

Straight from the "Hart"

**Worship Service from November 7, 2001
All Saints Sunday**



Welcome

Today we are observing All Saints Sunday, so we will be departing from some of our normal way and order of doing things to honor this traditionally formal sacred day.

Opening Prayer

O great and holy God, we have come to sing hymns, offer prayers, and stand in awe of your creation. We are humbled by your love. You have given to us even when we did not ask. Now, in this next hour, we ask only that we may offer our appreciation for all your mercies... We pray that our gifts, our lives, and this time or worship will honor you in the name of Christ, our Lord. **Amen.**

Let's musically invite the Spirit and his love to settle on us who worship today.

Music *Spirit Song*

Theme

I've noticed over the years of my ministry that some of our most experienced saints are also some of the gentlest saints I've known, so it is good that today's theme of the Spirit's gentleness fell on this sacred day.

Traditionally, the father our country is George Washington. When he was fairly young, he painstakingly copied 110 "Rules of Civility and Decent Behavior in Company and Conversation." It had rules like "Don't clean your teeth with the tablecloth." "Don't spit in the fire", and one that I am particularly fond of, "Don't sleep while other people speak." But more important than writing and knowing all these rules, Washington grew to embody their spirit. He didn't have to think about them to follow them, they had become a natural part of his personality. Some say that what he learned best were the lessons of humility (which some people might associate with gentleness), and of respect and self-control. One rule in particular stands out. It says, "Think before you speak" and it means both to speak calmly and clearly, and about whether what we what we are going to say really needs to be said [at all]. Something that today's social medium posters and re-posters should always be thinking about. The 1775 Continental Congress was impressed with Washington because he was "No harum-scarum, ranting, swearing fellow, but

sober, steady and calm." They were so impressed that they entrusted him with command of the American Forces, and twelve years later as the presider over the debates about the content of our Constitution -- a role that needed all the courtesy and gentleness he could muster to hold together a wide range of different types of people who thought very differently and expressed those views in very different ways. Another lesson our current culture would be wise to listen and adopt.

A children's song says teaches gentleness this way:

I pulled too hard on my puppy's tail
I broke my boat with the big white sail,
I tore a page of my fairy tale,
Because I was not gentle.

I tore the nose of my teddy bear,
I tripped myself running up the stair,
I broke the arm of the rocking chair,
Because I was not gentle.

Gentleness is careful, gentleness is kind
Gentleness is thoughtful and loving all the time
Gentleness is holding rainbows in your hand
Gentleness is Jesus, and I'm his little lamb

I held my cat and she didn't cry,
I touched the wings of a butterfly,
I sang my sister a lullaby
Because I was so gentle.

I drank my milk and it didn't spill,
I helped my grandma walk up the hill,
I held a birdie while sitting still,
Because I was so gentle.

(From Agapeland's, "Gentleness: New Baby in the House")

Gentleness is being controlled enough and strong enough on the inside to refrain from being mean and careless on the outside, and our Bible-based responsive reading, like the song, compares a lack of gentleness with a call to be gentle.

Responsive Reading (LR - Lay Reader, **Congregation**)

LR: At one time we were foolish, rebellious, misled and deceived. We were enslaved to many kinds of inappropriate passions and pleasures. We spent our lives being spiteful, malicious and envious.

C: We were hated and hateful toward each other.

LR: But when God our Savior appeared, his kindness and overpowering love for humanity entered our world and he saved us -- because he is merciful.

C: He brought us out of our old ways of living.

LR: Therefore, for example, recognize and respect the power of those who hold positions of authority.

C: We will be prepared to do what is good and honorable and to render whatever good service we can.

LR: Don't slander or tear down others with words. Don't be quarrelsome and argumentative.

C: We will keep the peace and be considerate. We will show courtesy and always be gentle toward everyone.

LR: Through Jesus Christ, we have been generously given a new beginning by the cleansing power of a completely new birth and the moral renewal of the Holy Spirit. Therefore, live your life as your spiritual nature directs you. Then you will never follow through on what your corrupt nature wants...Those who belong to Christ Jesus have crucified their corrupt nature along with its passions and desires. If we live by our spiritual nature, then our lives need to conform to our spiritual nature.

