

Key Scripture: Galatians 3:28

There is no longer Jew or Greek,  
there is no longer slave or free, there is no  
longer male and female; for all of you are  
one in Christ Jesus.

Theme:

For all of you are one in Christ Jesus.



*We are delighted to extend a warm welcome to All*

† Newcomers please sign our guest book

† Pew cards with special requests may be placed with your offering

† Trinity is Welcoming, Open, Inclusive and Accessible.

- Trinity is an Affirming Congregation and is inclusive of folk who find themselves a part of what is described as “LGBTQ+”
- We have large print bulletins
- We have a child-friendly space overlooking the sanctuary
- An interactive calendar Trinity activities is on our website. Check it any time at - [www.trinityunitedsf.ca/calendar](http://www.trinityunitedsf.ca/calendar)
- The Church Office is open Monday - Thursday: 9:00 am - 3:00 pm

*Join us for hospitality in the Fellowship Hall*

**Lead Ushers -** Ron and Gail Botham

**Greeters -** Robert Dryden, Charles Kempt

**Reader -** Cynthia Sirett

**Welcome and Announcements**

## **Acknowledging Traditional Territory**

Smiths Falls is located on the traditional territory of the Algonquin peoples dating back countless generations. We are grateful for their contribution and recognize the opportunity to exercise the Ministry of Reconciliation

**Prelude** - “Prelude on Rhosymedre”

**Introit** - MV18 “Lord, Prepare Me to Be a Sanctuary”

## **Lighting the Christ Candle**

### **Call to Worship** -

When we long for the heights we think life should offer:

**it is enough, for us, that God comes in a soft, summer shower.**

When our hearts are cracked by the drought of doubt:

**it is enough, for us, that God opens up the fountains of faith for us.**

When our senses are deadened by hype:

**it is enough, for us, that God wraps us in the silence of grace.**

### **Prayer of Gathering** -

When we feel compelled

to push to our limit,

it is enough

that your grace

can slow us down.

When we stand exposed

to the buffeting winds

of our doubts and questions.

it is enough

that you shelter us in peace,

and put our minds at ease.

When we are entangled  
in worries and fears,  
it is enough  
that you untie the knots  
and set us free.

You are enough,  
Amen.

**Hymn - VU 213 "Rejoice, the Lord Is King"**

4 Re - joyce in glo - rious hope, for Christ, the judge, shall come  
C G C Am Em F C (G7 C) G

1 Re - joyce the Lord is King! Your ris - en Lord a - dore!  
2 Je - sus the Sav - iour reigns, the God of truth and love;  
3 God's king - dom can - not fail; Christ rules o'er earth and heaven;  
4 Re - joyce in glo - rious hope, for Christ, the judge, shall come

to glo - ri - fy the saints for their e - ter - nal home.  
C Am G D G C G D G

Re - joyce, give thanks and sing and tri - umph ev - er - more.  
when he had purged our sins, he took his seat a - bove.  
the keys of death and hell are to our Je - sus given.  
to glo - ri - fy the saints for their e - ter - nal home.

We soon shall hear the arch - an - gel's voice;  
 C F Dm6 Am C G C F

Lift up your heart, lift up your voice:  
 Lift up your heart, lift up your voice:  
 Lift up your heart, lift up your voice:  
 We soon shall hear the arch - an - gel's voice;

the trump of God shall sound, re - jice!  
 C F Dm6 (C F) C G G7 C

re - jice; a - gain I say, re - jice!  
 re - jice; a - gain I say, re - jice!  
 re - jice; a - gain I say, re - jice!  
 the trump of God shall sound, re - jice!

## Learning with Children -

When we make a place for others, we include ourselves.

## Call to Reconciliation

We seek to be set free from those 'powers' which control our lives; to let go of our fears; to stop trying to build fences between us and those who are not like us. That is why we come to the living waters to fill our souls with a refreshing drink of forgiveness.

Let us pray together:

## Prayer of Confession

Temptations leave us empty and wanting more.

Remind us that we are your children. We are clothed in the graciousness and faithfulness of Jesus, who came that we might be set free of all that binds us.

## Assurance of Pardon

God forgives us. God equips us, so we might serve others. God sends us, so we might be a witness.

No one is the same: enemies are now our friends; those we could not trust now become our confidants; those we could not hear now speak to us of God's hope and joy.

