

Jordan Station United Church est. 1859

July 5, 2020 – 5th Sunday after Pentecost
Liturgical Colour – Green



Order of Service – See Below for the Full Service

Prelude

Welcome & Land Acknowledgement

Lighting of the Christ Candle

"As long as I am in the world, I am the light of the world."

Opening Music

Gathering Prayer

Scripture: Luke 11:1-13

Special Music

Sermon: An Introduction to praying the Lord's Prayer

(with thanks to Rev. Ryan Slifka, St George's United Church)

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Benediction: "May you go in Peace"

Postlude

Jordan Station United Church

Sunday, July 5, 2020
5th Sunday after Pentecost
Full Worship Service

Gathering for Worship

Prelude

Welcome & Land Acknowledgement

At a time when racism storms around us, this land acknowledgement is only the beginning of our confession to the wrongs that white Canada has been a part of for too long. May this acknowledgement spoken now be a step toward reconciliation. Today we recognize that we are gathered on the traditional territory of First Nations peoples. In particular, we recognize and thank the Anishnabe, Ojibwe/Chippewa, Haudenosaunee, and the Neutral Nation (Attawandaron) for their stewardship of these lands over millennia. May we acknowledge that our gain has come at a great cost to these peoples. Our words of confession are just the beginning and must be followed up with action. We must challenge prejudice in ourselves, our relatives and friends. Nothing will ever change unless we become part of that change. May it begin. May it be so.

Lighting of the Christ Candle – Join us by lighting your own candle at home

"As long as I am in the world, I am the light of the world."

Opening Music

Gathering Prayer

Let us pray . . . Holy One, as we enter into this time of worship, we ask that you break us open to truly hear the message you have for us today. As we dive deep into a series on The Lord's Prayer let us remember that Jesus offers us very few words but with them comes incredible intimacy. Jesus tells us NOT to pray for the sake of impressing others but to pray in secret for our own reward. He also tells us not to be repetitive or extravagant because we don't need fancy words to be in relationship with God. Help us today to do less talking and more listening. To speak less so God can speak more. Help us quiet our hearts and our minds so we can hear your still small voice calling our names. Amen

Scripture: Luke 11:1-13

The Lord's Prayer

He was praying in a certain place, and after he had finished, one of his disciples said to him, "Lord, teach us to pray, as John taught his disciples." He said to them, "When you pray, say:

Father, hallowed be your name.

Your kingdom come.

Give us each day our daily bread.

And forgive us our sins,

for we ourselves forgive everyone indebted to us.

And do not bring us to the time of trial."

Perseverance in Prayer

And he said to them, "Suppose one of you has a friend, and you go to him at midnight and say to him, 'Friend, lend me three loaves of bread; for a friend of mine has arrived, and I have nothing to set before him.' And he answers from within, 'Do not bother me; the door has already been locked, and my children are with me in bed; I cannot get up and give you anything.' I tell you, even though he will not get up and give him anything because he is his friend, at least because of his persistence he will get up and give him whatever he needs.

“So I say to you, Ask, and it will be given you; search, and you will find; knock, and the door will be opened for you. For everyone who asks receives, and everyone who searches finds, and for everyone who knocks, the door will be opened. Is there anyone among you who, if your child asks for[e] a fish, will give a snake instead of a fish? Or if the child asks for an egg, will give a scorpion? If you then, who are evil, know how to give good gifts to your children, how much more will the heavenly Father give the Holy Spirit to those who ask him!”

Special Music

Sermon: An Introduction to praying the Lord’s Prayer

(with thanks to Rev. Ryan Slifka, St George’s United Church)

***He was praying in a certain place, and after he had finished,
one of his disciples said to him,***

‘Lord, teach us to pray, as John taught his disciples’ (Luke 11:1)

We often imagine that prayer is an exclusively private, personal activity. It can be but it also can be public. Why would we need to learn how to pray if it is merely a conversation between us and God? Does it matter if God already “knows what you need before you ask him” as Matthew tells us in 6:8? If so, does it matter what or if we pray at all?

