

**Sunday Worship Service – June 7, 2026**  
**Reconciling in Christ (Pride) Sunday**  
**Second Sunday After Pentecost**

**Words of Welcome by Pastor**

**Land Acknowledgement & Welcome Statement**

**Introduction to Pride & Reconciling in Christ Sunday**

Pride is a positive stance against discrimination and violence toward those who are part of the 2SLGBTQIA+ community. This acronym stands for: Two spirit, lesbian, gay, bisexual, transgender, queer, intersex, and asexual. The “plus” stands for additional gender and sexual identities not already included. Pride is also a chance to promote self-affirmation, dignity, equality, and fundamental human rights, and to celebrate in a safe environment. The Pride Parade has its roots in a 1970 march in New York City, which marked this LGBTQ community’s first resistance to police brutality, oppression, and human rights violations that had resulted in the Stonewall riots a year earlier, in 1969.

Since the 1980s, this liberation movement has developed into the Pride movement. Parades, festivities, and celebrations are held to mark improved rights for this marginalized community, supported by allies of all walks of life, as well as lesbian, gay, bisexual, transgender, and queer people.

**Reconciling in Christ**

“Reconciling in Christ” is the designation that Lutherans in North America receive from an organization called “Reconciling Works: Lutherans for full participation.” ReconcilingWorks is a nonprofit North American Lutheran organization that has advocated for the full welcome, inclusion, and equity of lesbian, gay, bisexual, transgender, queer, intersex, and asexual/aromantic (LGBTQIA+) Lutherans in all aspects of the life of their church, congregations, and community since 1974.

This month Bread of Life celebrates 14 years of being a Reconciling in Christ (RIC) congregation, a designation received from ReconcilingWorks. Bread of Life received the designation of an RIC congregation in 2012 after 2 years of education and conversation.

### **Prayer of Confession**

*Creating God—God of mercy, as we have acknowledged the diversity in this amazing world, created in atoms and molecules but with an underlying spirit of mystery, we must also admit that, at times, we have forgotten the wonders of that diversity. We have longed for things to be familiar and as they have always been. We know that many religious traditions have caused harm in the past and continue to cause harm and pain to those who express their being in ways different than the majority.*

**We know, too, that we individually, both intentionally and unintentionally, have rejected and shunned those who are not like us. For this we are truly sorry and ask your patience as we learn and strive for ways to be more inclusive and celebrate all in this wondrous world. Amen.**

### **Words of Forgiveness and Assurance**

God is light and in God is real life. God has brightened our days with real hope and exposed every dark corner of our life with true forgiveness. The Light of life is Christ Jesus, God's Son. Through Jesus, we can live in daily relationship with our Creator and know the joy of hope for eternity. Praise God for light and life! We are forgiven in the name of the + Creator, Healer, and Comforter. Amen.

### **#532 Gathering Hymn "Gather Us In"**

1. Here in this place new light is streaming,  
now is the darkness vanished away;  
see in this space our fears and our dreamings  
brought here to you in the light of this day.  
Gather us in, the lost and forsaken,  
gather us in, the blind and the lame;  
call to us now, and we shall awaken,  
we shall arise at the sound of our name.
2. We are the young, our lives are a myst'ry,  
we are the old who yearn for your face;  
we have been sung throughout all of hist'ry,  
called to be light to the whole human race.  
Gather us in, the rich and the haughty,  
gather us in, the proud and the strong;  
give us a heart, so meek and so lowly,

- give us the courage to enter the song.
3. Here we will take the wine and the water,  
here we will take the bread of new birth,  
here you shall call your sons and your daughters,  
call us anew to be salt for the earth.  
Give us to drink the wine of compassion,  
give us to eat the bread that is you;  
nourish us well, and teach us to fashion  
lives that are holy and hearts that are true.
  4. Not in the dark of buildings confining,  
not in some heaven, light years away –  
here in this place the new light is shining,  
now is the kingdom, and now is the day.  
Gather us in and hold us forever,  
gather us in and make us your own;  
gather us in, all peoples together,  
fire of love in our flesh and our bone.

