

# Home Bulletin

Sunday, July 10, 2022



Photo Credit to Brian Wellwood, Photographer  
Lake of the Clouds, Upper Peninsula of Michigan

## Pre-Service Music

Andy Glynn

## Welcome and Announcements

Liturgist, Kathy Loviska

## Prelude

Andy Glynn

## Congregational Introit

*"Let Justice Flow Like Streams"*

Congregation

## Call To Worship-Responsive

Liturgist

Liturgist: People of God,  
what are we here to do?

**All: To love the Lord our God  
with heart and soul,  
strength and might.**

Liturgist: What are we here to do?

**All: To love our neighbors as ourselves.**

## **\* Opening Hymn**

*"Come Sing, O Church, in Joy!"*

Congregation

## **\* Call to Confession**

Liturgist

## **\* Prayer of Confession**

Liturgist

**Unison: Gracious God,  
Jesus tells us that our lives are enriched  
by loving you and loving our neighbors.  
We confess that love is hard for us.  
We are too selfish or too pessimistic,  
too hollow or too hardened,  
or just too tired to give ourselves to love's  
demands.**

**Forgive our arrogance and our listlessness.  
Cleanse our hearts that we might find the strength  
to do what love requires  
and the grace to receive what love has to give.  
We pray in the name of Jesus,  
whose love has no boundary.  
Amen.**

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

### **Declaration of Forgiveness**

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

Congregation

### **1<sup>st</sup> Scripture Reading**

Amos 7:7-17

This is what he showed me: the Lord was standing beside a wall built with a plumb-line, with a plumb-line in his hand. And the LORD said to me, 'Amos, what do you see?' And I said, 'A plumb-line.' Then the Lord said,

'See, I am setting a plumb-line  
in the midst of my people Israel;  
I will never again pass them by;  
the high places of Isaac shall be made desolate,  
and the sanctuaries of Israel shall be laid waste,  
and I will rise against the house of Jeroboam with the sword.'

Then Amaziah, the priest of Bethel, sent to King Jeroboam of Israel, saying, 'Amos has conspired against you in the very centre of the house of Israel; the land is not able to bear all his words. For thus Amos has said,

"Jeroboam shall die by the sword,  
and Israel must go into exile  
away from his land."

And Amaziah said to Amos, 'O seer, go, flee away to the land of Judah, earn your bread there, and prophesy there; but never again prophesy at Bethel, for it is the king's sanctuary, and it is a temple of the kingdom.'

Then Amos answered Amaziah, 'I am no prophet, nor a prophet's son; but I am a herdsman, and a dresser of sycomore trees, and the LORD took me from following the flock, and the LORD said to me, "Go, prophesy to my people Israel."

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'Now therefore hear the word of the LORD.

You say, "Do not prophesy against Israel,  
and do not preach against the house of Isaac."

Therefore, thus says the LORD:

"Your wife shall become a prostitute in the city,  
and your sons and your daughters shall fall by the sword,  
and your land shall be parcelled out by line;  
you yourself shall die in an unclean land,  
and Israel shall surely go into exile away from its land."

## **2<sup>nd</sup> Scripture Reading**

Luke 10:25-37

Just then a lawyer stood up to test Jesus. 'Teacher,' he said, 'what must I do to inherit eternal life?' He said to him, 'What is written in the law? What do you read there?' He answered, 'You shall love the Lord your God with all your heart, and with all your soul, and with all your strength, and with all your mind; and your neighbour as yourself.' And he said to him, 'You have given the right answer; do this, and you will live.'

But wanting to justify himself, he asked Jesus, 'And who is my neighbour?' Jesus replied, 'A man was going down from Jerusalem to Jericho, and fell into the hands of robbers, who stripped him, beat him, and went away, leaving him half dead. Now by chance a priest was going down that road; and when he saw him, he passed by on the other side. So likewise a Levite, when he came to the place and saw him, passed by on the other side. But a Samaritan while travelling came near him; and when he saw him, he was moved with pity. He went to him and bandaged his wounds, having poured oil and wine on them. Then he put him on his own animal, brought him to an inn, and took care of him. The next day he took out two denarii, gave them to the innkeeper, and said, "Take care of him; and when I come back, I will repay you whatever more you spend." Which of these three, do you think, was a neighbour to the man who fell into the hands of the robbers?' He said, 'The one who showed him mercy.' Jesus said to him, 'Go and do likewise.'

## **Sermon**

Pastor Jane Young

## **\* Sermon Hymn**

*"Jesu, Jesu, Fill Us with Your Love"*

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## Celebration of the Lord's Supper

Communion Hymn *"Come to the Table of Grace"*

Invitation to the Table

Prayer of Great Thanksgiving and the Lord's Prayer

The Words of Blessing for the Bread and the Cup

*You are invited to partake of the elements as instructed by the pastor.*

*First the bread by removing the top layer of plastic,*

*And then, following the Words of Institution around the cup,  
by removing the next layer of foil.*

*Please dispose of each properly when you leave the service.*

## Call to Offering

## Prayer of Dedication

### \* Doxology

### \* Closing Hymn

*"O for a World"*

Congregation

## Charge and Benediction

## Postlude

Andy Glynn



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## Let Justice Flow like Streams

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Jane Parker Huber, 1984

Amos 5:14-15, 24; 7:7-8

1 Let jus - tice flow like streams of spark - ling wa - ter, pure,  
2 Let righ - teous - ness roll on as oth - ers' cares we heed,  
3 So may God's plumb line, straight, de - fine our mea - sure true,

En - a - bling growth, re - fresh - ing life, a - bun - dant, cleans - ing, sure.  
An ev - er - flow - ing stream of faith trans - lat - ed in - to deed.  
And jus - tice, right, and peace per - vade this world our whole life through.

