Sunday, September 27, 2026 - Order of Service with Guest Minister Rev. Richard Golden

Lighting of The Christ Candle The Christ Candle has been lit to acknowledge the presence of Jesus among us for worship and to light the path of understanding and of God's wishes for us as a people.

Welcome & Announcements

Introduce Rev. Richard Golden
Richard Golden was raised on a farm in the Kingsville area. He later attended the University of Waterloo, graduating with a B.A. in Sociology. He worked for the town of Kingsville in their Works department as a labourer, during which time he became a licensed Lay Preacher. Richard retired from the Town of Kingsville in 1990 so that he could attend Emmanuel College and was ordained in 1994 by the London Conference. He has served in Englehart (5 years – on Manitou Conference and Temiskaming Presbytery as well as Camp Lorrain), Monkton ON (4 years – on Huron-Perth Presbytery and Camp Bimini), Melbourne ON (21 years – Middlesex Presbytery, Camp KeeMoKee, Pastoral Care, and Oversight Committees).
Rev. Golden married Joan in 1987 and became an instant proud father to Steven and Pamela, who both have families of their own now. Richard retired from Melbourne in 2024 and is living in London with his wife, Joan, herself a retired diaconal minister in London. Rev. Golden enjoys gardening, woodworking, model railroading, and pulpit supply. Please welcome Richard Golden.

Introduction To The Moderator's Message The Moderator of the United Church of Canada our leader The Right Rev. Dr. Kimberley Heath last year attended the Orange Shirt Day remembrance on Capital Hill in Ottawa. She has made the following video which talks about the importance of Orang Shirt Day and has a direct relationship to our Land Acknowledgement today.

Acknowledgement Of The Land
Dunwich United Church acknowledges that the lands on which we gather are the ancestral lands of the Chippewas of the Thames First Nation (an Anishinaabe community), Delaware Nation at Moraviantown, Munsee-Delaware Nation (Lenape communities) and the Oneida Nation of the Thames (Haudenosaunee Confederacy), all covered by the McKee Treaty #2 of 1790. The Dish with One Spoon Wampum, created in 1142 is an agreement between First Nations on how to treat the land, the wildlife and each other. We will strive to live into the teachings of the Dish with One Spoon Wampum by:

Taking only what you need (from land and water)
Keeping the environment clean
Leaving some for the future

Let us continue to live into right relations with all God's creation.

Call To Worship
L: Come to the water's edge.
P: Love is gently flowing; it's God's wondrous stream;
L: Senses are on fire, touching thought and dream,
P: Love is gently flowing, joy is unrestrained,
L: Hearts are bursting, spirits thirsting,
P: We and God are one, in the river of time.

Ministry of Music ***Help Us Accept Each Other***

Gathering Prayer:
L: You are our friend, O God, and we rejoice.
P: As a friend, you invite us into your special place and make us welcome.
L: You are our friend, O God, and we are thankful.
P: As a friend, you make us feel at home with your other friends; you encourage fellowship.
L: You are our friend, O God, and we celebrate.
P: As a friend, you laugh and smile with us and encourage us when we feel low.
L: You are our friend, O God, and we praise you.
P: As our Eternal Friend, your grace overwhelms us and your promises in time, and beyond time leave us breathless. Amen.

Gathering Hymn ***Come and Find the Quiet Centre***, VU # 374

Come and find the quiet centre
in the crowded life we lead,
find the room for hope to enter,
find the frame where we are freed:
clear the chaos and the clutter,
clear our eyes, that we can see
all the things that really matter,
be at peace and simply be.

Silence is a friend who claims us,
cools the heat and slows the pace,
God it is who speaks and names us,
knows our being, face to face;
making space within our thinking,
lifting shades to show the sun,
raising courage when we're shrinking,
finding scope for faith begun.

In the Spirit let us travel,
open to each other's pain.
Let our loves and fears unravel,
celebrate the space we gain:
there's a place for deepest dreaming,
there's a time for heart to care,
in the Spirit's lively scheming
there is always room to spare!

Children's Ministry Hi! How is everyone today? Today is the Sunday before the Truth and Reconciliation Day or Orange Shirt Day that the current Moderator of the United Church of Canada told us is September 30th. Today let's talk about something which may be new to you, The Dish with One Spoon Wampum.

The Dish with One Spoon is a sacred Indigenous peace agreement and law from the Great Lakes region that binds nations to share and sustainably manage the land's resources.

