

Gathering Hymns for Sunday, July 5, 2020



PRESBYTERIAN
CHURCH

GATHERING HYMNS 331, 634, 752, 753, 337

God of the Ages, Whose Almighty Hand

To God Be the Glory

Dona nobis pacem

Make Me a Channel of Your Peace

My Country, 'Tis of Thee

331 God of the Ages, Whose Almighty Hand

(optional)

1 God of the a - ges, whose al-might - y
 2 Thy love di - vine hath led us in the
 3 From war's a - larms, from dead - ly pes - ti -
 4 Re - fresh thy peo - ple on their toil - some

hand leads forth in beau - ty all the star - ry band
 past. In this free land by thee our lot is cast.
 lence, be thy strong arm our ev - er sure de - fense.
 way. Lead us from night to nev - er - end - ing day.

of shin - ing worlds in splen - dor through the skies,
 Be thou our rul - er, guard - ian, guide, and stay:
 Thy true re - li - gion in our hearts in - crease.
 Fill all our lives with love and grace di - vine,

our grate - ful songs be - fore thy throne a - rise.
 thy word our law, thy paths our cho - sen way.
 Thy boun - teous good - ness nour - ish us in peace.
 and glo - ry, laud, and praise be ev - er thine.

This hymn was generated by 19th-century centennial celebrations: the words by the Declaration of Independence and the music by the adoption of the United States Constitution. Despite these origins, no specific nation is mentioned in this hymn of praise and prayer for peace.

634 To God Be the Glory

1 To God be the glo - ry; great things he has done!
2 Great things he has taught us; great things he has done,

So loved he the world that he gave us his Son,
and great our re - joic - ing through Je - sus the Son;

who yield - ed his life an a - tone - ment for sin,
but pur - er and high - er and great - er will be

and o - pened the life - gate that all may go in.
our won - der, our trans - port, when Je - sus we see.

This American gospel song became popular in England in the late 19th century, then returned to this country in the mid-20th century with the Billy Graham crusades. Its continuing popularity may well be due to the freedom from subjective considerations in its praise of God.

Dona nobis pacem

752

*Sim shalom**Rabbu habna salamann tamman*

Capo 3: (D) (A) (D) (A)
F C F C

*1
Latin Do - na no - bis pa - cem, pa - cem.
Hebrew Sim sha-lom, sim sha-lom, sim sha - lom.
Arabic Rab - bu hab - na sa - la - mann tam - man.

*2
Do - na no - bis pa - cem.

*3
Do - na no - bis pa - cem.

(G) (D) (A) (D)
B^b F C F

Do - na no - bis pa - cem.
Sim sha - lom a - lei - nu.
Rab - bu hab - na sa - la - mann.

Do - na no - bis pa - cem.

Do - na no - bis pa - cem.

*May be sung as a canon.

HEBREW

שִׁים שְׁלוֹם עֲלֵינוּ

ARABIC

رَبُّ هَيْبَا سَلَامًا تَامًا.
رَبُّ هَيْبَا السَّلَام.

Whether sung in Latin, Hebrew, Arabic, or any other language, there is no common human prayer deeper than the longing for peace: peace among people and peace in our hearts. The style of this familiar musical setting suggests that it dates from the late 18th or early 19th century.

753 Make Me a Channel of Your Peace

Prayer of St. Francis



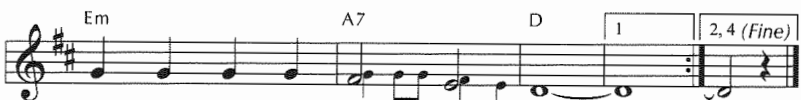
1 Make me a chan-nel of your peace. Where
2 Make me a chan-nel of your peace. Where
4 Make me a chan-nel of your peace. It



there is ha-tred, let me bring your love. Where
there's de-spair in life, let me bring hope. Where
is in par-don-ing that we are par-doned, in



there is in-ju-ry, your par-don, Lord, and
there is dark-ness, on-ly light, and
giv-ing of our-selves that we re-ceive, and in



where there's doubt, true faith in you.
where there's sad-ness, ev-er joy.
dy-ing that we're born to e-ter-nal life.



3 O, Mas-ter, grant that I may nev-er seek so



much to be con-soled as to con-sole, to be

Guitar chords do not correspond with keyboard harmony.

Though popular opinion credits this prayer to Francis of Assisi, the earliest known printing was in a French religious magazine in 1912. Yet that gentle saint's spirit seems evident in these words, a quality that has spurred many paraphrases and musical settings such as this one.

337 My Country, 'Tis of Thee

1 My coun - try, 'tis of thee, sweet land of
 2 My na - tive coun - try, thee, land of the
 3 Let mu - sic swell the breeze, and ring from
 4 Our *fa - thers' God, to thee, au - thor of

lib - er - ty, of thee I sing; land where my
 no - ble free, thy name I love; I love thy
 all the trees sweet free - dom's song. Let mor - tal
 lib - er - ty, to thee we sing. Long may our

*fa - thers died, land of the pil - grims' pride,
 rocks and rills, thy woods and tem - pled hills;
 tongues a - wake; let all that breathe par - take;
 land be bright with free - dom's ho - ly light;

from ev - ery moun - tain - side let free - dom ring.
 my heart with rap - ture thrills like that a - bove.
 let rocks their si - lence break, the sound pro - long.
 pro - tect us by thy might, great God, our King.

