

Welcome and Announcements – Brendon

Good morning, Emmanuel. Welcome to our service for the fourteenth Sunday after Pentecost, or the fourteenth Sunday of ordinary time. As we step into September, I am praying for much grace and peace for us as we anticipate and prepare for all of the challenges that fall may bring.

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 our times together help to form and shape us into people who delight in Jesus and his kingdom and who are seeking to live out his righteousness and justice in all spheres of our lives.

I trust you received the email this past Friday with the details about resuming our morning service on-site next Sunday, September 13, which is also our 90th anniversary as a church. We can accommodate only 90 persons so you will need to register online at our website, www.ebap.ca. Registering will ensure that we keep within our current seating capacity and will enable us to trace contacts in the event that someone who attends tests positive for COVID-19.

Registrations will open every Wednesday at 1pm, and each time you'll have to confirm your agreement with our guidelines and that you have no COVID related symptoms. If you have any symptoms, we ask that you err on the side of caution and prudence and remain home where you can access the service online. We are planning to live-stream the services online, so it will be accessible for those who choose not to return at this time. It will also be recorded and the video posted online for those who can't access it on Sundays. Each household will need to register everyone who will be attending, and if your children or youth are planning to participate in their specific programs, they will have to be registered separately. In conjunction with our services, we can only offer programming for fifteen children, grades 1-6, and fifteen youth, grades 7-12.

If you do not have access to the internet, but would like to attend services, please call the office between Wednesday afternoon and Friday afternoon and ask one of us to register you.

Please continue to pray for us as we make the necessary preparations in the coming week. Pray that both our on-site and online experiences will draw us deeper into the life and love our Triune God.

As we head into fall, a few of our programs will be resuming on-site and more online. You can find more details about them at the website on in the email that Jan sends out on Mondays. If you're interested in participating in The Journey, or a small group, or a Bible Study, please contact Robin Sloboda, our Pastor of Adult Discipleship. Her email address is robin@ebap.ca. In the area of community engagement, Kari Elliott has put together a list of ways we can contribute to the needs of schools and agencies in the community. You can find a link to that at the start of today's email, or contact Kari. Her

email address is kari@ebap.ca. And remember to check out the weekly bulletin for prayer concerns and other information about our church family.

Now, let us lift our hearts in joyful praise and grateful thanksgiving to Jesus, our Lord and King. May we awaken to his presence with us and in us. 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.

Song – Emmanuel Musicians

Our God Alone

Who formed the mountains, and filled the oceans
our God alone, our God alone
Who took the dust, breathed life in us
our God alone, our God alone

Alleluia, alleluia, alleluia
alleluia, alleluia, alleluia

Who came from heaven, for our redemption
our God alone, our God alone
Who died for sin, that we may live
our God alone, our God alone

Alleluia, alleluia, alleluia
alleluia, alleluia, alleluia

Who rose again, death could not win
our God alone, our God alone
Who is returning, building a Kingdom
our God alone, our God alone
We will worship, we will worship
our God alone, our God alone

Alleluia, alleluia, alleluia
alleluia, alleluia, alleluia

David Gungor

Kids Moment - Beverly

Hi Everyone. Today I'll be reading from The Jesus Storybook Bible, written by Sally Lloyd Jones.

The Singer. It's about *The Sermon on the Mount*, from *Matthew 6, 9, and Luke 12*.

Wherever Jesus went, lots of people went, too. They loved being near him. Old people. Young people. All kinds of people came to see Jesus. Sick people. Well people. Happy people. Sad people. And worried people. Lots of them. Worrying about lots of things.

What if we don't have enough food? Or clothes? Or suppose we run out of money? What if there isn't enough? And everything goes wrong? And we won't be all right? What then?

When Jesus saw all the people, his heart was filled with love for them. They were like a little flock of sheep that didn't have a shepherd to take care of them. So Jesus sat them all down and he talked to them.

The people sat quietly on the grassy mountainside and listened. From where they sat, they could see the blue lake glittering below them and little fishing boats coming in from a night's catch. The spring air as fresh and clear.

"See those birds of there?" Jesus said. Everyone looked. Little sparrows were pecking at seeds along the stony path. "Where do they get their food? Perhaps they have pantries all stocked up? Cabinets full of food?" Everyone laughed – who's ever seen a bird with a bag of groceries?

