

## Welcome and Announcements – Brendon

Good morning, Emmanuel. Welcome to our service for the eighth Sunday after Pentecost, or the eighth Sunday of ordinary time. It's been another week of sunshine and heat and all the good things that summer brings. Karen and I were out walking one evening and came across kids playing in a waterpark with joyful abandon. It was a lovely snapshot of summer.

We gather each week to imagine what our lives could be like because Jesus is Lord, and we believe he is at work in our world making all things new. So we gather to be reminded of who Jesus is, King of kings and Lord of lords, of who we are as his beloved children, and who together we can be as a community seeking his kingdom and pursuing his righteousness and justice in our world. May we allow the Holy Spirit to root us deeply in God's love so that his love overflows from us in righteousness and justice and mercy and compassion and peace.

I trust that we are taking advantage of the warmer weather to connect with others outdoors, to meet in a park or on a deck, to go for a walk or hang out on a sidewalk, to check out each other's gardens or backyard projects. I had the privilege of doing most of those this past week and I am grateful for the conversations I was able to share in. It would be wonderful if some of us gathered in clusters to listen to the service and explore the teaching together.

As always, you can find more information on our website, [www.ebap.ca](http://www.ebap.ca), about ways to connect. Simply click on the banner that says "New Ways of Connecting @ EBC". You can also find a lot of that information in the weekly emails that Jan sends out on Mondays. And remember to check out the weekly bulletin for prayer concerns and other information about our church family. There are reminders there from the nomination committee about nominations for elders and from the Quest about their summer initiatives.

Thanks to all who participated in our daily prayer gatherings via Zoom. We are taking a break for the rest of summer and will revisit those after the long weekend in September.

And speaking of September, the second weekend in September will be the 90<sup>th</sup> anniversary of Emmanuel as a church. To mark that occasion, we would like to put together a video with some highlights of Emmanuel's history in three different locations across the city, as well as reflections from each you as to what Emmanuel means to you. To that end, we want to invite you to send us short video or audio clips with a one-sentence response to the question, "What do you appreciate about Emmanuel Baptist Church?" Your response could be one word, a phrase, or a complete sentence, but just one, as we are hoping for at least ninety responses. We've created a special email address for that purpose. It's [90years@ebap.ca](mailto:90years@ebap.ca). And I want to ask that you do so in the next few weeks so we can get working on it early. Rob tells me that putting together so many video clips will take some time so send them in early so we have lots of time to work on it. [90years@ebap.ca](mailto:90years@ebap.ca).

Now, let us lift our hearts in joyful worship and grateful thanksgiving to Jesus, our Lord and King. May we awaken to his presence with us and in us, and along with him the entire Trinity. May we worship with awe and wonder the God he has revealed to us as Father, Son and Spirit - Unity in Trinity, Trinity in Unity. Amen.

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### **Song – Emmanuel Musicians**

Holy, Holy

Holy, holy, holy  
is the Lord almighty  
Glory to the Father  
amen

Holy, holy, holy  
*All praise to God*  
is the Lord almighty  
*the Trinity*  
Glory to the Father  
amen

Hallelujah, hallelujah  
hallelujah, hallelujah

Holy, holy, holy  
is the Lord almighty  
Glory to the Father  
amen

Hallelujah, hallelujah  
hallelujah, hallelujah

John Arndt  
David Gungor

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### **Kids Moment – Beverly**

Hi everyone. I'm Beverly Toth hoping that you all are having a good summer. Its a different summer, but can still be a good summer. I want to say a huge howdy to the boys and girls listening. I love you, I'm praying for you. I miss you like crazy.

Today I want to read from one of the psalms. The first four verses of Psalm 105 read like this.

"Go ahead and give God thanks for all the glorious things he has done. Go ahead and worship him. Tell everyone about his wonders! Let's sing his praises! Sing, and put all of his miracles to music! Shine and make your joyful boast in him, you lovers of God. Let's be happy and keep rejoicing no matter what. Seek more of his strength. Seek more of him! Let's always be seeking the light of his face."

Whew! Those words are a good reminder to me. We have so much we can praise God for. So much to be thankful about.

