

KNOX PRESBYTERIAN CHURCH, BAYFIELD

2022 08 28

May the grace of Jesus Christ be with you ... **and also with you.** Welcome to worship at Knox Presbyterian Bayfield on the August 28<sup>th</sup>

**Announcements**

Mission Moment: The Respite Ministry of St. Columba—a parish of the Presbyterian Church of Mauritius—supports families who care for people with intellectual and physical challenges. They provide a break while trained volunteers help take care of their children or dependents. Presbyterians Sharing supported renovations to make the parish more accessible. The Rev. Rodney Curpanen of St. Columba shared, “We are very grateful for the support extended to us by The Presbyterian Church in Canada that enriches and heightens our hospitality ministries to strangers, poor, needy and marginalized. Thank you for your partnership.” The financial donations from Knox Bayfield helps to support the Presbyterians Sharing initiatives.

There are a variety of helpful resources and tools to support welcoming efforts those fleeing areas of conflict. The bulletin includes links to the Huron County resources. Bring your clean outer milk bag, used postage stamps, and unwanted eye glasses into church. So many ways to help others and reduce our landfill waste.

The focus for our Foodbank collection will be coffee, tea, and

Did you know that Kirk in the Cedars shares the joy of worshipping at Camp Kintail. You are welcome to take part in this new worshipping community at Camp Kintail in the Chapel at 4 p.m. today.

The people of Knox Bayfield acknowledge with gratitude the territory upon which we live, work, play and worship. Knox is on the traditional lands of the Anishinabewaki, Attiwonderonk (Neutral), and Mississauga peoples within Treaty 29, of 1827. We are all treaty people. We acknowledge that The Presbyterian Church in Canada was a part of the residential school system. We seek a new relationship with the First Nations of this land, one based in truth, respect, and reconciliation.

**HYMN Let There be Light**

**#727**

**CALL TO WORSHIP [responsive]**

One: Sing aloud to God our strength

**All: Shout for joy to the Lord of Life**

One: Blessed be the one, holy and living God

Prepared for Knox Presbyterian Church, Box 565, Bayfield, ON N0M 1G0

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Resources include: PCC Worship Planner, <https://www.workingpreacher.org/> Feasting on the Word: Preaching the Revised Common Lectionary, and Feasting on the Word Companion, NRSV Bible



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O holy One, by the power of your Holy Spirit at work in the word read and proclaimed, may the words of our mouths and the meditations of our hearts be acceptable to you. Amen.

In the passage from Jeremiah, God asked, "What wrong did your ancestors find in me?" The people of Israel had turned away from God. They are described as choosing what is worthless and becoming worthless themselves. In turning to idols, they defiled God's gift of the land and made it an abomination. The idolatry Jeremiah refers to relates less to objects and more to false hope based on forgetfulness. They neglected to remember all that God had done. They neglected to remember that God is the fountain of living water. The people of Israel broke their commitment to their covenant with God.

This passage serves as a reminder that the stories we remember in worship have significance and they matter. The people of Israel were delivered from the agony of bondage and oppression by God. However, they failed to remember. Even the priests failed to remember. They failed to remember and practice the great narrative of their origins, the story of deliverance from slavery in Egypt.

Each of us understand who we are by the stories we hold. Collectively, as a Christian community we share the stories to remember the gracious, mighty acts of God. We are delivered through grace into the freedom offered by God. When we fail to remember the complexity of history, when we fail to live within the story of our faith, there is a tendency to fill in the empty spaces of the story. This has happened with a common Western belief that ... we are what we possess. It is a false story, yet it persists in displacing the essence of faith. The belief that we are what we own makes it more difficult to develop a deep trust in God and generous compassion toward neighbours and strangers.

Jesus spoke to the importance of community with the parable of the feast. It is helpful to understand the traditions of the first century for the context of the parable. During ancient Palestinian wedding feasts the male guests would recline on couches. The center couch was the place of honor held for those with wealth or power. The wealthy would claim the couch as they arrived. It was common for the more powerful and wealthy to arrive late. When someone of higher standing arrived, those of lesser standing were moved to a less desirable location. Perhaps in this parable Jesus is urging the listener see the context of the setting differently.

