2nd Sunday of Pentecost



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Pre-Service Music Andy Glynn					
Welcome a	and Announceme	Liturgist, Sandy Redfield			
<u>Prelude</u>			Andy Glynn		
Congregational Introit "As the Deer"			Congregation		
<u>Call To Wo</u>	orship-Responsive	Liturgist			
Liturgist:	Our souls long for you, O God;				
All:	Where are you	?			
Liturgist:	In raging wind?				
All:	In trembling earth?				
Liturgist:	In blazing flame	?			
All:	Our souls long for you, O God; where are you?				
Liturgist:	Meet us once more, O God, In stillness, in silence, in smallness.				
All:	Come now, O God, Enter our hearts and minds, present now for you.				
* <u>Opening Hymn</u>		"Praise Ye the Lord, the Almighty"	Congregation		
* Call to Confession			Liturgist		
* Prayer of Confession			Liturgist		

Unison: God of Grace, we have harmed your children whom you love. Because we do not understand them, we segregate them, we reject them, we demonize them, and we hurt them. Forgive us, in your infinite love, and teach us to welcome all of your children until our hospitality is as wide as your mercy. Help us to understand others as we wish to be understood. Guide us to love one another as you love us.

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Declaration of Forgiveness	Liturgist
* <u>Glory to God Whose Goodness Shines on Me</u>	Congregation

* Time of Silence for Personal Pravers of Confession

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1st Scripture Reading

I Kings 19-1-4, 8-15a

Ahab told Jezebel all that Elijah had done, and how he had killed all the prophets with the sword. Then Jezebel sent a messenger to Elijah, saying, 'So may the gods do to me, and more also, if I do not make your life like the life of one of them by this time tomorrow.' Then he was afraid; he got up and fled for his life, and came to Beer-sheba, which belongs to Judah; he left his servant there.

But he himself went a day's journey into the wilderness, and came and sat down under a solitary broom tree. He asked that he might die: 'It is enough; now, O LORD, take away my life, for I am no better than my ancestors.'

He got up, and ate and drank; then he went in the strength of that food for forty days and forty nights to Horeb the mount of God. At that place he came to a cave, and spent the night there.

Then the word of the LORD came to him, saying, 'What are you doing here, Elijah?' He answered, 'I have been very zealous for the LORD, the God of hosts; for the Israelites have forsaken your covenant, thrown down your altars, and killed your prophets with the sword. I alone am left, and they are seeking my life, to take it away.'

He said, 'Go out and stand on the mountain before the LORD, for the LORD is about to pass by.' Now there was a great wind, so strong that it was splitting mountains and breaking rocks in pieces before the LORD, but the LORD was not in the wind; and after the wind an earthquake, but the LORD was not in the earthquake; and after the earthquake a fire, but the LORD was not in the fire; and after the fire a sound of sheer silence. When Elijah heard it, he wrapped his face in his mantle and went out and stood at the entrance of the cave. Then there came a voice to him that said, 'What are you doing here, Elijah?' He answered, 'I have been very zealous for the LORD, the God of hosts; for the Israelites have forsaken your covenant, thrown down your altars, and killed your prophets with the sword. I alone am left, and they are seeking my life, to take it away.' Then the LORD said to him, 'Go, return on your way to the wilderness of Damascus; when you arrive, you shall anoint Hazael as king over Aram.

2nd Scripture Reading

Galatians 3:23-29

Now before faith came, we were imprisoned and guarded under the law until faith would be revealed. Therefore the law was our disciplinarian until Christ came, so that we might be justified by faith. But now that faith has come, we are no longer subject to a disciplinarian, for in Christ Jesus you are all children of God through faith. As many of you as were baptized into Christ have clothed yourselves with Christ. There is no longer Jew or Greek, there is no longer slave or free, there is no longer male and female; for all of you are one in Christ Jesus. And if you belong to Christ, then you are Abraham's offspring, heirs according to the promise.