### Greeting

The grace of our Lord Jesus Christ, the love of God,  
and the communion of the Holy Spirit be with you all. **And also with you.**

### Introduction to the Pride Sunday Responsive Reading

We begin our call to worship by carrying the light from the Christ candle to the rainbow coloured candles, reminding us that the Christ is the source of our love, welcome, and acceptance of all. The light of Christ shines in all of us and through all of us. Through our call to worship we learn of the meaning of the colours of the rainbow in the Pride flag.

### Responsive Reading<sup>1</sup>

All you who delight in the sacred, come and worship the Creator.

**Thanks be to God who blesses us and rejoices in the uniqueness of every body and being.**

We light the red candle, representing life in all its richness.

**Come let us worship, learn, and celebrate life together.**

We light the orange candle, representing healing, fun, and celebration.

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<sup>1</sup> Written by Rev Lynn Robertson inspired by *Stories from the Heart: Worship Service for Pride Sunday* © 2019 The United Church of Canada/L'Eglise Unie du Canada.

**We give thanks for the healing that God offers all people.**

We light the yellow candle, representing sunlight, and new thoughts and ideas.

**We give thanks to God for sending us the light of the world, Jesus Christ whose light shines brightly in all of us.**

We light the green candle representing nature.

**We give thanks for all the diversity that God has created in nature and all creation.**

We light the blue candle, representing harmony and serenity.

**We give thanks to God for the harmony and peace we have through our Creator.**

We light the purple candle, representing Spirit.

**We give thanks for the comforting Spirit who is our Advocate.**

We give thanks for God's rainbow of colours and for the beauty and diversity of all whom God has created.

**The Sacred is with us. Let us worship and be transformed.**

### **Prayer of the Day**

*Inclusive and welcoming God, when you called each of us into being, you delighted in your works. You gifted us with differences that reflect the breadth of beauty, wisdom, and practices of love in your creation. In whatever ways we still struggle to accept and celebrate our own unique offerings, free us from narrow thinking that confines, constrains, or condemns your good work in us and others. Amen.*

### **Old Testament Reading: Isaiah 56:1-8**

God says: "Do what is right! Work for justice! For my liberation is about to come, and my justice is about to be revealed." Happy is the person who does this, and happy is the person who holds to it—who observes the Sabbath and does not profane it, and keeps one's hands from evil deeds. Foreigners who would follow God should not say, "God will surely exclude me from this people." Nor should the eunuch say, "And I am a dried-up tree." God says: "To the eunuchs who keep my Sabbath, who choose that which pleases me and hold fast to my Covenant—to them I will create within my Temple and its walls a memorial, and a name better than that of daughters and sons. I will give them an everlasting name that will not be excised. And the foreigners who join themselves to me, ministering to me, loving the name of

God and worshiping me—all who observe the Sabbath and do not profane it, and cling to my Covenant—these I will bring to my holy mountain and make them joyful in my house of prayer. Their burnt offerings and their sacrifices will be acceptable on my altar for my house will be called a house of prayer for all peoples!” God says, who gathers the diaspora of Israel: “There are others I will gather besides those already gathered.”

**New Testament Reading: Galatians 3:23-29**

Before faith came, we were guarded under the Law, locked up until faith that was coming would be revealed, so that the Law became our custodian until Christ so that we might be made righteous by faith. But now that faith has come, we are no longer under a custodian. You are all God’s children through faith in Christ Jesus. All of you who were baptized into Christ have clothed yourselves with Christ. There is neither Jew nor Greek; there is neither slave nor free; nor is there male and female, for you are all one in Christ Jesus. Now if you belong to Christ, then indeed you are Abraham’s descendants, heirs according to the promise.

Word of God, word of life. **Thanks be to God.**

**#656 Gospel Acclamation "Blest be the Tie that Binds" (v.1,4)**

1. **Blest be the tie that binds our hearts in Christian love;  
the unity of heart and mind is like to that above.**
4. **From sorrow, toil, and pain, and sin we shall be free;  
and perfect love and friendship reign through all eternity.**

**Gospel Reading: Matthew 9:9-13, 18-26**

*In the gospel reading, Jesus demonstrates God’s mercy and power, accepting the unacceptable and curing the incurable. Even the dead receive new life.*

The holy gospel according to Matthew, the 9<sup>th</sup> chapter. **Glory to you, O Lord.**

As Jesus continued on from there, Jesus saw a man named Matthew sitting at a kiosk for collecting taxes. Jesus said to him, “Follow me,” and Matthew got up and followed Jesus. As Jesus sat down to eat in Matthew’s house, many tax collectors and sinners joined Jesus and the disciples at the table.

