

**Healing and Reconciliation Sunday Worship on May 26, 2024**

(CCLI: License Number #3156883) (Welcoming Elder: Kevin Johnston)

**Sunday Order of worship**

**We Gather**

- Call to worship
- Praise song – BOP 730 O for a world where everyone
- Prayer for worship and Lord's Prayer
- Words of Assurance
- Praise song BOP 445 Open our eyes, Lord
- Prayer for children

**We Listen**

- Prayer for illumination
- First reading: Zachariah 8:16-17
- Second reading: Psalm 51:1-12 (refrain 1)
- Third reading: Living Faith: 4.3.2
- Fourth reading: Micah 6:8
- Sermon: What does the Lord require of you?
- Hymn Nothing but the blood (Public Domain)
- Communion with the Apostle's Creed

**We Respond**

- Offering, Doxology (BOP 830) & Dedication
- Song for the Journey – BOP 381 Holy Spirit, hear us (excluding vs. 5)

**We Serve**

- Benediction
- A Sung Blessing

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**Responsive Call to Worship**

Loving God: you call us together

**To worship God as the people of God.**

You call us by name and just as we are: you know each of our needs; you know our experiences; you know what rests in our minds and our hearts, and in your love you call us:

**To worship God as the people of God**

We come together, our heads, our hearts and our hands and feet yearning to be remade and redirected to paths of justice, and in ways of love. Help us, Jesus, to walk in the paths of justice and love that you yourself have walked:

**To worship God as the people of God.**

God invites us to worship as beloved and loving people! Mold us, Holy Spirit:

**To worship God as the people of God.**

**Praise song – BOP 730 O for a world where everyone**

**Prayer of Lament for children who did not return from residential schools**

Creator God, God of love and justice, Comforter of those who mourn, we turn to you acknowledging the actions of your church, our complicity in running residential schools and

taking children from their families. We have asked forgiveness and committed to work for truth, healing and reconciliation. But we recognize that for some, that change came too late.

The names of more of the students who died and never made it home from residential schools are beginning to be known, but we know these lists are incomplete; that there will be more names and that some names may never be publicly known.

But Loving and Healing God, you know their names, their stories, their hearts, and their families.

For those children whose names we do know, those we do not yet know, and for the intergenerational harm, the trauma still present today that grew from their absence, we apologize. We pray for healing for the siblings, families, and friends of those were taken from home but did not return, and for the intergenerational impacts the schools continue to cause today in families and communities.

For where there was joy, and we took it; laughter and we silenced it, play and we turned it to tears; family and we broke it; dignity, and we stifled it. We repent, and renew our commitment to walk a new path. We honour the children lost and hold the memory of their lives in our hearts.

Comforting God, we pray for healing in the communities and families of all who experienced residential schools, and we pray for strength for all who pursue healing, truth and reconciliation.

### **Prayer of Adoration**

God of Creation – everything you have made sings your praises. Let our voices join the song and proclaim your goodness, your grace, your justice, and your lavishing peace.

With Jesus as our example, let our words become actions that reflect your will for the thriving of all people, all creation. May your Spirit of love flow abundantly into every corner of the world.

**Heavenly Father, hear us, as we offer the Prayer that Jesus taught us:** (The Lord's Prayer:)

**Our Father 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 forever. Amen.**

### **Words of Assurance**

Before the presence of God, we confess our brokenness. We come before God with all that we are, and all that we fail to be. With all we have done, and all we have failed to do. In the mercy of our loving God, in unending grace of God, please know that we can find healing and wholeness. In the love of God shown in Jesus Christ, your sins are forgiven. May the healing and reconciliation start from our hearts today with the guidance of the Holy Spirit.

**May the Peace of the Lord be with you.**

**Praise song – BOP 445 Open our eyes, Lord**

**Prayer for Illumination:**

O God, help us to listen well. Speak to us and help us to hear. In Jesus' name, we pray. Amen.

- First reading: Micah 6:8
- Second reading: Psalm 51:1-12 (refrain 1)
- Third reading: Living Faith: 4.3.2  
The Holy Spirit is the Spirit of truth. We pray as a church to be guided into truth knowing that such truth may disturb and judge us.
- Fourth reading: Zachariah 8:16-17

**“This is the word of the Lord / Thanks be to God.”**

**SERMON: What does the Lord require of you?**

I grew up in Korean churches. There was certain period of time that many churches were interested in short term mission for Indigenous People.

Every summer, my old church, too, prepared short-term summer mission to the First Nations. I had opportunities to visit three different Native Reserves for 10 years.

General format of the mission is like this.

