



**St. John's Church**  
**June 18, 2023**

## Welcome

We are so happy you are with us. Please add your voice and heart to the prayers. Help others find a place and greet the person next to you as we prepare to worship together. Please stand and sit as you are comfortable.

## Resistance

In electronics, resistance refers to the degree to which a substance opposes the flow of electrical current (on the cover of this program is a symbol for resistance used in electric schematics). However, the most common definition of resistance (according to the Oxford English Dictionary) is “the refusal to accept or comply with something.”

Differing ways of refusing to accept or comply with something have laden this word with political significance – think of the French Resistance to the Vichy government. However, we currently live in a world rife with patterns which have nourished greed, abuse, and alienation. As followers of Jesus, we are called to put up some resistance of our own – to stand against these patterns and create ways of life which honor our calling to see Christ in the other. If we are to take seriously this call to action, we look to honor and serve God through the material world – the world we live in now.

Walter Brueggemann describes resistance to these alienating ways of the world as ‘materiality.’ He goes on to tell us “Jesus practiced materiality when he healed the bodies of the sick, proclaimed Jubilee to the poor, and fed the five thousand.” Our core hope in the church rests upon the fact that Jesus came to us ‘in the flesh’ and joined us in the material world. Brueggemann contrasts the materiality of Jesus with materialism: the former being rooted in a “hope-filled obedience” which extends into our material existence, while the latter subjugates all aspects of life to the material comforts in the places where our lives unfold.

In June we will look at how the material world meets the spiritual and we will look at those currents we are called to resist as we go about the circuits of our daily lives.

## Protest

A protest song is a song that is associated with a movement for social change. This includes many hymns and songs that call for the hastening the kingdom of God here and now.

Many social movements have protest songs including the abolition movement, prohibition, women's suffrage, the labor movement, and civil rights, to name a few. In addition to our hymnody calling for peace and love, we will hear other melodies and words from protest songs over the years. For a beautiful history of this kind of music, go to The First Amendment Museum’s website and search “protest music.”

## Ministers

Altar Guild	Debora Smith
Sound	Oscar Trevino
Greeter	Cynthia Garhart
Worship Leader	Steve Nickles
Reader	John Walsh
Reader	Katy Lytle
Preacher	Susan McEvoy
Intercessor	Mary Dillivan
Presider	Susan McEvoy
Communion Server	Debora Smith
Communion Server	Charlotte Patrick
Communion Bread	Cynthia Garhart

## Prayers

Anglican Cycle of Prayer: The Anglican Church of Australia

Diocesan Cycle of Prayer: All Saints', Wheatland

We believe that lifting up the names of the suffering brings healing and health regardless of our knowledge of their needs.

Lee & Kelly; Hunter & Charlotte; Shirley & Deb; Richard & Jennifer; Tim & Lynnae; Robin & Mark; Charlie & Jane; Margie & Josey; Bobbi & Bentley; Bob & Charlotte; Ann & Martha; Brandon, Nelson, Tammy, Rob K., Bobby B., Larry, Alex, Irene, Nancy, Alan, Katy, Marlynn, Sue, Kahli, Ron, and Marge	Justin, Jacob, Patrick, Reece, Coleman, Bryce and Nathan who are serving in the military.  Bennett who is living and studying in Japan.  Josephine and Don who reside in care centers.
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## Celebrations

Birthday: Rob Koelling—18<sup>th</sup>, Keith Fell—18<sup>th</sup>, Rob Rumbolz—19<sup>th</sup>, John Cordner—23<sup>rd</sup>,  
Bentley Horton—24<sup>th</sup>

Anniversary: Kim & Mary Dillivan—20<sup>th</sup>, Scott & Justine Larsen—24<sup>th</sup>

# Prelude

“Change is Gonna Come,” Leslie Odom, Jr.

## Hymn Verses 1, 2



1. There's a wide-ness in God's mer - cy Like the wide-ness  
2. For the love of God is broad-er Than the mea-sures  
3. Trou-bled souls, why will you scat - ter Like a crowd of



1. of the sea; There's a kind-ness in his jus - tice  
2. of our mind, And the heart of the E - ter - nal  
3. fright - ened sheep? Fool - ish hearts, why will you wan - der



1. Which is more than lib - er - ty. There is plen - ti - ful re -  
2. Is most won - der - ful - ly kind. If our love were but more  
3. From a love so true and deep? There is wel - come for the



1. demp-tion In the blood that has been shed; There is  
2. sim - ple We should take him at his word, And our  
3. sin - ner And more grac - es for the good; There is



1. joy for all the mem-bers In the sor - rows of the Head.  
2. lives would be thanks - giv - ing For the good-ness of our Lord.  
3. mer - cy with the Sav - ior, There is heal - ing in his blood.

Text: 87 87 D; Frederick W. Faber, 1814–1863, alt.  
Music: *Oude en Nieuwe Boerenlities*, c. 1710.

