



**Kincardine United Church  
12th Sunday after Pentecost  
August 12, 2018 10:30 a.m.**

Welcome. You bless us with your presence. If you are a first time worshipper, please sign our guest register at the front entrance of the church. Thank you for turning off your cell phones and for refraining from flash photography. Please join us for coffee and fellowship in the downstairs hall following the service.

**Bold print in the bulletin invites you to say the words.**

\*An asterisk in the bulletin indicates you may sit or stand.

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**PRELUDE** Andante

*Dunstable*

*This is the gathering time prior to the worship service. The playing of the chimes gently and musically welcomes everyone into the worship space. The Prelude follows, helping prepare people to orient themselves upon God, upon how their lives are transformed by God in the world and how the risen Christ calls upon each person to follow the Way of self-giving Love.*

**WELCOME** *Worship has still not begun. Into the worship space and within the worshipping community everyone is welcomed, especially those who are visiting or who are first-time worshippers. Part of that welcome is to give brief instructions that will make the worship experience less foreign i.e. informing folk of the availability of large print bulletins, of hearing-assist devices, of activity sheets, of the after-worship gathering in the Fellowship Hall, of the safe, quiet*

*space after worship in the chapel and of our desire to connect with them during the coming week if they chose to sign our guest book.*

**ACKNOWLEDGEMENT OF THE LAND** *This element of worship was added last December. Because the United Church of Canada has endorsed the “Calls to Action” from the National Truth and Reconciliation Commission as well as endorsing the United Nations Declaration of the Rights of Indigenous Peoples, we acknowledge the land on which we worship as an unceded gift from First Nations which preceded our occupation of this land. By raising this reality, we keep the issues of reconciliation with our indigenous neighbours at the forefront of our intention and our practice.*

Jesus calls us into the world to love one another as we are loved by God.  
As we came to this land,

First Nations peoples welcomed us, sustained us and taught us.

**We did not hear them when they shared their vision.**

**In our zeal to tell them the good news of Jesus Christ,  
we were closed to the value of their spirituality.**

**We confused Western ways and culture**

**with the depth, breadth, length and height of the gospel of Christ.**

**We imposed our civilization as a condition of accepting the gospel.**

As a result, the image of the Creator in us is twisted, blurred,  
and we are not what we are meant by God to be.

**In our journey toward reconciliation, we acknowledge, this day,  
that we gather for worship on the traditional territories**

**of the Saugeen Ojibway, and more recently the Saugeen Metis,  
as well as the other indigenous peoples who preceded them –  
the original nations of this land –**

**and we acknowledge, with respect,  
their history, their spirituality, and their culture.**

**ANNOUNCEMENTS** *The life and ministry of Kincardine United Church is important because of the deep connections it fosters. Appreciation is expressed for those leading worship in a special capacity. Pastoral care concerns are raised if permission is given from the people named from within the congregation. An individual may be invited to make a special announcement. No more than two or three announcements are highlighted from the many, usually because they are time-sensitive. While these announcements tell some of the story of our collective ministry and while these announcements could be seen as part of our offering to God’s service (and, therefore, could be placed prior to the offering in the order of worship), we have chosen to place this prior to the worship service’s beginning. Many people have commented that they perceive this element of worship as “disrupting” the flow of worship to place it anywhere else.*

**SHARING THE PEACE OF CHRIST** *One of the ancient traditions within the Christian Church has been to greet each other as Christ first greeted the disciples after his resurrection (Luke 24:36b and John 20:19b “Peace be with you.”). Over the centuries the formal response to this greeting has become “And also with you.” As we repeat the greeting, we shake hands, bump elbows or*

*fists or bow to each other, depending on with what we are comfortable. This action physically and actively confirms our identity as a family of Christ, collectively seeking to foster ever deeper bonds with each other – which is why many people choose to great more than those sitting nearby. The sharing of the Peace of Christ can easily devolve into chatter and questions of well-being. While this conversation is a wonderful sign of connection, the intention is to give reverence to the Peace of Christ which lives within each of us and collectively motivates this church family to follow the Way of Jesus into the world. After no more than a minute, Gord calls us back to our seats in preparation for the beginning of worship.*

