

**“WELL DONE, GOOD AND FAITHFUL”
CURT JUDD, GUEST PREACHER
OPEN DOOR MCC**

Gleanings from the Liturgy

November 19, 2017

Opening Words: (Marianne Williamson)

Our deepest fear is not that we are inadequate.

Our deepest fear is that we are powerful beyond measure.

It is our light, not our darkness that most frightens us.

We ask ourselves, Who am I to be brilliant, gorgeous, talented, fabulous?

Actually, who are you *not* to be?

You are a child of God.

Your playing small does not serve the world.

There is nothing enlightened about shrinking so that other people won't feel insecure around you.

We are all meant to shine, as children do.

We were born to make manifest the glory of God that is within us.

It's not just in some of us; it's in everyone.

And as we let our own light shine, we unconsciously give other people permission to do the same.

As we are liberated from our own fear, our presence automatically liberates others.

Welcome

Bless each one who is here safely, and blessings on all who are away this week. Thank you for coming to Open Door MCC on the sixth Sunday after Fellowship Sunday and Transgender Day of Remembrance Sunday!

MCC and Open Door have a special outreach to vulnerable communities and those in solidarity: Love is our greatest moral value and resisting exclusion is a primary focus of our ministry. We are and want to be community where everyone is the family of God, and where all parts of our being are welcomed at God's table. This morning I'm grateful for each one of you.

The Transgender Day of Remembrance was set aside to memorialize those who were killed due to anti-transgender hatred or prejudice. The event is held in November to honor Rita Hester, whose murder in 1998 kicked off the "Remembering Our Dead" web project and a San Francisco candlelight vigil in 1999. Since then, the event has grown to encompass memorials in dozens of cities across the world. This year, we memorialize 226 trans people who have been murdered, and in the words of Keith Thirion of Equality Maryland, we anticipate a day when, through the courage and action of trans allies of conscience, we first receive the right not to be murdered and then receive the right to live and thrive as our true selves.

Opening Prayer (Jan Richardson)

Blessing the Story

You might think

this blessing lives

in the story

that you can see,

that it has curled up
in a comfortable spot
on the surface
of the telling.
But this blessing lives
in the story beneath
the story.
It lives in the story
inside the story.
In the spaces
between.
In the edges,
the margins,
the mysterious gaps,
the enticing and
fertile emptiness.
This blessing
makes its home
within the layers.
This blessing is
doorway and portal,
passage and path.
It is more ancient
than imagining
and makes itself
ever new.
This blessing
is where the story
begins.

Passing the Peace

Weave, weave, weave us together.

Weave us together in unity and love.

Weave, weave, weave us together.

Weave us together, together in love.

First Reading: Judges 4:1-7 (NRSV, NCCC trans., inclusified)

The Israelites again did what was evil in the sight of God after Ehud died. So God sold them into the hand of King Jabin of Canaan, who reigned in Hazor; the commander of his army was Sisera, who lived in Harosheth-ha-goiim. Then the Israelites cried out to God for help, Sisera had nine hundred chariots of iron, and had oppressed the Israelites cruelly twenty years. At that time Deborah, a prophetess, wife of Lappidoth, was judging Israel. She used to sit under the palm of Deborah between Ramah and Bethel in the hill country of Ephraim; and the Israelites came up to her for judgment. She sent and summoned Barak son of Abinoam from Kedesh in Naphtali, and said to him, “The God of Israel commands you, ‘Go, take position at Mount Tabor, bringing ten thousand from the tribe of Naphtali and the tribe of Zebulun. I will draw out Sisera, the general of Jabin’s army, to meet you by the Wadi Kishon with his chariots and his troops; and I will give him into your hand.’”

This is the word of God. **Thanks be to God.**

Responsive Reading: Psalm 90:1-17 (Norman Fischer, trans.)

Creator, you have been our dwelling place in all generations.

Before the mountains were brought forth,
or ever you had formed the earth and the world,
from everlasting to everlasting you are God.