But when the Pharisees saw this, they said to the disciples,  
 “Why does your teacher eat with tax collectors and sinners?”

When Jesus heard it, he said, “Healthy people don’t need a doctor, but sick people do. Go and learn what this means: *I want mercy and not sacrifice*. I didn’t come to call righteous people, but sinners.”

While Jesus was speaking to them, a ruler came and knelt in front of him, saying, “My daughter has just died. But come and place your hand on her, and she’ll live.” So Jesus and the disciples got up and went with him.

Then a woman who had been bleeding for twelve years came up behind Jesus and touched the hem of his clothes. She thought, If I only touch his robe I’ll be healed.

When Jesus turned and saw her, he said, “Be encouraged, daughter. Your faith has healed you.” And the woman was healed from that time on. When Jesus went into the ruler’s house, he saw the flute players and the distressed crowd. Jesus said, “Go away, because the little girl isn’t dead but is asleep”; but they laughed at him. After he had sent the crowd away, Jesus went in and touched her hand, and the little girl rose up. News about this spread throughout that whole region.

The gospel of the Lord. **Praise to you, O Christ.**

## Sermon

**#641 Hymn of the Day “All Are Welcome”** (verses 1, 3-5)

1. **Let us build a house where love can dwell and all can safely live,  
 a place where saints and children tell how hearts learn to forgive.  
 Built of hopes and dreams and visions, rock of faith and vault of grace;  
 here the love of Christ shall end divisions:  
 All are welcome, all are welcome, all are welcome in this place.**
  
3. **Let us build a house where love is found in water, wine and wheat:  
 a banquet hall on holy ground, where peace and justice meet.  
 Here the love of God, through Jesus, is revealed in time and space;  
 as we share in Christ the feast that frees us:  
 All are welcome, all are welcome, all are welcome in this place.**
  
4. **Let us build a house where hands will reach beyond the wood and stone  
 to heal and strengthen, serve and teach, and live the Word they’ve known.**

Here the outcast and the stranger bear the image of God's face;  
let us bring an end to fear and danger:

All are welcome, all are welcome, all are welcome in this place.

5. Let us build a house where all are named, their songs and visions heard  
and loved and treasured, taught and claimed as words within the Word.

Built of tears and cries and laughter, prayers of faith and songs of grace,  
let this house proclaim from floor to rafter:

All are welcome, all are welcome, all are welcome in this place.

### **An Affirmation of Faith for RIC Sunday<sup>2</sup>**

We believe that we are more than children of the Holy. We believe that we  
are more than flesh: In us is embodied the soul of the Divine, calling us to  
love, embrace, and share: statements of love, living sacraments.

Jesus was flesh but more than flesh: Jesus was the universal word incarnate,  
Enlivened by the Holy and responding to the needs around him.

We are enlivened by the Holy, we are enlivened by Holy love. We affirm  
one another, we affirm ourselves. We are called to be our authentic selves,  
For we are enlivened by the Holy.

### **Prayers of Intercession**

As people proclaimed beloved, whole, beautifully and wonderfully made,  
let us be guided by the Divine toward the fullness of this day and life, and  
let us lift our hearts and voices in prayer.

We give thanks for morning and night, for dawn and dusk, and for every  
moment in between. We praise you for the vibrant, loud, and serene colors  
of creation. For the infinite and as-of-yet undiscovered diversity of your  
creatures, and galaxies beyond our imagining. Make us bold in our  
proclamation that the lives, loves, and gifts of Two Spirit, Lesbian, Gay,  
Bisexual, Transgender, Queer, Intersex, Asexual people - all who are gender  
and sexually diverse - matter to you, and so they matter to all of us –  
manifest in both word and deed. Teach us to see and celebrate the  
stunning beauty and diversity in all you have made.