## **GOD GATHERS US**

**INTROIT** Passaglia

A. Raison

*Once people are sitting, David plays on the organ a selection of music intended to invite worshippers to pay attention to God’s presence within and among the gathered people (to literally “give reverence”). The music draws us into the sacred space in preparation as the worshipping body orients on God.*

**LIGHTING OF THE CHRIST CANDLE** *Now that everyone is oriented on God, we light the candle symbolizing Christ’s presence among us as the head of the Church universal, affirming what Jesus is quoted as saying in John’s Gospel, “I am the light of the world. Whoever follows me will never walk in darkness but will have the light of life” (John 8:12b). Often Gord will invite a child from the congregation to light the candle to reflect the scripture, “and a little child will lead them” (Isaiah 11:6c). This passage from Isaiah proclaims the hope of the peaceful kingdom in which love is the rule so that conflict no longer prevails – the same hope we try to live in following the Way of Jesus. The Christ Candle is changed each year on Easter Sunday morning to symbolize Christ’s resurrection and the renewal of the light of the world.*

**CALL TO WORSHIP AND PRAYER OF APPROACH** *The Call to Worship starts from where the people of the worshipping community come, the wide variety of contexts propelling people to come to commune with God. It leads people to further focus on God and on the promises of hope and of grace we encounter in our walk of faith. The Prayer of Approach is oriented and addressed to God. It often takes the shape of an invitation to God to enter into our hearts, our souls and our living to become ever more a people of the kin-dom of peace and of love.*

Come all you who are hungry for meaning, for connection and for life itself.

**We come to be fed by the bread of life.**

Come all you who are drawn by a yearning for understanding and for love.

**We come to have our thirst satisfied by living water.**

Come all you who wish to be transformed in relationship with the risen Christ.

**We come as a family of faith, empowered by God’s grace and Spirit guide.**

Come and join in communion with each other and with God in prayer:

**God who is Love, open our ears to listen to each other,**

**open our eyes to perceive the inner people we meet,**

**open our lips to speak with grace,**

**open our arms to embrace even the stranger,**

**open our hearts to give extravagantly in love. Amen.**

**\*VOICES UNITED 376** Spirit of the Living God

*The first hymn is usually a hymn of praise. We sing in praise to honour the presence of God among and within us, both individually and collectively. Our praise affirms our need for purpose and for wholeness as witnessed in the divine. The presence of music in worship goes all the way back to the earliest times of humanity. Music engages the entire self. It is embodied through our breathing, our standing and our vocalizing, especially in the communal nature of shared singing. It engages our spirits through the images on the screens, through the words which evoke emotions and through the harmonies sung or instrumental. It engages our intellect as we ponder the words in light of our journey of faith. Indeed, many theologians claim that we are much better at singing our faith than in living our faith.*

**PRAYER OF CONFESSION (in unison)** (based on Psalm 130)

*Confession is not intended to make us feel terrible about ourselves. Instead, it is a recognition of how we fall short of the wholeness for which we were created. In the United Church it is not an affirmation of the doctrine of "Original Sin." Instead, it is an affirmation of what can be called "Original Blessing." We are created for wholeness, but the journey there is fraught with challenges and with difficult choices. The scabs on our knees point to our painful learning as we live. Thus, we come fully into God's presence to open our selves to the healing power of God's grace. Echoing the psalmist, "O Lord, you have searched me and known me" (Psalm 139:1 – but read it ALL for the full effect), we open ourselves, in trust, seeking God's healing power. Traditionally, prayers of confession have dwelt on how we fall short of God's hopes for our living. The practice over the past year has been to focus more on the ways in which we, as believers, trust in the Spirit to make us wholly who God calls us to be, in the life, death and resurrection of Jesus as the Way for that wholeness to grow and in the grace of God as the life-blood of healing which is wholly Love.*

