

# WHITE MEMORIAL

— PRESBYTERIAN CHURCH —

June 7, 2020

Lord's Supper

Trinity Sunday

*Christopher Edmonston*, Pastor  
*Cate Church Norman*, Associate Pastor for Pastoral Care  
*Grier Booker Richards*, Associate Pastor for Discipleship  
*Karl Zinsmeister*, Director of Music  
*Kelly Gold*, Director of Children's and Youth Music

## ORDER OF SERVICE

### GREETING

### PRELUDE

*Light Dawns on a Weary World*  
arr. Michael Burkhardt (b. 1959)

### WELCOME & ANNOUNCEMENTS

### CALL TO WORSHIP

### HYMN 766

*The Church of Christ Cannot Be Bound*  
MC KEE

### PRAYER OF CONFESSION

### FIRST NEW TESTAMENT LESSON

2 Corinthians 13:11-13

### SECOND NEW TESTAMENT LESSON

Philippians 1:1-11

### A TIME WITH YOUNG DISCIPLES

### SERMON

### SONG OF REFLECTION

*My Jesus, I Love Thee*  
arr. Dan Forrest

(CONTINUED)

**SACRAMENT OF THE LORD'S SUPPER**

**Invitation  
Great Thanksgiving  
Bread And Cup**

**PRAYER AFTER COMMUNION AND THE LORD'S PRAYER**

**RESPONDING IN FAITH**

**AFFIRMATION OF FAITH**

*(from A Declaration of Faith)*

**God created human beings with a need for community  
and with freedom to enter into it by responding to their  
Maker with grateful obedience and to one another with love  
and helpfulness. We believe that we have been created to relate to  
God and each other in freedom and responsibility. We may misuse  
our freedom and deny our responsibility by trying to live without  
God and other people or against God and other people.  
Yet we are still bound to them for our life and well-being,  
and intended for free and responsible fellowship with them.  
Since every human being is made for communion with  
God and others, we must treat no one with contempt.  
We are to respect and love all other  
people and ourselves as well.**

**HYMN 379**

*We Shall Overcome*

WE SHALL OVERCOME

**CHARGE AND BENEDICTION**

**CHIMING OF THE TRINITY**

**POSTLUDE**

*Toccata*

Eugene Gigout (1844-1925)

\* \* \*

## **THE LORD'S PRAYER**

Our Father, who art in heaven,  
hallowed be thy name,  
thy kingdom come, thy will be done,  
on earth as it is in heaven.  
Give us this day our daily bread;  
and forgive us our debts,  
as we forgive our debtors;  
and lead us not into temptation,  
but deliver us from evil.  
For thine is the kingdom  
and the power and the glory, forever.

Amen

# 766 The Church of Christ Cannot Be Bound

1 The church of Christ can - not be bound by  
 2 True faith will o - pen up the door and  
 3 True love will not sit i - dly by when  
 4 If what we have we free - ly share to  
 5 The church of Christ can - not be bound by

walls of wood or stone. Where char - i - ty and  
 step in - to the street. True ser - vice will seek  
 jus - tice is de - nied. True mer - cy hears the  
 meet our neigh - bor's need, then we ex - tend the  
 walls of wood or stone. Where char - i - ty and

love are found, there can the church be known.  
 out the poor and ask to wash their feet.  
 home - less cry and wel - comes them in - side.  
 Spir - it's care through ev - ery self - less deed.  
 love are found, there can the church be known.

This text was the winning entry in a hymnwriting competition seeking new texts dealing with poverty and homelessness, but as the stanza sung at the beginning and end of the hymn makes clear, such specific ministries grow out of an understanding of the church as love in action.

# 379 We Shall Overcome

1 We shall o - ver - come; we shall o - ver - come;  
 2 We'll walk hand in hand; we'll walk hand in hand;  
 3 We shall live in peace; we shall live in peace;  
 4 We are not a - fraid; we are not a - fraid;  
 5 God will see us through; God will see us through;

we shall o - ver - come some - day.  
 we'll walk hand in hand some - day.  
 we shall live in peace some - day.  
 we are not a - fraid to - day.  
 God will see us through to - day.

Refrain

O, deep in my heart I do be -

lieve we shall o - ver - come some - day!

Though now associated primarily with the Civil Rights Movement of the mid-20th century, this spiritual most likely dates from the days of the slave trade; and similarities with the tune SICILIAN MARINERS (see no. 546) suggest that it might have been a worksong aboard slave ships.