



***Celebrating
176 Years***



July 3, 2022

Melville United Church

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Minister of Worship, Pastoral Care & Outreach

Faith Formation & Youth

Ministry of Music Team

Office Administrator

Custodian

Chair of Church Council

Chair of Pastoral Care & Prayer Chain Captain

Office hours

E-Mail

Web Site

Pastoral Care Numbers

Rev. Lynda Goy-Flint

Martha Duncan

Suzanne Flewelling, Colleen Weber

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Melville United Church
Sunday July 3, 2022

** Congregation please stand as you are able.*

Bold print invites congregational response.

Presiding today: Ruth Cooke

Welcome & Announcements

- **UCW meat pies** are on sale and are only \$4.50 each! You can pay by either a cheque made out to Melville United Church UCW or cash. Please have the correct change if you can. **Contact Marg Frayne @ 519-843-3274** for your order.
- As more and more people find their dollar shrinking, and having to decide between rent and three meals a day, the demand for food bank assistance rises. We ask you to prayerfully consider if you are able to **support the food bank**, either with a donation of food, or financially.
- **Melville's Garage, Plant & Bake Sale:** Fri. & Sat July 8 & 9th, 10-4pm. Garage Sale Donation Drop-Off Day is Thurs July 7th, Noon 8:30pm in the Fellowship Hall. Please start baking and freeze it. Your favourite recipes that are Tried & True. If you can package them in 2's, 4's or 6's, that would be great!
- **Kairos Blanket Exercise – Save the Date!** The Kairos Blanket Exercise has been developed in collaboration with Indigenous Elders, Knowledge Keepers and educators. It is an interactive and experiential teaching tool that explores the historic and contemporary relationship between Indigenous and non-Indigenous peoples in the land we now know as Canada. It is a 2 to 3-hour workshop and will be offered **at Melville on Saturday, October 1st 1:30-4:30pm**. It is intended for those 14 and over, and is limited to 25-30 participants. Please contact Rev. Lynda to reserve a space.
- **Indigenous-Themed Summer Reading List** – for anyone who is interested. Shining Waters Regional Council offered a list of recommended readings on Indigenous history and contemporary relationships. The list is located on the bulletin board across from the Chapel.
- **Ukraine Appeal**
The invasion of Ukraine is costing precious lives and creating a humanitarian crisis as people flee to safety. Many millions of people, displaced from their homes, are seeking refuge in neighbouring countries. Many have lost friends, loved ones, and property; struggle to meet their basic needs; and face an uncertain future. **United Church Mission & Service partners are responding to the rapidly unfolding crisis—visit our website at <https://united-church.ca>, scroll down to Ukraine Crisis and click on the Act Now button to find out how you can show your support and make a gift.**
- **Gifts with Vision** These gifts are perfect for those difficult to buy for people. There's no going out, no standing in line, no wrapping. And you will be helping out those in need near and far. Items address healing and reconciliation, leadership, counter racism, wellness and safe spaces, education, poverty and hunger, the future, Mission & Service. Gifts range from \$5 to \$140. Gifts include food for the north, help build a well, purchasing Covid vaccines for the Global South and East, and much more. You can find the full catalogue at www.giftswithvision.ca.
- **New Gifts with Vision for Ukraine**
A gift of \$25 will provide families fleeing Ukraine with a **hygiene kit** containing items like toothpaste, laundry detergent and disinfectant

A gift of \$38 will provide **one food basket** with staples such as cooking oil, buckwheat, canned fish and more

A gift of \$40 provides **one hygiene kit plus a supply of incontinence products**

You can find the full catalogue at www.giftswithvision.ca

Land Acknowledgement *Peter Chynoweth, **Gathering: Pentecost 1 2022**, p.33. Used with permission.*

We acknowledge that this land on which we gather for worship is the traditional land of the people of Petun,

Haudenosaunee,

Anishinabewaki,

Mississaugas of the Credit First Nation,

Odawa and

Mississauga nations. We acknowledge that we live on this land as people who have agreed to share the care and use of this land as a result of treaties—the Simcoe Patent—Treaty No. 4 and the Haldimand Treaty, that outlined the rights and responsibilities associated with our place in this land. May we be people who remember this with thanksgiving and respect.