"No," Jesus said. "They don't need to worry about that. Because God knows what they need and he feeds them."

"And what about these wild flowers?" Everyone looked. All around them flowers were growing. Pansies, daisies, pure white lilies. "Where do they get their lovely clothes? Do they make them? Or do they go to work every day so they can buy them? Do they have closets full of clothes?" Everyone laughed again – who's ever seen a flower putting on a dress?

"No," Jesus said. "They don't need to worry about that because God clothes them in royal robes of splendor! Not even a king is that well dressed!"

They had never met a king but, as they gazed out over the lake, glittering and sparkling below them, the hillsides dressed in reds, purples, and golds, they felt a great burden lift from their hearts. They could not imagine anything more beautiful.

"Little flock," Jesus said, "you are more important than birds! More important than flowers! The birds and the flowers don't sit and worry about things. And God doesn't want his children to worry either. God loves to look after the birds and the flowers. And he loves to look after you, too."

Jesus knew that God would always love and watch over the world he had made – and everything in it – birds, flowers, trees, animals, everything! And, most of all, his children. Even though people had forgotten, the birds and the flowers hadn't forgotten - they still knew their song. It was the song all of God's creation had sung to him from the very beginning. It was the song people's hearts were made to sing: "God made us. He loves us. He is very pleased with us."

It was why Jesus had come into the world: to sing them that wonderful song; to sing it not only with his voice, but with his whole life – so that God’s children could remember it and join in and sing it, too.

Hmm, I hope we sing this week. Have a good week everybody.

Song – Emmanuel Musicians

40

I waited patiently for the Lord
He inclined and heard my cry
He brought me up out of the pit
out of the mire and clay

I will sing, sing a new song
I will sing, sing a new song
How long to sing this song
how long to sing this song

He set my feet upon a rock
He made my footsteps firm
Many will see
many will see and hear

I will sing, sing a new song
I will sing, sing a new song
How long to sing this song
how long to sing this song

U2

Community Prayer – Vern

Good morning. My name is Vern Harder and I will be reading the Prayer of Confession this morning and also my own 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

Please pray with me: Dear Heavenly Father, thank you that you are the creator of all things, the universe with all the stars and planets and the sun and the moon you who created our home, the earth, and everything that is on it. You created people in your image to occupy the earth and be caretakers of it. You created us to have a relationship with you so that we would have a spiritual side and not just a physical one.

Lord, we thank you for Jesus, your only son, who came to earth as a baby, who grew up to be an example and a teacher of all things good. Lord, we acknowledge our sins and confess and repent of them and ask for forgiveness. All this is possible because of Jesus' suffering and death on the cross, and his resurrection on the third day. Thank you for our salvation through this.

Lord, thank you for our church, for our staff members and the volunteers who are working to keep the church relevant through these tough times due to COVID.

We pray for all the scientists who are working to develop a vaccine to combat this disease. We pray for all the health workers who work tirelessly and perhaps put their lives at risk, caring for the COVID and other patients.

Dear Lord, help us to continue to look to you for our strength. Keep the hope alive that we will get through this pandemic and the resulting crisis. Be with those who have lost loved ones at this time.

Dear God, in this fall season and the new school year that will be starting, we pray for the safety of all the children and the teachers. We pray that all precautions will be taken and no more lives would be lost.

Lord, we pray for all the leaders of all the churches around the world. We pray for the mayor of our city, Saskatoon, for the Premier of our province, and for our Prime Minister. We pray that they would look to you for guidance and that they would lead in a way that is best for the people and our country. We pray that they would lead with honesty and integrity.

We pray also for all the unrest in the United States. We pray for their government and the upcoming election. We pray that the right person would be voted in and who can lead the country responsibly.

Dear Lord, help us as believers to be more loving and accepting of others. Help us to be more loving to our own families, to our friends, and to those of different faiths, cultures, circumstances. Help us to spread the Jesus gospel of love to everyone we meet everyday. In Jesus' name, Amen.

