THE ROAD TO SHERIDAN:

LOVE LEADS US

Join us on Sunday, June 24th for Sunday Morning Worship at 11:00 AM at the Federal Correctional Institution in Sheridan, OR

Sheridan Fishing Pond South Side Park
SW Ballston Road, Sheridan OR 97378

This last Wednesday Attorney General Jeff Sessions invoked Romans 13 to validate the amoral separation of children from their families. Now people across the country are watching and waiting to see what our churches will say and do. Join us as we recover the power of our embodied faith, pray for the soul of our country, and demand direct access to immigrant detainees in the Sheridan Federal Prison.

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“Road to Sheridan: Love Leads Us” Sunday Service

**Call to Worship**

*Call*  
In Ancient Egypt, when Pharaoh made it public policy to kill Hebrew Children, child murder became the law of the land. But people of faith knew better. They knew . . .

*Response*  
Only love fulfills the law.

*Call*  
When Jesus was killed on the cross, he was executed as a criminal, as an “illegal,” as an enemy of the state. But people of faith knew better . . .

*Response*  
Only love fulfills the law.

*Call*  
When Turtle Island was stolen from the indigenous tribes that had lived here for thousands of years, when their culture was destroyed and their people were murdered; when human beings were brought here against their will from Africa to be bought and sold as slaves; when Japanese Americans were forced into internment camps and treated like cattle, the law of the land endorsed all these unspeakable and ungodly horrors. But in each of these cases people of faith knew better. They knew . . .

*Response*  
Only love fulfills the law.

*Call*  
Today, as families continue to be separated by an unjust and amoral immigration system, our public officials have had the audacity to invoke our Christian tradition as a perverse justification for their crimes against humanity. In an attempt to hide behind the letter of God’s law, they have sinned and blasphemed against the spirit of God’s law. So as people of faith, let us remind them in a loud and clear voice . . .

*Response*  
Only love fulfills the law.

*Call*  
Let us remind our state, our country, and the whole world that love is the only law.

*Response*  
Love is the only law. Amen.

**Song**

*May the Circle Be Unbroken*  
*(lyrics adapted)*

I was standing by my window,  
On one cold and cloudy day,  
When I saw that ICE come rolling  
For to carry my children away.

May the circle be unbroken,  
By and by, lord, by and by.  
Guide our feet, Lord, and our heart-song  
‘til we’re home and we’re alive!

Oh, we followed close behind them,  
Tried to hold up and be brave,  
But we could not hide our sorrow  
When they took our children away.
May the circle be unbroken,
By and by, lord, by and by.
*Guide our feet, Lord, and our heart-song*
‘til we’re home and we’re alive!

I went back home, my home was lonesome,
Missed my children, they were gone.
All of my brothers, sisters crying,
What a home so sad and lone.

May the circle be unbroken,
By and by, lord, by and by.
*Guide our feet, Lord, and our heart-song*
‘til we’re home and we’re alive!

We sang the songs of childhood,
Hymns of faith that made us strong,
Ones that mother and father taught us.
Hear the angels sing along:

May the circle be unbroken,
By and by, lord, by and by.
*Guide our feet, Lord, and our heart-song*
‘til we’re home and we’re alive!

May the circle be unbroken,
By and by, lord, by and by.
*Guide our feet, Lord, and our heart-song*
‘til we’re home and we’re alive!

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**Liturgy of the Word**

**Exodus 1:15-21**
The king of Egypt said to the Hebrew midwives, one of whom was named Shiphrah and the other Puah, "When you act as midwives to the Hebrew women, and see them on the birthstool, if it is a boy, kill him; but if it is a girl, she shall live." But the midwives feared God; they did not do as the king of Egypt commanded them, but they let the boys live. So the king of Egypt summoned the midwives and said to them, "Why have you done this, and allowed the boys to live?" The midwives said to Pharaoh, "Because the Hebrew women are not like the Egyptian women; for they are vigorous and give birth before the midwife comes to them." So God dealt well with the midwives; and the people multiplied and became very strong. And because the midwives feared God, he gave them families.

**Reader**  Hear what the Spirit is saying to God’s people.

**Response**  Thanks be to God.
Wade in the Water

Wade in the water,
Wade in the water, children
Wade in the water,
God’s gonna trouble the water.
Who’s that young girl dressed in red?
God’s gonna trouble the water.
Must be the children that Moses led,
God’s gonna trouble the water.
Wade in the water,
Wade in the water, children,
Wade in the water,
God’s gonna trouble the water.
Who’s that young girl dressed in white?
God’s gonna trouble the water.
Must be the children of the Israelite
God’s gonna trouble the water.
Wade in the water,
Wade in the water, children,
Wade in the water,
God’s gonna trouble the water.
Who’s that young girl dressed in blue?
God’s gonna trouble the water.
Must be the children that’s coming through,
God’s gonna trouble the water.
Wade in the water,
Wade in the water, children,
Wade in the water,
God’s gonna trouble the water.