Meaning and Symbolism

- **The Dish:** Represents the land and the bounty of Turtle Island (the continent/earth) that feeds all living beings.
- **The Spoon:** Represents the individuals and nations who live on the land, using its resources in a spirit of mutual cooperation.
- **No Knife or Fork:** The spoon is dull and has no sharp edges, symbolizing peaceful communication and ensuring there is no threat of harm or bloodshed over resources.

Core Teachings

- **Take only what you need:** Do not hoard or over-harvest from nature.
- **Leave some for the future:** Ensure that resources remain intact so future generations and animals can survive.
- **Keep the dish clean:** Protect the environment, land, and water from waste and pollution.

Children's Prayer Let us pray: Gracious and loving God, you have created a wonderful and marvellous world in which we are a part. Help us to look with awe upon all of your creation and to fully appreciate the journeys we take in life, even more than the destination, for the world is filled with sights unseen by us, with friends we have yet to make. This we pray in Jesus' name, the same Jesus who taught us to pray saying…

The Lord's Prayer

Children leave for Sunday School

Prayer Of Confession

L: Your unconditional love, the love we have seen in Jesus Christ, tests us, O God.
P: It tests us when suffering is least deserved and least expected. It tests us when the question is posed, "Why that person?" or "Why me?"
L: Your unconditional, unselfish love is tested, O God, when trouble comes to a life that has been worthy or selfless.
P: Your unselfish love is tested, O God, when from our family or faith community comes a cry for help.
L: Your unselfish love is tested, O God, when we are the ones in control, the ones with the power, the ones who can take advantage. (*Time of silent reflection)* In our moments of testing be with us, O God;
P: Lift our eyes from ourselves and from our faith community, to the cross. Through the endurance of Jesus, through the cruel tragedy, through the saving grace, show us what can be achieved. Amen.

Words Of Assurance

L: In the light of the self-giving, generous and compassionate love of Jesus, our lives are revealed as shadowed and flawed.
P: We resolve to walk the Way of Christ.
L: This is the way in which God's pardon and peace are experienced; our sins are history!
P: Thanks be to God. Amen.

Offering Invitation & Dedication Jesus taught us to love God first and to love others as we love ourselves. Supporting Mission work in our community and beyond is putting that love into action. We are now about to put our love into action, for that is what an offering to God is all about, turning expressions of love into actions. Our gifts may be time, talent or material, for with them we give of ourselves to help others turning our words into action. Our offerings will now be received.

Offering Prayer Bless, O God, these our gifts that they may help many others and you in all that you do in this world, Amen.

Hymn ***Jesus Calls Us O'er the Tumult***, VU # 562

Jesus calls us, o'er the tumult of our life's wild restless sea, day by day his clear voice sounding, saying, "Christian follow me."	Long ago apostles heard it by the Galilean lake turned from home and toil and kindred, leaving all for Jesus' sake.	Jesus calls us, from the worship of the vain world's golden store, from each idol that would keep us, saying, "Christian, love me more."	In our joys and in our sorrows, days of toil and hours of ease, still he calls, in cares and pleasures, "Christian, love me more than these."	Jesus calls us: by your mercies, Saviour, may we hear your call, give our hearts to your obedience, serve and love you best of all.

Scripture

Exodus 17:1-7 NRSV Water from the Rock

From the wilderness of Sin, the whole congregation of the Israelites journeyed by stages, as the Lord commanded. They camped at Rephidim, but there was no water for the people to drink.
The people quarreled with Moses and said, "Give us water to drink."
Moses said to them, "Why do you quarrel with me? Why do you test the Lord?"

But the people thirsted there for water, and the people complained against Moses and said, “Why did you bring us out of Egypt, to kill us and our children and livestock with thirst?”
So, Moses cried out to the Lord, “What shall I do for this people? They are almost ready to stone me.”
The Lord said to Moses, “Go on ahead of the people and take some of the elders of Israel with you; take in your hand the staff with which you struck the Nile and go. I will be standing there in front of you on the rock at Horeb. Strike the rock, and water will come out of it, so that the people may drink.”
Moses did so, in the sight of the elders of Israel. He called the place Massah and Meribah, because the Israelites quarreled and tested the Lord, saying, “Is the Lord among us or not?”

Message *Dish with One Spoon Wampum*

Water is one of the things any person needs for life. The people of Israel were running out of water, and like they did before, complained to Moses and Aaron about their lack of drinkable water. God gave Moses the necessary instructions to provide that water by striking a rock and water ran freely for the Israelites. All people need fresh drinkable water to sustain life.