Sharing the Light

Call to Worship:

Hymn: Let Us Build a House

MV 1

OneLicense #A-740237

1. Let us build a house where love can dwell
and all can safely live,
A place where saints and children tell how
hearts learn to forgive.

Built of hopes and dreams and visions,
rock of faith and vault of grace;
Here the love of Christ shall end divisions:
All are welcome, all are welcome,
all are welcome in this place.

2. Let us build a house where prophets speak,
and words are strong and true,
Where all God's children dare to seek
to dream God's reign anew.

Here the cross shall stand as witness
and as symbol of God's grace;
Here as one we claim the faith of Jesus:
All are welcome, all are welcome,
all are welcome in this place.

3. Let us build a house where love is found
in water, wine and wheat;
A banquet hall of holy ground,
where peace and justice meet.

Here the love of God, through Jesus,
is revealed in time and space;
As we share in Christ the feast that frees us:
All are welcome, all are welcome,
all are welcome in this place.

4. Let us build a house where hands will reach
beyond the wood and stone
To heal and strengthen, serve and teach,
and live the Word they've known.

Here the outcast and the stranger
bear the image of God's face;
Let us bring an end to fear and danger:
All are welcome, all are welcome,
all are welcome in this place.

5. Let us build a house where all are named,
and songs and visions heard
And loved and treasured, taught and claimed
as words within the word.

Built of tears and cries and laughter,
prayers of faith and songs of grace;
Let this house proclaim from floor to rafter:
All are welcome, all are welcome,
all are welcome in this place.

Prayer of Confession:

Too often, God, when we try to envision what you look like, we end up looking in a mirror.

Too often, God, when we try to figure out the best path to find you, we see the path that we have been on all along.

We too often are unable to see you in the faces and bodies of those who are very unlike us. Too fat, too thin. Too brown, too white. Too male, too female, not enough of either. Too bossy, too quiet. Too liberal, too conservative.

Open our eyes, God, that we might see you. Open our ears, God, so that we might hear you. Open our hearts, God, that you might enter in.

(We reflect in silence...)

Words of Assurance:

The Lord God is merciful and gracious, endlessly patient, loving and true, showing mercy, forgiving iniquity, transgression, and sin, and granting pardon.

Thanks be to God! Amen.

Scripture: Genesis 1

When God began to create the heavens and the earth, the earth was complete chaos, and darkness covered the face of the deep, while a wind from God swept over the face of the waters. Then God said, "Let there be light," and there was light. And God saw that the light was good, and God separated the light from the darkness. God called the light Day, and the darkness they called Night. And there was evening and there was morning, the first day.

And God said, "Let there be a dome in the midst of the waters, and let it separate the waters from the waters." So God made the dome and separated the waters that were under the dome from the waters that were above the dome. And it was so. God called the dome Sky. And there was evening and there was morning, the second day.

And God said, "Let the waters under the sky be gathered together into one place, and let the dry land appear." And it was so. God called the dry land Earth, and the waters that were gathered together they called Seas. And God saw that it was good. Then God said, "Let the earth put forth vegetation: plants yielding seed and fruit trees of every kind on earth that bear fruit with the seed in it." And it was so. The earth brought forth vegetation: plants yielding seed of every kind and trees of every kind bearing fruit with the seed in it. And God saw that it was good. And there was evening and there was morning, the third day.

And God said, "Let there be lights in the dome of the sky to separate the day from the night, and let them be for signs and for seasons and for days and years, and let them be lights in the dome of the sky to give light upon the earth." And it was so. God made the two great lights—the greater light to rule the day and the lesser light to rule the night—and the stars. God set them in the dome of the sky to give light upon the earth, to rule over the day and over the night, and to separate the light from the darkness. And God saw that it was good. And there was evening and there was morning, the fourth day.