God of grace, **receive our prayer.**

We cry out for change. For the dismantling of systems rooted in oppression  
and discrimination. Change in policies and practices that exclude and

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<sup>2</sup> Adapted from original *Pride Affirmation* written by Rev. Don Uhryniw, Emmanuel United Church, Peterborough, Ont.

“other” your beloveds. As people of faith, our role in caring for our neighbors lives beyond these walls; the freedom that comes with our faith should be used to lift up those in your Kin-dom, not be used to harm. Bless our lips as we speak words of affirmation and liberation, and give us the strength needed to extend welcome and hospitality through our actions and practices. God of grace, **receive our prayer.**

God of the People, you made us in your image, and you call us good. Thank you for your people who are able to live out their authentic witness to be the people you lovingly created them to be, and the bravery instilled in their hearts which allows them to move in the world in their own amazing way. We pray today for those who are not yet able to live into their fullness, and we wrap them in love, peace, and strength. Remind us each day the ways we are called to welcome, include, celebrate, and advocate for all people.

God of grace, **receive our prayer.**

God of comfort, strength, and healing we pray for all those who are struggling. Surround them with your comfort and peace. We pray for those in hospital and for those who mourn the loss of loved ones. God of grace, **receive our prayer.**

Into your hands, we commend all for whom we pray; trusting in your unlimited capacity for love and mercy, and in your grace. Amen.

## Sharing of the Peace

### Offering and Offering Prayer<sup>3</sup>

*O God, from nothing you created not only us as your beloved children but everything we would need to have an abundant life. As we bring our varied gifts to you, strengthen us as we celebrate the diversity you have blessed us with. Fill us with what we need and help us to recognize that there is more than enough for all as we work to bring your love to the ends of the earth. Amen.*

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<sup>3</sup> Taken from “Reconciling Works: Lutherans for Full Participation – Pride Worship 2026,”

## **Invitation to Communion<sup>4</sup>**

Beloved children of God, we are called to gather around the table of love and forgiveness, to be nourished and nurtured by this meal of promise and inclusion.

God invites each and every one of us, just as we are: bring your bodies: big, small, or in between, healthy or hurting, tired or rested, young, old, or in between. Bring your scarred, pierced, and tattooed bodies. Bring your trans bodies, nonbinary bodies, intersex bodies, female bodies, male bodies, your yearning-to-be-free bodies.

Bring your perfectly imperfect bodies. Bring all of who you are, body, mind, and soul. Christ invites you to the table of love, inclusion, and non-judgement. Come just as you are.

## **Holy Communion for Reconciling in Christ Sunday**

God is with you.

**And also with you.**

Rejoice with full hearts.

**We offer them to God.**

Let us give thanks to our God.

**It is right to give God thanks and praise.**

Bold and Beloved One, throughout history you have revealed yourself to us in ways that surprise and disrupt. You shocked the world when you came to be with us as a vulnerable baby born into a family fleeing political persecution. Though the scandal of your embodiment in Jesus led to crucifixion, still your Spirit of New Life is birthed anew among the marginalized. You live among us today. At times, we are offended by your self-expression. You take on flesh in people, places, and ideas. That we may have been taught to fear or despise. And so we struggle. Our hearts harden. Our hospitality recoils.

But still, your love persists. Through beauty, compassion, and truth, you lure us into laying down our need to control. You move us. Free us. Embrace us. By your grace, we are brought into the sacred labours of justice and transformation. We become free in Christ to reject all evil and oppression. Like those who gathered with Jesus on the night of his arrest, we come in need of grace.

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<sup>4</sup> Taken from "Reconciling Works: Lutherans for Full Participation – Pride Worship 2023," adapted by Pastor Lynn Robertson

In the night in which he was betrayed,  
 Jesus took bread, and gave thanks;  
 broke it, and gave it to his disciples, saying:  
 Take and eat, this is my body, given for you.  
 Do this for the remembrance of me.

Again, after supper, Jesus took the cup,  
 Gave thanks, and gave it for all to drink, saying:  
 This cup is the covenant in my blood,  
 Shed for you and for all people for the forgiveness of sin.  
 Do this for the remembrance of me.

