



Carlisle/Kilbride United Churches  
**Sunday June 6, 2021**  
**Pride Sunday/Holy Communion**  
**Parking Lot Service 10 am**  
Rev. Allison Playfair Cell: 905-802-8112  
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## **Announcements**

### **Lighting of the Christ Candle:**

***The light of Christ shines anywhere and everywhere.***

*(light the candle)*

***We welcome the light***

### **Acknowledgement of the Land:**

As we join together in spirit, we remember with gratitude that we live and worship on territorial lands covered by the Dish with One Spoon Treaty. May our worship honour all who have stewarded this land and may we continue to seek right relations with all.

### **Lighting of the Red Candle:**

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

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

### **Opening Hymn:** MV1 Let Us Build a House

**This joyful arrangement of Marty Haugen's hymn offers such diversity between verses – hope you enjoy all the wonderful vocal harmonies.**

**[Let us build a house where love can dwell - YouTube](#)**

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

Let us build a house where prophets speak  
And words are strong and true  
Where all God's children dare to seek  
To dream God's reign anew  
Here the cross shall stand as witness  
And a symbol of God's grace  
Here as one we claim the faith of Jesus  
    All are welcome, all are welcome  
    All are welcome in this place

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

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.

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.

## **A Moment to Remember 215**

### **Prayer for the Students of Kamloops Residential School**

*by Moderator Richard Bott, The United Church of Canada*

O God, we are grieving.

O God, we are shocked.

O God, we are horrified.

But, God, if we truly listened, we can't be surprised.

The Elders and the Communities had already told

the Truth and Reconciliation Commission,

told the governments and the world,

the stories of the children, dead and buried,

unnoted by the settler systems,

but never ever forgotten by their siblings, their parents,

their communities.

We grieve for the Indigenous children,

taken from their homes and parents by the government,

handed over to the responsibility of the Christian church,

the children who died under its care,

never to be held by their families,

never to be returned to their communities—

not only the 215 children of the Tk'emlups te Secwepemc

and other Indigenous communities along the west coast and interior

whose bodies have now been found

on the grounds of the Kamloops Indian Residential School grounds,

but all of those children

whose bodies have not yet been found

who died in any of Indian Residential Schools.

We grieve for the survivors of the Indian Residential Schools,

the children who did come home,

but were changed by their experience,

the children who grew up,

and have the trauma of remembering, again,

what happened to them.

Even as we give thanks for their families and communities,

who hold the stories of the children,

who have kept searching,

who keep searching,

we grieve that that search is even necessary,

that even one child was taken,

that even one child died,  
that even one child's death went unnoted by the system.  
Help us to stop, to sit in silence,  
to remember the names we do not know.  
May their spirits have peace,  
and their bodies be brought home to their lands.  
And God?  
Help us to take this grief,  
this shock,  
this horror,  
and turn it into right action—  
action that works for right relations—  
action that works for healing and justice and hope.  
And, please,  
don't let those of us who are settlers  
and descendants of settlers,  
newcomers to this land,  
let the horror, the shock, and the grief  
just be an outpouring of words,  
or tears,  
or ineffectual hand-wringing.  
Let this be a moment that changes,  
a moment that transforms the brokenness,  
that we might walk in right relations,  
for the good of your children,  
for the good of your world.  
Please, God.  
These things we pray,  
in the name of the one who brought Creation into being,  
in the name of Jesus, our teacher and friend,  
in the name of the Holy Spirit,  
whose wings spread across the sky.  
Amen and amen.

### **A Moment for Pride:**

On June 10, 1925, The United Church of Canada was born after much consultation, compromise, and listening for the Spirit. In 1988, The United Church of Canada decided that sexual orientation would no longer be a barrier to membership in the United Church and hence to candidacy for ministry. In 2009, gender identity was added to that decision. Today we celebrate Pride in many United Churches across the country.

Some of us come today celebrating and knowing lots about Pride. Some come today celebrating and knowing a little about Pride. And some of us come today not sure what to expect but here to learn what we can.

Pride is a positive stance against discrimination and violence toward lesbian, gay, bisexual, transgender, queer, and gender-fluid people. 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 morphed 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.

*(Note: Get more information on LGBTQ history in the United Church by visiting the [Gender and Sexuality](#) page; see in particular the timelines available under "Downloads." Also consider exploring Wikipedia's page on [LGBTQ History in Canada](#).)*

On March 14, 2019, the first Affirming PIE Day was instituted in the United Church. We missed marking that in March, so I'm including it today.

Why PIE?