And God said, "Let the waters bring forth swarms of living creatures, and let birds fly above the earth across the dome of the sky." So God created the great sea monsters and every living creature that moves, of every kind, with which the waters swarm and every winged bird of every kind. And God saw that it was good. God blessed them, saying, "Be fruitful and multiply and fill the waters in the seas, and let birds multiply on the earth." And there was evening and there was morning, the fifth day.

And God said, "Let the earth bring forth living creatures of every kind: cattle and creeping things and wild animals of the earth of every kind." And it was so. God made the wild animals of the earth of every kind and the cattle of every kind and everything that creeps upon the ground of every kind. And God saw that it was good.

Then God said, "Let us make humans in our image, according to our likeness, and let them have dominion over the fish of the sea and over the birds of the air and over the cattle and over all the wild animals of the earth and over every creeping thing that creeps upon the earth."

So God created humans in their image,
in the image of God they created them;
male and female they created them.

God blessed them, and God said to them, "Be fruitful and multiply and fill the earth and subdue it and have dominion over the fish of the sea and over the birds of the air and over every living thing that moves upon the earth." God said, "See, I have given you every plant yielding seed that is upon the face of all the earth and every tree with seed in its fruit; you shall have them for food. And to every beast of the earth and to every bird of the air and to everything that creeps on the earth, everything that has the breath of life, I have given every green plant for food." And it was so. God saw everything that they had made, and indeed, it was very good. And there was evening and there was morning, the sixth day.

Scripture Reading: Luke 14:7-24

When Jesus noticed how the guests chose the places of honor, he told them a parable. When you are invited by someone to a wedding banquet, do not sit down at the place of honor, in case someone more distinguished than you has been invited by your host, and the host who invited both of you may come and say to you, 'Give this person your place,' and then in disgrace you would start to take the lowest place. But when you are invited, go and sit down at the lowest place, so that when your host comes, he may say to you, 'Friend, move up higher'; then you will be honored in the presence of all who sit at the table with you. For all who exalt themselves will be humbled, and those who humble themselves will be exalted."

He said also to the one who had invited him, "When you give a luncheon or a dinner, do not invite your friends or your brothers and sisters or your relatives or rich neighbors, in case they may invite you in return, and you would be repaid. But when you give a banquet, invite the poor, the crippled, the lame, and the blind. And you will be blessed because they cannot repay you, for you will be repaid at the resurrection of the righteous."

One of the dinner guests, on hearing this, said to him, "Blessed is anyone who will eat bread in the kingdom of God!" Then Jesus said to him, "Someone gave a great dinner and invited many. At the time for the dinner he sent his slave to say to those who had been invited, 'Come, for everything is ready now.' But they all alike began to make excuses. The first said to him, 'I have bought a piece of land, and I must go out and see it; please accept my regrets.' Another said, 'I have bought five yoke of oxen, and I am going to try them out; please accept my regrets.' Another said, 'I have just been married, and therefore I cannot come.' So the slave returned and reported this to his master. Then the owner of the house became angry and said to his slave, 'Go out at once into the streets and lanes of the town and bring in the poor, the crippled, the blind, and the lame.' And the slave said, 'Sir, what you ordered has been done, and there is still room.' Then the master said to the slave, 'Go out into the roads and lanes, and compel people to come in, so that my house may be filled. For I tell you, none of those who were invited will taste my dinner.'"

Hear what the Spirit is saying to the church.

Thanks be to God!

Ministry of Music: "God of the Mountain" words and music by Tracy Dartt *played by Suzanne Flewelling and Barry Rawn*

Verse 1

Life is easy, when you're up on the mountain
And you've got peace of mind, like you've never known
But things change, when you're down in the valley
Don't lose faith, for your never alone.

Chorus

For the God on the mountain, is still God in the valley
When things go wrong, they'll be made right
And the God of the good times, is still God in the bad times
The God of the day, is still God in the night.