**I look into the depths of my soul, O God, and see brokenness.**

**I look into the breadth of my soul, O Spirit, and see the wealth of loving.**

**I look into the expanse of my soul, O Christ, and see vibrant hope.**

**Because you know me inside and out, because you love me for who I am,**

**I wait for your healing power and for your saving grace.**

*(Silent Prayer)*

**ASSURANCE OF GRACE** *The Assurance of Grace is to lift up the hope and the life-giving nature of our faith. Jesus knows from the inside out what it is to be human. There is nothing we experience that is unknown to God in Jesus. (Read Philippians 2:6-11 for a short summary of that understanding.) Forgiveness is our gift in Jesus. After all, Jesus forgave all those who abandoned him – his faithful disciples – because God seeks wholeness for us all. To have this as part of worship is foundational to our understanding of the path we follow to become ever more fully who we are created to be.*

**SHARING TIME** "Inner Power"

*Before the children and youth leave the worship space – IF they or their parents so choose – we spend time in conversation with them, hopefully at a level they can easily understand. Picture*

*stories, object lessons, acting impromptu dramas or singing a song all contribute to engaging them in growing their faith based on the theme of that morning's worship service. Usually adults join us to grow the numbers and to provide a less "exposed" feeling for the children and youth. The most important aspect of this element of worship is to celebrate and to affirm children as part of the body of Christ – not our future but our NOW. The Sharing Time is NOT to "show off" the cuteness and thus to have a laugh at their expense. Instead, it is to demonstrate to the younger people in our midst they are integral to our identity as Kincardine United Church.*

### **THE LORD'S PRAYER**    *Voices United #916*

*The Lord's Prayer (found in the Bible at Matthew 6:9-13 and Luke 11:2-4) records Jesus' response to the disciples' request to teach them how to pray. We include it in the worship service so that the children and youth are encouraged to learn the words for their own prayer life. On the first Sunday of each month, we sing the version found at #959 in Voices United. On the third Sunday of each month, we say the version at #921 in Voices United. Since July of this year, on the other Sundays we have included different paraphrases of the Lord's Prayer found in Voice United but also sourced from other places, depending on the focus of the worship service. The intention is to keep the familiar version to teach the prayer, but to include other versions so worshippers pay close attention to what Jesus was trying to get his followers to include in prayer. Otherwise it becomes too easy to mindlessly mouth the words without taking in their meaning.*

**Eternal Spirit, Earth-maker, Pain-bearer, Life-giver,  
 Source of all that is and what shall be.  
 Father and Mother of us all, Loving God, in whom is heaven:  
 the hallowing of your name echo through the universe!  
 The way of your justice be followed by peoples of the world!  
 Your heavenly will be done by all created beings!  
 Your commonwealth of peace and freedom  
 sustain our hope and come on earth.  
 With the bread we need for today, feed us.  
 In the hurts we absorb from one another, forgive us.  
 In times of temptation and test, strengthen us.  
 From trials too great to endure, spare us.  
 From the grip of all that is evil, free us.  
 For you reign in the glory of the power that is love,  
 now and for ever. Amen.**

### **GOD SPEAKS TO US IN WORD**

#### **BIBLE READING**    Ephesians 4:25-5:2 from the paraphrase *The Message*

*The Bible is the foundational document for the Christian faith. It is a library of books (66!) spanning millennia of a People's wrestling with their relationship with God and with each other. Each book of the Bible comes from a particular context in ancient faith communities. It is a human document prone to distortion, to contradiction, to repetition, to layered editing and to cultural and social assumptions, but it is also guided by the Spirit, no matter how imperfectly interpreted. "God's Word is not the words of the scriptures as they lie on the page; rather it is those words as they come to life in the lives of the congregation as they hear them with the aid of the Holy Spirit. Thus each worship service is a celebration of the Incarnation, the Word becoming flesh" (Eager for Worship*

by Charlotte Caron, p. 70). *The response which follows became part of our worship practice in June to lift up that understanding of scripture's effect on our own interpretation and living out the Way of Jesus.*