C: The spiritual nature produces love, joy, peace, patience, kindness, goodness, faithfulness, gentleness... There are no laws against things like that. (Ad. from Titus 3:3-5a, 1-2, 5b VOICE, NIV, PHILLIPS, GW blended), and then quoting Galatians 5:16b, 24-25,22-23a,c) (GW)

Not only is there no law against gentleness, Jesus often characterized himself as a shepherd who was gentle. Let's sing together....

Music ***Gentle Shepherd***

Bible Intro and Reading

In the ancient world Ahab and Jezebel had led the nation into the worship of Baal. The prophet Elijah had a big showdown with them on Mount Carmel. He and the priests of Baal both built sacrifices, and the one who answered their prayers by consuming the sacrifice by fire would be declared the true god. Of course, the true God answered Elijah's simple prayer and consumed his water saturated altar with fire. All the people acknowledged the Lord as the true God. Then Elijah told Ahab that the three-year drought was coming to an end so he better go to his chariot and get down the mountain before he got stuck in the mud. Elijah prayed, and the rains came. And you'd think the power shift in this particular hierarchal society was complete. But it wasn't.

Jezebel sent a messenger to Elijah saying she would kill him within the day. The terrified Elijah ran into the wilderness a day's journey which put him out of her jurisdiction and beyond Jezebel's promised time line. Relatively safe, he lays down under a shade tree and prays to die. He sleeps. An angel prepares for him some food. Elijah eats, then sleeps again. The angel feeds him again to strengthen him for a journey to Mt. Horeb.

Bible Reading 1 Kings 19: 9-13, 15-16

⁹ There he went into a cave and spent the night. Then the LORD spoke his word to Elijah. He asked, "What are you doing here, Elijah?" ¹⁰ He answered, "LORD God [Almighty], I have eagerly served you. The Israelites have abandoned your promises, torn down your altars, and executed your prophets. I'm the only one left, and [now] they're trying to [kill me too]." ¹¹ God said, "Go out and stand [on the mountain in the presence of the LORD, for the Lord is about to pass by.]" As the Lord was passing by, a fierce wind tore mountains and shattered rocks ahead of the Lord. But the Lord was not in the wind. After the wind came an earthquake. But the LORD wasn't in the earthquake. ¹² After the earthquake there was a fire. But the LORD wasn't in the fire. And after the fire there was {a sound of sheer silence.} ¹³ When Elijah heard it, he wrapped his face in his coat, went out, and stood at the entrance of the cave. Then the voice said to him, "What are you doing here, Elijah?" ... ¹⁵ {Then} the LORD told him, "Go back to the wilderness near Damascus, the same way you came. When you get there, anoint (the new kings)... ¹⁶ And anoint Elisha... [to succeed you] as prophet to take your place.

(GW [NIV] {NRSV} (summarized))

Sermon "Releasing the Power of Gentleness"

BBC Earth's feature writer Melissa Hogenboom posted an article on bully-dom in nature. Many species of fish, birds, **Hierarchal Society** and mammals have *dominance driven* hierarchal societies. In an aggressive wild kingdom, the thing that distinguishes behavior as bullying is that it is not immediately related to survival.

Nature's bullies needlessly tease or even pummel the weakest, most vulnerable members in the group who are called the scape goats. They bully to take out personal frustrations on others and/or to ascend ranks of the hierarchy by violent intimidation. This power that they are granted gives them easier access to food and to making children, which creates a gene pool of an increasingly aggressive species.

Consider Chimpanzee brothers named Freud and Frodo: By the age of 3, Frodo was throwing rocks at others. Eventually, almost all the other males in the group were missing a patch of hair in their back where Frodo had bitten them. He was large enough and strong enough that he could beat up everyone and frequently did. Fear of Frodo helped him rise to the position of alpha male in the community.

In most unstable hierarchies, the top dogs are stressed from the constant threat of being overthrown. In more stable hierarchies, the weaker are the stressed because they were frequently harassed to keep them in their proper pecking order.

In Frodo's case, he was so big, strong and aggressive that he probably was not stressed, even though he was not liked.