Scripture Reading - Iris

Hello. My name is Iris and I will be reading John 15:1-17:

"I am the true grapevine, and my Father is the gardener. ² He cuts off every branch of mine that doesn't produce fruit, and he prunes the branches that do bear fruit so they will produce even more. ³ You have already been pruned and purified by the message I have given you. ⁴ Remain in me, and I will remain in you. For a branch cannot produce fruit if it is severed from the vine, and you cannot be fruitful unless you remain in me.

⁵ "Yes, I am the vine; you are the branches. Those who remain in me, and I in them, will produce much fruit. For apart from me you can do nothing. ⁶ Anyone who does not remain in me is thrown away like a useless branch and withers. Such branches are gathered into a pile to be burned. ⁷ But if you remain in me and my words remain in you, you may ask for anything you want, and it will be granted! ⁸ When you produce much fruit, you are my true disciples. This brings great glory to my Father.

⁹ "I have loved you even as the Father has loved me. Remain in my love. ¹⁰ When you obey my commandments, you remain in my love, just as I obey my Father's commandments and remain in his love. ¹¹ I have told you these things so that you will be filled with my joy. Yes, your joy will overflow! ¹² This is my commandment: Love each other in the same way I have loved you. ¹³ There is no greater love than to lay down one's life for one's friends. ¹⁴ You are my friends if you do what I command. ¹⁵ I no longer call you slaves, because a master doesn't confide in his slaves. Now you are my friends, since I have told you everything the Father told me. ¹⁶ You didn't choose me. I chose you. I appointed you to go and produce lasting fruit, so that the Father will give you whatever you ask for, using my name. ¹⁷ This is my command: Love each other.

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

Abiding Reflections - Cameo

(Brendon) Please join me in prayer: Triune God, Father, Son and Spirit, we give thanks 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. We ask in your holy name. Amen.

Well, today, we are wrapping up of our summer series called “Abide” in which we’ve been exploring the invitation from Jesus to abide or remain in him, as he abides or remains in us. And as we’ve done throughout the series, we’ll hear from one more person in our church family with a response to the question: “What does abiding in Jesus look like in your life?” Our final reflection comes from Cameo Rempel.

(Cameo) For me, abiding in Jesus is accepting his invitation to see beauty all around me. I frequently find myself captivated by the details of life and I accept them as tokens of affection from Jesus. It could be a particularly beautiful leaf, a wreath on someone’s door, a fish jumping in the lake, a parent playing with their child on the playground, a bird singing, or countless other things. Taking the time to delight in these things brings me closer to God and helps me notice what He wants to share with me about the world, about Him, and about myself.

Teaching - Brendon

Thanks, Cameo! I have been so grateful for all who have shared their reflections on abiding throughout this series. Your responses have helped to enrich our thinking about abiding in Jesus.

As we wrap up our series, I want us to think once more about the fruit of abiding in Jesus. As we’ve seen over the past two Sundays, in John 15, Jesus speaks a lot about producing fruit. He mentions it eight times in seventeen verses.

You see, abiding in Jesus results in fruitfulness. Living things generally produce fruit after their own kind, and the same is true of those who are alive in Jesus. Having been born again to new life in Jesus, having been united to him through the Spirit, we produce the fruit of the life of Jesus. Through the Spirit, he reproduces the fruit of his life in us as we abide in him. And like any good gardener, God the Father, is looking for fruit - good and abundant fruit from us.

Over the past two Sundays, we looked at the fruit of our character - Christlikeness - and the fruit of our witness. Today I want us to consider how abiding in Jesus influences the fruit that is our work.

I trust you may appreciate the appropriateness of this emphasis today, given that tomorrow is Labour Day, a day that traditionally was used to campaign for worker's rights, including better working conditions. For most of us, Labour Day is simply part of a long weekend we associate with back-to-back football games (and unfortunately, we don't even have those this year). But in earlier days, Labour Day was associated with marches and campaigns and picnics arranged by trade unions in support of workers and their rights.

We've come a long ways in terms of workers rights and working conditions, but, in other parts of the world, many still work under very abusive and oppressive conditions; they have very little rights and work in conditions we would not tolerate in our context. And yet, we are the beneficiaries of their exploitation through the cheap products we have become addicted to - from the clothes we wear to the food we eat to the electronics we enjoy. This should cause us to give thought to the sources of the things we buy and consume as well as our addiction to cheap stuff and who may really be paying the price for it. Unfortunately, most of us, myself included, pursue our consumption in ignorance of such matters, or with indifference to them. And while that is an important topic, well worth exploring further and considering how abiding in Jesus should inform it, we're not going to do that today.

