

Sunday, July 7, 2013  
Seventh Sunday after Pentecost

**PRELUDE: *O Beautiful for Spacious Skies* (ELW 888, vs 1 & 2)**

O Beautiful for Spacious Skies

1 O beau - ti - ful for spa - cious skies, for am - ber waves of grain,  
2 O beau - ti - ful for he - roes proved in lib - er - at - ing strife,  
3 O beau - ti - ful for pa - triot dream that sees be - yond the years

for pur - ple moun-tain maj - es - ties a - bove the fruit-ed plain:  
who more than self their coun-try loved, and mer - cy more than life:  
thine al - a - bas - ter cit - ies gleam, un - dimmed by hu - man tears:

A - mer - i - ca! A - mer - i - ca! God shed his grace on thee,  
A - mer - i - ca! A - mer - i - ca! May God thy gold re - fine,  
A - mer - i - ca! A - mer - i - ca! God mend thine ev - 'ry flaw,

and crown thy good with broth - er - hood from sea to shin - ing sea.  
till all suc - cess be no - ble - ness, and ev - 'ry gain di - vine.  
con - firm thy soul in self - con - trol, thy lib - er - ty in law.

PRELUDE: *Onward, Christian Soldiers* (LBW 509, vs. 1, 2, 4)

## Onward, Christian Soldiers

1 On - ward, Chris - tian sol - diers, march - ing as to war,  
2 Like a might - y ar - my moves the church of God;  
3 Crowns and thrones may per - ish, king - doms rise and wane,  
4 On - ward, then, you faith - ful, join our hap - py throng;

with the cross of Je - sus go - ing on be - fore.  
let us bold - ly fol - low where the saints have trod.  
but the church of Je - sus con - stant will re - main;  
blend with ours your voic - es in the tri - umph song.

Christ, the roy - al mas - ter, leads a - gainst the foe;  
We are not di - vid - ed; all one bod - y we;  
gates of hell can nev - er 'gainst the church pre - vail.  
Glo - ry, laud, and hon - or un - to Christ the king.

for - ward in - to bat - tle, see, his ban - ners go!  
one in hope and doc - trine, one in char - i - ty.  
We have Christ's own prom - ise, and that can - not fail.  
We through count - less a - ges with the an - gels sing:

*Refrain*

On-ward, Chris - tian sol - diers, march - ing as to war,

with the cross of Je - sus go - ing on be - fore.

Text: Sabine Baring-Gould, 1834–1924  
 Music: ST. GERTRUDE, Arthur S. Sullivan, 1842–1900

## RECOGNITION OF BIRTHDAYS AND ANNIVERSARIES

### PASSING THE PEACE

P Welcome to worship! At this time, I invite you to share the peace of Christ with one another, to greet those around you, and to introduce yourselves to those you've not met. The peace of the Lord be with you always.

### NOTES ON THE SERVICE

**TEMPLE TALK:** Carla Lockett

**CALL TO WORSHIP:** *This Little Light of Mine* (ELW 677, vs 1 & 2)  
 (Next Page)

"**This Little Light of Mine**" is a [gospel children's song](#) written by composer and teacher [Harry Dixon Loes](#) (1895–1965) circa 1920. Loes, who studied at the [Moody Bible Institute](#) and the [American Conservatory of Music](#), was a musical composer, and teacher, who wrote, and co-wrote, several other gospel songs. The song has since entered the folk tradition, first being collected by [John Lomax](#) in 1939. Often thought of as a [Negro spiritual](#), it does not, however, appear in any collection of jubilee or plantation songs from the nineteenth century  
 - [en.wikipedia.org/wiki/This\\_Little\\_Light\\_of\\_Mine](https://en.wikipedia.org/wiki/This_Little_Light_of_Mine)

# This Little Light of Mine

1 This lit - tle light of mine, I'm goin' - a let it shine;  
 2 Ev - 'ry - where I go, I'm goin' - a let it shine;  
 3 Je - sus gave it to me, I'm goin' - a let it shine;

oh, oh,

this lit - tle light of mine, I'm goin' - a let it shine;  
 ev - 'ry - where I go, I'm goin' - a let it shine;  
 Je - sus gave it to me, I'm goin' - a let it shine;

oh,

this lit - tle light of mine, I'm goin' - a let it shine,  
 ev - 'ry - where I go, I'm goin' - a let it shine,  
 Je - sus gave it to me, I'm goin' - a let it shine,

oh,

let it shine, let it shine, let it shine.  
 let it shine, let it shine, let it shine.  
 let it shine, let it shine, let it shine.