**Pie** = Deliciousness! Mmmmm...pie. Is there anything it can't do? Whether it's lemon meringue, shepherds pie, or macaroni pie, there's always something for everyone and everyone gets to be included - that's what it's all about. That's why today we are using mini pies (butter tarts with raisins) to stand as our bread and fruit of the vine in communion.

**Pi** = Ratio of a circle's circumference to its diameter. The result: an infinite number, starting with 3.14. Love is a circle. It's irrational, inclusive, and infinite. And we're delighted to add an Affirming twist to International Pi Day celebrations on 3.14, March 14, every year.

**PIE** = One way of measuring how inclusive we are to LGBTQIA+ and Two Spirit people. ***Public. Intentional. Explicit.***

These are our standards for the full inclusion and celebration of LGBTQIA+ and Two-Spirit people.

Many free resources are available on the [PIE Day website](#), including videos designed for use in worship.

**Opening Prayer:** *Used by permission of Rev. Cindy Bourgeois, Wesley United Church, Regina, Sask. For more information, see the devotional [The First Gender Reassignment Surgery](#) from the United Church of Christ.*

One: Creating God—God beyond Gender,

**All: who makes no mistakes,  
who surprises us always,  
who molded the first person both male and female,  
who molded the first non-gendered human who loves all creation.**

One: Help us love the diversity of your creation.

**All: Help us accept all varieties of gender in ourselves and in others.**

One: Help us celebrate those who are different from us

**All: That we may learn to love each other as you love us,  
We ask this in the name of Jesus Christ, both human and divine.**

One: All you who delight in the Sacred Strange, come and worship the strange/queer Creator. When God called each of us into being, God delighted in Their works. God gifted us with differences that illuminate the breadth of beauty, wisdom, and practices of love in God's creation.

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

One: The Holy takes on flesh in every gender and sexual orientation, every race and ability, every body size and body type.

**All: Each embodied difference is a unique glimpse of Holy Wonder.**

One: Blessed are those who search for God among the lives of the oppressed, the betrayed, the turned-away, and the condemned.

**All: Blessed are those who receive with joy the gifts of God enfleshed among us. Amen!**

### **Prayer of Confession:**

One: Creating God—God of Mercy,

as we have acknowledged the diversity in this amazing world, created in atoms and molecules with an underlying spirit of mystery, we must also admit that, at times, we have forgotten of the wonders of that diversity.

We have longed for things to be familiar and as they have always been.

We know that the great 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 dominant culture.

We know, too, that we individually, both intentionally and unintentionally, have rejected and shunned those who are not like us.

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. We ask your patience as we learn and strive for ways to be more inclusive and celebrate all in this wondrous world. **Amen.**

### **Lighting of the Orange Candle:**

We light the orange candle, symbolizing healing.

As scripture assures, “If I take the wings of the morning and settle at the farthest limits of the sea, even there your hand shall lead me, and your right hand shall hold me fast.” (Psalm 139:9–10 NRSV)

### **Hymn:** We Are One

**This recording is performed by For King & Country, a four-time Grammy award-winning Christian pop/rock duo consisting of Australian/American brothers Joel and Luke Smallbone. I encourage you to sing along with the lyrics on YouTube. Enjoy!**

**[By Our Love For King and Country - YouTube](#)**

We are One in The Spirit,

We are One in The Lord.

We are One in The Spirit,

We are One in The Lord.

And we pray that all unity may one day be restored.

And they'll know we are Christians by our love, by our Love,

Yes they'll know we are Christians by our love.

We will work with each other,

We will work side by side.

We will work with each other,

We will work side by side.

And we'll guard each one's dignity

And save each one's pride.

And they'll know we are Christians by our love, by our Love,

Yes they'll know we are Christians by our love.

We will walk with each other,  
We will walk hand in hand.  
We will walk with each other,  
We will walk hand in hand.  
And together we'll spread the News  
that God is in our land.

And they'll know we are Christians by our love, by our Love,  
Yes they'll know we are Christians by our love.

**Prayer of Illumination:**

Let your word shine in each heart  
Let your truth light our way.  
Let your gospel inspire justice  
and your grace give us wings.

The scripture we have chosen for this morning is from Acts 15 in *The Message: The Bible in Contemporary Language*. This reading is a call to “embrace those who are marginalized.” In other words, “to be radically inclusive.”

In the chapters just prior to the 15th chapter, Peter, a devout Jewish person, has a vision of a large sheet coming down from heaven containing all sorts of animals, many of them considered unclean and therefore not to be eaten according to Jewish law. But Peter hears God say very clearly, “Go to it, Peter; kill and eat.” When Peter objects that he cannot eat meat that is not kosher, God says, “If God says it is OK, it is OK!” This happens three times. With the help of others, Peter discerns that God was saying that the Jewish God was for everybody including the Gentiles—non-Jewish people who were, by law, considered unclean. With this background, we come to Acts 15 where, in a church in Antioch, Peter and Barnabas are reporting on their visits with the non-Jewish people.