What I want us to think about is how abiding in Jesus informs and influences the work we engage in. How is our work the fruit of abiding in Jesus?

Many of us have a love-hate relationship with work. For some of us, work is a curse; for others, work is a cross we must endure; and still others, work is a calling we embrace. Some of us find great meaning and satisfaction in our work. Others experience work as drudgery and toil. We all appreciate the benefits that work brings us: the basics of life - food, clothing, shelter, as well as many of life's luxuries - travel, toys, status and security. But work can be tedious and frustrating and in some cases degrading and dehumanizing.

To think Christianly about work, we should always begin, as with most things Christian, with Genesis 1-2. There we introduced to God as a creative, industrious worker, who speaks the universe and all it contains into existence, and who also works in the dirt to form the first humans. Our God is not above getting his hands dirty with manual labour!

At the end of the first account of creation, we're told in Genesis 1:27-28, "So God created human beings in his own image. In the image of God he created them; male and female he created them. Then God blessed them and said, "Be fruitful and multiply.

Fill the earth and govern it. Reign over the fish in the sea, the birds in the sky, and all the animals that scurry along the ground.”

These verses are often referred to as the Cultural Mandate - the commission to be fruitful and multiply, to fill the earth and govern it. This the primary task God gives to the first humans, whom he created in his image - a task that has come down to each of us. To be created in the image of God is to be given the capacity to act like God on God's behalf - to be co-creators with God and to govern the earth as God's stewards.

Some of you may recall that we explored this a bit back in March when I spoke on The Gospel of Purpose. As God's image bearers, we were giving the responsibility of reflecting and representing God to the rest of creation. We do that by making babies to fill the earth with other image bearers, and we do that by governing the earth, by extending God's shalom - the order and harmony that causes creation to flourish.

Genesis 2:15 offers another version of this cultural mandate. God says that humans are to tend the earth and watch over it; to cultivate the earth and care for it. “Fill the earth and rule over it.” “Cultivate the earth and care for it.” All of that is to be done in the context of relationship with God. Our life and our work are to be done with him and for him.

As I said back in March, “Humans were given the ability to discover and develop the potential of the earth. We have the capacity to understand and appreciate God's work and world. We look and we listen, we touch and we taste and we smell. We explore and discover and name. We form hypotheses, we examine data, we explore theories, and we draw conclusions. We gain insight and knowledge, and we grow in wisdom and in wonder.

We cultivate and care for creation. We make tools and instruments; we build homes and cities; we develop technologies and harness energy to extend our reach and enhance our work. We acquire expertise and exercise governance. In these and many other ways, we rule as representatives of God over the rest of creation.” That is the work we have been given; that is the mandate from God that we are invited to participate in as humans - all of us. All humans share in the dignity and responsibility of this great privilege.

And all of our work contributes to it - from the most menial and mundane to the most creative and skillful and stimulating; from formal jobs to the everyday tasks we perform in all areas of our lives. All our work and all manners of work are included. All can be done for the health and flourishing of creation and for the glory of God. No work is more spiritual than any other. As Gerard Manley Hopkins observes,

"It is not only prayer that gives God glory but work. Smiting on an anvil, sawing a beam, whitewashing a wall, driving horses, sweeping, scouring, everything gives God glory if being in his grace you do it as your duty. To go to Communion worthily gives God great glory, but a man with a dung fork in his hand, a woman with a slop pail, give him glory too. He is so great that all things give him glory if you mean they should." (The Principle or Foundation, quoted in Seeking Peace by Johann Christoph Arnold).

Now, as you may recall, the goodness and blessing of Genesis 1&2 gives way to curse of Genesis 3 as a result of the rebellion of the first humans. They followed the counsel

of the serpent and grasped after what was not theirs. Rather than serve under God as his vice-regents, they decided they wanted to be on par with God. The serpent seduced them into thinking that God was holding out on them, that God did not want them to flourish.

