced and remarried people in its life together, and it will welcome indigenous people and gay people into the care of a community that is conscious both of its own wounds and of God's mercy. New rules and welcoming statements cannot create these new paths. That new direction lies in following the way of humility and mercy. (Christian Century, Feb. 26/20, p. 42)

We're in a strange time of absence from everything we thought was important - our jobs and schools, our entertainment, our freedom to travel and socialize. We're forced to let go of so much and learning these days what is really important to us. As we enter this strange and unusual Holy Week, we invite you to follow our web-site and Facebook page for a way to have Maundy Thursday at home. Thinking about the humility of Jesus in foot-washing - try washing each other's feet at home or if you live alone - give yourselves a nice hot foot-bath and foot-massage. This is an opportunity for us to think about our faith and church practices in new and renewing ways.

We will call our first service back together in person 'Easter' - whenever that is with a big blow-out brunch. Let us pray: Compassionate God, we pour out our hearts before you, because you are a refuge for us. You have loved us and made us in your image. You are mindful and care for all of us. Your word is life to your people. We pray for our church this Holy Week as we are reminded that you know our suffering.

** Extinguishing the Last Lenten Candle **

Sung Benediction

HWB #577 O Love that will not let me go

Spoken Benediction

May you find the balance you need in the ups and downs of your life, and may you have the courage to keep walking with Jesus. Go in peace to continue your walk with Jesus.

577 O Love that will not let me go

ST. MARGARET 88. 886

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.