(<http://www.bbc.com/earth/story/20160822-why-bullying-is-such-a-successful-evolutionary-strategy>)

As we turn to our Bible story, we hear the Ahab and Jezebel were at the top of the hierarchal heap. I think most of us would like to think we are strong enough to stand up against wicked leaders, as Elijah did at Carmel. Some of us can and do when the situation calls for it. Others don't need a situation, they have a confrontational nature that rises up without need or provocation -- like Frodo who looks to chew off the imaginary chip on everyone else's shoulder.

But also, deep down, and sometimes not so deep down, all people have inner soft spots - sensitive weaknesses and vulnerabilities that can rise to the surface. It may be a failure in our life, a personality trait, a painful circumstance or situation, or even as simple and general as low self-esteem; and if another attacks this physical, emotional, social or spiritual soft spot, great damage can be done. Some people call them buttons, and as people get to know each other's buttons, there can be a strong temptation to use that personal information to *push* those buttons to gain an upper hand on any given topic, or just in general. Done consistently, it will lead to a Frodian type of relationship.

Buttons

Or, people can choose not to take advantage of their insider information about another's sore spots and weaknesses. They can treat each other carefully and gently, especially in those wounded areas, and that will lead to a very different kind of relationship.

God displayed himself as a consuming fire on the altar, but Jezebel would not give up her alpha role just because of a lost contest, and the victorious Elijah ran away defeated. Knowing people as intimately as he does, Go could have easily pushed Elijah's buttons and consumed him too for his failure. He could play on his exhausted dehydration, guilt him for his terror of an angry queen that God had

already resoundingly defeated for him, admonish his lack of faith in a God who brought the victory and who withheld and now released the rains through Elijah's prayers. He could have played on Elijah's feelings of isolated loneliness and depression – and the heavy burden that falls on all the prophets. He could have touched on any of these things and more, and utterly destroyed him emotionally even if he left his body alive.

But God pushed none of those buttons. He was careful and gentle to this fleeing, stressed out, depressed; vulnerable and sensitive scapegoat-on-the-run.

Some people associate gentleness with weakness. Granted, they *may* look alike to the casual observer seeing only the externals. But gentleness is the

Gentleness (G.) is not weakness or retreating, G. is not brash

opposite of weakness. It is the inner strength to restrain ourselves and consider others with respect and care even as we deal with the issues at hand. Gentleness is boldness controlled and channeled so that whatever frustrations we experience, our emotions do not devolve into brashness with the source of the irritant or projected on to others (meaning, if I am frustrated by someone or something over here, I don't strike back out of that frustration, and I don't let it out on something or someone else elsewhere who has no clue why I am pouring negativity out on them.

Paul wrote the Thessalonians that despite their rightful authority, they did not use it for any type of personal advantage. Instead, in the midst of persecution that was be dumped on him and the missionary team, they continued to treat the people as a young mother cares for her infant children, sharing not only the good news of Jesus, but sharing their lives as well. (1 Thessalonians 2:1-8)

Gentleness is about pleasing God by sharing your life with others as fellow children of God, praising God for others, and cherishing your friends. By definition, that means avoiding pushing each other's manipulative buttons.

More specifically, we are gentle because gentleness is an inner beauty, and we all want to be beautiful people.

G. is an inner beauty

Peter talks about womanly adornment, but we can expand his immediate context and still capture the truth of his principle. Our beauty, or handsomeness, does not come from outer adornment (or putting on showy appearances), but it comes from the unfading beauty of a gentle and quiet spirit, which is of great worth in God's sight. (1 Peter 3:4ff)

I don't know about you, but if I had my druthers, I'd prefer to be around people who are gentle with me than those who want

G. quiets anger

to bite me in the back and beat me up. If you want to be appealing, be gentle. Gentleness is not only an inner beauty, it quiets anger. Proverbs says, "A gentle answer turns away wrath, but a harsh word stirs up anger." (Proverbs 15:1) What kind of culture does our culture prefer? do we prefer?