Verse 2

We talk of faith when your up on the mountain
But talk comes easy, when lives at its best
Now its down in the valley, of trials and temptations
That's where your faith, is really put to the test.

Chorus

For the God on the mountain, is still God in the valley,
When things go wrong, they'll be made right
And the God of the good times, is still God in the bad times
The God of the day, is still God in the night
The God of the day, is still God in the night.

Meditation: "Made in the Image of God"

This past week saw the ending of both Pride Month and National Indigenous History Month. May is Asian Heritage Month, and also Canadian Jewish Heritage Month.

I've heard a few people complain because, "Why don't we have White Pride Month? What about White History Month?"

To answer that question, I'd like to tell you a little bit about myself.

I love crayons. I love any drawing or writing instrument that comes in multiple colours, but crayons are my favourite. Every couple of years, I need to go out and buy myself the biggest, most colourful pack that I can find, even though the old ones are in really good shape. I have my favourite pack here with me this morning. This carousel holds 9 boxes of 16 crayons each. That's...

144 crayons, each in a different colour!

One colour it doesn't have is one that every large pack used to have, which was named, "Flesh."

There used to be one crayon in every box that had a colour that is about the same as this one, which is named "Peach", but it was named "Flesh." I didn't think twice about it, because the crayon matched my own skin tone very well. Even after my parents adopted my brother, who is half Asian and much browner than I am, I didn't question the fact that the only crayon in the box labeled "Flesh," did not, in fact, mirror the skin colour of the majority of human beings on the planet.

It wasn't that I was racist, or a white supremacist. I was quite simply oblivious.

The same goes true for Residential Schools. I knew they existed, even as a teen. Sometimes I would hear about the “good work” they were doing, giving native children a good (meaning white European style) education. By the time I was fifteen, I was a bit more versed in how we settlers had destroyed the lives of our Indigenous brothers and sisters by taking their land and limiting them to reservations, but the damage done by residential schools and the foster care system was slower in revealing itself, and the ongoing racism faced by our Indigenous brothers and sisters in education, health care, the criminal justice system, and in many other facets of life is still news to many people.

And how many of us know about Black history in Canada beyond our being the end of the line for the Underground Railroad, and a beacon of freedom to many former slaves from the United States?

How many of us know the history of Africaville, a once-prosperous colony of Black settlers in Nova Scotia, where decades of neglect by the City of Halifax culminated in forcible evictions. The last resident was evicted using a garbage truck. The church that had been the beating heart of the community was destroyed in the middle of the night in the spring of 1967.

Then there’s the building of the Canadian Pacific Railway. How many of us have seen that iconic photograph commemorating the Last Spike?

Quick question: How many Asian workers did you see in that photograph?

If you answered zero, you’d be correct. All Asian workers were cleared from the site before the photograph was taken. It was a deliberate attempt to erase any evidence of their contribution to the railway from history.

Did you know that a recent survey found that 43 per cent of Canadian adults could not name a single concentration camp — not even Auschwitz? And 22 per cent of Canadians 18 to 34 had never heard of the Holocaust. 62 per cent did not know six million Jews were killed.

There are many more examples of how the lives and contributions of people of colour, people belonging to religious minorities, gay and lesbian and transgendered people, people with disabilities and physical, intellectual and emotional differences, and women have been erased from our collective minds and history books.

The truth is, in a world where the only flesh-toned crayon used to match the skin tone of fairly pale white people, in a world where the standards for mental and physical health are taken by measuring mostly white, mostly male, mostly young, mostly educated people, we don’t need “White Pride” or “White History Month.”

Every single day is “White Pride Day,” and “White History Day.” I can see people who look like me doing important things. I can read in many novels where White people just like me go on adventures and have exciting romances, so long as those romances are with a person of the opposite sex.

I can look in any library and find children's books galore that celebrate families with one male parent, one female parent, and two or more children, all with pale skin.