For the Word of God in scripture, among us and within us,  
**thanks be to God.**

**\*VOICES UNITED 356** Seek Ye First the Kingdom

*The second hymn each Sunday usually focuses on the main theme of the mediation. It is a powerful way to embody the central focus of the worship service. The hymn books we use are Voices United (1996) and More Voices (2007), but other sources of hymnody are used as well, including praise songs, queer songs and old chestnuts from long ago. As an inheritor of John Wesley's Methodist tradition, we continue to follow his instructions for congregational singing: "Sing all. See that you join with the congregation as frequently as you can. Let not a slight degree of weakness or weariness hinder you.... Sing lustily and with good courage. Beware of singing as if you were half dead or half asleep; but lift up your voice with strength.... Above all sing spiritually. Have an eye to pleasing God in every word you sing."*

**BIBLE READING** 2<sup>nd</sup> Samuel 18:5-9, 15, 31-33  
 from the Old Testament page 292

*The Bible has legitimate authority within the Christian faith, but the Word of God, in every case, is larger than the text of the Bible. Indeed, the psalmist claims that, "Your word is a lamp unto my feet and a light unto my path" (Psalm 119:105), but note that it is not the path itself. The Bible, if we listen with discernment, may help us to find our way along the path of faith. Usually we follow the Revised Common Lectionary which – in a three-year cycle – covers major sections of the Bible. Each Sunday is assigned four scripture readings: one from each of the Old Testament, the Psalms, the Gospels and the Epistles ("letters"). Some Sundays we set aside the Lectionary to focus on a particular issue or to create a series of sermons on a multi-layered topic. The Meditation is always based on the day's scripture readings.*

**GLORIA** *We use a form of doxology after the last scripture reading of the service as a form of saying to God as revealed in the scripture, "Right on!" It is also a way to give thanks for the ongoing journey of faith received as God's gift.*

**Glory be to the Father, and to the Son, and to the Holy Spirit,  
 as it was in the beginning is now and ever shall be,  
 world without end. Amen.**

**MEDITATION** "Take the Harder Path"

*The best meditations or sermons are developed over time and as the world insinuates its way into the preacher's creative process. They are best when the people can understand the preacher's point while making their own discoveries during the preaching. Gord tries to weave the everyday into the meditation. He has followed the four-page framework taught to him at seminary: Trouble in the biblical text, trouble in the world, grace in the biblical text and grace in the world. In the protestant tradition, the mediation is rooted in the scriptures – sola scriptura – which means the*

*scripture has pre-eminence in preparing the message. There are a wide variety of sermon forms, including: Expository (explaining an interpretation of the biblical text), Textual (centres on one truth from one verse in the biblical text), Narrative (through story while leaving some questions open-ended), Thematic (relates all points to one central theme), Doctrinal (relates all points to one doctrine of the Christian faith), Sacramental (the meditation is used as a means of grace so that the sermon embodies God), Ethical (focuses on social or moral issues within the culture), Prophetic (addressing issues from the perspective of the powerless in society), Evangelistic (personal testimony which seeks to touch the heart for change), Devotional (assist people to cope with individual and community problems through a supportive, caring environment), Healing (focus on brokenness and seek healing and meaning), Evocative (using metaphor, suggestion and questioning to prompt the people's identification with the biblical text), Apologetic (relies on logical argument, laying out a thesis and logical proof), Didactic (teaching as an opportunity for congregational learning), Inductive (approaches the biblical text from a personal story so the people identify with the text), Dramatic (a monologue, a dialogue, a drama, a dance, multimedia, clowning or musical as a means to evoke connection).*

## **GOD INVITES US TO RESPOND**

**ANTHEM**     The Lost Chord

A. Sullivan, played by Don Eyre

*The choir, a soloist, a musical group, David on his own or other musical leadership is provided to praise God with the talents of the music leaders. The music is meant to augment the themes of the worship service. It is NOT a performance, but the music leadership's gift to the congregation as an act of worship which allows the congregation to enter more deeply into God's heart.*