We can praise God for the incredible bodies we have, for the amazing world around us, and for people who care for us. Take a minute right now, and praise God! Tell God what you are thankful for.

Let me start.

I love You God. I praise you for so many things like the rainbow I saw in the prairie sky this past week. Thank You for your great Love for me and for all people. Thank You for sending Jesus and Holy Spirit to us.

Boys and girls, like Psalm 105:1 says....'Go ahead and give God thanks for all the glorious things he has done. Go ahead and worship Him!'

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### **Song – Emmanuel Musicians**

Shelter

In the arms of a good Father  
you can go to the deep water  
Where the questions, we have left unspoken  
come out in the open  
We will find shelter here

So I lay down  
what I cannot hold in my hands  
Every sorrow and hope spinning out of control  
here I find sweet resolution comes in letting go  
We will find shelter here

Sandra McCracken

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### **Community Prayer – Sheri**

Good morning. My name is Sheri Hathaway and I'll be leading in the community prayer. I'll begin with the Prayer of Confession. You'll hear me pause at intervals so we can reflect. Let's join our hearts in prayer.

We confess to you, Lord, what we are:  
We are not the people  
we want others to think we are;  
We are afraid to admit even to ourselves what lies in the depths of our souls  
But we do not want to hide our true selves from you.

(Silence)

We believe that you know us as we are, and yet you love us.  
Help us not to shrink from self-knowledge;  
Teach us to respect ourselves  
and affirm our uniqueness and worth;  
give us the courage to put our trust in your guidance and power.

(Silence)

We confess to you, Lord, the unrest of the world,  
to which we contribute and in which we share.  
Forgive our reliance on weapons of terror,  
our cold indifference to the needs of others,  
our discrimination  
against people of different races  
our preoccupation  
with material standards.

(Silence)

Forgive our being unsure  
of the good news about you and from you,  
and so unready to tell it, share it and live it.  
Raise us out of the paralysis of guilt  
into the freedom and energy  
of forgiven people.  
And for those who through long habit find forgiveness hard to accept  
we ask you to break their bondage and set them free through Jesus Christ Our Lord.  
Amen.

Baptist Union of Great Britain

Gracious heavenly Father, we come to you on this day of worship, the day you blessed  
and set aside and asked us to honour. We bow before you. We love you. We thank you  
for your love to us, your provision and your guidance. We are here as a community,  
joined in our hearts, to stand before you and give you praise.

We thank you, Lord, that even though we are separated physically you have enabled us  
to keep worshipping together in this way. Thank you for our church staff and all the ways  
they have worked to keep us connected and in remembrance of you. Bless them,  
strengthen them, lead them and provide for them.

Thank you for our church board. They have much to plan for in coming days and we ask that you guide them for positive steps forward, ways that will glorify you and strengthen your community of believers.

Lord, we bring before you those who are unwell. We pray for healing for them if that is your will, for strong bodies and able minds so that they will live out their potential and your plans for their lives. Those in particular, in our own church community, we bring before you Shirley Hildebrandt, Laura Stockdale, Anne Odnokon, Emily Zacharias, Sadie Robson, Wilf Hensleit, John Arendt, Joanne Bold's father, and Jordan Reimer's mom, Jennifer. Strengthen family ties during these times of illness, but also Lord, strengthen an awareness of you and the need for you in every moment. Thank you for the medical equipment, medicines, facilities and medical knowledge you have given us today.

Thank you for the many front-line workers who put themselves at risk so that they may help others. Protect them, Lord, provide for them and bring them safely home to their families after each shift.

We think of those who are grieving the loss of a loved one and ask that you visit each one, encourage and comfort each heart. We bring before you Lord, Marilyn Kolosky, Patty Wiwchar and family, and also Ian Barrett and his sisters, Cindy and Buffy. How we wish we could support them more, Lord, but you are a great God and can do all things that mere mortals cannot. Thank you for the way you show your love.

We ask, Lord, for your help for families who must work outside the home but also have small children in need of childcare and ask that you provide for them. Give parents the resources they need for good parenting and also good providers. Thank you for each of these children. They are a blessing from the Lord. They are yours, Lord, and we thank you for the way you care for them.