Romans 13:8-12
Owe no one anything, except to love one another; for the one who loves another has fulfilled the law. The commandments, "You shall not commit adultery; You shall not murder; You shall not steal; You shall not covet"; and any other commandment, are summed up in this word, "Love your neighbor as yourself." Love does no wrong to a neighbor; therefore, love is the fulfilling of the law. Besides this, you know what time it is, how it is now the moment for you to wake from sleep. For salvation is nearer to us now than when we became believers; the night is far gone, the day is near. Let us then lay aside the works of darkness and put on the armor of light.

Reader  Hear what the Spirit is saying to God’s people.
Response  Thanks be to God.
Mark 3:1–6
Again he entered the synagogue, and a man was there who had a withered hand. They watched him to see whether he would cure him on the sabbath, so that they might accuse him. And he said to the man who had the withered hand, "Come forward." Then he said to them, "Is it lawful to do good or to do harm on the sabbath, to save life or to kill?" But they were silent. He looked around at them with anger; he was grieved at their hardness of heart and said to the man, "Stretch out your hand." He stretched it out, and his hand was restored. The Pharisees went out and immediately conspired with the Herodians against him, how to destroy him.

Sermon

The Immigrants’ Creed
I believe in Almighty God, who guided the people in exile and in exodus, the God of Joseph in Egypt and Daniel in Babylon, the God of foreigners and immigrants.

I believe in Jesus Christ, a displaced Galilean, who was born away from his people and his home, who fled his country with his parents when his life was in danger, and returning to his own country suffered the oppression of the tyrant Pontius Pilate, the servant of a foreign power. He then was persecuted, beaten, and finally tortured, accused and condemned to death unjustly. But on the third day, this scorned Jesus rose from the dead, not as a foreigner but to offer us citizenship in heaven.

I believe in the Holy Spirit, the eternal immigrant from God’s kingdom among us, who speaks all languages, lives in all countries, and reunites all races.

I believe that the church is the secure home for the foreigner and for all believers who constitute it, who speak the same language and have the same purpose.

I believe that the communion of the saints begins when we accept the diversity of the saints.

I believe in the forgiveness of sin, which makes us all equal, and in reconciliation, which identifies us more than does race, language, or nationality.

I believe that in the resurrection God will unite us as one people in which all are distinct and all are alike at the same time.

Beyond this world, I believe in life eternal in which no one will be an immigrant but all will be citizens of God’s kingdom, which will never end. Amen.

Prayers of the People from our Sikh brothers and sisters.

The Peace

*Call*  
The peace of Christ be with you always.

*Response*  
And also with you.

Song

*We Are Travelers*

We are travelers with the Divine.  
Sojourners with our neighbors.  
On our way from death to life.  
On our way from fear to faith.  
On our way from hate to embrace.  
*(Repeats)*

The Holy Eucharist

*Call*  
God be with you.

*Response*  
And also with you.

*Call*  
Lift up your hearts.

*Response*  
We lift them to God.

*Call*  
Let us give thanks to God.

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

*Call*  
Praise and thanks to you, holy God, for by your Word you made all things: you spoke light into darkness, called forth beauty from chaos, and brought life into being. For your Word of life, O God,

*Response*  
We give you thanks and praise.

The Presider continues:

Gracious God, in your infinite love you sent us your son Jesus Christ, our brother, an immigrant in his childhood and a model for immigrants. He worked wood with his hard hands, and he himself became poor in order to make us rich in your grace. He walked the dusty roads to announce your Word, to proclaim forgiveness and amnesty, to announce to the poor the good news of their liberation.

On the night he washed the feet of his friends, that same night in which they betrayed him and handed him over to be tortured, Jesus took bread in his sacred hands, raised his eyes, blessed the bread, broke it and gave it to his friends with these holy words:

“Take and eat, everyone:  
This is my body, which is given for you.  
Do this for the remembrance of me.”

