



# St. James United Church

## An Affirming Ministry

Weekly Service Bulletin – February 23rd, 2020

**Anti-Bullying Day of Pink**  
**Black History Month**

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***Living fully, intentionally and compassionately***

*\*Please stand as you are able*

### PRELUDE / WELCOME AND LIFE AND WORK OF THE CHURCH / INTROIT

#### WE GATHER

As we gather for worship, we celebrate the shining waters which run through the ancestral lands of our Indigenous sisters and brothers in the area. Those waters shimmer with the Great Spirit of all Creation and the spirits of the fathers and mothers that come ahead of us. In our time together, let the ground on which we gather be sacred ground.

#### **LIGHTING OF THE JESUS CANDLE**

One: We light the Jesus candle as a symbol of his love shining in the world.

**All: We light the Jesus candle knowing that we are called to share this love.**

One: We light the Jesus candle and commit ourselves to work for a world that is more just, equal and caring - where we live in right relations. *(the Jesus candle is lit)*

#### **\*GATHERING SONG**

*Over My Head*

**MV#88 vs. 1-3**

This is a traditional African-American spiritual that is about the hope that was felt by people trying to escape slavery via the "Underground Railroad". It is intended to be sung slowly and freely

#### **Refrain:**

**Over my head, I hear music in the air. Over my head, I hear music in the air.  
Over my head, I hear music in the air. There must be a God somewhere.**

1. When the storms of life are ragin' I hear music in the air.  
When the storms of life are ragin' I hear music in the air.  
When the storms of life are ragin' I hear music in the air.  
There must be a God somewhere. **R**
2. When the winds of strife are blowin' I hear music in the air.  
When the winds of strife are blowin' I hear music in the air.  
When the winds of strife are blowin' I hear music in the air.  
There must be a God somewhere. **R**
3. When the tide of hate is risin' I hear music in the air.  
When the tide of hate is risin' I hear music in the air.  
When the tide of hate is risin' I hear music in the air.  
There must be a God somewhere. **R**

## **CALL TO CELEBRATION** *(responsive)*

One: We gather to worship together,

**All: different people, different lives, different histories,**

One: yet all children of the same parent,

**All: created lovingly by the Source of all life!**

One: We gather to reconnect and acquaint ourselves with one another,

**All: different people, different lives, different histories,**

One: yet all followers of one teacher -

**All: Jesus - our mentor and our friend.**

One: We gather with different joys and sorrows, different hopes and fears...

**All: different people, different lives, different histories,**

One: yet one people grounded in love.

**All: Let us open ourselves to the presence of God  
at work within us, among us and through us.**

One: Let us worship!

Written by Rev. Leslie Penrose

## **OPENING PRAYER** *(responsive)*

One: We are unique and beloved.

**All: Each one of us is known and held by you, affirming our place in your heart.**

One: In community, we are bound together;

**All: in love, we are made one;**

One: in grace, we are renewed.

**All: So may we celebrate our belonging, and hear again in the story of Jesus  
a call for us to follow. Amen.**

## **THE LORD'S PRAYER** *(spoken in unison)*

**VU#914** (bottom right)

## **\*HYMN** *He's God the Whole World In His Hands*

A traditional African American Spiritual thought to have been written by Obie Philpot. Public Domain

He's got the whole world in His hands, He's got the whole world in His hands  
He's got the whole world in His hands, He's got the whole world in His hands  
He's got the itty bitty baby in His hands, He's got the itty bitty baby in His hands  
He's got the itty bitty baby in His hands, He's got the whole world in His hands

He's got a-you and me brother in His hands, He's got a-you and me brother in His hands  
He's got a-you and me brother in His hands, He's got the whole world in His hands

He's got a-you and me sister in His hands, He's got a-you and me sister in His hands  
He's got a-you and me sister in His hands, He's got the whole world in His hands

He's got the whole world in His hands, He's got the whole world in His hands  
He's got the whole world in His hands, He's got the whole world in His hand

## **SWEETHEARTS OF ST. JAMES**

## **THEME CONVERSATION**

## CHILDREN'S PRAYER

Jesus, you are the light of the world. Fill my mind with your peace,  
and my heart with your love. Amen.