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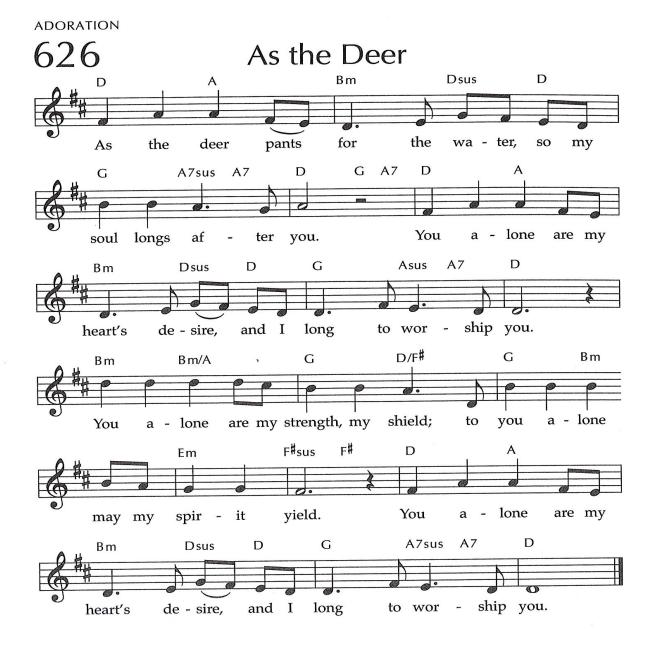
<u>Sermon</u>		Pastor Jane Young
* <u>Sermon Hymn</u>	"In Christ There is No East or West"	Congregation
Prayers of the People		
Call to Offering		
Prayer of Dedication		
* <u>Doxology</u>		
* <u>Closing Hymn</u>	"Come! Live in the Light!"	Congregation
Charge and Benediction		
<u>Postlude</u>		Andy Glynn

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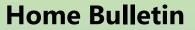


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CREATION AND PROVIDENCE

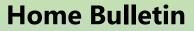


TEXT: Joachim Neander, 1680; trans. Catherine Winkworth, 1863, alt. MUSIC: Stralsund *Ernewerten Gesangbuch*, 1665; harm. *The Chorale Book for England*, 1863 LOBE DEN HERREN 14.14.4.7.8

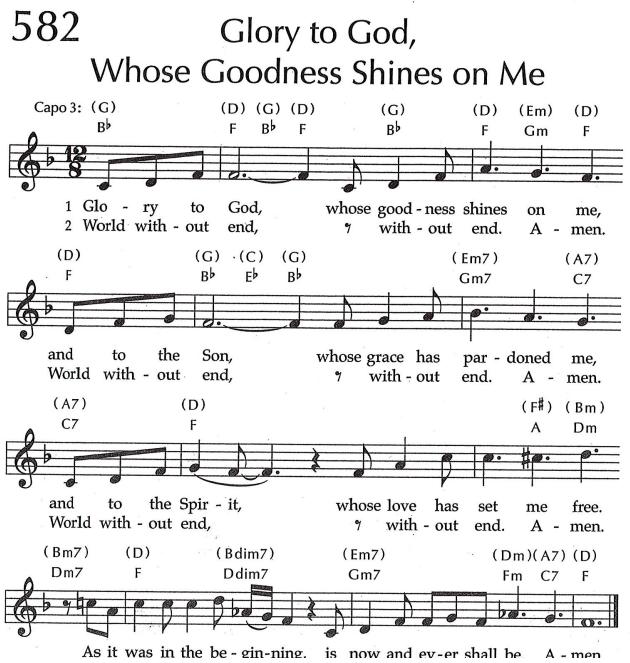
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SERVICE MUSIC





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GLORY TO GOD (Vasile)

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This text formed a very small part of an elaborate Christian missionary pageant in the early 20th century, yet it has endured while the grander aspects of that production have faded away. It is set to a simple 19th-century tune that does not get in the way of its message.

TEXT: John Oxenham, 1908, alt. MUSIC: Alexander Robert Reinagle, 1836 ST. PETER CM (alternate tune: MC KEE, 317)

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The thematic and musical center of this hymn on the vocation of all believers is found in the refrain, which is based on the well-known challenge of Micah 6:8, "What does the Lord require of you but to do justice, and to love kindness, and to walk humbly with your God?"

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