*This is one of two hymns Jane Parker Huber wrote for special events emphasizing economic justice for women at the time of the reunification of two Presbyterian denominations in 1983. The text's brevity underscores the urgency of Amos' pronouncements against injustice.*

Tune: ST. THOMAS S.M.  
Aaron Williams' New Universal Psalmodist, 1770

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THE CHURCH



## 305 Come Sing, O Church, in Joy!




1 Come sing, O church, in joy! Come join, O church, in song!  
2 Long years have come and gone, and still God reigns su - preme,  
3 Let cour - age be our friend; let wis - dom be our guide,  
4 Come sing, O church, in joy! Come join, O church, in song!



For Christ the Lord has led us through the a - ges long!  
em - power - ing us to catch the vi - sion, dream the dream!  
as we in mis - sion mag - ni - fy the Cru - ci - fied!  
For Christ the Lord has tri - umphed o'er the a - ges long!



In bold ac - cord, come cel - e - brate the jour - ney now and praise the Lord!



This text was the winner in a hymn competition sponsored by the Presbyterian Church (U.S.A.) Bicentennial Committee for the 1988–1989 observance, which had the theme “Celebrate the Journey.” The late 18th-century tune (first used with Psalm 148) is appropriately celebratory.

TEXT: Brian Dill, 1988  
MUSIC: John Darwall, 1770  
Text © 1989 Brian Dill

DARWALL'S 148TH  
6.6.6.6.8.8

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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#) 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) Fm C7 (D) 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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JESUS CHRIST: PASSION AND DEATH

## 203 Jesu, Jesu, Fill Us with Your Love

Refrain Capo 3: (D) F (A7) C7

Je - su, Je - su, fill us with your love; show

(D) F (D/F#) F/A (Em7) Gm7 (A7) C7 (D) F Fine

us how to serve the neigh-bors we have from you.

(D) F (Bm) Dm (Em) Gm (A) C

1 Kneels at the feet of his friends, si - lent - ly wash - es their  
2 Neigh-bors are wealth-y and poor, var - ied in col - or and  
3 These are the ones we should serve; these are the ones we should  
4 Lov - ing puts us on our knees, will - ing to wash oth - ers'

(D) F (Bm) Dm (Em7) Gm7 (A7) C7 (D) F to Refrain

feet, Mas - ter who acts as a slave to them.  
race; neigh-bors are near us and far a - way.  
love; all these are neigh-bors to us and you.  
feet; this is the way we should live like you.

Text: Tom Calvin, 1969; rev. 1997, alt., Music: Ghanaian folk melody; adapt. Tom Colvin, 1963; arr. Jane Marshall, 1982; Text and Music © 1969 Hope Publishing Company; Music Arr. © 1982 Hope Publishing Company; All rights reserved. Reprinted under One License #736146-A

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## Come to the Table of Grace 507

Capo 3: (D) (A) (Bm) (D7/A) (G)  
F C Dm F7/C B<sup>b</sup>

1 Come to the ta - ble of grace. Come to the

(A) (D) (A) (D) (Em)  
C F C F Gm

ta - ble of grace. This is God's ta - ble; it's

(D/A) (G) (D/A) (A7) (D) (G) (D)  
F/A B<sup>b</sup> F/C C7 F B<sup>b</sup> F

not yours or mine. Come to the ta - ble of grace.

- 2 Come to the table of peace...
- 3 Come to the table of love...
- 4 Come to the table of hope...
- 5 Come to the table of joy...

The simple, formulaic nature of this song makes it especially suitable for use during the communion portion of the Lord's Supper. Because it can be learned readily and does not require reference to a printed source, it frees people to sing before and after receiving the elements.

XT and MUSIC: Barbara Hamm, 2008  
xt and Music © 2008 Hope Publishing Company

TABLE OF GRACE  
7.7.10.7

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## O for a World

372

1 O for a world where ev - ery - one re - spects each oth - er's ways,  
2 O for a world where goods are shared and mis - er - y re - lieved,  
3 We wel - come one world fam - i - ly and strug - gle with each choice  
4 The poor are rich; the weak are strong; the fool - ish ones are wise.  
5 O for a world pre - par - ing for God's glo - rious reign of peace,

where love is lived and all is done with jus - tice and with praise.  
where truth is spo - ken, chil - dren spared, e - qual - i - ty a - chieved.  
that o - pens us to u - ni - ty and gives our vi - sion voice.  
Tell all who mourn: out - casts be - long, who per - ish - es will rise.  
where time and tears will be no more, and all but love will cease.

Everything longed for in this text is a reminder of how far our present world is from what God wants. Yet this is not just wishful thinking; it is a call to action, a summons to participate in the fulfillment of God's desire for all earth's people to live in radical *shalom*.

TEXT: Miriam Therese Winter, 1987

MUSIC: Carl Gotthelf Gläser, 1828; arr. Lowell Mason, 1839

Text © 1990 Medical Mission Sisters

AZMON  
CM

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