Lord we think of those who are unemployed and ask that you will open the right doors to the fulfilling and gainful employment you have planned for them. Thank you in advance for the way you will bless them.

We thank you for the governments at various levels and ask you to protect them and guide them. They have many concerns to deal with and need you at every step. We pray that your Spirit will move over this world and heal the many issues. We pray for peace in its many aspects. We pray for those who suffer from discrimination because of their ethnicity, and for those suffering from abuse in its many forms. We pray for acceptance, respect and freedom. And in planning the best procedures for leading the country in the midst of Covid19 we ask that you guide the governments toward wisdom.

We have many concerns, Lord but many blessings as well. As you brought the drought during Elijah's day and his persecution, you also protected him and provided for him and we thank you for the many ways you have blessed us. If each of us counted our blessings they would be more numerous than the stars in the sky. Show us where we can become a part of your plan and do more to serve you and become a blessing for others.

Praise God! Praise God! Praise God! Amen

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## Scripture Reading - Deanna

Good morning. My name is Deanna Martin and I'm going to be reading our Scripture for today, which is John chapter 17.

<sup>1</sup> After saying all these things, Jesus looked up to heaven and said, "Father, the hour has come. Glorify your Son so he can give glory back to you. <sup>2</sup> For you have given him authority over everyone. He gives eternal life to each one you have given him. <sup>3</sup> And this is the way to have eternal life—to know you, the only true God, and Jesus Christ, the one you sent to earth. <sup>4</sup> I brought glory to you here on earth by completing the work you gave me to do. <sup>5</sup> Now, Father, bring me into the glory we shared before the world began.

<sup>6</sup> "I have revealed you to the ones you gave me from this world. They were always yours. You gave them to me, and they have kept your word. <sup>7</sup> Now they know that everything I have is a gift from you, <sup>8</sup> for I have passed on to them the message you gave me. They accepted it and know that I came from you, and they believe you sent me.

<sup>9</sup> "My prayer is not for the world, but for those you have given me, because they belong to you. <sup>10</sup> All who are mine belong to you, and you have given them to me, so they bring me glory. <sup>11</sup> Now I am departing from the world; they are staying in this world, but I am coming to you. Holy Father, you have given me your name; now protect them by the power of your name so that they will be united just as we are. <sup>12</sup> During my time here, I protected them by the power of the name you gave me. I guarded them so that not one was lost, except the one headed for destruction, as the Scriptures foretold.

<sup>13</sup> "Now I am coming to you. I told them many things while I was with them in this world so they would be filled with my joy. <sup>14</sup> I have given them your word. And the world hates them because they do not belong to the world, just as I do not belong to the world. <sup>15</sup> I'm not asking you to take them out of the world, but to keep them safe from the evil one. <sup>16</sup> They do not belong to this world any more than I do. <sup>17</sup> Make them holy by your truth; teach them your word, which is truth. <sup>18</sup> Just as you sent me into the world, I am sending them into the world. <sup>19</sup> And I give myself as a holy sacrifice for them so they can be made holy by your truth.

<sup>20</sup> "I am praying not only for these disciples but also for all who will ever believe in me through their message. <sup>21</sup> I pray that they will all be one, just as you and I are one—as you are in me, Father, and I am in you. And may they be in us so that the world will believe you sent me.

<sup>22</sup> "I have given them the glory you gave me, so they may be one as we are one. <sup>23</sup> I am in them and you are in me. May they experience such perfect unity that the world will know that you sent me and that you love them as much as you love me. <sup>24</sup> Father, I want these whom you have given me to be with me where I am. Then they can see all the glory you gave me because you loved me even before the world began!

<sup>25</sup> “O righteous Father, the world doesn’t know you, but I do; and these disciples know you sent me. <sup>26</sup> I have revealed you to them, and I will continue to do so. Then your love for me will be in them, and I will be in them.”