What is much harder to find is a book for my daughter and her foster son that celebrates families forged by kinship that include people in them with more than one skin tone. Or a transgendered aunt and an autistic cousin.

This morning I read one of my favourite scripture passages—the first creation story from Genesis. It's one that's often misused, and that comes in part from the limitations of languages that do not have an ungendered pronoun to refer to a single entity.

The common usage that's developing in English is to use the pronoun "they" in place of "he" or "she." It's grating on those of us who grew up as grammar purists. "They" is plural, we insist!

But it's the best we've got, and the usage of "they" is evolving quickly, as has the usage of other words in the English language.

I used it this morning when referring to God for two reasons.

The first is that it is clear from this passage that both male and female are created in the image of God. If one thinks of God as singular, then "he" is NOT the correct pronoun to use in this passage, or, by extension, any other.

But secondly, our Bible comes to us from many writers and cultures. The two creation stories in Genesis 1 and Genesis 2 are from different times and cultures, and are NOT the same, and contradict one another in some very important ways. One of the ways in which they differ is in the use of the name used for God.

In Genesis 2, the writer uses the more familiar "Yahweh." In Genesis 1, the writer uses the word "Elohim." Elohim is translated as "God," but would more correctly be translated as "Gods," because it's plural.

So my thinking is that "they" would be more correct than "he" in this passage.

And if we read this passage, and if we take a close look at the world around us, I think we can come, if we think hard enough, to a startling conclusion.

God made the world so that no two snowflakes, no two leaves of grass, no two human beings, no two things of any kind are exactly alike.

So why do we insist that in order to be considered "normal," in order to be considered as being "made in the image of God," in order to be considered "true worshippers of God and heirs to the promise," we must all look and think and worship alike?

The truth is that every human being that you see is made in the image of God. Male or female or non-binary, gay, lesbian, bisexual, transgendered, asexual, pansexual, United Church or Anglican or Mennonite or Fundamentalist Baptist or Russian or Ukrainian Orthodox, Christian, Jew, Conservative or Liberal or NDP or Green or Communist or Marijuana Party voting, anti-abortion or pro-choice, black, brown, white, or mixed—we are all made in the image of God, and it is very good.

We who belong by an accident of birth to the dominant group in our society must heed the words of Jesus I read this morning. We are used to taking a seat at the head of the table. We are used to voicing our opinions, and having those opinions heard. We have been proud, at times, of being a “voice for the voiceless.”

It's time for us to take a step back. To allow the voiceless to speak, instead of speaking for them.

My home congregation of Trinity is in the beginning stages of a partnership with Anishnabeg Outreach. It's the kind of partnership I've been dreaming of for churches since I was fifteen years old. I have all kinds of ideas.

And I realized that I need to sit back. To be quiet. To let others take the lead, and to do what work is needed with a grateful, cheerful heart. And perhaps one day I'll be asked about my ideas, but perhaps they won't be needed. It doesn't matter either way. This is an outreach to serve a community I support, but of which I am not a part, and it is not my task to lead. I have been invited to the dinner, but I will sit at the lower end of the table.

And as Melville and Trinity and many other churches strive to build their congregations, we would be well advised to take the rest of that passage to heart. We have been looking, all too often, for new congregants who are like us, only younger. People with money to pay the bills, who like the same kind of music and same style of worship that we do. People who can serve the church.

But those people are busy. Their money is already committed. Church isn't a priority, because who needs salvation and wholeness when you've already got access to all the wonders life can offer?

Send your servants out to pull in the disabled, the hurting, the outcasts—the ones the church can serve. Then serve them. Feed them, listen to them, heal them, love them. And don't stop doing that until the church is full. That's how the church was built in the beginning—by accepting and welcoming all who were not welcome elsewhere. Women caught in adultery and prostitutes who drew water from the well at noon. Powerful men who were so afraid to ask questions they came in the middle of the night. Eunuchs from a far country. Samaritans and uncircumcised gentiles. Common labourers and the women who surrounded them. Widows and lepers.