Jesus would answer with a resounding yes of course it matters! In this summer exploration of the Lord’s Prayer we will discover the Lord’s Prayer as the guide for all of our praying. It is the pattern that Jesus gave his followers (you, me, us, the church) to pray authentically and faithfully to the God who we meet in Jesus. Every Sunday we recite and are reminded of how to pray, what to pray for, and to whom we pray to. As we pray it is also an invitation to live our lives in the way Jesus taught us, and to imagine the world as God imagines it for us.

This exploration is meant for those who are new to the practice of prayer and for those who have spent a lifetime praying. My hope is that we all gain some new insight as to why we pray, and/or to understand the Lord’s Prayer more fully and more deeply. It is intended to show the Lord’s Prayer as the pattern for praying faithfully. This series is intended for all people, Christians and Seekers alike, but it approaches the prayer from the perspective of the teachings of the United Church of Canada. This means that its interpretation is derived primarily from the scripture text, though not exclusively. In this sense we will concentrate on the text from Matthew’s version, though not exclusively, as it is the longest and includes almost the entirety of the prayer from Luke.

We begin today with a brief overview of the prayer, seeking to understand its overall purpose by its inclusion with Jesus teachings in the Sermon on the Mount. We then explore the prayer itself, beginning with the “invocation,” the opening where God is spoken to and addressed. We then move to the six “petitions,” the requests made to and of God. Finally, we will explore the “doxology,” the final praise of God that ends the prayer that Jesus taught us.

The Lord’s Prayer has a long list of uses throughout the history of the church. It has been used as a “model prayer,” a paradigm for teaching and as a prayer for both private (personal) and public devotion (in worship). As a form of prayer, it has deep biblical roots. It is a tephilla—a prayer of petition which addresses God to act. It is very similar in form to the Kaddish—the Jewish prayer of mourning, and follows the pattern of many other prayers of its kind. As we pray this prayer we are praying in an ancient tradition with a long lineage. We pray alongside Christians around the world when we say the Lord’s Prayer and we pray in the form that our Jewish brothers and sisters do now and the saints throughout history.

The prayer comes to us as part of a larger tradition as well as part of the wider narratives of the Gospels. When and why Jesus offers this prayer to us is as important as when and why we offer this prayer in worship or our daily lives.

In Luke's gospel the prayer comes to us in response to a request from a disciple. Jesus "was praying in a certain place, and after he had finished, one of his disciples said to him, 'Lord, teach us to pray, as John taught his disciples'" (Luke 11:1). The disciples wish to learn how to pray in response to Jesus' prayer. Prayer here is a "learned experience, not simply a release of feelings." Similarly, the Lord's Prayer comes in Matthew's version in the context of the Sermon on the Mount, a larger body of Jesus' teaching to his disciples and followers. At the beginning, Jesus sits, his disciples gather and he begins to teach. Jesus gives his followers a way of life to distinguish them in the world and it establishes his authority as the Messiah, making his teaching authoritative. In that sense it does not come to us primarily as a list of rules to follow, but teachings that make a new way of life. Charles Campbell explains:

"The Sermon on the Mount offers a vision for and alternative world. It is an odd world that runs counter to the presuppositions, rationalities, and myths of Jesus' day—and our own. Within this vision, Jesus delineates suggestive practices for what life in this strange, new world looks like."

The prayers "your kingdom come," "your will be done" that comes halfway through the prayer itself is suggestive of how the sermon itself should be taken. Those hearing the sermon are "enlisted as disciples, not simply as believers, because their faith in Jesus must be actualized in their behavior." The prayer is eschatological in nature, meaning that it is ultimately about the final coming of God's kingdom "on earth as in heaven." These teachings are given by Jesus, the One in whom God is known, to live our lives as citizens of God's kingdom in a world that does not yet reflect God's final coming and reconciliation of creation.

Before Jesus teaches us how to pray, he teaches us how not to pray:

'And whenever you pray, do not be like the hypocrites; for they love to stand and pray in the synagogues and at the street corners, so that they may be seen by others. Truly I tell you, they have received their reward. But whenever you pray, go into your room and shut the door and pray to your Father who is in secret; and your Father who sees in secret will reward you.