Thanks be to God. Amen

Scriptures - Psalm 42, 43 (VU768); Galatians 3:23-29

Why rest-less, why cast down my soul? Hope still and you will sing!

## Refrain 2

*Eleanor Daley 1994*

Unison

I will go to the al-tar of God, to God my ex-ceed-ing joy.

Like a deer that longs for life-giving waters,  
so longs my soul for you, O God.

My soul thirsts for you, the source of my life.

When shall I come and behold your face?

Day and night I taste only tears,

while they steadily belittle me, saying, "Where is your God?"

But I remember — though my soul is distressed —

how I went with the crowds to the house of God,

our voices joyful and filled with praise,

a multitude keeping festival. R

My soul is overwhelmed within me;

therefore I remember you in this land of Jordan,

in Hermon, and on Mount Mizar.

Like the turbulent roar of your waterfalls,

all your waves and currents wash over me.

With loving kindness you bless my days,

and by night your song is with me,

a prayer to you, Giver of life.

I say to God, my rock, "Why have you forgotten me?

Why must I go like a mourner because my foes oppress me?"

I am like one whose bones are broken to pieces

through the taunting of my enemies.

They steadily belittle me, saying, "Where is your God?" R

Vindicate me, O God, and plead my cause against faithless ones.

Save me from those who are deceitful and unjust.

You are the God in whom I take refuge. Why have you rejected me?

Why must I go like a mourner because my foes oppress me?

O send your light and your truth to lead me,

let them bring me to your holy hill and to your dwelling!

Then I will go to the altar of God, to God my exceeding joy.

I will praise you with the harp, O God, my God. R

Galatians (NRSV)

Now before faith came, we were imprisoned and guarded under the law until faith would be revealed. Therefore the law was our disciplinarian

until Christ came, so that we might be justified by faith. But now that faith has come, we are no longer subject to a disciplinarian, for in Christ Jesus you are all children of God through faith. As many of you as were baptized into Christ have clothed yourselves with Christ. There is no longer Jew or Greek, there is no longer slave or free, there is no longer male and female; for all of you are one in Christ Jesus. And if you belong to Christ, then you are Abraham's offspring, heirs according to the promise.

**Hymn - VU 652 "Be Still, My Soul"**

The musical score is written in 4/4 time with a key signature of one flat (B-flat). It consists of two systems of music, each with a vocal line and a bass line. The first system includes three verses of lyrics. The second system continues the melody and bass line with additional lyrics. Chords are indicated above the vocal line.

**Chords:** F, C7, F, C, F, Bb, C, F, C7, F, C, F, Bb, F, Dm

**Lyrics:**

1 Be still, my soul, for God is on your side;      bear pa-tient-

2 Be still, my soul, your God will un-der-take      to guide the

3 Be still, my soul, the hour is hast-ening on      when we shall

ly the cross of grief or pain.      Trust in your God, your

fu-ture sure-ly as the past.      Your hope, your con-fi-

be for-ev-er in God's peace;      when dis-ap-point-ment,

sav - iour and your guide, who through all chang - es faith - ful will re -  
 dence let noth - ing shake; all now mys - te - rious shall be bright at  
 grief and fear are gone, love's joys re - stored, our striv - ings all shall

A F Dm F C  
 main. Be still, my soul, your best, your heav - enly  
 last. Be still, my soul, life's tem - pests still o -  
 cease. Be still, my soul, when change and tears are

Gm D7 Gm F C  
 friend through storm - y ways leads to a peace - ful end.  
 bey the voice that once the waves' wild fu - ry stayed.  
 past, all safe and bless - ed we shall meet at last.

## Reflection - One

Paul's letter to the Galatians was written in the late 40s - early 50s. This is almost at the mid-point between the death and resurrection of Jesus and the destruction of Jerusalem. Throughout Paul's writings, there is a preoccupation with the resurrection of Christ and the coming Apocalypse. Paul very clearly believed that he was living in an in between time. Paul believed that there was a direct relationship between the death and continued life of Christ and the coming apocalypse. The first event was the

trigger that ensured the second. There is an expectation of this apocalypse in the teachings of Jesus as well. This was a very real anxiety in New Testament times.

