

Steve's

p. 1 of 3

SEPTEMBER 17

FORGIVE EACH OTHER

(Heritage Day)

MEDITATION THOUGHT: "Listen carefully to your own journey as a people, for it is a sacred journey and it has taught you many things you must know for the journey yet to come."
(Doctrine and Covenants 162:2)

Prelude

Prayer for Peace

Welcome, Good News & Prayer Requests

Prayer for Those in Need

Call to Worship: "Bless the Lord, O my soul, and all that is within me, bless his holy name. Bless the Lord, O my soul and do not forget all his benefits – who forgives all your iniquity, who heals all your diseases, who redeems your life....." (Psalm 103)

*Opening Hymn - CCS 333 - *"Help Us Accept Each Other"*

*Prayer of Invitation

*Response

Heritage Moment: (Read by Presider)

"The author of the hymn we are about to sing, William Fowler, was born in Australia in 1830, the son of a British soldier and his wife. Within a few years of the family's return to England, both his parents died, leaving William an orphan at the age of fourteen. In the winter of 1848, he became dissatisfied with his parents' Methodist religion and accepted the invitation of a friend to attend the Latter Day Saint church in Sheffield, England. The next summer he was baptized. He was ordained a priest the following year and an elder in 1851. Although we do not know the exact circumstances of the writing of this hymn, it was probably written before 1863, when Fowler and his family sailed for America. He died only two years later, having left to the Latter Day Saint movement a grand hymn, traditionally sung to express appreciation for prophetic leadership in our day. In *Community of Christ Sings*, the text has been updated to reflect the expanding role of a prophetic people within the church and throughout the globe."

Hymn of Heritage - CCS 180 - *"We Thank You, O God, for Our Prophets"*

Scripture Drama – based on Matthew 18:21–35/18:21–34 IV (attached)

Prayer of Confession: (Read by Presider)

"Creator God, we are a community of those who have been forgiven. Conversely, we strive to be a community that forgives. We realize that we are human and often fail. We know

you continue to lead us in the path of forgiveness and, like your servants, we are called to forgive 70 times seven. Thank you, God for the path of the disciple; for the path of forgiveness. Give us the courage and power to forgive as you have forgiven us. Amen.”

Ministry of Music (Instrumental)

Ministry of Spoken Word

Disciples’ Generous Response

Offertory Thoughts (May want to use the heritage story below)

Generosity in Our Heritage

Ella Devore and her husband, L.R., arrived in French Polynesia in 1891 as missionaries. It didn’t take them long to see transportation as crucial to spreading the gospel of Christ in the South Pacific. Unfortunately, the church did not own a boat. The two prayed earnestly for an answer to their problem. Then one day they heard the words, “Write and make your wants known through the ‘Home Column.’” The “Mothers’ Home Column” was a regular feature in the *Saints’ Herald*. Begun by Marietta Walker in 1886, the “Home Column” gave counsel, encouraged healthy diets and clean homes, and invited discussion on all church issues. It was quite popular, even among men!

The Devores followed the guidance of the Spirit and sent a letter to the “Mothers’ Home Column.” Marietta Walker responded by pleading with her readers to support construction of the *Evanelia*, a missionary boat. Women were encouraged to make donations on their birthdays: one penny for each year. Walker also coauthored a book of poetry and donated all proceeds to the *Evanelia*. Within two years, enough funds were raised to build and christen the “gospel boat.” The *Evanelia* was just one of many missionary endeavors supported by “Mothers’ Home Column” readers.

Blessing and Receiving of Mission Tithes

*Hymn of Promise – CCS 388 – “Redeemer of Israel”

*Benediction

*Response

*Postlude

Dramatization: Matthew 18:21–35/18:21–34 IV

By Elaine Adams

(For three readers (King, Slave 1, Slave 2) and two helpers.)

King: *(speaking to Slave 1)* You owe me so much money. You owe me more money than you could ever earn in your lifetime. Since you owe me this money, I will take all of your possessions, your freedom, and your family. I will sell all of these things to begin to settle this debt.

Slave 1: *(kneeling before the King)* Oh, my King. Please don't take everything from me. Please let my family and myself stay free. If you will grant me this forgiveness, I promise I will pay you everything that I owe you.

King: *(to Slave 1)* I understand that you have good intentions and that you will do your best to repay this debt. Because you are a good servant and have spoken so well, I will forgive this debt. You may go without fear of this debt any longer.

The king exits but stays within hearing range of Slave 1. Slave 1 sees Slave 2 who owes him [her] money. Slave 1 grabs Slave 2.

Slave 1: You owe me a hundred denarii! Pay what you owe me and pay me NOW!!!

Slave 2 falls to his [her] knees and bows before Slave 1.

Slave 2: Please, have mercy on me. If you only have patience with me, I will pay you everything I owe.

Slave 1: NO! I have waited for you to pay me and you have not. So, I will see that you are thrown in prison until you pay this debt in full.

(Two helpers take Slave 2 and drag him [her] off stage. The king reenters and is obviously angry.)

King: *(speaking to Slave 1)* I saw what you have done. I forgave your debt and yet you had no mercy on your fellow slave. You put him [her] in prison! I made a mistake letting you go home without repaying your debt. You didn't show the same mercy. You do not seem to understand what it means to forgive. God sees that you were treated fairly, but you did not extend that forgiveness to others. How do you think God views you?

(King asks the question again, this time directed at the congregation)

King: How do you think God views you?