Jesus taught that a desire to seek the best seat, the power, or wealth would not provide status within God's creation. He stressed the importance of sharing abundance and hospitality with all people who are part of the divine fabric. Those on the margins are to be recognized and provided with the centre couch and not asked to move for others. Jesus taught that genuine hospitality is provided through acts of unselfish hospitality and kindness. The blessing of providing hospitality is that we grow into a deeper relationship with God. God invites us to live with compassion towards others and ourselves within our daily lives. To share hospitality with those who are unable to reciprocate. In many ways the offerings to the Foodbank, Presbyterians Sharing, and PWS&D demonstrate hospitality through missional efforts.

This missional hospitality was demonstrated when Jesus healed a man and shared fellowship with the Pharisee. After joining in the pharisee leader's hospitality, Jesus expanded on a passage from the Wisdom of Solomon (Prov. 25:6-7). He told of guests seeking the place of honour at the king's dinner. He cautioned them to be humble. It is better to wait for an invitation to sit closer to the host than to claim it and be rejected. Then, in contrast to cultural expectation of reciprocal hospitality Jesus urged the listener to focus on inviting those who could offer nothing in return. The traditional etiquette of the banquet was abandoned.

One of the challenges created by the pandemic is the re-establishment of fellowship. Many people are struggling with re-engaging in social situations. Koinonia, hospitality in fellowship, is a vital component of Christian life. When fellowship is created within the community it mirrors the divine fellowship God established between us and Jesus Christ. God calls us to bear witness to this fellowship.

When we reach out unity is created that can diminish national, ethnic, and language barriers in our world. A simple way to understand this is the greeting we offer to the neighbours and strangers we encounter. A smile and a greeting recognizes another person's presence. This intentional effort to acknowledge others provides the opportunity to diminish the barriers that isolate us from one another. Jesus spoke of turning away from the cultural expectations and away from the methods of gaining favour with one another. He encouraged the listener to turn toward those who could provide no payback for the hospitality received.

Jesus turns toward those who are not able to repay. He shares the table with people on the margins of society, the excluded, and the disadvantaged. In the New Testament, a banquet symbolizes the abundance of God. The Lord's Supper shares the abundance and presence of Jesus in everyday elements of bread and wine. The Lord's supper lives out the teaching that "people will come from east and west, from north and south, and will eat in the kingdom of God". Last week we celebrated communion on our anniversary Sunday to remember and to live in the abundance of God's creation. The communion table extends beyond communion Sunday into our everyday lives when we share the abundance provided by God. Praise be to God for prophets who urge us to be mindful of the divine presence and the movement of the Spirit among us.

**Hymn                      The love of God comes close                      #474**

**THE OFFERING OF OUR LIFE AND LABOUR TO THE LORD**

**QUOTE**    Sometimes, we need only to look at the sunrise to see the generosity of God.

Jocelyn Soriano – author, poet, blogger

God gives us more grace than we can ever earn and sustains us in ways we cannot imagine. With a spirit of generosity, let us freely offer ourselves and our gifts to the world.

Luke 14:7-14

**BLESSING OF GIFTS & PRAYERS OF THE PEOPLE**

Let us join in prayer:

Gracious God, you call us to surrender our cares and concerns to you. We pray that you will hear the petitions of our hearts and minds.

We lift up our concerns for the universal church. May our words and actions bring honor to your name and teach us true humility. God of grace, we give thanks for your faithfulness to us, we give thanks for your hope in us, we rejoice in the knowledge of your unending grace. In the light of your mercy, and confident in your love, we dedicate the offerings and ourselves to you.

We lift up our prayers for the needs of the world. May peace pervade in all places of conflict and violence. We pray for those who suffer from sickness of mind, body, or spirit. and all those who care for them. God of hope, we lift up Jim and his family as they travel the long journey of grief as they mourn Brenda's death. We lift up Ernie and his family as they mourn Leslie's death. May they sense your Spirit with them. We ask you to linger

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with Adam & Christina, Grace, Rudy, Audrey, and Rob. We lift up all those who are on our hearts as they face immense challenges. Before we call, you answer, God. Before we speak, you know our words. Merciful God, accept our prayers, spoken and unspoken. May we sense your overflowing love in our lives, in your church, and in all the world.