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## **Song – Emmanuel Musicians**

Trinity Song

Holy Father, Son and Spirit  
holy Communion, three-in-one

Come with your peace, with your invitation  
bind us together in Holy Love

Sandra McCracken

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## **Abiding Reflections - Ike and Roseanne**

(Brendon) Please join me in prayer: Triune God, Father, Son and Spirit, thank you for your love for us and for this life that you have drawn us into. Grant us the grace to pay attention to you and to all that you are doing in us and among us as we walk with you and live in you day by day. Speak to us now by your Spirit and help us to hear from you those things you want to say to us now. We ask in your holy name. Amen.

We are continuing our summer series called “Abide” in which we are exploring the invitation from Jesus to abide or remain in him, as he abides or remains in us. And as we’ve been doing, let’s listen to a couple of people in our church family as they respond to the question: “What does abiding in Jesus look like in your life?” Today we hear from Ike Friesen and Roseanne Thorpe:

(Ike) In my life, abiding means “staying with it” as far as God is concerned – to stay with Jesus Christ. I’m reminded of a group of scientist that were looking for botany examples in the mountains, and they needed to get down the cliff to get those specific flowers down there. They couldn’t do it but a boy, a little boy, was standing there, so they asked him. They said, “We will pay you a certain amount if you go down there on a rope and get that flower for us. He said, “I’ll be back in a minute.” So he ran and came back with a man and he told the people, “Yes, I’ll go down if this man holds the rope. He’s my dad!”

And I think abiding with Jesus is that way. We know that he is our rope holder and we can trust him all the way not to let go of the rope. And more than that, we can get down there and get flowers or fruit as it were. Abiding in Jesus is continually being connected with him in all ways – reading his word, praying, and living it out in my own life and he can give me the strength to do that.

(Roseanne) Abiding to me is a conscious attempt to remind myself that Jesus is here with me in all the big and small moments of my life. I know that everything in my life matters to God, so I try to live each day in a way that honours him. Reading his word a bit every day, in a methodical way helps, me to stay focused and connected to God. So abiding means living life together with God.

(Brendon) Thanks, Ike and Roseanne for your reflections. As I've said before, I would love to hear how others of you abide in Jesus. What does abiding look like in your life? Please send me an email sometime with your response.

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## **Teaching – Brendon**

As part of our discussion on abiding in Jesus, we've been thinking about the Trinity for the past couple of weeks. And I want to say a big "Thank You" to David Toth for the fine job he did last week as he invited us to think about Entering the Life of the Trinity. As we've noted, to abide in Jesus is to participate in the life of the Trinity. When we are united to Jesus, we begin to share in the life of the Triune God. Father, Son, and Holy Spirit come to live in us when we trust in Jesus. When we receive Jesus, we also receive the Father and the Spirit.

We are awakened to God's love and regenerated with his life through the Holy Spirit. We are united to Jesus and renewed into his image through the Holy Spirit. And through the Holy Spirit, we are adopted as God's children into his family. As followers of Jesus, we are the temple of the Holy Spirit, the body of Jesus and the family of God.

I have read about people who say that the Trinity is both incomprehensible and impractical and should be avoided or ignored. In the unlikely event that such a perspective may be shared by any who may be hearing or reading this, I want to say that while the Trinity is a challenge to understand - and as I've noted before, we will never fully understand it, though I think we can make enough sense of it for it to be intelligible to us - as challenging as it may be, we dare not ignore it or avoid it. If we do, our Christianity will be deficient and our life of faith all the poorer. And as to it being impractical, I would say that the Trinity is one of the most practical aspects of Christianity.

Now, whether or not it is practical, what matters first is whether it is true. If it is a true description of reality, if this is really how God has revealed himself in Jesus, if, as one theologian said, "Trinity is the Christian name for God" (Karl Barth, quoted in Tim Chester, *Delighting in the Trinity*), then we welcome the Trinity with joy; we worship the mystery with awe, and we do our best to understand and live into the reality.

But the Trinity is both true and immensely practical. The Trinity is both central and critical to our life of faith. It has great implications for our worship and our witness, for our praying and our proclamation, for our life together as a family and for our engagement with the wider community. It informs our understanding of creation and salvation, as well as God's ongoing activity in the world in which we live.



I've already recommended Darrel's Johnson's book, *Experiencing the Trinity*. If you would like to explore some of these practical implications further, I would encourage you to check out Tim Chester's book, *Delighting in the Trinity*. Each of those books would be great entry points into a deeper understanding of the Trinity.