I know a person who stands up for what she believes is the good of the church and the community through roles in which she serves. She is a strong soul. She is also (in my opinion) a gentle soul. There are times when she speaks what she believes needs to be said and people respond by red faces, increased volume, and even personal attacks. But she continues to explain her opinion with a strength of gentleness - a calm and steady demeanor – and while the issue doesn't always get resolved, it does prevent an unproductive escalation so that at least a real solution can continue to be sought.

Battle of the wills with children? They will escalate or be defused on the ability of the parents to answer gently, consistently, and patiently the little one who is challenging them. Kids find it very hard to maintain a tantrum if the parents don't descend to their level of arguing. The same is true not only in relationships with our children and grandchildren, but also with others...

Gentleness is inner beauty, quiets anger, and strives for understanding and helpfulness because, as we heard in the responsive reading -- in some shape or form, we used to be all the things gentleness is not. Foolish, disobedient, misled, imprisoned by passions, filled with anger and needing no excuse to push another's buttons so we can get what we wanted.

G. - because once we too were not gentle.

We all had and have our buttons, our weaknesses, our soft and sore spots, our wounds, our vices, and in spite of it all, God treats us graciously and gently. Therefore, Paul encourages Titus to be good to the Cretans, to slander none, to be at peace and always gentle with everyone. (Titus 3:1-5)

G. - because God treats us gently

In Elijah's story, we see a man who feels deathly defeated for reasons that defy logic, other than the normal let down after accomplishing a major goal. We might not understand everything he was feeling, might even be critical of him after this serious downturn of events after returning the nation to God in a dramatically victorious way. If it were our job to find him out in the wilderness, I wonder what we would have thought of him, how we would have treated him when we found him, laying under the shade tree and praying to die. We know the whole story, and what worked, so it is easy for us to think how we would want to be.

But what if we don't *not* know the end of the story beforehand, what if we don't know all the details of this now homeless refugee, and all we could see were the current externally observed behaviors. How would we treat them when they are "under their tree".

Paul wrote the Galatians that if they hope to restore someone, (and this was even in the context of sin), it should be done *gently*, and to watch yourself lest you fall yourself. Rather than weigh people down even more by our judgment, we are to help carry each other's buttons -- burdens -- both. (Galatians 6:1-2a).

God first cared for Elijah's physical needs of nourishment and rest, then got him moving, then spoke to him softly reminding Elijah who he was and what he was about. Then he reminded Elijah about his power – but was careful not to push any of his buttons, he simply passed by out there.... and then in an ironic twist of phrase, when Elijah heard (as the NRSV puts it) the sound of sheer silence, he left the cave ready to hear the soft whispering voice that gently probed and then prepared Elijah for new assignments – returning him to a future with purpose... God presented himself gently to Elijah to woo him back in rather than scolding him even further away...

We talked about the big and dominant and not threatened Frodo, the scolder par excellence – who scolded randomly and often behind other's backs. His story is that he ruled his community for 5 years. But he fell sick, and as soon as the males saw his weakness, they attacked immediately. Frodo was exiled for months and when he finally returned, he was relegated to a very low rank, and eventually died, possibly violently. His demonic approach to ruling clearly came at a cost.

His brother Freud led the community prior to Frodo. He had a peaceful approach to leadership. He groomed others as monkeys do... I'd call it being nice, but the article called it forming coalitions. When he became weak, he stepped down peacefully and the group accepted him as a [slightly] lower ranking male.

The restored Elijah gracefully went on to anoint Elisha. Elijah was fondly remembered as the type of prophet that the nation needed throughout the nation's history. Aggression may work in the short term, but is not an effective long term strategy. The article concludes, "if a leader wants to be accepted in the long run, they might do better to be loved than feared."

Today, there is still a great need for the strength of gentleness. Ultimately, Christ offers himself to us gently. "Come to me, all you who are weary and burdened, and I will give you rest. Take my yoke upon you and learn from me, for I am **gentle** and

humble in heart, and you will find rest for your souls. For my yoke is easy and my burden is light.” (Matthew 11:28-30) (NIV)

And this is what the saints have discovered through the ages and it is why they have worked so diligently with each other to answer Jesus’ call to find the rest of inner gentleness, knowing that together they win, and divided they fall. Let’s stand and sing

Music *Forward Through the Ages*

The Communion of the Saints

Introduction

In the Bible, the book of Revelation speaks of the tree of life. We also call this the tree in front of us the tree of life, and while the ideas overlap, they are not the same, as the first refers primarily to those who enjoy eternal life, and while this tree includes that, its focus is on the seasons of life here.