**Scripture:** Acts 15:5–13

When they got to Jerusalem, Paul and Barnabas were graciously received by the whole church, including the apostles and leaders. They reported on their recent journey and how God had used them to open things up to the outsiders. Some Pharisees stood up to say their piece. They had become believers, but continued to hold to the hard party line of the Pharisees. “You have to circumcise the pagan converts,” they said. “You must make them keep the Law of Moses.”

The apostles and leaders called a special meeting to consider the matter. The arguments went on and on, back and forth, getting more and more heated. Then Peter took the floor: “Friends, you well know that from early on God made it quite plain that he wanted the pagans to hear the Message of this good news and embrace it—and not in any second hand or roundabout way, but firsthand, straight from my mouth. And God, who can’t be fooled by any pretense on our part but always knows a person’s thoughts, gave them the Holy Spirit exactly as he gave him to us. He treated the outsiders exactly as he treated us, beginning at the very center of who they were and working from that center outward, cleaning up their lives as they trusted and believed him.

“So why are you now trying to out-god God, loading these new believers down with rules that crushed our ancestors and crushed us, too? Don’t we believe that we are saved because the Master Jesus amazingly and out of sheer generosity moved to save us just as he did those from beyond our nation? So, what are we arguing about?”

There was dead silence. No one said a word. With the room quiet, Barnabas and Paul reported matter-of-factly on the miracles and wonders God had done among the other nations through their ministry. The silence deepened; you could hear a pin drop.

James broke the silence. “Friends, listen. Simeon has told us the story of how God at the very outset made sure that racial outsiders were included. This is in perfect agreement with the words of the prophets:

After this, I’m coming back;  
I’ll rebuild David’s ruined house;  
I’ll put all the pieces together again;  
I’ll make it look like new  
So outsiders who seek will find,  
so they’ll have a place to come to. Amen.

Listen for Peter’s words as we might imagine them in our theme today:

"Friends, you well know that, from early on, God made it quite plain that God wanted members of the LGBTQ community to hear the message of this good news and embrace it—not in any secondhand or roundabout way, but firsthand, straight from my mouth. And God, who can't be fooled by any pretense on our part but always knows a person's thoughts, gave them the Holy Spirit exactly as God gave the Spirit to us. God treated the outsiders exactly as God treated us.”

We are grateful for the wisdom revealed in these words of scripture, in each other and in ourselves. Amen.

**Lighting of the Yellow Candle:**

We light the yellow candle, symbolizing sunlight. May we bring light into the shadows and see, hear and speak as God would have us do.

**Hymn:** VU 371 Open My Eyes

Inspired by Psalm 119:18, this hymn was composed by American hymnist Clara H. Scott in 1895. In 2014, the Scottish Festival Singers released their recording of it on the album *Timeless Hymns, Volume 10*. I encourage you to sing along!

[Open My Eyes That I May See - YouTube](#)

- 1     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!
  
- 2     Open my ears, that I may hear  
      voices of truth thou sendest clear;  
      and while the wavenotes 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!
  
- 3     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!

**Reflection One:** Desmond's Story

[https://docs.google.com/document/d/1tpDJarFF4cUPiuzCJBK\\_ecps7XzD1m31rKJxQFwEWNk/mobilebasic?invite=CNXm96wP](https://docs.google.com/document/d/1tpDJarFF4cUPiuzCJBK_ecps7XzD1m31rKJxQFwEWNk/mobilebasic?invite=CNXm96wP)

## **Lighting of the Green Candle:**

We light the green candle, symbolizing growth.

**Reflection Two:** Rev. Cindy Bourgeois —*Rev. Cindy Bourgeois is the first trans woman ordained to a mainline denomination in the world. She has authored many articles and presented papers across the Americas exploring transgender ancestry in the Christian tradition. She is serving in her last year as co-chair of [Affirm United/S’Affirmer Ensemble](#)(opens in a new tab). Cindy currently lives in Toronto where she is staff to an aging cat.*

All trans stories are valid trans stories. It doesn’t matter who you are; if you tell me you are trans and tell me your story, it is a valid trans story. And one of the most essential trans stories is discovering that we are trans. Some people realize they are trans with their first conscious thought; others much later in life. No story is more important than any other, but each story is always important to the teller.