'When you are praying, do not heap up empty phrases as the Gentiles do; for they think that they will be heard because of their many words. Do not be like them, for your Father knows what you need before you ask him (Matt. 6:5-7).

We should not think, necessarily, that Jesus was exhorting his followers to never take part in communal prayer. The Lord's Prayer has a long tradition as a public, communal prayer. Rather, the "hypocrites" are denounced for praying as an act demonstrating public piety, rather than its purpose as an address to God and desiring of the kingdom. Similarly, to assume that the longer, the better, the more poetic our prayers are will somehow ensure that we get what we want from God is a mistake. It assumes that God does not already know what we need, but merely responds to our desires. This is also instructive for us because it says that we do not have to be ministers or professional theologians in order to pray the way Jesus' taught. Let me say that again, we do not have to be ministers or professional theologians in order to pray the way Jesus' taught. Rather, a direct address as if in the intimate setting of a private conversation where we speak from the heart is enough for us and enough for God.

Ultimately, when we pray the Lord's Prayer in public we are being taught how to pray each time we say it. It is in the same sense that the Sermon on the Mount instructs us on how to live faithfully and not the specifics of what we do in any particular circumstance. Alright and Mann describe Jesus instruction to "pray then in this way" (Matt. 6:9) as giving us "headlines," detailing the shape and concerns of our prayers rather than the particulars of our prayers. It teaches us how to address God ("our Father"), the purpose of our prayers (to reflect the holiness of God's name), what to ask for (the establishment of God's kingdom, daily bread and forgiveness), and finally (though it only appears in some

manuscripts) that we pray in acknowledgment that all things belong to God for the purpose of God's love and glory (the doxology). It gives us a pattern for all of our prayers, and in doing so a pattern of prayer that points toward the life that we are to live as citizens of God's coming kingdom.

Let us say the words of the Lord's Prayer together now...saying it slowly and deliberately as if hearing it for the first time.

***Our Father who art in heaven,
hallowed be your name,
your kingdom come,
your will be done,
on earth as in heaven.
Give us today our daily bread.
Forgive us our sins
as we forgive those who sin against us.
Save us from the time of trial
and deliver us from evil.
For the kingdom, the power, and the glory are yours
now and for ever. Amen.***

Sermon Hymn

Offering: 4 ways to give

- 1 - Donate Online: www.JordanStationUnitedChurch.org
- 2 - Drop off a cheque in our NEW mailbox at the Church. (side entrance on Bridgeport)
- 3 - Mail a cheque. Consider weekly post-dated cheques.
- 4 - Join PAR - email Wayne (waynegibson2@hotmail.com) for details.

Announcements

Choir Rehearsal - Thursdays at 2:00pm via Zoom; contact Joyce for details

Major Fundraiser Next Week:

***Sunday, July 12, 2020
12:00 noon to 2:00pm
Car Rally Fundraiser***

***Featuring an in-car adventure around Jordan Station.
Cost \$20 CASH for adults. No cost for Children.***

Your \$20 CASH registration fee per person includes the following:

- Rally Route Map & Scavenger Hunt
- Freezie & Glass of Lemonade
- BBQ Lunch including a burger/hotdog or veggie burger, chips and a pop
- Prayer Bubbles
- Live Music on the Church Lawn featuring Niagara's own "Ryan Lunn" 2018 Folk Artist of the Year!
- An opportunity to support our Church and our Local Mission Projects

ALL the details will be emailed next week - keep an eye out for this important email!

**Please bring canned food to support The Village of Hope Food Drive.
Tell your friends and help support Jordan Station United Church.**

Closing Prayer

Give us, gracious God, the perception we need to look within ourselves and discover the beauty and gifts we possess. Give us the courage to show others the talents they have. Help us serve others in the community and in so doing build up your kingdom. We ask this through Jesus, our Lord. Amen.

Closing Music

Benediction: "May you Go in Peace"

**Postlude**