Each Spring leaf is strong and healthy, with extensions that we firm and pointed, and though among many, no leaf is exactly alike. Each leaf’s purpose is to join the others in supporting the tree. As they do, they laugh and dance in the breeze and bask in the sun and wash in the rains, all the while drawing in nutrients while providing shade and coolness and oxygen and even food for those all around and under them. As the season changes from spring to summer to the cold of fall, each leaf is now in the cold, the circulation slows, eventually what was strong and straight begins to curl and dry and changes its hue, which with the others begins to look like a glorious rainbow of colors. All of this life leaves a lasting impact and influence on all who see and are touched by the life and light of the tree. The time comes when the wind removes leaves from the tree one by one, and as each leaf floats on the breeze it can, for the first time, see the whole tree, the big picture of life -- in which it has had the wonderful opportunity to participate. Each leaf gently settles on the ground, where the transformation continues to take place, mixing with water and soil and making the tree, making life even stronger, and now asleep in the ground, the leaf, having left its legacy, becomes a part of new beginnings for a new season and a new world....

(Loosely based on Leo Buscaglia’s story - *The Fall of Freddie the Leaf*)

Let’s sing for all the leaves, all the saints that have gone on before us...

Music (vv 1,2,4) *For All the Saints*

Invitation You may be seated. Jesus promised and continues to promise to his saints through the ages, past, present, and future, that he will be here for us -- now and forevermore. He instructed us to be reminded of his promise through the communion table. Therefore, for all those who love him, who want to be there for him as he is for us, feel free to participate with us. ...

Grace to you and peace from God who is, and was, and is to come. And from Jesus Christ the faithful witness, the firstborn of the dead, and ruler of kings on earth. The grace of the Lord Jesus be with all the saints. (UM Book of Worship 414)

Confession Let's prepare our hearts with a time of confession...

Dear Lord, our resurrection and life, who is deeply compassionate for all our pains and losses and seeks to restore us to wholeness. We ask forgiveness when we receive your gracious gift of life and new life; and then waste it in foolish ways. We do not live in all things as if we were living for you. We get caught up in the needful important details of this life and forget to lift our eyes to you and to a higher plane of living. Therefore, we fail to follow your leadership, we sow seeds of division, not unity; of war, not peace; of anger, not love; of self-centered aggressive-ness, not gentle compassion; we build walls of isolation rather than connecting bridges to others. Forgive us when we diverge from passionate care and become indifferent to life in the Spirit.

and Assurance Teach us to again to hear your gentle voice in the sheer sound silence, that we may be healed and revived with life that is worth living. As we turn to you, by your grace and forgiveness, grow and strengthen our hearts that we may walk in the ways of Christ, that we may truly live, and live again. Amen.

Let's continue to prepare our hearts by singing "For the Bread" which is broken for us...

Prayer Music (vv 1,2,3) *For the Bread Which You Have Broken*

Prayers: Pastor's Lord, throughout history, the saints have gathered to worship you, longing for refreshment and hope for their souls and they faced their dry and wearisome world. Time and again, the Holy Spirit came upon them, restoring their joy of life eternal. Lord, you know what is best for us. Give us what we need and that brings you honor. Guide us by your wisdom. We are available for your direction and command. May all of our giving and living be for you. Renew our strength. As we mark this day of remembrance, may we learn from those who went before us -- to avoid their mistakes, and imitate their victories. **Praises and Petitions** We lift up those who are hurting in some way today. We continue to pray

for * the Weaver family's friend Charlene Benmark, with a brain aneurysm * An employee of Priess', 48 year old Tim Mann who had a stroke, * for F/F of Pastor Chuck's uncle-in-law Charlie Link who passed away after lengthy health issues. * and for Bendan Santo who has been missing from the Lansing area for about a week.... Lord, we pray your protection and preservation on those who rejoicing in their days. We pray for our families, our state, nation, and world, that it be governed by your gracious, loving watchful eye. We pray we may be faithful to the legacy you need us to keep, and that we can discern and dissolve those things in our life which misrepresent you. We pray this in Jesus' name. Amen.