This morning, I want us to think a bit about one of those implications and that is how the Trinity informs our life together as a church family. To do that, we move from John 14 to John 17, to the prayer that Jesus prayed for his disciples at the end of his last conversation with them before he was betrayed and crucified. Our focus will be on four verses, 11, and then 21-23, but before we look at those, I want to call our attention to a few observations about this prayer of Jesus.

First, the context of this prayer, and indeed the entire conversation Jesus has with his friends, is his departure from them physically, first through death and then through his ascension. When Jesus first informs them that he was leaving them, they were filled with sadness; their hearts were troubled. And it is in response to their distress that Jesus tells them about the relationships they will enjoy with the Father and with the Holy Spirit.

That is how vital and practical the Trinity is. It was the final teaching that Jesus shares with his disciples before his death, and it was intended to comfort and strengthen them in his absence. He goes into great detail about it in John 14-16 and then devotes time in his final prayer to ask his Father to help us to get it and to live into it.

I pray that we would devote time to soak and sink into the Trinity, that we would take the time and effort to ponder and pray into this great reality, so that we grow in our understanding of this great mystery and are able to live into it more fully.

The second thing I want us to notice is that while chapter seventeen reveals Jesus at prayer for his disciples, there is much instruction in what he prays. He reveals more about the relationship between the Father and himself and, by extension, the Holy Spirit. He speaks of their commitment to bring glory to each other as opposed to keeping glory to themselves; of their willingness to share that glory with those whom they called and claimed as their own; their commitment to care for those who belong to them - to protect them and to ensure their growth in joy and holiness.

Jesus also instructs us about the nature of eternal life. In a very succinct description, he says that eternal life is being in relationship with God - "to know you, the one true God and Jesus Christ, the one you sent to earth" (John 17:3) – that's eternal life! Such knowledge is mediated to us, is made available to us through the Holy Spirit. Eternal life is being relationship with the Triune God - living in union with Father, Son and Spirit as they live in union with us.

May we ponder these revelations from Jesus and allow them to inform our response to him. May we delight in his relationship with the Father and the Spirit and rejoice that we have been drawn into the richness of that relationship.

Thirdly, did you notice that you were included in Jesus' prayer? We are all included! Did you see verse twenty? "I am praying not only for these disciples but also for all who will ever believe in me through their message." How cool is that? How simply wonderful! Long before we were a twinkle in our parents' eyes, Jesus prayed for us.

Long before we were able to think about him, he was thinking about us and praying for us. We are specifically included in everything he prays about from verse twenty onward. And what's equally cool is that he continues to pray for us. That's what Paul and John and the pastor to the Hebrews tell us (see Romans 8:34; 1 John 1:2; Hebrews 7:25). We were present in the mind of Jesus from the beginning; we were included in his prayer, and we have been ever since. Jesus prays for us and, as Paul says elsewhere in Romans 8, the Holy Spirit prays with us and in (Romans 8: 26-27). Just as we do not live alone in this life we share with the Trinity, we do not pray alone. We are prayed for by Jesus and prayed in by the Holy Spirit.

I trust we are already noticing how vital and practical the Trinitarian understanding of God is for our life of faith. I want us now to probe a little further into the heart of Jesus and consider one of the central concerns in his prayer. As I noted earlier, we see this in verses 11, 21-23.

For some context, let's read again verses 9-11 and 20-23

John 17:9-11: <sup>9</sup> "My prayer is not for the world, but for those you have given me, because they belong to you. <sup>10</sup> All who are mine belong to you, and you have given them to me, so they bring me glory. <sup>11</sup> Now I am departing from the world; they are staying in this world, but I am coming to you. Holy Father, you have given me your name; now protect them by the power of your name so that they will be united just as we are."

And verses 20-23: <sup>20</sup> "I am praying not only for these disciples but also for all who will ever believe in me through their message. <sup>21</sup> I pray that they will all be one, just as you and I are one—as you are in me, Father, and I am in you. And may they be in us so that the world will believe you sent me.

