

# Happy Father's Day

## 2<sup>nd</sup> Sunday of Pentecost



# Home Bulletin

**June 19, 2022**

### Pre-Service Music

Andy Glynn

### Welcome and Announcements

Liturgist, Sandy Redfield

### Prelude

Andy Glynn

### Congregational Introit

*"As the Deer"*

Congregation

### Call To Worship-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.**

### \* Opening Hymn

*"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.**

### \* Time of Silence for Personal Prayers of Confession

### Declaration of Forgiveness

Liturgist

### \* Glory to God Whose Goodness Shines on Me

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### 1<sup>st</sup> 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.'

### 2<sup>nd</sup> 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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## Sermon

Pastor Jane Young

### \* Sermon Hymn

*"In Christ There is No East or West"*

Congregation

## Prayers of the People

## Call to Offering

## Prayer of Dedication

### \* Doxology

### \* Closing Hymn

*"Come! Live in the Light!"*

Congregation

## Charge and Benediction

## Postlude

Andy Glynn



### ADORATION

# 626

## As the Deer

As the deer pants for the wa - ter, so my  
soul longs af - ter you. You a - lone are my  
heart's de - sire, and I long to wor - ship you.  
You a - lone are my strength, my shield; to you a - lone  
may my spir - it yield. You a - lone are my  
heart's de - sire, and I long to wor - ship you.

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CREATION AND PROVIDENCE

### 35 Praise Ye the Lord, the Almighty

1 Praise ye the Lord, the Al - might - y, the King of cre -  
2 Praise ye the Lord, who o'er all things so won-drous - ly  
3 Praise ye the Lord! O let all that is in me a -

a - tion! O my soul, praise him, for he is thy  
reign - eth, shel - ters thee un - der his wings, yea, so  
dore him! All that hath life and breath, come now with

health and sal - va - tion! All ye who hear, now to his  
gen - tly sus - tain - eth! Hast thou not seen how thy de -  
prais - es be - fore him! Let the a - men sound from his

tem - ple draw near; join me in glad ad - o - ra - tion!  
sires e'er have been grant - ed in what he or - dain - eth?  
peo - ple a - gain; glad - ly for aye we a - dore him.

This very strong 17th-century German hymn employs many phrases from the psalms, especially Psalms 150 and 103:1-6. It did not receive an effective English translation until the mid-19th century, but has remained popular ever since, thanks in part to its stirring tune.

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

LOBE DEN HERREN  
14.14.4.7.8





### SERVICE MUSIC

# 582

## Glory to God, Whose Goodness Shines on Me

Capo 3: (G) B<sup>b</sup> (D) (G) (D) F B<sup>b</sup> F (G) B<sup>b</sup> (D) F (Em) Gm (D) F

1 Glo - ry to God, whose good - ness shines on me,  
2 World with - out end, 7 with - out end. A - men.

(D) F (G) B<sup>b</sup> (C) E<sup>b</sup> (G) B<sup>b</sup> (Em7) Gm7 (A7) C7

and to the Son, whose grace has par - doned me,  
World with - out end, 7 with - out end. A - men.

(A7) C7 (D) F (F<sup>#</sup>) A (Bm) Dm

and to the Spir - it, whose love has set me free.  
World with - out end, 7 with - out end. A - men.

(Bm7) Dm7 (D) F (Bdim7) Ddim7 (Em7) Gm7 (Dm)(A7) (D) Fm C7 F

As it was in the be - gin - ning. is now and ev - er shall be. A - men

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THE CHURCH

### In Christ There Is No East or West 318

1 In Christ there is no east or west, in  
2 In Christ shall true hearts ev - ery - where their  
3 Join hands, dis - ci - ples of the faith, what -  
4 In Christ now meet both east and west; in

him no south or north, but one great fel - low -  
high com - mu - nion find; his ser - vice is the  
e'er your race may be. All chil - dren of the  
him meet south and north. All Christ - ly souls are

ship of love through - out the whole wide earth.  
gold - en cord close - bind - ing hu - man - kind.  
liv - ing God are sure - ly kin to me.  
one in him through - out the whole wide earth.

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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)



JUSTICE AND RECONCILIATION

### 749 Come! Live in the Light! We Are Called

1 Come! Live in the light! Shine with the  
2 Come! O - pen your heart! Show your  
3 Sing! Sing a new song! Sing of that

joy and the love of the Lord! We are called  
mer - cy to all those in fear! We are called  
great day when all will be one! God will reign,

to be light for the king - dom, to live in the  
to be hope for the hope - less so ha - tred and  
and we'll walk with each oth - er as sis - ters and

free - dom of the cit - y of God.  
vio - lence will be no more.  
broth - ers u - nit - ed in love.

*Refrain*

We are called to act with jus - tice; we are called to  
love ten - der - ly; we are called to serve one an -  
oth - er, to walk hum - bly with God.

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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