In a moment we are going to have spoken responses, but also a singing response. We are going to teach it now so that it doesn't interrupt the flow later on. When the time comes to sing it, I'll cue you with the first line, "Jesus we are here". (Last part of Chorus, "Jesus, We are Here")

Musical Response (**R**): *Jesus, we are here, we are here for you.* (Repeat)

The Great Thanksgiving (P - Pastor C - Congregation)

And we want to be here for him because he has proven over and over that

P: The Lord (will) be with you. **C: And also with you.**

L: Lift up your hearts. **C: We lift them up to the Lord.**

L: Let us give thanks to the Lord our God.

C: It is right to give our thanks and praise.

P: It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth, for all through history people have elevated their life by promising that they would be available to serve you. And so now through the generations the faithful have shown us what it is like when persons and peoples sincerely say. "Jesus, we are here for you." As John Wesley put it in the covenant prayer:

I am no longer my own, but yours.

Put me to what you will, place me with whom you will.

Put me to doing, put me to suffering.

Let me be put to work for you or set aside for you,

Praised for you or criticized for you.

Let me be full, let me be empty.

Let me have all things, let me have nothing.

I freely and fully surrender all things to your glory and service.

And now, O wonderful and holy God,
 Creator, Redeemer, and Sustainer,
 you are mine, and I am yours... Amen.

Yes, the saints were and are flawed and made mistakes and sins, who of us hasn't? But they kept coming back, allowing God to forgive their failures and move them forward in the faith. We want to honor them today, recognizing that we too are not perfect in our words or actions, but wanting to be able, like them, to say, "Jesus we are here for you." as a way of honoring the saints for their example of commitment and request that we can, like them, elevate our lives to the high calling of Jesus -- to be there for him and his work.

(P - Pastor LR - Lay Reader **C:MR - Congregation Musical Response**)

P: We light a candle to remember the saints of the **Old Testament**. By God's faithful grace, they entered and then struggled to maintain a holy covenant with Him as individuals, but also as a nation. **(A bell is rung)**

LR: Saints like prophet Jeremiah, who was young enough to hang on to his idealism, but also young enough to doubt others would listen to him. Nevertheless, he agreed to listen to God's call and faithfully pleaded for the people to return to God -- even though it meant mockery and imprisonment and writing many lamentations. But he remained faithful.

P: Saints like the prophet Obadiah, who called for justice within the nation, and when he realized judgment was going to come in a horrendous punishment delivered by a people even more horribly unjust than his own; he questioned and doubted and waited, but eventually determined that even in this trying time for his people he would trust and be joyful in the Lord who gave him strength and stability.

For these and all the rest of the Old Testament faithful who looked to God's covenant and sang their willingness to be there for him. May they inspire us to say "Jesus we are here" .

C:MR

P: We light a candle to remember the saints of the **New Testament**, who by God's faithful grace in Jesus Christ, pointed to a continuing, yet radically new covenant between God and His people. **(A bell is rung)**

LR: For saints like Thomas, whom we remember most for his doubting, but in today's text encouraged the disciples to be faithful and travel with their Lord

into what they feared would be certain death.

P: For saints like Epaphroditus, a member of the Philippian church who traveled all the way to Rome to deliver the church's "care package" to Paul who was imprisoned there. Then Epaphroditus went above and beyond the call of duty. He stayed and bonded and cared for Paul and was a great encouragement to him in that stressful time. Epaphroditus became so ill he almost died. When he regained his health, Paul sent him home with great thanks, and with Paul's letter to the Philippian church.

For these and all the rest of the New Testament faithful who looked to God's covenant in Christ and sang their willingness to be there for him. May they inspire us to say "Jesus we are here".