<sup>22</sup> "I have given them the glory you gave me, so they may be one as we are one. <sup>23</sup> I am in them and you are in me. May they experience such perfect unity that the world will know that you sent me and that you love them as much as you love me."

Did you notice Jesus' repeated concern? It's there at the end of verse 11 as he prays for protection for his immediate disciples, "that they will be united just as we are." And then in verses 21-23, as he prays for all who will believe in him: "that they will be all one, just as you and I are - as you are in me, Father, and I am in you... so that they will be one as we are one. I am in them and you are in me. May they experience such perfect unity." All so that the world will believe that the Father sent the Son and that the Father loves us as much as he loves Jesus.

Jesus wants us to be one as he and the Father is one; Jesus prays for us to be united as he and the Father are united. Our life together as a church family, as the family of God, as the body of Christ, as the temple of the Holy Spirit, is informed by the life the Trinity. It does not get more practical than that.

Those who participate in the life of the Trinity are called to express that life in unity with each other. Our life together is to reflect the oneness of the Trinity. The life of our Triune God is our model and guide. He shares his life with us so that we may share it with others. He calls us into relationship with himself as a communion of love so that we can become a community of love. The union of love that is at the heart of the Trinity is to become the union of love in the Christian community.

Now, the truth is that none of us can make this happen on our own. None of us is sufficient to the task of cultivating and maintaining unity within the Christian family. That is the work of the Holy Spirit. It is he who brings us together to share in his fellowship (2 Corinthians 13:14); it is he who binds us together in unity (Ephesians 4:3). Our task is to co-operate with him as we abide in the Jesus; our responsibility is to maintain our connection and attachment to the Trinity so that the life of God can fuel our fellowship. Unity in the body of Christ is ultimately the fruit of abiding in Jesus as he abides in the Father. Oneness in the family of God comes from our participation in the Trinity.

What does this unity look like? What is involved in this oneness that Jesus prays for?

Jesus does not spell out what that oneness looks like. Rather, he points to the relationship between him and the Father (and by extension, the Holy Spirit) as the model for us. Their union is a communion of love in which they indwell each other and create space for each other; in which they call attention to the others and give glory to the others. There is no competition in the Trinity, only cooperation and celebration.

Now, we can't indwell each other the way the Trinity does, but we can create space for each other in our lives. We can take the time to get to know others in the body really well. We can nurture the sort of relationships in which we share more of our lives together, in which we open ourselves in humility and vulnerability to others, acknowledging our own brokenness and need for healing, confessing our sins to one another and being reminded and assured of God's forgiveness, speaking words of life and hope and grace and peace to each other, offering and receiving truth in love and humility and gentleness from others.

We can choose to enter into each other's lives with a commitment to love - to welcome and get to know each other, to share with and care for and serve each other, to encourage and celebrate each other, to resist comparisons and competition, as well as careless criticisms, and choosing instead to honour and affirm each other, to think the best of each other and hope for the best for each other and speak the best about each other.

It is such oneness of love that Jesus prays for us.

However, as I've often said, it's difficult to cultivate such relational oneness in a group of 200 or so, and it likely won't happen in large gatherings on Sundays. But it has the potential to happen in smaller groups of six or twelve or so. For some of us it may be only three or four. We all need such spaces where we are known and loved. That's part of the oneness of love that Jesus prays for us - of entering into each other's lives with loving intentionality, with a commitment to be with and for each other. It's the oneness of shared lives, centred on Jesus and the Father and the Spirit and sharing their life with each other.

It's also coming together as a larger family around a set of shared convictions about Jesus, as well as shared commitments to each other, to grow and become and love and serve together as a body and as a family. We gather in all our rich diversity to offer ourselves and our gifts to God in worship, to each other in fellowship and mutual encouragement, and to the world around us in witness.

We gather around a common centre - the life and witness of the Triune God as revealed in Jesus and the Spirit- and we seek to listen to each other and learn from each other how we are understanding and experiencing the life of God within us and among us, and we seek to express that life together as best we can. We work for unity, not unanimity. We draw on the witness of the Scriptures and the witness of those who have gone before us in following Jesus; we engage our reason and emotions and experience, and we participate in conversations with each other as we seek to come to consensus about the convictions and the commitments we will share together as a body.

