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CMCL— Order of Worship Sunday, October 9

1 message

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Community Mennonite Church of Lancaster

CMCL Order of Worship

—October 9, 2022 —

8:30 a.m. in-person, 11:00 a.m. in-person and Zoom



SANKOFA
"Go Back and Get It"

Lighting of the Peace Lamp— by Sara Eileen LaWall

Out of the flames of fear
We rise with courage of our deepest conviction
to stand for justice, inclusion and peace

Out of the flames of scrutiny
We rise to proclaim our faith
With hope to heal a fractured and hurting world

Out of the flames of doubt
We rise to embrace the mystery, wonder and awe
of all there is and all that is yet to be

Out of the flames of hate
We rise with the force of love
Love that celebrates our shared humanity

Out of the flames we rise

Prelude— *The Road is Not Easy*, written and performed by Daryl Snider

Welcome & Call to Worship— Good morning and welcome to Community Mennonite Church of Lancaster. We extend a warm welcome to visitors here today and we also welcome Rev. Naomi Washington-Leapheart. Rev. Naomi is a Black queer preacher, teacher, and agitator. She is an adjunct professor of theology and religious studies at Villanova University and a Religion Public Life Government Fellow at Harvard Divinity School. Rev. Naomi is the founder of Salt | Yeast | Light, where she develops spaces of theological candor, disruption, reflection, transformation, and public action. Naomi brings our sermon this morning and also will facilitate the next 6 weeks of Christian Ed. Welcome, Naomi!

Our fall theme, SANKOFA, requires us as white people of privilege, to “go back to the past and bring forward what is useful”. Looking at our white past and the actions of our ancestors takes us to mostly dark and despairing places yet HOW DO WE ENGAGE IN MEANINGFUL ACTION NOW WITHOUT UNDERSTANDING THESE TRUTHS? There will be continued inhumanity visited on black and brown people, justified by the inhumanity of the past, unless we understand the following: our ancestors built this contraption, this white supremacist dream. And we are conditioned not to see whiteness, even as we accept its advantages as our birthright. Let us pray:

Dear God

*We have not fully acknowledged our history
Of white supremacy, injustice, violence, genocide and slavery
We have hid behind our shame and fear instead
We have not listened to voices of our brothers and sisters of color
Asking us to take another look at our history.*

For this we ask forgiveness

*Help us to grieve and to mourn past and present racial injustice
Help us to open our ears, our eyes, and especially our hearts
Softening our hearts where they have grown indifferent and cold*

Have mercy on us and forgive us

Amen

Gathering Hymns— *Lord, Listen to Your Children*, VT #682
Womb of Life and Source of Being, VT #112

Reading— *Healing*, by Adam Lawrence Dyers

Don't speak to me of "healing" racism,
or "wounded souls" or the "painful hurt"
until you are willing to feel the scars
on my great-great-grandmother Laury's back.

Don't speak to me of "values"
or "justice" or "righting wrongs"
until you are able to feel the heartache
of my great-grandfather Graham
whose father may have been his master.

Don't speak to me of "equity"
or "opportunity" or the "common good"
until you are able to hear the fear
from my grandmother Mae
as the only black woman in her college.

Don't speak to me of "passion"
or "longing" or "standing on the side of love"
until you know the shame
felt by my mother Edwina
mocked by teachers for the curve of her back.
The pain you are trying to heal has no real name.
This "pain" you speak of has no story;
it is anonymous, vague, and empty.

Don't speak to me of "healing"
for I heal the second I am ripped apart.

My wounds self-suture,
and like the clever creature I am,
I just grow new legs to outrun the pain ever faster.
It is something I have had to practice for generations,
that feel like an eternity.

So, please don't speak to me of "healing"
because you cannot know what healing means
until you know the hurt.

Children's Time— *Come and See*, VT #282

Offering— Our offering is a time to acknowledge the tangible ways we each contribute to make the community and the living out of our core values possible. And each Sunday a CMCL musician or group of musicians offers a gift of their time and talent during our prelude and offertory times.

*We give to remind ourselves how many gifts we have to offer.
We give to remember that we are part of something bigger than ourselves.
We give because we believe in music and sacred space.
We give with the faith that, together, we have enough.*

Kristen Collins

Offertory— *Apart Together*, written and performed by Daryl Snider

Hymn of Response— *Spirit, Open My Heart*, VT #636

Sermon—

Sharing Time— Please email your prayer requests or reflections this morning to Pastor Leslie at leslie@communitymennonite.org.

Loving God, hear our prayer.

Announcements & Introduction of Visitors—

Closing Hymn— *God, be with Us*, VT #613

Benediction— by Richard Gilbert

*The human race is a vast rainbow bursting into view
of white and black, red, yellow and brown.
Yet for all blood is red, the sky is blue, the earth brown, the night dark.
In size and shape we are a varied pattern
of tall and short, slim and stout, elegant and plain.
Yet for all there are fingers to touch, hearts to break, eyes to cry, ears to hear,
mouths to speak.
In tongue we are a tower of babel, a great jumble of voices grasping for
words, groping for ways*

*to say love, peace, pity, and hope.
We are all more human than otherwise.*

Worship Leader: Deb Napolitan

Song Leader: Marty Kelley

Sermon: Rev. Naomi Washington-Leapheart

Prelude & Offertory: Daryl Snider

Sound: Maren Morgan, Michael Eby-Good

Zoom: Marcia Towers, Sarah Fritz



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