

# Home Bulletin

## September 18, 2022



### Pre-Service Music

Andy Glynn

### Welcome and Announcements

Mary Ann Parker, Liturgist

### Prelude

Andy Glynn

### Congregational Introit

"We Give Thee but Thine Own"

Congregation

### Call To Worship-Responsive

Liturgist

Liturgist: Beloved children of God,  
in supplication and prayer, with intercessions and with thanksgiving,

**All: We come to worship God.**

Liturgist: In hope and in humility,  
with joy and with concerns,

**All: We come to worship God.**

Liturgist: In faith and in uncertainty,  
with questions and with conviction,

**All: Let us worship God.**

### \* Opening Hymn

*"O Master, Let Me Walk with Thee"*

Congregation

### \* Call to Confession

Liturgist

### \* Prayer of Confession

Liturgist

**Unison: Holy God,  
we confess that we are too concerned  
with our own peace.  
We seek the comfort of silence,  
and ignore the cries of the oppressed.  
We are inwardly focused,  
missing your call to serve the world in justice  
and love.  
Forgive us, O God.  
Equip us to fulfill your will for a world  
in which all know dignity  
and all are treated with equity,  
as your beloved children.**

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

### **Declaration of Forgiveness**

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

Congregation

### **Time With Young Disciples**

#### **1<sup>st</sup> Scripture Reading**                      Jeremiah 8:18-9:1

My joy is gone, grief is upon me,  
my heart is sick.  
Hark, the cry of my poor people  
from far and wide in the land:  
'Is the LORD not in Zion?  
Is her King not in her?'  
(‘Why have they provoked me to anger with their images,  
with their foreign idols?’)  
'The harvest is past, the summer is ended,  
and we are not saved.'  
For the hurt of my poor people I am hurt,  
I mourn, and dismay has taken hold of me.  
Is there no balm in Gilead?  
Is there no physician there?  
Why then has the health of my poor people  
not been restored?  
O that my head were a spring of water,  
and my eyes a fountain of tears,  
so that I might weep day and night  
for the slain of my poor people!

#### **2<sup>nd</sup> Scripture Reading**                      Luke 16:1-13

Then Jesus said to the disciples, ‘There was a rich man who had a manager, and charges were brought to him that this man was squandering his property. So he summoned him and said to him, “What is this that I hear about you? Give me an account of your management, because you cannot be my manager any longer.” Then the manager said to himself, “What will I do, now that my master is taking the position away from me? I am not strong enough to dig, and I am ashamed to beg. I have decided

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what to do so that, when I am dismissed as manager, people may welcome me into their homes." So, summoning his master's debtors one by one, he asked the first, "How much do you owe my master?" He answered, "A hundred jugs of olive oil." He said to him, "Take your bill, sit down quickly, and make it fifty." Then he asked another, "And how much do you owe?" He replied, "A hundred containers of wheat." He said to him, "Take your bill and make it eighty." And his master commended the dishonest manager because he had acted shrewdly; for the children of this age are more shrewd in dealing with their own generation than are the children of light. And I tell you, make friends for yourselves by means of dishonest wealth so that when it is gone, they may welcome you into the eternal homes.

'Whoever is faithful in a very little is faithful also in much; and whoever is dishonest in a very little is dishonest also in much. If then you have not been faithful with the dishonest wealth, who will entrust to you the true riches? And if you have not been faithful with what belongs to another, who will give you what is your own? No slave can serve two masters; for a slave will either hate the one and love the other, or be devoted to the one and despise the other. You cannot serve God and wealth.

### **Sermon**

Pastor Jane Young

### **\* Sermon Hymn**

*"Take My Life"*

Congregation

### **Prayers of the People**

### **Call to Offering**

### **Prayer of Dedication**

### **\* Doxology**

### **\* Closing Hymn**

*"O Jesus, I Have Promised"*

Congregation

### **Charge and Benediction**

### **Postlude**

Andy Glynn



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DEDICATION AND STEWARDSHIP

## We Give Thee but Thine Own 708

1 We give thee but thine own, what - e'er the gift may be;  
2 May we thy boun-ties thus as stew-ards true re - ceive,  
3 The cap-tive to re - lease, to God the lost to bring,  
4 And we be - lieve thy word, though dim our faith may be;

all that we have is thine a - lone, a trust, O Lord, from thee.  
and glad - ly, as thou bless - est us, to thee our first - fruits give.  
to teach the way of life and peace: it is a Christ - like thing.  
what - e'er we do for thine, O Lord, we do it un - to thee.

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Each successive stanza here expands the implications of the familiar affirmation of the first one. Much more than a concern with money, stewardship shapes our relationship with God and with other people. Despite this tune's name, no source has been found in Schumann's works.