Their tragic choice brought disruption in all of their relationships. They lost access to the presence and companionship of God. Their sense of self became disrupted by sin and guilt and shame; the image of God in them became distorted and marred, which meant that all of their creating and relating and governing became warped. Rather than cooperating with each other, they became competitive and suspicious and domineering. Making babies become fraught with pain and peril - from monthly periods to miscarriages, from infertility to stillbirths. Work becomes toilsome and frustrating as the ground they were to cultivate and care for is itself cursed. Rather than readily yielding its fruit, the ground will require great effort and sweat to combat the thorns and thistles that spring up so eagerly.

And those are still the conditions under which we work. The cultural mandate is still in effect; it has never been rescinded. We are still given the privilege of doing work that is good as co-creators with God. We are still expected to fill the earth and govern it, to cultivate and care for creation. But we do so under the conditions of the fall; we work under the shadow of the curse. All of our work is tainted with frustration and futility - from farming and fishing to furniture-making and fire-fighting to finance and family medicine.

Now the good news is that Jesus entered into our fallen existence and experienced the brokenness of our world and our work. Jesus lived and worked under the conditions of the fall and under the shadow of the curse. He apprenticed as a carpenter under his stepfather, Joseph. He learned to build furniture and farm implements and tools. He learned to work with the grain of the wood and he carried slivers to show for it. He had to make allowances for knots in the wood and he developed his own knots in the callouses on his hands and feet. He tasted the sweat of his labour and felt the aches of a tired body. But he also enjoyed the satisfaction of work well done and the joy of what he made. He knew the frustration and fulfillment of physical work.

And his ministry work, the work of proclaiming the kingdom, which he launched into as a second career, was no less marked with fulfillment and frustration. Many were drawn to him and many more walked away because of the demands he placed on them. He was hailed with much acclaim, but also hounded by questions about his legitimacy as a teacher and innuendoes about his parentage. He worked great miracles, but watched as many refused to believe in him. Those he invited to join him as apprentices in his work followed him readily, but they were slow to learn and struggled to stay on task - they frequently misunderstood him and regularly bickered and jostled among themselves for positions and privileges. One eventually betrayed him, another denied knowing him and the rest all deserted him in his time of greatest need. Jesus knew the frustration and discouragement and disappointment of working under the shadow of the curse.

But Jesus entered into the brokenness and mess of our condition to redeem and repair it. Jesus lived and died and rose again to defeat sin and death, and in doing so, he reversed the curse of the fall, and restored the relationships that were disrupted as a result of the fall. So we can once again relate to God and to each other and the rest of

creation as God intended us to. Jesus died not just to save our souls, but to bring healing and renewal to all aspects of our lives, all areas of our living, including our work.

By abiding in Jesus, we can come to see all of our relationships from a new perspective, including our relationship with work. We come to understand that work is the way God has chosen for us to provide for ourselves and our families, but it is also the way God invites us to exercise our creativity and our stewardship over his creation. We come to understand that God has given us the capacity and the responsibility to exercise authority over this particular corner of creation, whether it's the little garden we are cultivating, or the structure we are building, machines we are repairing, or the calculations we are computing, or the students we are teaching, or the people we are caring for, or ... you can insert whatever work you do. All of these are arenas in which God invites us to tend and care for, to govern and rule, to exercise the authority he has delegated, for the good of his creation, and for his glory, because we are doing it as unto him (1 Corinthians 10:31; Colossians 3:23).

Work is one of the means by which we extend God's shalom into the world; it's the means by which we contribute to the good ordering of creation; it's one of the ways by which we participate in the repair and healing of creation.

Earlier this week, I came across a wonderful article about the poetry of R.S. Thomas, a Welsh poet whose work I have come to appreciate. Among the many poems it discusses is one called, *For the Record*, which ends with these words:

"You were on the old side of life,
Helping it in through the dark door
Of earth and beast, quietly repairing
The rents of history with your hands."

The person addressed in the poem is a farmer, whose work with the land and the animals, is on the old side of life, helping it [helping life] through the dark door of earth and beast, quietly repairing the rents of history with his hands.

Now, I suspect that it may be easier for some of us to see our work from this perspective - to see our work as contributing to the quiet repair of the damage that history has done in our world. But I believe that Jesus wants all of us to think about our work as participating in, and contributing to, the healing and repair of our world, and thereby extending the shalom of his kingdom into the world.