The same applies to the first nations peoples here and any where else. As mentioned during the Children’s Time the Dish in “The Dish with One Spoon Wampum” represents the land and bounty of Turtle Island (the continent/earth) that feeds all living beings. It also includes the water that sustains all life, water ties our First Nations with the people of Israel, which God provided and God under the name of the Creator provided for those of Turtle Island.

Long before the Settlers appeared, The First Nations had an arrangement among themselves since time immemorial, it is said, to reduce wars and conflicts over resource management (land, water, game, food, etc.). This was an agreement with deep meaning for them of respect and love for the land and water, which nourished and fed them. Environmental issues were addressed with concerns for the future. The earliest documented reference to the Dish with One Spoon Wampum occurs in the Haudenosaunee Great Law of Peace, which may be called the founding constitution of the Haudenosaunee Confederacy. Scholars, Barbara Mann and Jerry Fields have dated this to August 31, 1142 C.E. Its’ actual use is most likely considerably earlier.

It needs to be noted that this respect for the Core Teachings with the Meaning and Symbolism of the Dish with One Spoon Wampum is either at the heart or very much a part of the spirituality of many of the first nations.

When the settlers arrived, all they saw were what they assumed to be Godless savages who had nothing in terms of customs or laws of any value.

The truth is they had a deep and abiding spirituality with a “Creator” but not the Christian God of the settlers, settlers who felt all this land was theirs for the taking and the current residents had no right or claim and were nuisances to be gotten rid of as well as being dismissive of any value to be found in the systems of the first nations without even trying to comprehend or understand, assuming it to be all heathen and must be eradicated.

When Phyllis Webstad wore her special Orange shirt to the residential school it had to be taken and destroyed, for without ties to their past, such as language, it was assumed they could be more easily assimilated into the Settler’s superior culture and way of life.

Likewise with the language of the Dish with One Spoon Wampum, while included in treaties was never understood by the settlers, but only included from their perspective as meaningless gibberish to keep the first nations happy while a vast percentage of their land was taken from them, never to be shared, for land ownership as we know it was a foreign concept to them.

Their concept of the Dish with One Spoon bears a far closer relationship to the teachings of Jesus and God than the practice of the Settlers.

Jesus’ teachings on Treasures Matthew 6:19-21 and the Parable of the Rich Fool Luke 12: 13-21 both concern the practice of hoarding – of taking more than one needs. The rich fool had an excellent season of growing produce and produced more abundantly than he had ever imagined and harvested more than his barns could hold, so he was going to tear down those barns and build bigger ones. Jesus asked what good it would do him for that night he would die. Hoarding would do him no good and deprive others.

In the Book of Ruth, when Ruth goes with Naomi her mother-in-law to Naomi’s homeland, she gleans grain from the lands of Boaz. Boaz could have hoarded that grain and not allowed her to glean from the edges of the fields, but Jewish teachings said to leave extra at the edges of the field so the poor may come and harvest it for food for the future. Boaz was leaving some for the future and taking only what he needed, thus fulfilling 2 of the core teachings of the dish with one spoon even though he had never heard of it. By his generosity with Ruth, he would eventually marry her and together became the great-grandparents of David who was a central figure in the history of Israel.

Then there is the Golden Rule Matthew 7: 12 and Luke 6: 31 about treating others how you wish to be treated. The passage from Luke is also a part of the bigger teaching to love your enemies. The very nature of the Dish with One Spoon was as an integral part of treaties that the first nations had with other nations before the settlers came, it was a symbol of peace co-existence which Luke and Matthew portrayed as a teaching of Jesus, something the settlers chose to ignore or not even try to understand, for it contained in its heart the very essence of the teachings of Jesus and what God wanted of the people of Israel.

The Ten Commandments lays down specific laws about respecting others – no murder or killing others – for a spoon has no sharp edges and not having a knife or fork near the dish, means there is no opportunity to cut, pierce or harm anyone.

Our new Creed tells us to live in respect in creation, not taking more than we need and to care for creation, for the environment This last week on the Kitchener CTV News Jim Baillsilie and his wife gave some $440 million to the Foodbanks of the K-W region and beyond the largest single donation they have ever had. Sharing of their wealth. The same can be applied to the work of the Canadian Foodgrains Bank when you have surplus, sharing with those who have less even though it be far away.