We held one week Bible camp for children. Because, in the reserve, esp., in summer time, there is nothing new. Nothing interesting happening. So, pretty much, most of the children came and checked out our program. We prepare fun crafts and games with biblical lessons. One of the best parts is to provide lunch. Some Korean style marinated beef on rice, noodle, and few different Korean dishes. Many parents were interested and came by. They were bored, just like their children, so they stayed. Some of our team members took care of them. Also, the bored and cool teenagers came and checked out pretty girls and handsome boys. Some of them stayed with us and helped us running children' Bible camp. In the evening, we have worship services and prayer time.

Because, for the whole week, the mission team stayed in the reserve, majority of the people came and enjoyed our visit. Because we usually rented out community centre and slept there, from the early morning, children waited outside the building we stayed.

From morning till late night, we mingled with the people. About 30 of our team members poured out our whole lives for the people. We poured out our love and hearts for them. After few years of serving wholeheartedly, I realized that this is like pouring water into the bottomless pot.

Making difference is extremely slow and difficult, and not sure.

After few years, we realized that it's more like Retreat and Spiritual discipleship for our church members.

As we acknowledging this Healing and Reconciliation Sunday repenting the past wrongdoings of Church, I remembered my experiences with the Indigenous people. We approach them with good intention. We had great time together. Their hearts were full of joy and love of God.

But, at the end of the day, they were left alone. I might be able to say that they were abandoned. For one week, we poured out our hearts and love for them. It was for them. And we shared the love of God together. We experienced the presence of God together and the connectedness within ourselves.

However, after all, we had to leave. They were left back to their quiet and boring and unsupported life. We were filled with satisfaction for the service we provided. Our spirits were blessed with the feeling that the Holy Spirit worked through us.

After the one week we visited, they had to go through 51 weeks without the same support they had for the week. They do not have the access to the resources to continue their worship. For a short period of time, we replied to their messages and phone calls. But, we had to come back to our own daily lives.

We started with good intention. We had great time together, but we did not have the ability to follow-up with them. They still need ongoing support. Without help, they cannot live in the presence of God. Just one week's experience and support didn't help them much. Extremely speaking, I felt that they were spent. They were used up for our spiritual satisfaction.

Of course, I cannot represent every short-term mission trip to the First Nations, but, if other mission teams did not have ongoing support, their experiences are not that different from mine. Nowadays, most of Korean churches stopped sending mission teams to the Native people.

But, still, few of my friends keep in touch with young people from the reserves. For example, one of our previous mission team members, who runs his own private math academy now, has been teaching young people math online. Teaching them for more than 20 years now, he built good relationships with the people and with the whole reserve. The first students now became parents. Three years ago, he called me. He said that he was planning to visit the Reserve once more with his church mission team. This was the first visit there in 10 years. We were very excited for the opportunity for his church mission team to visit there again.

Since then, his church continuously serves the reserve now. The general format is the same. Bible Camp for children, Bible study for parents, and worship service and prayer in the evening. They do the prayer walk and visit door to door offering prayers and preaching the gospel.

Another good example. One other church keeps going to the same Reserve since 2004. And one family with three children from that church, decided to go and live in the Reserve. He is an ordained minister and his wife took the same classes with me. The reserve will be blessed and supported spiritually and mentally.

Are these the only ways we can help them, for healing and reconciliation?  
Our question is how we do it in realistic and practical ways. Let us see what God wants.

**Zachariah 8:16, "And now here's what I want you to do: Tell the truth, the whole truth, when you speak. Do the right thing by one another, both personally and in your courts."**  
**MSG**

**Micah 6:8, "But he's already made it plain how to live, what to do, what God is looking for in men and women. It's quite simple: Do what is fair and just to your neighbour, be compassionate and loyal in your love, and don't take yourself too seriously – take God seriously."** **MSG**

**Living Faith: 4.3.2, The Holy Spirit is the Spirit of truth. We pray as a church to be guided into truth knowing that such truth may disturb and judge us.**

These suggested readings teach us that we are to stand before God with humble and honest hearts. What does that mean? Humility before God means we give up our own thoughts. We accept God's truth. It's our decision to become teachable. Living Faith warns us that the truth could be painful. It could be disturbing. But, still, like David, we admit our sin and come to God in repentance.

After David committed adultery, God sent Nathan to scold David. Nathan revealed David's sin in front of many people. This is the immediate answer of David.

**2 Samuel 12:13, "David said to Nathan, 'I have sinned against the Lord.' Nathan said to David, 'Now the Lord had put away your sin; you shall not die.'"**

I am sure that church in the past had good intention for the Indigenous people. But, it resulted more harm than good. Today's church, like David, courageously stands before the presence of God admitting our wrongdoings and with the new commitment to heal and reconcile.