Those are the building blocks of the Realm of God. Whenever we celebrate Pride Month, or Indigenous History Month, or Black History Month, or we remember the Holocaust, or we reach out to the refugees and the homeless and the addicted and the imprisoned, we reach out to those who are heirs to the promises of God.

Amen.

***Hymn: "My Love Colours Outside the Lines" MV 138**

OneLicense #A-740237

1. My love colours outside the lines,
exploring paths that few could ever find;
and takes me into places where I've never been before,
and opens doors to worlds outside the lines.

2. My Lord colours outside the lines,
turns wounds to blessings, water into wine;
and takes me into places
where I've never been before
and opens doors to worlds outside the lines.

- 3, 4 We'll never walk on water
if we're not prepared to drown,
body and soul need a soaking
from time to time.
And we'll never move the grave-stones
if we're not prepared to die,
and realize there are worlds outside the lines.

Prayers for the People

Lord's Prayer

Our Father who art in heaven, hallowed be thy name.
Thy kin-dom 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.
And lead us not into temptation, but deliver us from evil:
For thine is the kin-dom, the power, and the glory forever and ever. Amen.

Offering Invitation

Offering Hymn: What Can I Do

MV191

OneLicense #A-740237

What can I do? What can I bring?
What can I say? What can I sing?
I'll sing with joy. I'll say a prayer.
I'll bring my love. I'll do my share.

What can I do? What can I bring?
What can I say? What can I sing?
I'll sing with joy. I'll say a prayer.
I'll bring my love. I'll do my share.

Offering

If you would like to do your part by making a monetary donation to Melville United Church, there are several ways to do that.

1. By leaving your offering envelope on the offering plate at the back of the sanctuary.
2. Cheque (post-dated cheques are welcome): made payable to Melville United Church-which can be mailed to the church at P.O. Box 41, Fergus ON N1M 2W7 or put in the mail slot beside the parking lot door.
3. Donate online through the Canada Helps website
<https://www.canadahelps.org/en/charities/melville-united-church>
4. Call or email Lynda, to arrange Pre-Authorized Remittance payments (PAR).
5. E-transfer directly from your bank. E-mail to secretary@melvilleunited.com

Thanks to all of you who continue to contribute so much to make Melville the caring community of faith that it is. May you be blessed.

***Hymn: "Draw the Circle Wide"**

MV 145

OneLicense #A-740237

Refrain

Draw the circle wide. Draw it wider still.
Let this be our song, no one stands alone,
standing side by side, draw the circle wide.

1. God the still-point of the circle,
'round whom all creation turns;
nothing lost, but held forever,
in God's gracious arms.
2. Let our hearts touch far horizons,
so encompass great and small;
let our loving know no borders,
faithful to God's call.
3. Let the dreams we dream be larger,
than we've ever dreamed before;
let the dream of Christ be in us,
open every door.

Blessing/Sending Forth:

Continue to serve with faith and love,
Depart from this time today committed to sharing the best of yourself,
Through generosity of time and resources,
Meeting the needs of others, both spoken and unspoken, seen and unseen, heard and unheard
**As the God of healing has healed us,
Let us go now and share that compassion with the world,**

**Let us go and greet our beloved transgender, bisexual, lesbian, and gay siblings,
Our Black, Latinx, Indigenous, and brown siblings,
Our Muslim, Hindu, and Sikh siblings and all who worship you in their own ways,
Sharing the good news that they are seen, they are heard, they are Beloved.
Go now in hope. Amen.**

***Parting Song: "Go Now In Peace" (*Don Besig & Nancy Price*)**

Go now in peace. Never be afraid.
God will go with you each hour of ev'ry day.
Go now in faith, steadfast, strong and true.
Know God will guide you in all you do.
Go now in love, and show you believe.
Reach out to others so all the world can see.
God will be there within, around, above.
Go now in peace, in faith, and in love.
Amen, Amen, Amen

Postlude: "Prelude from Cello Suite #1" by J.S. Bach *played by Allison*