# Gathering

O God, you are holy, you are just.

**Truth and justice come from you.**

O God, you are holy, you are hope.

**Love and mercy come from God.**

O God, you are holy, you are One.

**Grace and peace, your gifts to us.**

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 be shown 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


because of righteousness,

**for theirs is the kingdom of heaven.**


# Confession

O God,  
we acknowledge with shame our share  
in all that works against peace  
and contributes to violence.  
We profess to serve the Prince of Peace  
and yet all too readily our hearts harbor  
hatred and resentment  
toward those with whom we disagree.  
We profess to serve the One who urges us  
to 'turn the other cheek'  
and 'love your enemies',  
and yet all too readily we refuse to walk  
the hard and sacrificial path of reconciliation.  
**We confess to you our shared responsibility  
for a world in which weapons and war  
continue to wreak their havoc  
and claim their victims.**  
**We confess our inclination to protect 'us' and 'ours'  
and our suspicion of 'them' and 'theirs'.**  
Forgive us Lord,  
our small, threatened faith,  
forgive us our readiness to assert our own rights,  
forgive us our unwillingness to practice in our own lives  
what we preach to each other daily:  
love overcomes evil,  
forgiveness is stronger than bitterness,  
negotiation is more powerful than violence.  
As you forgive us, Lord,  
teach us how we may become  
peace-makers, peace-bringers.  
Help us pledge ourselves anew  
to work for a world in which  
swords are beaten into ploughshares,  
and spears into pruning hooks  
and where peace may flourish.  
Amen.

# Hymn *We sing twice.*



Let there be peace on earth, and let it be - gin with me.



Let there be peace on earth, the peace that was meant to be. With



God as our Fa - ther, We are fam - i - ly




Let us walk with each oth - er in per - fect har - mo - ny.




Let peace be - gin with me; let this be the mo - ment now.



With ev - 'ry step I take, let this be my sol - emn vow; To



take each mo - ment, and live each mo - ment in peace e - ter - nal - ly!



Let there be peace on earth, and let it be - gin with me.

Text: Sy Miller, 1908-1941, Jill Jackson, © 1955, 1983, Jan-Lee Music  
Tune: Sy Miller, 1908-1941, Jill Jackson, © 1955, 1983, Jan-Lee Music; acc. by Diana Kodner, b.1957  
Used with permission.

# Scripture

*We sit.*

Loving God, open our hearts this day to the words you have spoken into this world. Stir up our spirits in response: open our eyes to your justice, open our ears to your judgment, open our hearts to your love.

A reading from \_\_\_\_\_.

*After the reading*

Word of God, Word of encounter.

Thanks be to God.

# Sermon

# Prayers

Loving, living God, we come before you with wonder for your deep love for all of humanity. You have given us life and breath to come before you, to pour out our hearts and to bring before you our needs and the needs of the church, the whole human family and all the world.

Loving, living God, **work your will in our world.**

*The intercessor continues, closing with*

Loving, Living God, when you set a task before us, you do not leave us to labor alone. Give us steadfast hearts and minds towards the days ahead, surround us with your love and help us to be forces for love in all that we do. Remind us that you love both the outcast and the one doing the casting out. It is a mystery we cannot understand, .00.yet as we follow in Christ's footsteps, we seek to spread your love, inclusion, and justice to all. May it be so. **Amen.**

# Lord's Prayer

Our Father in heaven,

we pray that your name will always be kept holy.

We pray that your kingdom will come—

that what you want will be done here on earth,  
the same as in heaven.

Give us the food we need for today.

Forgive our sins,

just as we have forgiven those who did wrong to us.

Don't let us be tempted,

but save us from the Evil One.

For the kingdom and the power and the glory belong to you  
forever and forever.

**Amen.**



## The Peace

Let us bind our community together in love by sharing the peace of God with those around us.

The peace of Christ be always with you.

**And also with you.**

*We greet each other in the name of Jesus.*

## Invitation to the Offering

Love the Lord your God with all you heart,  
and with all your soul,  
and with all your strength,  
and with all your mind!

Love your neighbor as yourself.

Let us bring our gifts to God.

## Music

“O Healing River,” Stephen Johns.

## Great Thanksgiving

The Spirit of God be with you.

**And also with you.**

Turn your hearts to God.

**We offer them up through our Christ.**

Let us give thanks to God.

**It is right to offer thanks and praise.**

We rejoice in God’s justice,  
which demands resistance and love.

God of community, from the beginning you are faithful and true.

**Praise to you, unchanging God!**

Your word in every age calls your people to turn from hatred and abuse,  
cruelty and oppression, to reconciliation with one another and with you.

**Praise to you, merciful God!**

You challenge those who deny anyone a place at your table.

As we gather for this holy meal, we rejoice in your love,  
which embraces all people.

