



Affirming PIE Day 2020!



www.pieday.ca

Order of worship and communion liturgy, option 2

**Affirming PIE Day,
14 March 2020**

What is Affirming PIE Day?

Public+Intentional+Explicit= PIE. These are our standards for the full inclusion and celebration of LGBTQIA+ and Two Spirit people. Get your recipes/ ice cream/ creative planning tools ready. **PIE Day 2020, Saturday March 14, is happening!**

We have lots of free resources at www.pieday.ca, including videos designed for use in worship. Please visit, and be sure to register your event or PIE worship service.

All can participate: you do not need to be part of an Affirming ministry; you don't need to be United Church; your event can be big or small; and pie substitutes are welcome. You just need to be enthusiastic or curious about a Public, Intentional, and Explicit celebration of diverse genders and sexualities in your community and place of worship.

Sponsored by [Affirm United/ S'affirmer Ensemble](#) and [Affirming Connections](#). Deep thanks to our supporters and donors who make this project free of charge and open to all.

About this order of service

We commissioned two orders of worship from *enfleshed*, www.enfleshed.com, which has roots in the United Methodist church in the US, and beyond. 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 and affirming movement across northern Turtle Island/ Canada for all you have and will offer in worship, and for creating a safer sacred space.

So often we as trans, non-binary, gender queer, queer, Two Spirit, intersex people, and many more, are made invisible in worship. We become part of 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, and LGBTQIA2S people with disabilities.

So be creative in how you interpret and contextualize these resources! Take the time to name us and celebrate us in all our diversity. May these resources and many others challenge us to embrace and enflesh the radical, prophetic, deeply inclusive call of the Good News.

Call to Worship

All you who delight in the Sacred Strange, come and worship the Queer Creator.

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

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

Each embodied difference is a unique glimpse of Holy Wonder.

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

Blessed are those who receive with joy the gifts of God enfleshed among us.

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

Opening Prayer

God, when you called each of us into being, you delighted in your works. You gifted us with differences that illuminate 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. Amen.

Prayer of Illumination

Holy Wisdom, come. We long for your truth that sets the captives free. Bring us your Word that liberates and quiet all that turns us against ourselves, one another, or any of your creatures and creations. Lead us in love that mends and restores. Amen.

Communion Liturgy

The Holy One be with you

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 who takes risks for love

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 LGBTQ2SIA 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 labors 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.

[invitation to the Table]

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.
Letting 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.

Call to Offering

Since its beginning, the church was meant to be a place of chosen family - a community of outcasts and outlaws, dreamers, prophets, and humble disciples of Love. In the company of Divine Presence, we create belonging and nurture justice. With gratitude for the Sacred Labors of Love in this place, let us bring our offerings to God and one another.

Prayer of Dedication

Beloved One, we offer our thanks for the holy witness in the lives of LGBTQ2SIA people. In queer love and in trans and intersex bodies, we experience Christ enfleshed. In the faith of those who have been persecuted by the church, Christ is revealed. In the queer practices of community, of love that takes risks, and of telling the truth - even when it's costly, Christ lives on. In gratitude for these and all the Sacred gifts of the LGBTQ2SIA community, we give our thanks and offer these gifts. Amen.

Benediction

Let us go from here to proclaim the Good News:

God takes on flesh in the strange and surprising.
Love liberates from the margins.
Together, we have what we need to resist evil and oppression.

With a renewed commitment to solidarity with God and all LGBTQ2SIA people,
may the Spirit lead us from this place with peace.

Suggested Hymns:

More Voices:

- Amen, Amen, It Shall Be So - 112
- My Soul Cries Out (Canticle of the Turning) - 120

Voices United:

- How Firm a Foundation - 660
- O God of Every Nation - 677 (replace “blindness” in vs 3 with

Songs for the Holy Other

[PDF of full hymnal here](#) (in alphabetical order)

- A Hymn for Self-Acceptance
- Blest Be the Holy Other
- God of Many Faces

Sermon/ homily/ message suggestions:

- John 1 - Themes: God’s revelation is a disruption of all our assumptions. Of what God looks like, how God acts, and how power works. God continues to take on flesh in ways and through people that the world assumes can’t be sites of revelation, should be condemned, or are otherwise “illegitimate.” God takes on flesh in the strange - the queer. Or - God transitions by revealing God’s authentic self in new flesh. When the world did not recognize who God was, God transitioned. Revealed something new through the body of Jesus about who God has always been. Trans people are a holy witness to God’s constant transitioning and authentic self-revealing. Trans people illuminate important aspects of not only God’s being but also how and where we should be expecting to see God in the world. We must be aware too, of how similarly Jesus and trans people are treated in the world. Criminalized. Attacked. Executed. Shunned. How long will we perpetuate the same patterns of violence against God’s self-revealing in the world through the people (and creatures/creations) around us?
- John 15 - 12-14, 17-19 - The world, or “kosmos,” is the order of dominance, social hierarchy, and all the forms of control that live in and through systemic, institutional, and ideological powers. To be strange (definition of queer) is to be out of alignment with the world’s order of things. And it means being hated, because it threatens the order. Strangeness breaks open possibilities for the world - of living and loving differently. LGBTQ2SIA people have long modeled this in the world - especially for each other. But everyone is called to be Strange in some form - to deviate from complicity with the world’s order and break open new possibilities for love and life. We are all called to be strange like Jesus was strange. To be in solidarity with the strange of the world, abandoning no one to the hatred that comes with refusing to “belong” to the hierarchy or comply with its temptations or threats.

- Mark 9:38-41 - The disciples were concerned with whether someone was like them, preserved their group dynamic, and otherwise fit a mold they had in mind which confined how God's work is done in the world. This was more important to them, in the moment, than the fact that someone's suffering had been relieved. That God's work had been done. That a life had been changed. This is not so different from how the church has approached LGBTQ2SIA's gifts in the world. But Jesus offers a correction.