After supper he took the cup of wine in his sacred hands, lifted his eyes to you, heavenly God, blessed the wine, and gave it to his friends with these holy words:

“Drink this, all of you:  
because it is the cup of the new Covenant in my Blood,  
blood which is shed for you and for all the human family  
for the forgiveness of sins.  
Whenever you drink it, do this for the remembrance of me.”
Through Jesus, your Word made flesh, you speak to us and call us to witness: forgiveness through the cross, life to those entombed by death, the way of your self-giving love. For your Word of life, O God,

Response  
We give you thanks and praise.

Send your Spirit of truth, O God; rekindle your gifts within us: renew our faith, increase our hope, and deepen our love, for the sake of a world in need. Faithful to your Word, O God, draw near to all who call on you; through Jesus Christ, to whom with you and the Holy Spirit, be honor and glory for ever.

Response  
AMEN.

The Lord’s Prayer

Padre nuestro, Madre nuestra, que estás en los cielos,
Our Father, our Mother in heaven,

santificado sea tu nombre;
hallowed be your name;

venga a nos tu reino;
your kingdom come;

hágase tu voluntad, así en la tierra como en el cielo;
your will be done, on earth as it is in heaven;

el pan nuestro de cada día, dáinoslo hoy;
give us today our daily bread;

y perdónanos nuestras deudas
and forgive us our sins

así como nosotros perdonamos a nuestros deudores;
as we forgive those who sin against us;

y no nos dejes caer en la tentación;
save us from the time of trial;

mas líbranos del mal.
and deliver us from evil.

Amen.

Presider  
The Gifts of God for the People of God.

Communion Songs

Nada Te Turbe

Nada te turbe, nada te espante,
quién a Dios tiene nada le falta.
Nada te turbe, nada te espante,
solo Dios basta.

(Translation:
Nothing can trouble, nothing can frighten,
Those who seek God shall never go wanting.
Nothing can trouble, nothing can frighten,
God alone fills us.)
This Little Light of Mine

This little light of mine, I’m going to let it shine.
This little light of mine, I’m going to let it shine.
This little light of mine, I’m going to let it shine,
Let it shine, let it shine, let it shine.

Hide it under a bushel? No! I’m going to let it shine . . .

Jesus gave it to me.  I’m going to let it shine . . .

Prayer after Communion

*All* God of abundance, with this bread of life and cup of salvation you have united us with Christ, making us one with all your people. Now send us forth in the power of your Spirit, that we may proclaim your redeeming love to the world and continue for ever in the risen life of Jesus Christ. Amen.

The Blessing

*(All, hands raised)*

O Christ, bless these hands, sacraments of love as we follow the cross.

*(All, hands holding neighbors’)*

O Christ, bless this Body . . . sacrament of courage as we seek justice together.

*(All, hands holding hearts)*

O Christ, bless our hearts . . . sacraments broken open for the life of the world.

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Pues si Vivimos

1. When we are living, it is in Christ Jesus, and when we’re dying, it is in the Lord. Both in our living and in our dying, we belong to God; we belong to God.

2. En esta vida, frutos hemos de dar. Las obras buenas son para ofrendar. Ya sea que demos o que recibamos, somos del Señor, somos del Señor.

3. ’Mid times of sorrow and in times of pain, when sensing beauty or in love’s embrace, whether we suffer, or sing rejoicing, we belong to God; we belong to God.

4. En este mundo, hemos de encontrar gente que llora y sin consolar. Sea que ayudemos o que alimentemos, somos del Señor, somos del Señor.
**Presider** The God of all hope fill you with joy and peace in believing, that you may abound in hope by the power of the Holy Spirit.

**All** Amen!

**Closing Song**

*No Nos Moverán*

No, no, no nos moverán.
No, no, no nos moverán.
Como un árbol firme junto al río,
No nos moverán.

Unidos en la lucha, no nos moverán.
Unidos en la lucha, no nos moverán.
Como un árbol firme junto al río,
No nos moverán.

No, no, no nos moverán.
No, no, no nos moverán.
Como un árbol firme junto al río,
No nos moverán.

Unidos en la huelga, no nos moverán.
Unidos en la huelga, no nos moverán.
Como un árbol firme junto al río,
No nos moverán.

No, no, no nos moverán.
No, no, no nos moverán.
Como un árbol firme junto al río,
No nos moverán.

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*Langar* is the communal meal shared by Sikhs and all visitors to the *gurdwara* (place of worship). Since the founding of the Sikh community, *langar* has come to be an important part of Sikh religious life. After each service, no Sikh leaves without partaking of *langar*. For Sikhs, eating together in this way is expressive of the equality and oneness of all humankind. Today, all are welcome to join in this common meal with us.