Text: African American spiritual  
 Music: THIS JOY, African American spiritual; arr. Horace Clarence Boyer, b. 1935  
 Arr. © Horace Clarence Boyer, admin. Augsburg Fortress.

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## OPENING LITANY

P Sing joyfully to the LORD,

C **Praise the LORD with music.**

P Sing to him a new song,

C **sing with skill and joy!**

P Blessed is the nation whose God is the LORD,

C **blessed is the people God chose for an inheritance.**

P From heaven the LORD looks down and sees all humanity;

C **from the Lord's dwelling place God watches all who live on earth.**

P No nation is saved by the size of an army;

C **despite all its great strength it cannot save.**

P But the eyes of the LORD are on those who fear God,

C **on those whose hope is in God's unfailing love.**

P In God our hearts rejoice, for we trust in the holy name of our Lord.

C **May God's unfailing love rest upon us, for we put our hope in you.**

## GATHERING SONG: *This Is My Father's World* (ELW 824)

(Next Page)

When **Maltbie Davenport Babcock** lived in Lockport, he took frequent walks along the **Niagara Escarpment** to enjoy the overlook's panoramic vista of upstate New York scenery and **Lake Ontario**, telling his wife he was "going out to see the Father's world". Shortly after his death in 1901 she published a compilation of Babcock's writings entitled *Thoughts for Every-Day Living* that contained the poem "My Father's World."<sup>[2]</sup> The original poem contained sixteen stanzas of four lines each.<sup>[3]</sup> In 1916 Sheppard chose only three verses of the sixteen when he set the poem to music to a tune entitled "Terra Beata" (latin for "Blessed Earth").<sup>[4]</sup> Scripture references in the original poem include **Psalm 33:5** "He loves righteousness and justice; the earth is full of his unfailing love." and **Psalm 50:12** "For the world is mine, and all that is it."

[http://en.wikipedia.org/wiki/This\\_is\\_My\\_Father's\\_World](http://en.wikipedia.org/wiki/This_is_My_Father's_World)

# This Is My Father's World



1 This is my Fa-ther's world, and to my lis-t'ning ears all  
2 This is my Fa-ther's world; the birds their car-ols raise; the  
3 This is my Fa-ther's world; oh, let me not for-get that,



na - ture sings, and round me rings the mu - sic of the spheres.  
morn - ing light, the lil - y white, de - clare their mak - er's praise.  
though the wrong seems oft so strong, God is the rul - er yet.



This is my Fa-ther's world; I rest me in the thought of  
This is my Fa-ther's world; he shines in all that's fair. In the  
This is my Fa-ther's world; why should my heart be sad? The



rocks and trees, of skies and seas; his hand the won - ders wrought.  
rus - tling grass I hear him pass; he speaks to me ev'-ry-where.  
Lord is king, let heav - en ring; God reigns, let earth be glad!

## GREETING

P The grace of our Lord Jesus Christ, the love of God, and the communion of the Holy Spirit be with you all.

C **And also with you.**

## PRAYER OF THE DAY

P Let us pray. O God, the Father of our Lord Jesus, you are the city that shelters us, the mother who comforts us. With your Spirit accompany us on our life's journey, that we may spread your peace in all the world, through your Son, Jesus Christ, our Savior and Lord.