**You turn us back to dust,
and say, “Turn back, you mortals.”
For a thousand years in your sight
are like yesterday when it is past,
or like a watch in the night.**

You sweep them away; they are like a dream
like grass that is renewed in the morning;
in the morning it flourishes and is renewed;
in the evening it fades and withers.

**For we are consumed by your anger;
by your wrath we are overwhelmed.
You have set our iniquities before you,
our secret sins in the light of your countenance.**

For all our days pass away under your wrath;
our years come to an end like a sigh.
The days of our life are seventy years,
or perhaps eighty, if we are strong;
even then their span is only toil and trouble;
they are soon gone, and we fly away.

**Who considers the power of your anger?
Your wrath is as great as the fear that is due to you.
So teach us to count our days
that we may gain a wise heart.**

Turn, O Creator! How long?
Have compassion on your servants!
Satisfy us in the morning with your steadfast love,
so that we may rejoice and be glad all our days.
Make us glad for as many days as you have afflicted us,
and for as many years as we have seen evil.
**Let your work be manifest to your servants,
and your glorious power to their children.
Let the favor of the Creator our God be upon us,
and prosper for us the work of our hands—
O prosper the work of our hand!**

Second Reading: Matthew 25:14-30 (NRSV, NCCC trans., inclusified)

“For it is as if a supervisor, going on a journey, summoned the slaves and entrusted the property to them; to one the supervisor gave five talents, to another two, to another one, to each according to their ability. Then the manager went away. The one who had received the five talents went off at once and traded with them, and made five more talents. In the same way, the one who had the two talents made two more talents. But the one who had received the one talent went off and dug a hole in the ground and hid the manager's money. After a long time the supervisor of those slaves came and settled accounts with them. Then the one who had received the five talents came forward, bringing five more talents, saying, ‘Boss, you handed over to me five talents; see, I have made five more talents.’ The master said, ‘Well done, good and trustworthy slave; you have been trustworthy in a few things, I will put you in charge of many things; enter into the joy of your ruler.’ And the one with the two talents also came forward, saying, ‘Boss, you handed over to me two talents; see, I have made two more talents.’ The master said, ‘Well done, good and trustworthy slave; you have been trustworthy in a few things, I will put you in charge of many things; enter into the joy of your ruler.’ Then the one who had received the one talent also came forward, saying, ‘Boss, I knew that you were harsh, reaping where you did not sow, and gathering where you did not scatter seed; so I was afraid, and I went and hid your talent in the ground. Here you have what is yours.’ But the manager replied, ‘You wicked and lazy slave! You knew, did you, that I reap where I did not sow, and gather where I did not scatter? Then you ought to have invested my money with the bankers, and on my return I would have received what was my own with interest. So take the talent from this one, and give it to the one with the ten talents. For to all those who have, more will be given, and they will have an abundance; but from those who have nothing, even what they have will be taken away. As for this worthless slave, throw them into the outer darkness, where there will be weeping and gnashing of teeth.’

This is the word of God. **Thanks be to God.**

The Great Thanksgiving

(Julian of Norwich)

God, as we await the promise of your reign, help us to bring it about.

Make us gardeners, dig ditches, toil and sweat, and turn the earth upside down, and seek the deepness and water the plants in time.

Help us to continue this labor, to be steady, to be constant, to not flag or fail or give up on the work or leave the work to others.

Help us make sweet floods to run, for everyone, and noble and abundant fruits to spring, for everyone. Accept our labor, this food and drink, carried to you as our true worship.

God is with you!

And also with you!

Let us open our hearts!

We open them to God.

Let us give God thanks and praise!

It is a good and joyful thing to do!

(Hildegard of Bingen, Gandhi)

Good People, most royal greening verdancy,
rooted in the sun, you shine with radiant light.

In this circle of earthly existence you shine so finely,
it surpasses understanding. God hugs you.

You are encircled by the arms of the mystery of God.

Closing Blessing (Dale Pendell)

The first thing.

The last thing.

Start from where you are.

GGo in peace

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