TEXT: William Walsham How, c. 1858  
MUSIC: Mason and Webb's *Cantica Laudis*, 1850

SCHUMANN  
SM

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DISCIPLESHIP AND MISSION

### 738 O Master, Let Me Walk with Thee

1 O Mas - ter, let me walk with thee  
2 Help me the slow of heart to move  
3 Teach me thy pa - tience, still with thee  
4 In hope that sends a shin - ing ray

in low - ly paths of ser - vice free;  
by some clear, win - ning word of love;  
in clos - er, dear - er com - pa - ny,  
far down the fu - ture's broad - ening way;

tell me thy se - cret; help me bear the  
teach me the way - ward feet to stay, and  
in work that keeps faith sweet and strong, in  
in peace that on - ly thou canst give, with

strain of toil, the fret of care.  
guide them in the home - ward way.  
trust that tri - umphs o - ver wrong.  
thee, O Mas - ter, let me live.

In honestly admitting the limits of human ability, this prayerful hymn does not seek a sense of God's presence for self-comfort but for strength and companionship in pursuing the tasks that God sets before us. The author specifically chose this tune to accompany his words.

TEXT: Washington Gladden, 1879  
MUSIC: Henry Percy Smith, 1874

MARYTON  
LM

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SERVICE MUSIC

### 582

## Glory to God, Whose Goodness Shines on Me

Capo 3: (G) B $\flat$  (D) (G) (D) (G) (D) (Em) (D)  
F B $\flat$  F B $\flat$  F Gm F

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

(D) (G) (C) (G) (Em7) (A7)  
F B $\flat$  E $\flat$  B $\flat$  Gm7 C7

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

(A7) (D) (F#) (Bm)  
C7 F A Dm

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

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

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

TEXT: Trad. liturgical text; adapt. Paul M. Vasile, 2008  
MUSIC: Paul M. Vasile, 2008  
Text Adapt. and Music © 2008 Paul M. Vasile

GLORY TO GOD (Vasile)

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DEDICATION AND STEWARDSHIP

### Take My Life

697

1 Take my life and let it be con-se - crat-ed, Lord, to thee;  
2 Take my hands and let them move at the im - pulse of thy love;  
3 Take my voice and let me sing al-ways, on - ly, for my King;  
4 Take my sil - ver and my gold; not a mite would I with-hold;

take my mo - ments and my days; let them flow in  
take my feet and let them be swift and beau - ti -  
take my lips and let them be filled with mes - sa -  
take my in - tel - lect and use ev - ery power as

cease - less praise; let them flow in cease - less praise.  
ful for thee, swift and beau - ti - ful for thee.  
ges from thee, filled with mes - sa - ges from thee.  
thou shalt choose, ev - ery power as thou shalt choose.

5 Take my will and make it thine;  
it shall be no longer mine.  
Take my heart, it is thine own;  
it shall be thy royal throne,  
it shall be thy royal throne.

6 Take my love; my Lord, I pour  
at thy feet its treasure store;  
take myself and I will be  
ever, only, all for thee,  
ever, only, all for thee.

This hymn of consecration radiates from the repeated word "take," resulting in a remarkably full survey of a person's attributes and possessions and giving weight to the "all" at the end. The composer of the tune was influential in the renewal of Reformed hymnody in French.



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DISCIPLESHIP AND MISSION

### 724 O Jesus, I Have Promised

1 O Je - sus, I have prom - ised to serve thee to the end;  
2 O let me feel thee near me! The world is ev - er near:  
3 O let me hear thee speak - ing in ac - cents clear and still,  
4 O Je - sus, thou hast prom - ised to all who fol - low thee

be thou for - ev - er near me, my Mas - ter and my friend;  
I see the sights that daz - zle; the tempt - ing sounds I hear.  
a - bove the storms of pas - sion, the mur - murs of self - will;  
that where thou art in glo - ry there shall thy ser - vant be.

I shall not fear the bat - tle if thou art by my side,  
My foes are ev - er near me, a - round me and with - in;  
O speak to re - as - sure me, to has - ten or con - trol;  
And, Je - sus, I have prom - ised to serve thee to the end;

nor wan - der from the path - way if thou wilt be my guide.  
but, Je - sus, draw thou near - er and shield my soul from sin.  
O speak, and make me lis - ten, thou guard - ian of my soul.  
O give me grace to fol - low, my Mas - ter and my friend.

Written to highlight the promises made by the author's daughter and two sons at their confirmation, this text equally well recalls the promises of discipleship made in Baptism and in the Reaffirmation of the Baptismal Covenant. The tune was written for a text now unused.

TEXT: John Ernest Bode, 1866, alt.  
MUSIC: Arthur Henry Mann, 1881

ANGEL'S STORY  
7.6.7.6.D  
(alternate tune: NYLAND, 725)

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