I realized I was trans when I was 11. It came suddenly to me. This was the early 1970s, and while our media likes to suggest trans children came into existence around 2005, I was a transgender child in the 1970s. Although trans people existed, I had no experience or knowledge of trans people. But was it clear and true. I am a girl. Even though I was only 11, I was old enough to know there was something deeply wrong with this. How could this be? My internalized transmisogyny made me ask, “Who would want to be a girl?” There are boys and there are girls. Everyone knows that. And to be called a girl is an insult.

I was devastated. I couldn’t understand my feelings, my desire to be a girl. I wished and wished that these feelings would go away and that I could be normal, but the call to express myself was clearer than any siren call in Greek mythology. And so I did. And when I did, there a feeling of relief, of contentment, and a feeling of peace.

However, when forced to return to the world, these feelings would be followed by feelings of shame and depression. The psychiatric industry has created a label which they call “Gender Dysphoria.” The theory is that I and other trans people are unhappy with our bodies, and this causes dysphoria, and that along with this dysphoria comes shame and depression. While there can be no arguing with the extremely high rate of depression among trans people, I am not so sure the psychiatrists are right.

You see, when I finally could not handle the depression and anxiety, and came out as trans in my middle age, my depression and anxiety began to fade. I still have good days and bad days, good times and bad times, but since transitioning, my depression has

definitely decreased. In fact, you might say that expressing myself as who I am has cured my chronic depression.

And what I am suggesting is that my depression was not caused by a gender dysphoria or hating my body, but instead by a transphobic society that would not allow me to express myself. My depression was a logical and helpful response to being an object of ridicule in the media, being told that I am a threat to cisgender women by so-called radical feminists, and that I'm an abomination by conservative Christians. My depression has little to do with being trans and everything to do with being hated by the society in which I live.

And I'm often told that it's getting better, and in some ways, it is, but there is currently a rise in anti-transgender sentiment. In both the United Kingdom and in the United States, there is a rash of legislation denying health care to transgender children. So-called liberal publications like the *New York Times*, *The Guardian*, and *The Atlantic* consistently publish opinion pieces debating the humanity of trans people. Even if it is getting better, there is still a deadly level of transphobia in our society. I wonder what it would mean that instead of wishing I am not trans, I wished I lived in a world where transphobia was no more. I wonder what it would mean if everybody who doesn't hate trans people wished for a world where being trans was not only accepted but perhaps even celebrated. Maybe if we did that, we could improve not only my mental health but the mental health of every trans person who is struggling in this broken world.

### **Lighting of the Blue Candle:**

We light the blue candle, symbolizing harmony.

### **Prayers of the People:**

We continue with the prayers of the people, beginning with our personal prayers as we pray in silence. I will give some spoken words which will be followed by reciting the Lord's Prayer.

Gracious and loving God, holy mystery, wholly love, we gather our personal reflections and corporate yearnings in these our silent prayers.

Empowering God, may your Spirit guide us in our personal celebrations and concerns. As a body of faith-filled people, may we also be guided in the celebrations and concerns of the gathered body. We celebrate the Pride stories we heard today and are grateful for the movement of your Spirit of love and inclusion both within the United Church and Canadian society. We pray that all people who feel excluded by families, faith communities, and society because of who they are may experience your love in their

lives. We pray for peace and respect for all in this community, this country, and this world.

We pray for political leaders at all levels as they struggle to make the world a better place. We pray that the teachings of Jesus and those of other world faiths will work together to meet the challenges of our world today.

And in our own administrative and policy work at (*name of your faith community*), we pray for wisdom and careful consideration of the topics as we discuss them together in the days and months ahead.

For those amongst us who have personal challenges, have family members who need support, or anyone who is under stress, we pray that God's gentle Spirit will bring peace, spiritual and physical healing.

In all of these celebrations and concerns, we are grateful that we can turn to the one who guides us in our lives, saying together,

Our Mother, Father,  
Who art in heaven, hallowed by 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 even as we forgive those who trespass against us. Don not let us fall into temptation and deliver us from evil, for thine is the kingdom, the power and the glory, forever and ever. Amen .

### **Lighting of the Purple Candle:**

We light the purple candle, symbolizing Spirit.

### **Holy Communion:**

One: The Holy One be with you.

**All: And also with you.**

Open your hearts to the One who is Love.

**We open our hearts to you, O God.**

Let us give thanks to God, our Creator.

**For the courage of the Holy that lives in us, we give thanks.**

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:

In the lives of black trans women whose experiences of violence are dismissed and ignored.

Among bisexual people living with HIV/AIDS.

As babies born into the care of lesbian women.

You wander school halls as trans children and navigate the streets as queer couples walking hand-in-hand.

You come to us as LGBTQIA+ and Two-Spirit youth with no home.