C:MR

P: We light a candle to remember the saints of **the Middle Ages Church**, who by God's faithful grace in the Holy Spirit, moved the church to turn the world upside down. **(A bell is rung)**

LR: For men like St John of God, whose challenge was to line up the impulses of his heart with the promptings of the Spirit. A soldier, a common workman, shepherd, and servant, he moved from one world adventure to another. He alternately jumped into faith and was then led astray. Nevertheless, he kept chasing God. At one point, he almost lost his faith seeing the kind of harsh treatment ruling Christians exercised over their humble workforce. He was criticized his entire life for his impulsive love that embraced anyone in need without asking for credentials or character witnesses.

He determined to build a hospital for those who couldn't afford medical care. He studied and interned and raised money for the hospital by selling wood in the street. At night, he took what little money he earned and brought food and comfort to the poor living in abandoned buildings and under bridges. So, his first hospital had no building, but was in the streets of the city.

P: For women like Saint Gertrude, who was well educated, wrote and composed in Latin and was well versed in Sacred Literature, who emphasized for us the importance of giving our mind to the Lord and having the mind of Christ. Among her remaining writings is a work called *Spiritual Exercises* which were grounded in the themes and rites of church sacraments and liturgy. She was well known for her deep devotion...

For these and all the rest of the saints of the Middle Ages, who looked to God's covenant in Christ and sang their willingness to be there for him. May they inspire us to say "Jesus we are here".

C:MR

P: We light a candle to remember the **more recent saints** at the turn of the century, who looked at the challenges of their world and sought to bring to it Christ's love and grace. **(A bell is rung)**

LR: Women saints such as Florence Nightingale who while serving as a war nurse was shocked at the poor standards of hospitals and treatment of the wounded. Carrying the motto that she neither gave nor accepted any excuse, she sought to improve the standards of nursing and increase the cleanliness and quality of hospitals.

During the Crimean War, she worked on a British base hospital, and her practices reduced the death rate by 2/3. She also founded a school for nurses. Because of her night rounds, nursing the war wounded, she became known as "the lady with the lamp."

P: And men saints like CS Lewis, who despite pressure from, and then falling out of favor with his faculty peers, continued be an apologist for the faith through essays and books and through autobiographies of his spiritual journey, and also through very creative fiction, all of which have inspired many.

For these and all the rest of the saints of the recent ages, who looked to God's covenant in Christ and sang their willingness to be there for him. May they inspire us to be here for him too. May they inspire us to say "Jesus we are here".

C:MR

P: We light a candle to remember the **saints of the present day**, those who are faithfully serving in all parts of the world, sometimes at great peril to themselves; and to those who sit in this very building, faithfully modeling and speaking the life of Christ, encouraging and exhorting, hoping, praying. **(A bell is rung)** More specifically, we remember these we name who have completed their service on earth and now rest from their labors. We remember:

Gloria Stone	Bonnie Smith	Jay Gordinier
J.R. Newcombe	Vince Didomizio	Edith Gordinier
Claire Cleveland	Elsa Didomizio	Bill Carlson

Margaret Cleveland Brother Mark Johnson Earl Warthman Sally Warthman Bill Martin Pam Munro Lee Martin Son Mark Johnson Husband Mark Johnson June Malott Nile's g.daughter's friend Barbara Kenel Chuck Sunderland Arlene Sunderland, Sharon Sunderland John Williams Sr. Sylvia Williams Dale Sharlow Helen Sharlow John Harten Stein Grady Allmand Doris Ker Edward Ker	Norma Snyder Sara Woodley Flossie Walter Janice Kirkpatrick Charles Kirkpatrick Jr. Stewart Oldford Ada Ann Edward White Bill Rice Regina Rice Paul Stine Dolores Stine Walter Nowak Joan Nowak Neal Rix Mildred Rix Richard Rix Ralph Wright Alice Wright Susan Baker Robert Webber Ken Webber	Ann Carlson Dave Southworth Frank Guzowski Rita Guzowski Douglas Sasse Elva Sasse Linda Foreman Lloyd Coleman Vivian Coleman Gerald Coeman Ann Lilly Dorothy Toth Jack McManus Bill Carr Dave Bennett Jerry Burgess Emma Burgess Grayden Allmand Stacia Allmand Larry Schleh Parents of Pat & Larry Schleh Nancy Honour
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LR: For all those named and those who we did not name out loud but whose memories still ring loud in our minds -- and that we name in our hearts, for all the excellent and praiseworthy things that they have planted in us that continue to grow and blossom, we remember and give thanks.