You can read books about the historicity of the Bible including the whole narrative surrounding the trial of Jesus. Part of the problem for some scholars is that Jesus would not be regarded as important enough to warrant a special trial. Neither Herod nor Pilate, it is thought by some, would care about this little known Jewish preacher. The story about the trial before Herod and Pilate therefore, is regarded as a fiction. Herod and Pilate would not care. Jesus was too insignificant to deal with personally or in the middle of the night.

What if they did? What if Jesus did matter? What if, as the Bible suggests, Herod and Pilate were quite anxious about John the Baptist and Jesus? What if this carpenter's Son was a bigger deal than some scholars or historians imagine? What if Herod and Pilate knew that this seemingly minor movement could precipitate instability in the whole Empire? Jews, after all were dispersed everywhere, they were not confined to Judea. If Jesus caught on, this Jewish movement would be something to watch. Everybody would be anxious and protective, guarded.

Added to this is the fact that Judaism was a national religion. Jews had no interest in being anything else but distinct. They had not interest in making other people the same as them or them the same as anybody else. The Law maintained the distinctiveness of the Children of Abraham. The Jews were an identifiable, distinct group who were under suspicion in an anxious Empire. This is Paul's context.

A few months ago, we had an adult study in the upper room regarding Emergent Christianity. The study was centered around the thoughts of Phyllis Tickle. In one of her introductory discussions, Phyllis Tickle

describes a change or precipitating event that changes everything. To this precipitating event and the fallout that follows, the church responds with a period of significant change. This happens in a cycle, according to Phyllis Tickle, every 500 years. One such event was the Jesus movement that cumulated in the crucifixion of a carpenter preacher. In the grand scheme of things, this might seem as an inconsequential event. However, in its time and context, this seemingly minor event was the beginning of great anxiety and change.

For Phyllis Tickle, our event that falls within the cycle of 500 years is 911. At this, the people in the study protested. Yes, 911 was a horrific event, doubtless, but it was our event or the event of our age. In the grand scheme of things, it would seem to be eclipsed by other events. Consider the First and Second world wars.

World War One was one of the deadliest conflicts in the history of the human race. The total number of both civilian and military casualties is estimated at around 37 million people.

World War 2 was worse. An estimated total of 70–85 million people perished.

By comparison, during the September 11 attacks of 2001, 2,977 people were killed (excluding the 19 hijackers).

I suspect everybody remembers where they were on September 11, 2001. What we saw began at 9:03 am. I was in the waiting room of the dentist in Borden. When I returned to the Chaplain School where I was the Standards Officer, the Commandant said simply, “This will change the world.”

Nearly 20 years later, we are living the truth of that statement. We see continued and rising anxiety today. We see the rise of Populism in Politics.

We see the rising fear of immigration. We see the withdrawal of countries from trade agreements, the strengthening of borders. We see it in Brexit. Perhaps we were too fast a few months ago in measuring numbers 37 million and 70- 85 million versus 2,977. Clearly, 911 triggered something much greater than raw numbers would suggest. This means something.

The span of time between 911 and today is the same as the span of time between the crucifixion and resurrection of Jesus and the writing of Paul's letter to the Galatians. So an anxiety has existed and entered into the psyche of a people 2000 years ago much like 911 today. During this time, Judea continues to be a nuisance to the Empire. The Jews displaced in the Empire would be viewed with the same suspicion as, it seems, immigrants, particularly Muslims are viewed today. It give

s rise to nationalism and suspicion, the building of barriers. Paul and the early Christians are constantly referring to two events - the Crucifixion and Resurrection of an itinerant preacher from the obscure village of Nazareth in Judea and a coming apocalypse. The apocalypse to which Paul and others referred matches the destruction of Jerusalem in 70 AD, 20 years after this letter is written to the Galatians.

This morning, while the rest of the known world is becoming increasingly anxious and polarized, Paul writes -

Now before faith came, we were imprisoned and guarded under the law until faith would be revealed. Therefore the law was our disciplinarian until Christ came, so that we might be justified by faith. But now that faith has come, we are no longer subject to a disciplinarian, for in Christ Jesus you are all children of God through faith. As many of you as were baptized into Christ have clothed yourselves with Christ. There is no longer Jew or Greek, there is no longer slave or free, there is no longer male and female; for all of you are one in Christ Jesus.