And so, we praise you, as we say:

**Holy God, holy and merciful, holy and just,**

**Glory and goodness come from you.**

**Glory to you, most high and gracious God.**

In the face of opposition and rejection, in the city whose name is “Peace,” amid disloyalty, betrayal, and denial Jesus met to eat with his disciples. He took bread; when he had given you thanks, he broke it, gave it to his disciples, and said: Take, eat, this is the bread of new life; when you eat it, remember me. After supper, he took the cup, when he had given you thanks, he gave it to them and said: Drink this, all of you, for this is the cup of God’s blessing, given for you, and for many; as often as you drink it, remember me.

Therefore, God of justice, in the suffering and death of Jesus, your mercy is revealed. We lift the cup and call upon your name. Here and now, with this bread and cup, we celebrate your great acts of reconciliation, ever present and living in Jesus Christ, crucified and risen, who was and is, and is to come.

Through Christ, in the power of the Holy Spirit, with all who stand before you on earth and in heaven, we worship you, Creator God. **AMEN.**

*The Leader breaks the bread. Silence is kept.*

In this broken bread we find wholeness in Christ’s broken body.

All are welcome to this meal.

**We come to eat together.**

## **Communion**

*Please come to the table, whether you are single, married or divorced, drinking, using or sober, abled, disabled, or ill, gay, straight, or discovering, wealthy, getting by or in debt. Christ meets us all.*

*Approach the rail from the left aisle and take a cup; used cups go on the tray on the right. You may receive only bread or only wine. Our Eucharistic bread is handmade and robust. If you prefer a wafer, please tell your server.*

## **Music**

“Mercy Now,” Mary Gauthier.

## **Gratitude**

*We Stand*

**Holy, loving God,**

**We have come to your table in faith knowing that we will be fed and nourished.**

**We come away with the hope and expectation that we will be strengthened.**

**Even as you satisfy our hunger,**

**we ask that you sharpen our appetites for your righteousness.**

**Even as you quench our thirst, we ask that you ignite within us the fires of your love.**

**Even as you comfort us, we ask that you stir us up against injustice.**

**Send us now, as instruments of your peace,**

**agents of your reconciliation, and bearers of your light. Amen.**

# Hymn

*We repeat the refrain the last time through.*



1. For ev - 'ry - one born, a place at the ta - ble, for  
 2. For wom - an and man, a place at the ta - ble, re -  
 3. For young and for old, a place at the ta - ble, a  
 4. For just and un - just, a place at the ta - ble, a -  
 5. For ev - 'ry - one born, a place at the ta - ble, to



ev - 'ry - one born, clean wa - ter and bread, a  
 vis - ing the roles, de - cid - ing the share, with  
 voice to be heard, a part in the song, the  
 bus - er, a - bused, with need to for - give, in  
 live with - out fear, and sim - ply to be, to



shel - ter, a space, a safe place for grow - ing, for  
 wis - dom and grace, di - vid - ing the pow - er, for  
 hands of a child in hands that are wrin - kled, for  
 an - ger, in hurt, a mind - set of mer - cy, for  
 work, to speak out, to wit - ness and wor - ship, for



ev - 'ry - one born, a star o - ver - head.  
 wom - an and man, a sys - tem that's fair.  
 young and for old, the right to be - long. And  
 just and un - just, a new way to live.  
 ev - 'ry - one born, the right to be free.

## Refrain



God will de - light when we are cre - a - tors of jus - tice and



joy, yes, God will de - light when we are cre - a - tors of



jus - tice, jus - tice and joy!

Text: Shirley Erena Murray, b.1931, © 1998, Hope Publishing Co.  
 Tune: Lori True, b.1961, © 2001, GIA Publications, Inc.

## Sending

Go now in defiance of the patterns of this world,  
walking instead the way of Jesus.

**We go to fulfill the requirements of the Lord:**  
to do justice, love mercy and walk humbly with our God.  
Alleluia! Alleluia!

## Postlude

“Big Yellow Taxi,” Counting Crows, feat. Vanessa Carlton.

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## Sources

The theme and readings are from Christopher Wykoff of Working Preacher.

**Gathering**, Matt 5:1-12.

**Confession**, Geoffrey Clarke, United Reformed Church, UK.

**Prayer before Scripture**, Tim Glatzer.

**Prayers**, adapted by Diana Anderson and Susan McEvoy from resistharm.com, UMC;  
Rev. Sue Thompson, Baptist Union of Great Britain; Weekly Intercessions,  
cafod.org.UK/pray

**Lord’s Prayer** Matthew 6:9-13 *Easy-to-Read Version* Copyright © 2006 by Bible League International.

**Eucharistic Prayer**, Iowa Conference of UMC, 2017.

**Gratitude**, Tim Glatzer.

**Sending**, Tim Glatzer, Micah 6:8