This is challenging and demanding, and all too easy to mess up. It is all too easy for oversized egos to insist on their own understanding of a particular issue, rather than carefully and graciously considering the perspectives of others. It is too easy for us to be so convinced of our own certitudes that we refuse to give a fair hearing to others. Yes, we want to hold our convictions with integrity, but we also engage in conversations with humility and gentleness and graciousness, always open to clarification and correction from each other and from the Spirit.

In all of this, the Trinity is our model and guide. In their shared life of mutual indwelling as Father, Son and Spirit, there is a mutual submission, a commitment to sharing the glory with each other, and not only that but, astonishingly, sharing the glory with us as well. How might our life together be different if we were committed to sharing the glory with others rather than grasping after it for ourselves? How might our interactions be different if we all gave thought to what was best for the other rather than simply focusing on what we ourselves wanted?

“I pray that they will all be one, just as you and I are one—as you are in me, Father, and I am in you. And may they be in us so that the world will believe you sent me” (John 17:21). Our oneness as a people, our unity as a body, is one of the ways the world will come to believe in Jesus.

How are we expressing that oneness these days? How are we creating space for each other in our lives during this season of physical distancing? How are we cultivating a shared life together in smaller clusters, in which we nurture our shared convictions and shared commitments, and offer our gifts to each other in love and service? May we allow the oneness of the Trinity to inform our life together as a church family. May we know in increasing measure, the grace of the Lord Jesus Christ, the love of God, and the fellowship of the Holy Spirit (2 Corinthians 13:14). Amen.

Let's pause now and ask Jesus to help us to pay attention to whatever he has been saying to us, and to give us the grace to do something about it.

Lord Jesus, We welcome with gratitude your prayer for us and ask for the grace to embody these words of the apostle Paul from Philippians 2:

<sup>3</sup> Don't be selfish; don't try to impress others. Be humble, thinking of others as better than yourselves. <sup>4</sup> Don't look out only for your own interests, but take an interest in others, too. <sup>5</sup> You must have the same attitude that Christ Jesus had... Lord, fill us afresh with your Spirit through whom your love is poured into our hearts, and help us abide in you, so that your life may take root and bear fruit in us. We ask in your holy name, and we pray now as you taught us:

Our Father who art in Heaven, Hallowed be thy name,  
Thy Kingdom come, thy will be done, on earth as it is in heaven  
Give us this day our daily bread,  
And forgive us our trespasses as we forgive those who trespass against us,  
And lead us not into temptation, but deliver us from evil,  
For thine is the kingdom, the power and the glory, for ever and ever, Amen.

So, how you have been engaging with this series thus far? How you are working at abiding in Jesus? What practices are you using to help you stay connected to him? Please email me, [bgibson@ebap.ca](mailto:bgibson@ebap.ca) and let me know how you are doing. If you'd like prayer for anything, I or one of the other staff would be happy to hear from you as well. We would love to pray with you and do what we can to support you during this time. May we abide in Jesus and live in the unity of the Trinity.

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### **Song – Emmanuel Musicians**

Praise the Father

Who is the one to whom you belong  
who in your weakness has made you strong  
who fills your heart with joyful song  
is the Lord your God

Praise the Father, praise the Son  
Praise the Spirit, three in One  
Who was and is and is to come  
All praise and honour and glory and power  
O praise His name forever

Who is the One with whom you will be  
from highest mountain to darkest valley  
who is the One who in you dwells  
it is the Lord your God

Praise the Father, praise the Son  
Praise the Spirit, three in One  
Who was and is and is to come  
All praise and honour and glory and power  
O praise His name forever

Gord Johnson

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## **Benediction – Brendon**

May we go now, dependent on God, rooted in Jesus and led by the Spirit, to fully love God and all people for God's Kingdom, pleasure and glory. In the name of the Father, the Son, and the Holy Spirit. Amen.

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## **Musicians**

Russ Berg, Adam Bourassa, Amy Bourassa, John Erik Gustafson, Scott Jeschke, Scott Lepp, Laura Monchuk, rob Priestley, Ian Summach, Dave Young.