*Or "parents"

This now-familiar patriotic song was written by a Baptist minister and received its first public performance at an Independence Day celebration by the Boston Sabbath School Union in 1831. It was written to replace a German patriotic text sung to the same tune.

WHITE MEMORIAL

PRESBYTERIAN CHURCH

July 5, 2020

Lord's Supper

Fifth Sunday After Pentecost

Gloria Johnson, Associate Pastor for Outreach
Chip Pope, Associate Pastor for Youth and their Families
Judy Yates Siker, Parish Associate
Kirsten Homdrom, Associate Director of Music
Karl Zinsmeister, Director of Music
Jeanine Wagner, soprano
Margaret Simmons, piano

ORDER OF SERVICE

GREETING

GATHERING HYMNS 331, 634, 752, 753, 337

God of the Ages, Whose Almighty Hand

To God Be the Glory

Dona nobis pacem

Make Me a Channel of Your Peace

My Country, 'Tis of Thee

WELCOME & ANNOUNCEMENTS

CALL TO WORSHIP

HYMN 727

Will You Let Me Be Your Servant

THE SERVANT SONG

PRAYER OF CONFESSION

OLD TESTAMENT LESSON

Deuteronomy. 6:4-12

NEW TESTAMENT LESSON

Philippians 2:1-5

A TIME WITH YOUNG DISCIPLES

SERMON

Be Who You Are

(CONTINUED)

MUSICAL OFFERING

He's Got The Whole World In His Hand
arranged by Margaret Bonds (1913-1972)

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 Declaration of Faith 1977)

Gods sends us to exercise compassion. In concern for justice in the social order, God has not forgotten the needs of individuals.

In the end, the Lord will judge all persons by the simple, unremembered acts of kindness they did or failed to do for the least of their brothers and sisters. We acknowledge God is at work here and now when people show personal concern for each other and work to make helping agencies, including the church itself, more compassionate. We believe God sends us to risk our own peace and comfort in compassion to our neighbors. We are to give to them and receive from them, accepting everyone we meet as a person; to be sensitive to those who suffer in body or mind; to help and accept help in ways that affirm dignity and responsibility.

We must not limit our compassion to those we judge deserving, for we ourselves do not deserve the compassion of God.

HYMN 719

Come, Labor On

CHARGE AND BENEDICTION

CHIMING OF THE TRINITY

POSTLUDE

Voluntary

William Selby (1738-98)

* * *

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

Will You Let Me Be Your Servant 727

The Servant Song

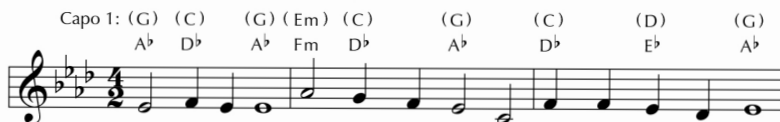
1, 6 Will you let me be your ser - vant, let me
 2 We are pil - grims on a jour - ney; we're to -
 3 I will hold the Christ - light for you in the
 4 I will weep when you are weep - ing; when you
 5 When we sing to God in heav - en, we shall

be as Christ to you? Pray that I may have the
 geth - er on the road. We are here to help each
 night - time of your fear. I will hold my hand out
 laugh I'll laugh with you. I will share your joy and
 find such har - mo - ny, born of all we've known to -

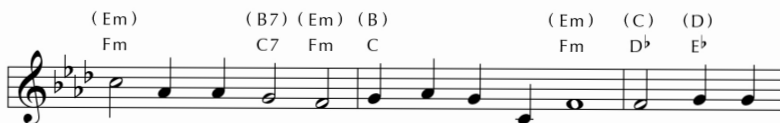
grace to let you be my ser - vant too.
 oth - er walk the mile and bear the load.
 to you, speak the peace you long to hear.
 sor - row till we've seen this jour - ney through.
 geth - er of Christ's love and ag - o - ny.
 (repeat stanza 1)

The opening and closing stanza expresses the essence of this folk-style song about the mutuality of servant ministry: those who serve must also be willing to be served. This is what Christ intended when he commanded the disciples to "wash one another's feet" (John 13:14).

719 Come, Labor On



1 Come, la-bor on. Who dares stand i - dle on the har - vest plain
 2 Come, la-bor on. Claim the high call - ing an - gels can - not share;
 3 Come, la-bor on. Cast off all gloom-y doubt and faith-less fear!
 4 Come, la-bor on. No time for rest, till glows the west-ern sky,



while all a - round us waves the gold - en grain? And to each
 to young and old the gos - pel glad-ness bear. Re - deem the
 No arm so weak but may do ser - vice here. Though fee - ble
 till the long shad - ows o'er our path-way lie, and a glad



ser - vant does the Mas - ter say, "Go work to - day."
 time; its hours too swift - ly fly. The night draws nigh.
 a - gents, may we all ful - fill God's righ - teous will.
 sound comes with the set - ting sun, "Well done, well done!"

Guitar chords do not correspond with keyboard harmony.

Using Jesus' harvest imagery in John 4:35-38 and Matthew 9:37-38/Luke 10:2, this urgent text sounds a compelling call to Christian service. The words gain energy from the strong unison tune in the English cathedral style, whose name echoes the Benedictine motto "Prayer is work."