



St. John's Church
June 4, 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. 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 the 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	Scott Larsen
Greeter	Martha Moewes
Worship Leader	Debora Smith
Reader	Rob Koelling
Reader	Jen Litterer-Trevino
Preacher	Diana Anderson
Intercessor	Katy Lytle
Presider	Susan McEvoy
Communion Server	Mary Dillivan
Communion Server	Kim Dillivan
Communion Bread	Laurel McKeen
Coffee Hour	Oscar and Jen Trevino

Prayers

Anglican Cycle of Prayer: The Episcopal / Anglican Province of Alexandria
Diocesan Cycle of Prayer: St. John the Baptist, Glendo

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

Lee & Kelly; Alice Ann & Carra; Hunter & Charlotte; Shirley & Deb; Richard & Jennifer; Tim & Lynnae; Robin & Mark; Charlie & Jane; Margie & Josey; Bobbi & Bentley; Bob & Charlotte; Ann & Martha; 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.
--	--

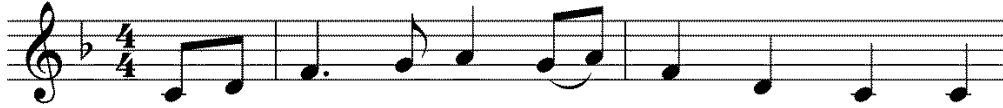
Celebrations

Birthday: Dylan McEvoy—4th, Ryder Stewart—4th
Anniversary: Paul & Nancy Fees—4th

Prelude

“People Get Ready,” Seal.

Opening Hymn



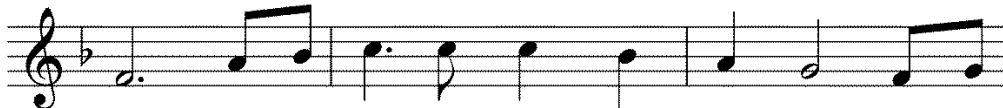
1. Let us build a house where love can dwell and
2. Let us build a house where proph - ets speak, and
3. Let us build a house where love is found in
4. Let us build a house where hands will reach be -
5. Let us build a house where all are named, their



all can safe - ly live. A place where saints and
words are strong and true. Where all God's chil - dren
wa - ter, wine and wheat; A ban - quet hall on
yond the wood and stone, To heal and strength - en,
songs and vi - sions heard And loved and treas - ured,



chil - dren tell how hearts learn to for -
dare to seek to dream God's reign a -
ho - ly ground, where peace and jus - tice
serve and teach, and live the Word they've
taught and claimed as words with - in the



give. Built of hopes and dreams and vi - sions, rock of
new. Here the cross shall stand as wit - ness and as
meet. Here the love of God, through Je - sus, is re -
known. Here the out - cast and the stran - ger bear the
Word. Built of tears and cries and laugh - ter, prayers of



faith and vault of grace, Here the love of Christ shall
sym - bol of God's grace; Here as one we claim the
veiled in time and space, As we share in Christ the
im - age of God's face, Let us bring an end to
faith and songs of grace. Let this house pro - claim from



end di - vi - sions;
faith of Je - sus;
feast that frees us; } All are wel - come, all are wel - come,
fear and dan - ger:
floor to raft - er:



all are wel - come in this place.

Gathering

○ God, you are holy, you are just.
Truth and justice come from you.
○ God, you are holy, you are hope.
Love and mercy come from God.
○ 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 each 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 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, yet as we follow in Christ's footsteps, we seek to spread your love, inclusion, and justice to all. May it be so. **Amen.**

The Lord's Prayer (Insert)

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 “Let My Love Open The Door,” Sondre Lerche.

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

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.

We approach the altar beginning with those sitting in the last rows; they shall be first. 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.

Receiving the bread and wine is a central act of worship in the Episcopal Church.

Music

“Whatsoever You Do,” Willard F. Jabusch, Robert J. Batastini & Owen Alstott.

“Love One Another,” John Michael Talbot.

Gratitude

We stand.

Let us pray.

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

Verses 1, 3. We repeat the refrain the last time.

Refrain

Lead us from death to life, from false-hood to truth, from de -
 spair to hope, from fear to trust. Lead us from
 hate to love, from war to peace; let peace fill our
 hearts, let peace fill our world, let peace fill our u - ni-verse.

Verses

1. Still all the an - gry cries, still all the an - gry guns,
 2. So man - y lone - ly hearts, so man - y bro - ken lives,
 3. Let jus - tice ev - er roll, let mer - cy fill the earth,
 still now your peo - ple die, earth's sons and daugh - ters.
 long - ing for love to break in - to their dark - ness.
 let us be - gin to grow in - to your peo - ple.
 Let jus - tice roll, let mer - cy pour down,
 Come, teach us love, come, teach us peace,
 We can be love, we can bring peace,
 D.C.
 come and teach us your way of com - pas - sion.
 come and teach us your way of com - pas - sion.
 we can still be your way of com - pas - sion.

Text: Refrain, Upanishads, Satish Kumar; verses, Marty Haugen, b.1950, © 1985, GIA Publications, Inc.
 Tune: Marty Haugen, b.1950, © 1985, 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

“Get Together,” Belinda Carlisle.

Sources

The theme and readings are from Christorpyer 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

Eucharistic Prayer, Iowa Conference of UMC, 2017.

Gratitude, Tim Glatzer

Sending, Tim Glatzer, Micah 6:8