Jesus wants us to see our work as one of the arenas in which and through which God is carrying out his work of redemption and transformation. Whatever work we do, Jesus wants to redeem it for the sake of his kingdom; he wants to claim it for his use; he wants to use our work for the extension of his kingdom and the redemption and transformation of his creation.

Abiding in Jesus enables us to see ourselves as agents of God's kingdom at our workplaces as much as anywhere else. The work we do bears witness to the work God is doing in our lives. The quality of the work we do points to a God who delights in things done well. When we serve others with compassion and humility, we point to the one who came not to be served, but to serve and to give his life a ransom for many. When we treat our co-workers and customers with dignity and respect, it speaks of a God who gives dignity and honour to all of humanity.

Such an approach may not always come easily for us; some of us may work in very difficult circumstances, with very demanding bosses or unreasonable co-workers or customers. At times like these, we need to lean heavily on the grace of God and ask his help in representing him well to those we find difficult. We can draw encouragement from the lives of Joseph and David and Daniel, among others, who served God faithfully in very trying circumstances.

By abiding in Jesus, we are given the capacity to see our work as serving his kingdom through the pursuit and promotion of righteousness and justice, mercy and peace, in our workplaces, in our work relationships, and in our world. We serve Jesus and his kingdom when we serve as peacemakers, whether in the world stage in diplomatic efforts between nations, or in the office hallway between work colleagues. We serve Jesus and his kingdom when we lobby for justice for oppressed and exploited workers around the world, or when we insist on fair treatment for a co-worker or customer from an ethnic or racial or sexual minority. We serve Jesus and his kingdom when we make decisions that are ethical and fair, whether to our corporate clients or to our cleaners and janitors. Whatever institution we find ourselves working for, whatever structures and systems of society and culture we are involved in, Jesus wants to infuse them with his redeeming power and his reconciling grace and the transforming presence of his Spirit in and through our lives and our work.

And as we serve Jesus with our work, as we work with integrity and treat others with dignity, we may find that that creates space and for us to bear witness to Jesus, to speak about his love and grace and to invite others to experience its transforming power in their lives as well.

Now, I have spoken broadly about our work and workplaces but I hope we recognize that all I have said applies to all areas of our lives, not just our formal jobs, and that all I have been saying applied equally to all of us, to those who are currently working and those who are retired and those who are currently out of work but seeking employment. Whether we work formally or informally at the ordinary, everyday tasks of living, whatever we do can be seen as work that is done to help to care for and bring order to creation, to help to heal and repair the rents of history, and to extend the shalom of Jesus and his kingdom into our little corners of the world.

May we come to appreciate the incredible gift that Jesus offers us in his simple invitation to abide in him. May we know the grace of his love and the power of his word as we live into and out of it. May we know the friendship and joy that comes from being drawn into relationship with the Trinity. And may we come to know, in increasing measure, the fruit of character, the fruit of witness, the fruit of good work done well, for his glory and for the good of the world. Come, sisters and brothers, come, branches of the vine, let's abide in Jesus and produce the fruit he desires. 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 respond as he invites us to.

Lord Jesus, thank you for the gift of work and for the privilege of participating in your work in the world. Teach us to abide in you; help us to see our work from your perspective, and to do our work as unto you, for your glory and for the good of the world. We ask all this 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.

Well, I trust you've appreciated and found some value in this series about abiding in Jesus. I trust that we have been both encouraged and challenged in our pursuit of this great practice. As we head into the fall, we will be considering some of the obstacles or enemies of abiding in Jesus, so you can look forward to that in the weeks ahead.

If you'd like prayer for anything, I, or one of the other staff would be happy to hear from you. We would love to pray with you and do what we can to support you in your ongoing journey of abiding in Jesus. May we abide in Jesus and do the work he created and redeemed us for!

Song – Emmanuel Musicians

Psalm 27

Lord, You are our light and our salvation
 why should we be afraid
Lord, You are our shelter, protector and defender
 why should we be afraid
Hear us O Lord, answer our prayers
 have mercy on us, Our hearts have heard You say

Come, come with Me
 our hearts will say
 Lord we are coming
Lord, you say
 come, come with Me
Our hearts will say
 Lord we are coming, O Lord

Adam Bourassa
Amy Bourassa

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.