Almighty God, you call us to faithfully follow you, even when our relationships and the values of our culture are challenged. We pray for you to release our fears, to nurture us in your ways, and to sustain us as we seek your peace. We ask this through your Son, Jesus Christ We join our voices together across space and time to speak the words that Christ taught his disciples ... **Our Father who art in heaven, hallow'ed be thy name. Thy Kingdom come, Thy will be done, on earth as it is in Heaven. Give us this day our daily bread and forgive us our trespasses as we forgive those who trespass against us. Lead us not into temptation but deliver us from evil, for thine is the kingdom, the power and the glory, forever and ever. Amen.**

**Hymn O Lord my God How great thou art #332**

**To Go Forth In God's Name Commissioning and Benediction**

God graces us with abundance and inspires us to be generous.

Go into the world confident in God's provisions. Seek out the stranger with a smile.

Provide for those who cannot repay you.

May the God of mystery take you to unexpected places. May the God of humility teach you to serve without pride. May the God of wisdom inspire your work. The blessing of the divine Creator be with you now and always. Amen Heb. 13:2, Luke 14:7-14; Luke 14:1, 7-14

**Postlude**

**Amen**

**#766**

**64 Be still and know**

Be still and that I am God x3

I am the Lord that health thee x3

In thee, O Lord, I put my trust x 3

**#727 Let there be light**

Let there be light; let there be understanding; Let all the nations gather; let them be face to face. Open our lips; open our minds to ponder; Open the door of concord, opening into grace.

Perish the sword; perish the angry judgement; Perish the bombs and hunger; perish the fight for gain. Hallow our love; hallow the deaths of martyrs; Hallow their holy freedom; hallowed be your name.

Your kingdom come; your spirit turn to language; Your people speak together; your spirit never fade. Let there be light; open our hearts to wonder; Perish the way of terror; hallow the world God made.

**332 O Lord my God How great thou art**

O Lord my God! when I in awesome wonder consider all the worlds thy hands have made, I see the stars, I hear the rolling thunder, thy power throughout the universe displayed,

**Refrain** Then sings my soul, my Saviour God, to thee  
How great thou art! How great thou art!  
Then sings my soul, my Saviour God, to thee  
How great thou art! how great thou art!

When through the woods and forest glades I wander and hear the birds sing sweetly in the trees, when I look down from lofty mountain grandeur and hear the brook, and feel the gentle breeze. **Refrain**

And when I think that God, his Son not sparing, sent him to die, I scarce can take it in, that on the cross, my burden gladly bearing, he bled and died to take away my sin.

**Refrain**

When Christ shall come with shout of acclamation and take me home, what joy shall fill my heart! Then I shall bow in humble adoration, and there proclaim, my God, how great thou art! **Refrain**

**474 The love of God comes close**

The love of God comes close Where stands an open door, To let the stranger in, To mingle rich and poor. The love of God is here to stay, Embracing those who walk the Way; The love of God is here to stay.

The peace of God comes close To those caught in the storm, Forgoing lives of ease To ease the lives forlorn. The peace of God is here to stay, Embracing those who walk the Way; The peace of God is here to stay.

The joy of God comes close Where faith encounters fears, Where heights and depths of life Are found through smiles and tears. The joy of God is here to stay, Embracing those who walk the Way; The joy of God is here to stay.

The grace of God comes close To those whose grace is spent, When hearts are tired or sore And hope is bruised and bent. The grace of God is here to stay, Embracing those who walk the Way; The grace of God is here to stay.

The Son of God comes close Where people praise his name, Where bread and wine are blest And shared as when he came. The Son of God is here to stay, Embracing those who walk the Way; The Son of God is here to stay.

**499 Tell me the old old story**

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Tell me the old, old story of unseen things above, of Jesus and his glory, of Jesus and his love. Tell me the story simply, as to a little child, for I am weak and weary, and helpless and defiled.

**Refrain**        Tell me the old, old story; tell me the old, old story  
                    tell me the old, old story of Jesus and his love.

Tell me the story slowly, that I may take it in, that wonderful redemption, God's remedy for sin. Tell me the story often, for I forget so soon; the early dew of morning has passed away at noon. **Refrain**

Tell me the story softly, with earnest tones and grave; remember I'm the sinner whom Jesus came to save. Tell me the story always, if you would really be, in any time of trouble, a comforter to me. **Refrain**

Tell me the same old story, when you have cause to fear that this world's empty glory is costing me too dear. Yes, and when that world's glory is dawning on my soul, tell me the old, old story: Christ Jesus makes me whole. **Refrain**