In remembering the life of Jesus, we remember what he showed us:  
**The love of God is creating and creative.**  
**The love of Christ is inclusive.**  
**The love of the Holy Spirit comforts.**

And so we pray, pour out your Spirit on this bread and this cup, O God.  
 Through these gifts, open our hearts to encounters with Christ in the  
 different and the ordinary. May the bread of life and the cup of blessing  
 strengthen us in our courage to live as Jesus lived. Amen.

### **Alternate Lord's Prayer<sup>5</sup>**

**Eternal Spirit, Earth-maker, Pain-bearer, Life-giver,  
 Source of all that is and that shall be,  
 Parent of us all, Loving God, in whom is heaven:  
 The hallowing of your name echo through the universe!  
 The way of your justice be followed by the peoples of the world!  
 Your heavenly will be done by all created beings!  
 Your commonwealth of peace and freedom  
 Sustain our hope and come on earth.  
 With the bread we need for today, feed us.  
 In the hurts we absorb from one another, forgive us.  
 In times of temptation and test, strengthen us.  
 From trials too great to endure, spare us.  
 From the grip of all that is evil, free us.**

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<sup>5</sup> *A New Zealand Prayer Book: The Anglican Church in Aotearoa, New Zealand and Polynesia* © 1989 William Collins Publishers Ltd.

**For the kin-dom, the power, and the glory are yours, now and forever.  
Amen.**

## **Communion Distribution**

### **#482 Communion Hymn “I Come With Joy”**

- 1. I come with joy a child of God, forgiven, loved, and free,  
the life of Jesus to recall in love laid down for me,  
in love laid down for me.**
- 2. I come with Christians far and near to find, as all are fed,  
the new community of love in Christ’s communion bread,  
in Christ’s communion bread.**
- 3. As Christ breaks bread, and bids us share, each proud division ends.  
The love that made us, makes us one, and strangers now are friends,  
and strangers now are friends.**
- 4. The Spirit of the risen Christ, unseen, but ever near,  
is in such friendship better known, alive among us here,  
alive among us here.**
- 5. Together met, together bound by all that God has done,  
we’ll go with joy, to give the world the love that makes us one,  
the love that makes us one.**

## **Communion Blessing**

### **Prayer after communion<sup>6</sup>**

Jesus our friend and savior, your life, death, and resurrection changed our world. May this meal of bread and wine bless us and sustain us in the building of a blessed community which welcomes all people, that sees all people, and that works for justice for all people. **Amen.**

## **Announcements**

### **Benediction**

Children of God, may we go into the world in peace  
May we love boldly,  
May we proclaim loudly,

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<sup>6</sup> Taken from “*Reconciling Works: Lutherans for Full Participation – Pride Worship 2026*”

May we welcome, include, and celebrate all,  
 And return here knowing that all are welcome here, in this place.  
 May this community of faith be a place of care and renewal.  
 In the name of the Holy Trinity, + Creator, Redeemer, and Comforter.

**#723      Sending Hymn “*The Canticle of the Turning*” (v.1-3)**

1. **My soul cries out with a joyful shout that the God of my heart is great,  
 and my spirit sings of the wondrous things that you bring to the ones who wait.  
     You fixed your sight on your servant’s plight,  
     and my weakness you did not spurn,  
 so from east to west shall my name be blest. Could the world be about to turn?**

*Refrain:*

**My heart shall sing of the day you bring. Let the fires of your justice burn.  
 Wipe away all tears, for the dawn draws near, and the world is about to turn.**

2. **Though I am small, my God, my all, you work great things in me,  
 and your mercy will last from the depths of the past  
 to the end of the age to be.  
     Your very name puts the proud to shame,  
     and to those who would      for you yearn, you will show your might,  
 put the strong to flight, for the world is about to turn.**

*Refrain*

3. **From the halls of pow’r to the fortress tow’r, not a stone will be left on stone.  
 Let the king beware for your justice tears ev’ry tyrant from his throne.  
     The hungry poor shall weep no more, for the food they can never earn;  
 there are tables spread, ev’ry mouth be fed, for the world is about to turn.**

*Refrain*

**Sending**

Go in peace, to love and serve God through word and deed.  
**Thanks be to God!**