The first nations demonstrated respect for the environment by keeping the dish clean, not littering, not polluting, cleaning up after themselves. Sudbury once known as having a moon-like landscape so much so it was used for lunar mission training, after

they began cleaning up after themselves, nature could and did recover from the pollution. By keeping the dish clean it allows nature to recover more easily from what damage was done, a true respect for the environment they live in.

The first nations lived by and believed in the truth and symbolism of the Dish with One Spoon Wampum. For them it was and hopefully is once more part of their way of life, for it is something we need to desperately learn from and take to heart as a part of our way of life, acknowledging that they had and have much for us to learn from.

God has always used what we consider the least likely to teach us, we have but to listen and pay attention to all that God, through different means is trying to tell us about how to live and be with one another and the world around us. Please God, help us open our eyes that we may see the glimpses of truth you have for each of us.

Thanks be to God. Amen.

Hymn ***Open My Eyes, That I May See***, VU # 371

Open my eyes, that I may see
glimpses of truth thou hast for me;
place in my hands the wonderful key
that shall unclasp and set me free.
Silently now I wait for thee,
ready, my God, thy will to see.
Open my eyes, illumine me,
Spirit divine!

Open my ears, that I may hear
voices of truth thou sendest clear;
and while the wave notes fall on my ear,
everything false will disappear.
Silently now I wait for thee,
ready, my God, thy will to see.
Open my ears, illumine me,
Spirit divine!

Open my mouth, and let me bear
gladly the warm truth everywhere;
open my heart and let me prepare
love with thy children thus to share.
Silently now I wait for thee,
ready, my God, thy will to see.
Open my heart, illumine me,
Spirit divine!

Prayers Of The People Gracious and loving God, many years ago to a people who doubted you, you brought the gift of life-giving, life sustaining water to a desperate thirsty people; bring to us the life giving, life sustaining waters we so yearn for. Help us to see and drink deeply of the water you provide and turn from the false waters of our own selfish and hurtful desires, water which does not satisfy, but leaves us desperate for more.

Help us O God to truly value the teachings you provide; however, they come to us, be it through Jesus or through the first Nations teachings such as the Dish with One Spoon Wampum, that not only refresh, but bring and sustain life in our hearts, minds and spirits. Strike our hardened, cynical hearts that your waters will flow amazingly and abundantly forth so that not only may our dishes, cups and glasses overflow, but that all may share and look to the road ahead with love and optimism, having found true life and your reason for us to bring your life and love to this community, in Jesus' name we pray.

We thank you for our leaders both clergy and lay, past, present and yet to come. Fill them and sustain them that they may continue to love and support you in Jesus' name.

We pray O God for this church and this community. You know the strain and stress of being faithful in this day and age. Help us to ever be true to you, and grow closer in understanding and love, that we may become vessels of your life-giving water for all we come into contact with.

We pray O God for all those who have suffered, due to disasters of both natural and human making. Be with those who are suffering from earthquakes, hurricanes, tornadoes and wildfires. Help us to keep the dish which represents Turtle Island clean for all to live in an unsullied environment.

We pray for all who have had loved ones pass away whether they be family or not. We pray for their families and friends. Help us to reach out and care for them, to do what we can for them in Jesus' name.

We pray for all who are ill today, be it of body, mind or spirit, be they at home or in a caring facility. We pray especially for all within our church family and communities who are fighting disease and illness that are in need of our prayers and support.

We raise to you now our private prayers from the depth of our hearts. May Your will be done. All of this we pray in Jesus' name, Amen.

Parting Hymn ***Make Me a Channel of Your Peace***, VU # 684

Make me a channel of your peace.
Where there is hatred let me bring your love
Where there is injury, your healing power
And where there's doubt, true faith in you.

Refrain
Oh, Spirit grant that I may never seek
So much to be consoled as to console
To be understood as to understand
To be loved as to love with all my soul.

Make me a channel of your peace
Where there's despair in life let me bring hope
Where there is darkness, only light
And where there's sadness, ever joy.
Refrain

Make me a channel of your peace
It is in pardoning that we are pardoned,
In giving to all that we receive,
And in dying that we're born to eternal life.

Benediction Go now in the peace of Christ, knowing that whatever happens, God will provide. God now in the grace of God, the love of Jesus Christ and the power of the Holy Spirit.

Choral Amen

Extinguish The Christ Candle We now extinguish the light of the Christ Candle that it may be freed to go with us out into the world to light our way and guide us in the path of Christ. Amen.