Paul is saying that the age of the Law that once defined them as distinct is past. The new reality is this -

“you are all children of God through faith. As many of you as were baptized into Christ have clothed yourselves with Christ. There is no longer Jew or Greek, there is no longer slave or free, there is no longer male and female; for all of you are one in Christ Jesus.”

While the rest of the world is polarizing, Paul tells the early Church to open up. While positions are hardening in the Empire, it is time for the church to become one across divisions. Paul tells us to build bridges rather than walls.

We in our age, just as Paul in his age, reside in an in between time. We are uncertain as to the outcome but we do know that there must be a beacon of hope, of inclusion, of confidence rather than fear. There must be an alternative way of living that serves as an example of what inclusion and openness can be while many others are being swept up in fear and anxiety.

It is in our age and time, it is in our church and our understanding of the Gospel that we must be part of that culture and community that is not afraid of the stranger, that does not speak in terms of Jew, or Greek, or slave or free or male or female, of insiders and outsiders but one community in Christ. This is our calling, this is our Hope, this is our salvation in uncertain times.

**Hymn - VU 606 “In Christ There Is No East or West”**

1 In Christ there is no east or west,  
 2 In him shall true hearts ev - ery - where  
 3 Join hands, then, peo - ple of the faith,  
 4 In Christ now meet both east and west,

in him no south or north,  
 their high com - mun - ion find,  
 what - e'er your meet race south may be,  
 in him meet south and north,

C F Am Dm7 G7 C F C

but one great fam - i - ly of love  
 his ser - vice is the gold - en cord  
 all child - ren of the liv - ing God  
 all Christ - like souls are one in him

C Am C Bdim Em7 G7 C

F C C G7 C

through - out the whole wide earth.  
 close bind - ing hu - man - kind.  
 are sure - ly kin to me.  
 through - out the whole wide earth.

## **We Respond to God’s Word**

### **Offering Ourselves For The Work And Witness Of The Church**

## **Minute for Mission**

### **Invitation to Offering**

You have more than enough, So we take from the abundance which is ours, so that others might be blessed: with grace, with love, and with hope.

*Ushers will now receive our morning offering.*

*PAR “offering” recognition cards are available on the table next to the audio/video booth for those who wish to place one on the offering plate as you would an offering envelope.*

*Trinity’s Website also has an option to donate. Just click on the “Donate” icon ...*

**Offertory - Tierce en Taille (F. Couperin)**

**\*Offering Hymn - VU602 vs 1 “Blest Be the Tie That Binds”**

1 Blest be the tie that binds our hearts in Chris - tian love;  
 2 Be - fore our Mak - er's throne we pour our ar - dent prayers;  
 3 We share each oth - er's woes, each oth - er's bur - dens bear;  
 4 This glo - rious hope re - vives our cour - age on the way;

the u - ni - ty of heart and mind is like to that a - bove.  
 our fears, our hopes, our aims are one, our com - forts and our cares.  
 and of - ten for each oth - er flows the sym - pa - thiz - ing tear.  
 that we shall live in per - fect love in God's e - ter - nal day.

## \*Offering Prayer

## Prayers of the People

*Prayers conclude with:*

We experience God in a relationship from which we draw strength, courage and encouragement.

The ways of knowing God - as Creator, Redeemer, and Sustainer; Father, Mother, Friend; may be expressed in the prayer Jesus taught us -

## The Lord's Prayer

## We Depart to Serve with Joy

Hymn - MV156 "Dance with the Spirit" X3 Dance, Move and Sing

O Spir - it

Unison Eb Eb/G Ab Bb

Dance with the Spir - it ear - ly in the morn - in',

come, come a - to - day, O

Cm Ab Fm7 Bbsus4 Bb Eb Eb/G

walk\* with the Spir - it through - out the long day. Work and hope for the

Spir - it come, come a - my way.

Ab Bb Cm Ab Bbsus4 Bb Eb

new life a-born-in', lis - ten to the Spir - it to show you the way.

**Commissioning / Benediction**

God gives us enough grace,  
**to stand with all rejected.**

Jesus gives us enough hope,  
**to fill those emptied by despair.**

The Spirit gives us enough peace,  
**to set free all imprisoned by fear.**

**Choral Amen**

**Postlude - Prelude and Fugue in C Major (J.S. Bach)**