It is difficult to admit that we did wrong, whether our ancestors or ourselves. We acknowledge the historical injustice and the ongoing impact. This itself sets the direction of our hearts. We also try to recognize the need of healing for their hurts. By dedicating one Sunday to Healing and Reconciliation, the church emphasizes the importance of the mission and encouragement members to participate in this process.

Therefore, let us remember and invite God as we recognize the need for the healing and reconciliation of the hurtful experiences and ongoing impact on the First Nations people. May God give us wisdom and courage, so that we can embrace them again.

This is the message of the Lord for us today.

### **Hymn Nothing but the blood**

### **Communion At The Lord's Table**

The Sacrament of Communion is the ultimate act of reconciliation. What does God's act of reconciliation through Christ look like? It looks like sharing in the broken body and the spilled blood of Jesus Christ. In our sharing, we proclaim that we stand on level ground with one another with Christ as our head.

Despite our differences, this Table declares our reconciliation in Jesus Christ and reminds us with our communion with one another. It is here to affirm that we all belong to Christ. Let us turn to the words of Paul in 1 Corinthians 10:16-17:

16 The cup of blessing that we bless, is it not a sharing in the blood of Christ? The bread that we break, is it not a sharing in the body of Christ? 17 Because there is one bread, we who are many are one body, for we all partake of the one bread.

Before his death, Jesus was anointed with nard. This sweet scent went with him as he completed God's act of reconciliation by accepting death at the hands of the world and responding with life at the hands of God.

There is a prayer attributed to Teresa of Avila.

Christ has no body now on earth but yours; no hands but yours; no feet but yours. Yours are the eyes through which the compassion of Christ must look out on the world. Yours are the feet with which he is to go about doing good. Yours are the hands with which he is to bless his people. — Teresa of Ávila (attributed)

The Lord's Table is prepared for all those who desire to be fed by Jesus Christ our Lord and Saviour. Come and be nourished so that you may share in Christ's ministry of reconciliation.

1 Corinthians 11:23-26: 23 For I received from the Lord what I also handed on to you, that the Lord Jesus on the night when he was betrayed took a loaf of bread, 24 and when he had given thanks, he broke it and said, 'This is my body that is for you. Do this in remembrance of me.' 25 In the same way he took the cup also, after supper, saying, 'This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me.' 26 For as often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes.

(Please come to the front and receive the elements. We are going to take the elements together)

### **Breaking of the BREAD and Pouring the WINE**

"This is the **body** of Christ, broken for you." (Let us take it)

"This is the **blood** of Christ, poured out for you." (CUP) (Let us drink it)

### **Prayer after Communion:**

The love of Christ controls us, because we believe that one died for the sake of all; therefore, all died. Jesus, you died for the sake of all so that those who are alive should live not for themselves but for you, the one who died for us and was raised.

We pray, then that from this point on we won't recognize people by human standards but through your eyes. Because we are in Christ, we are part of the new creation. The old things have gone away: and look, new things have arrived!

We give thanks for this meal we have shared, proclaiming that all of these new things are from you, God, who reconciled us to yourself through Christ and who gave us the ministry of reconciliation. With fear and trembling and trust in you, and with thankfulness, we carry out the ministry of reconciliation to which we are called. God, help us.

Loving God, we pray for humility. Open our hearts and minds, so we can admit our mistakes and weaknesses, and accept each other. O Prince of peace, help us follow your steps.

There are prayer needs in our congregation. Listen to our prayers and help us stay close to you.

Day by day, we need you. We worship you and we praise you. In Jesus' precious name, we pray. Amen.

**Invitation to the offering:** God asks us, "Whom shall I send?" And through our gifts, we answer to God, "Here I am, send me!" There is a purpose for everything we have been given and for everything that we give. Let us respond to God's grace from the fullness of our hearts. Let us praise God and glorify him with the Doxology (BOP #830.)

### **Offering prayer:**

God, we confess that all that we have comes from you. We offer parts of your blessings back to your hands. May these gifts be used as we work for more peaceful and just world. Heal and reconcile through us. In Jesus' precious name, we pray. Amen.

**Song for the Journey – BOP 381 Holy Spirit, hear us (excluding vs. 5)**

Now, it is the time for us to be sent to the world where God called us to be. Be humble. Admit your mistakes. Be peacemakers. Follow the steps of Jesus Christ. Remember the broken hearted and have them in your hearts.

**Benediction:** May the grace of our Lord Jesus Christ, And the Love of God, And the intimate fellowship of the Holy Spirit, Be with us all, now and always. Amen.