## WE REFLECT

### POEM

*Sticks and Stones* (video)

Jon Jorgenson

### ANTHEM

### GOSPEL READING

*Matthew 15:21-28*

**Karin Deschamp**

Jesus left that place and went away to the district of Tyre and Sidon. Just then a Canaanite woman from that region came out and started shouting, "Have mercy on me, Lord, Son of David; my daughter is tormented by a demon." But he did not answer her at all. And his disciples came and urged him, saying, "Send her away, for she keeps shouting after us." He answered, "I was sent only to the lost sheep of the house of Israel." But she came and knelt before him, saying, "Lord, help me." He answered, "It is not fair to take the children's food and throw it to the dogs." She said, "Yes, Lord, yet even the dogs eat the crumbs that fall from their masters' table." Then Jesus answered her, "Woman, great is your faith! Let it be done for you as you wish." And her daughter was healed instantly.

### \*HYMN

*Standin' In the Need of Prayer*

An African American spiritual, and, like many folk songs, its origin is unknown. Both text and tune became well known after their publication in *The Book of American Negro Spirituals* (1925), compiled by James Weldon Johnson and his brother, Rosamond Johnson. Public Domain

1. Not my brother, not my sister, but it's me, O Lord, Standin' in the need of prayer;  
Not my brother, not my sister, but it's me, O Lord, Standin' in the need of prayer.

### Refrain:

**It's me, it's me, O Lord, Standin' in the need of prayer;**

**It's me, it's me, O Lord, Standin' in the need of prayer.**

2. Not the preacher, not the deacon, but it's me, O Lord, Standin' in the need of prayer;  
Not the preacher, not the deacon, but it's me, O Lord, Standin' in the need of prayer. **R**
- 3 Not my father, not my mother, but it's me, O Lord, Standin' in the need of prayer;  
Not my father, not my mother, but it's me, O Lord, Standin' in the need of prayer. **R**
- 4 Not the stranger, not my neighbor, but it's me, O Lord, Standin' in the need of prayer;  
Not the stranger, not my neighbor, but it's me, O Lord, Standin' in the need of prayer. **R**

## REFLECTION

## WE RESPOND

### OFFERING AND OFFERTORY MUSIC

**\*SUNG OFFERTORY RESPONSE** *What Can I Do?*

**MV#191**

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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.

## **\*OFFERTORY PRAYER**

### **PRAYERS OF THE PEOPLE**

#### **WE GO FORTH**

#### **\*HYMN**

#### *Swing Low, Sweet Chariot*

This spiritual refers to the Underground Railroad, an informal organization who helped many slaves to flee. "Swing low, sweet chariot" refers to Ripley, a "station" of the Underground Railroad, where fugitive slaves were welcome. This town is atop a hill, by Ohio River, which is not easy to cross. So, to reach this place, fugitives had to wait for help coming from the hill. Public Domain

#### **REFRAIN:**

**Swing low, sweet chariot, Coming for to carry me home**

**Swing low, sweet chariot, Coming for to carry me home**

I looked over Jordan, and what did I see, Coming for to carry me home

A band of angels coming after me, Coming for to carry me home **R**

If you get there before I do, Coming for to carry me home

Tell all my friends I'm coming, too, Coming for to carry me home **R**

I'm sometimes up and sometimes down, Coming for to carry me home

But still my soul feels heavenly bound, Coming for to carry me home **R**

If I get there before you do, Coming for to carry me home

I'll cut a hole and pull you through, Coming for to carry me home **R**

#### **\*BLESSING**

#### **\*SUNG BLESSING**     *I'm Gonna Live So God Can Use Me*

**VU#575 vs. 1&4**

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*African American Spirituals were often written in community and were born out of the struggle for survival, and the hope of life lived freely and equally.*

1. I'm gonna live so God can use me anywhere, Lord, anytime!

I'm gonna live so God can use me anywhere, Lord, anytime!

4. I'm gonna sing so God can use me anywhere, Lord, anytime!

I'm gonna sing so God can use me anywhere, Lord, anytime!

#### **POSTLUDE**