**COMMUNITY PRAYERS** *These prayers are the longest in the service. As with all prayer, the intention is to have a conversation with God. There is listening as well as talking, hence the silences within the prayer, but also as an opportunity for worshippers to engage with God in a more personal manner. This is a foundational way to grow our relationship with God. This longer prayer tries to voice the concerns of the community through thanksgiving (acknowledging and thanking God for abundance), intercession (asking on behalf of others while noticing our part in making it happen) and supplication (asking for ourselves, again with the understanding we have a part to play). God will NOT name anyone in the Community Prayers unless permission has been given by the individual. Crafting this prayer requires a listening ear during the preceding week – both to the people of the congregation and to the news within the community and the world.*

**OFFERING INVITATION** *This is an opportunity to invite worshippers to consider that all they have was first given to them by God. To give back to God is the nature of the invitation. This may be a time when the mission of the national church through the Mission and Service Fund might be lifted up to expand the perceived horizons of the people's perception of our collective ministry. This may be a time to celebrate the various ways people of the congregation have given of themselves, of their time and of their talent to further the mission and the ministry of Kincardine United Church. During Stewardship Programmes, this is when testimony on "Why I give" may be featured. Because we no longer pass the offering plates, God makes sure to invite folks who haven't already placed an offering in the plates at the back of the worship space to do so on their way out. Nevertheless, giving is only as the Spirit moves each person.*



**OFFERING PRAYER (in unison)** *This prayer is thanksgiving to God for our bounty, but also asking for God's blessing on our becoming ever more generous and cheerful givers as an act of faith.*

**It would be so much easier, self-giving Christ, to keep it all for ourselves.**

**Yet your Way is one which gives each to each other as each has need.**

**Bless, then, these gifts of time, of talent and of treasure,**

**bless our very selves in our giving,**

**that we might be evermore followers of your Way**

**in faith and in dedication. Amen.**

**\*MORE VOICES 171** Christ Has No Body Now but Yours

*Related to the worship service's theme, this hymn is meant to be upbeat and missional in nature. It sends the congregation out into the world equipped with enthusiasm (literally "in-breathed") for Christ's mission in the world.*

**\*BENEDICTION** *The Benediction is the worship leader sending the people out into the world in the name of the triune God: Creator, Christ and Spirit. As the Trinity is one, so are we one in faith.*

**\*THREE-FOLD AMEN** *This music, sometimes called the "Song of Commitment," is a way for the congregation to affirm the mission and the ministry to which we are called. This piece of music (along with the one after the last scripture reading) changes each church season for variety. When it is completed, Gord leaves the sanctuary to wait at the bottom of the stairs to shake hands. In this location he is not "talking over" the Postlude that David is playing.*

**POSTLUDE** Agincourt Hymn

Dunstable

*This is a piece of music David plays on the organ as a triumphal and powerful ending to our relational connection with God during worship. Many people prefer to remain in their seats to listen and to contemplate what they experienced in worship. Others leave for a variety of reasons. Neither approach is wrong. Enjoy the practice, the experience and the talent that David shares, or enjoy the rest of the day in fellowship downstairs, helping to serve refreshments, cleaning up after fellowship or engaging with the rest of your day.*



<b>AV MINISTRY TEAM</b> 🗣️	Ron Smith, Jim and Judy Zarubick
<b>COUNTERS</b> 💰	Bernd & Ursula Portz
<b>AUGUST HOUSE LEADERS</b> 🏠	Sheila Bauer
<b>MUSIC</b> 🎵	David Hamilton, Don Eyre
<b>NURSERY ATTENDANT</b> ♦	Catharine Crawford
<b>SCRIPTURE READER</b> 📖	Liz Dillman
<b>SLIDE PRESENTATION</b> ♦	Sarah MacKenzie
<b>SUNDAY SCHOOL TEACHER</b> ♦	Krista Ritchie
<b>WORSHIP</b> ✝️	Gord Dunbar