You are embodied by Two-Spirit people, still fighting against the impacts of colonization, erasure, and stolen land.

At times, we are offended by your self-expression. You take on flesh in people, places, and ideas we 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. After feasting with his companions, Jesus took the bread, blessed it, broke it, gave it to all of them and said:

“This is my body which is given for you.

Take, eat, and remember me.”

After the supper, he did the same with the cup, saying:

“This is a symbol of the new covenant. Drink in remembrance of me.”

In remembering the life of Jesus, we remember what he showed us:

**The love of God is public.**

**The love of God is intentional.**

**The love of God is explicit.**

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 strange and the ordinary. May the bread of life and the cup of blessing strengthen us in our courage to live as Jesus lived. Amen.

***The harvest of the field and the fruit of the vine are shared.***

**Prayer after Communion:**

Nourishing One,  
your gifts renew us in body, spirit, and mind.  
Through this taste of love,  
may the Spirit send us with a faith that is brave.  
Let no institution or narrow thinking hold us back;  
make us people who boldly pursue collective justice  
and tend gently to the world's pain. Amen.

**Hymn:** VU 697 O For a World

Thank you to the Grosse Pointe Memorial Church virtual choir and their organist and music director, James Biery, for this rousing rendition of "O for a World." Although the words were penned in 1987 by Miriam Therese Winter, the hymn has a more traditional feel because the tune dates from 1828!

[O For a World - YouTube](#)

- 1 O for a world where everyone  
respects each other's ways,  
where love is lived and all is done  
with justice and with praise.
- 2 O for a world where goods are shared  
and misery relieved,  
where truth is spoken, children spared,  
equality achieved.
- 3 We welcome one world family  
and struggle with each choice  
that opens us to unity  
and gives our vision voice.
- 4 The poor are rich, the weak are strong,  
the foolish ones are wise.

Tell all who mourn: outcasts belong,  
who perishes will rise.

5 O for a world preparing for  
God's glorious reign of peace,  
where time and tears will be no more,  
and all but love will cease.

**Benediction:**

May we go forth in God's love to name and celebrate all creation in all our diversity.  
May we embrace and en flesh the radical, prophetic, deeply inclusive call of the good  
news. Amen, Amen, Amen!

**Postlude:** Carillon

**Online Postlude:** One Voice

Ruth Moody, a two-time Juno-winning songwriter and founding member of the trio  
The Wailin' Jennys, wrote this powerful song of unity and inclusivity. Chad Weirick's  
arrangement includes an additional verse that speaks to standing together to create  
positive change in the world:

This is the sound of voices strong,  
Sharing the message of love in song.  
If you want to change the world, sing along!  
This is the sound of voices strong....

The song is performed here by The Boston Gay Men's Chorus, a community-oriented  
choir that began with 30 members in 1982 and that has grown into an internationally  
known ensemble 300+ voices strong. I hope this recording touches your heart as it has  
mine.

[One Voice I Boston Gay Men's Chorus - YouTube](#)

This Worship service is adapted from the combined two worship services noted below:

—*This worship service was created by Linda Hutchinson. Linda is the Eastern  
Canada Affirming Ministries Coordinator for Affirm United's [Affirming Ministries  
Program](#), and an active member of Sydenham Street United Church in Kingston, Ont.  
She and her partner, Bruce, are advocates for celebrating the presence of the LGBTQ  
community in the life and work of the United Church and society.*

*—This worship service is one of two commissioned for Affirming PIE Day 2020 by AU/SE and Affirming Connections from [enfleshed](#), which has its roots in the United Methodist church in the USA and beyond (both services are available for download on the United Church’s [PIE Day worship resources page](#)). Thank you to enfleshed for placing a Public, Intentional, and Explicit welcome of gender and sexual-diverse people into the sacred space of community worship. Thank you to all in the wider affirming movements across northern Turtle Island/Canada for all you have and will offer in worship, and for creating safer sacred spaces.*

*So often people who are trans, non-binary, gender queer, queer, Two-Spirit, intersex, and many more identities are made invisible in worship. We become part of a generic welcome to everyone, or are cast as being welcome “regardless” or “despite” our diversity, not because of it. This is especially true for many racialized and Indigenous LGBTQIA+ people, as well as LGBTQIA+ and Two-Spirit people with disabilities.*

### Announcements

A donation of \$215. to The Healing Fund will be made by Carlisle/Kilbride United Church. If you wish to learn more about this fund or make a further donation, please click on this link: [Healing Fund | The United Church of Canada \(united-church.ca\)](#) [<https://united-church.ca/community-and-faith/being-community/indigenous-ministries/healing-fund>]