P: For these and all the rest of the saints of the present and just passed, who looked to God's covenant in Christ and sang their willingness to be there for him. May they inspire us to say "Jesus we are here"

C:MR

P: And we light a candle to remember **the saints to come**, those who; if Christ tarries; will carry on the faith to their generation and the next, . **(A bell is rung)**

LR: For children, grandchildren, and great grandchildren who by our light and example will continue to make a positive difference in the world, who will elevate themselves to the level of living that Jesus will call them -- and who will reply

that they too, will be there for Jesus. May they inspire us to say “Jesus we are here” .

C:MR

P: For all these saints, past, present, and future, we give thanks and praise for the light they have given their world and ours; knowing that they could not have been faithful, that they could not have been saints, if it had not been for God’s gracious faith-fulness to them, to us, and to those to come -- through the life and light of Jesus Christ our Lord. We light a candle to remember Jesus, the light of our life. . **(A bell is rung)** May Christ himself inspire us to say “Jesus we are here” -- twice over this time...

C:MR (Repeat)



Let’s pray. Lord, you give us life. Even when we turned our love away, you remained faithful, You delivered us from captivity, promised to be our God, and called to us through the prophets and ultimately, through your Son Jesus Christ; to receive life again, so that

Holy are you, and blessed is your Son Jesus Christ. He came as the bread of life to nourish our spirits, as the light to guide our way, as the shepherd who leads, provides and protects. By his suffering death and resurrection, he delivered us from darkness and death and established a new covenant relationship with us so that in him we may have life and life after life -- because the source of life would always be with us, and with him, death is done away and there is life eternal.

Pour out your Holy Spirit on us gathered here, and at home, and on these gifts of bread and cup. Make them be for us the body and blood of Christ that we may be for the world the body of Christ, redeemed by his blood in which we find life.

Renew our communion with all your saints, especially those whom we have named before you. O Lord, you have surrounded us with such a great a cloud of witnesses and have shown us through these saints -- patterns of holy living and victorious dying. Now strengthen our faith and devotion and enable us to live faithfully, that we too may (This ¶ ad. and mixed in from Worship & Song # 46) run with perseverance the race that is set before us, looking to Jesus, the Pioneer and Perfecter of our faith.

Just as Christ gave himself to us, we in turn offer ourselves to him in praise and thanksgiving as a holy and living sacrifice, equipped by your Spirit to make us one with Christ, one with each other, and one in ministry to all the world, until Christ comes in final victory, and we feast at his heavenly banquet. Through your Son Jesus Christ, with the Holy Spirit in your holy Church, all honor and glory is yours, Almighty Father, now and forever, for he has adopted us as his children, his saints; and has given us the confidence to pray as your Son taught us. **Lord's Prayer**

Receiving the Bread and Cup

On the night in which he gave himself up for us, he took bread, gave thanks to you, broke the bread, gave it to his disciples, and said: "Take, eat; this is my body which is given for you. Do this in remembrance of me." Take and eat.

When the supper was over, he took the cup, gave thanks to you, gave it to his disciples, and said: "Drink from this, all of you; this is my blood of the new covenant, poured out for you and for many for the forgiveness of sins. Do this, as often as you drink it, in remembrance of me." Take and Drink.

Prayer Eternal God, we give you thanks for this holy mystery in which you have given yourself to the first disciples and all the saints who followed them in following you. May this covenant of remembrance strengthen us to rejoice in all those who taught us how to love and praise and live for you. Amen.

Music *Rejoice in God's Saints*

Blessing Now just as God called the discouraged Elijah to return to his ministry; and has called all the saints to be examples of faithfulness until they finished their course, he calls to all of us who are weary and weighed down, to come for rest but to go refreshed and encouraged to seek his will and the find the purpose in your future, and a future in your purpose. Amen. (Portions of Blessing are ad. and mixed in from Book of Worship # 415)