C **Amen.**

## SPECIAL MUSIC: *When Peace like a River* (ELW 785, vs 1 & 3)

### When Peace, like a River *It Is Well with My Soul*

1 When peace like a riv - er at - tend - eth my way, when  
2 Though Sa - tan should buf - fet, though tri - als should come, let  
3 He lives—oh, the bliss of this glo - ri - ous thought; my  
4 Lord, has - ten the day when our faith shall be sight, the

sor - rows like sea bil - lows roll, what - ev - er my lot, thou hast  
this blest as - sur - ance con - trol, that Christ hath re - gard - ed my  
sin, not in part, but the whole, is nailed to his cross and I  
clouds be rolled back as a scroll, the trum - pet shall sound and the

taught me to say, it is well, it is well with my soul.  
help - less es - tate, and hath shed his own blood for my soul.  
bear it no more. Praise the Lord, praise the Lord, O my soul!  
Lord shall de - scend; e - ven so it is well with my soul.

*Refrain*

It is well with my soul, it is well, it is well with my soul.  
It is well with my soul,

Text: Horatio G. Spafford, 1828–1888  
 Music: VILLE DU HAVRE, Philip P. Bliss, 1838–1876

## SPECIAL MUSIC: *What a Friend We Have in Jesus* (ELW 742, vs 1 & 3)

**(Next Page)**

Irish born **Joseph M. Scriven (1819-1896)** was 25 years old, in love and to be married. The day before his wedding his fiancée died in a tragic drowning accident. Heartbroken, Joseph sailed from his homeland to start a new life in Canada. While in Canada working as a teacher, he fell in love again and became engaged to Eliza Roche, a relative of one of his students. Once again, Joseph's hopes and dreams were shattered when Eliza became ill and died before the wedding could take place.

Although one can only imagine the turmoil within this young man, history tells us that his faith in God sustained him. Soon after Eliza's death Joseph joined the Plymouth Brethren and began preaching for a Baptist church. He never married, but spent the remainder of his life giving all his time, money and even the clothes off his own back to help the less fortunate and to spread the love and compassion of Jesus wherever he went.

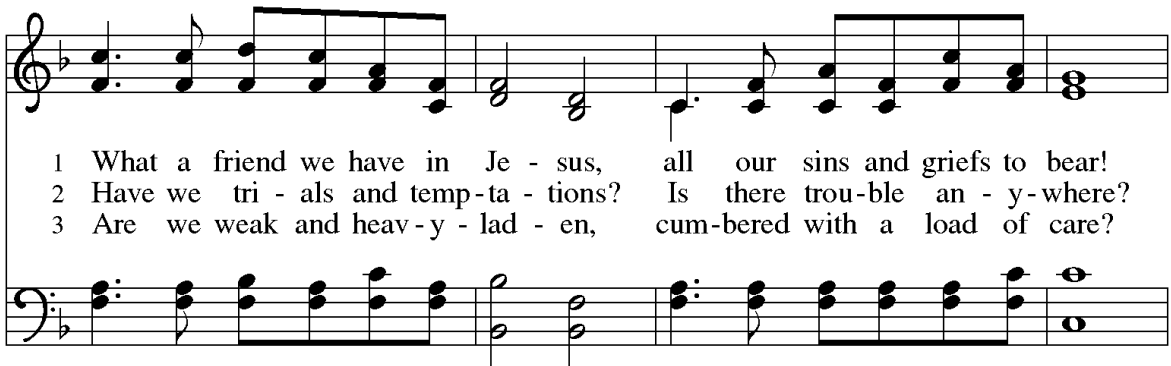
Around the same time that Eliza died, Joseph received word from Ireland that his mother was ill. He could not go to be with her, so he wrote a letter of comfort and enclosed one of his poems entitled *What a Friend We Have in Jesus*.

Many years later a friend was sitting with Joseph, as he was very ill. During this visit, the friend was very impressed when he ran across his poems, including *What a Friend We Have in Jesus*. As a result of this visit, almost 30 years after his letter of comfort to his mother, Joseph's poems were published in a book called *Hymns and Other Verses*. Soon thereafter, noted musician Charles C. Converse (1834-1918) put music to one of those poems: *What a Friend We Have in Jesus*.

Well-known musician and revivalist Ira D. Sankey (1840-1908) was a great admirer of Joseph Scriven. In 1875, Sankey came upon the music and words for *What a Friend We Have in Jesus*. He included it as the last entry into his well-known publication *Sankey's Gospel Hymns Number 1*.



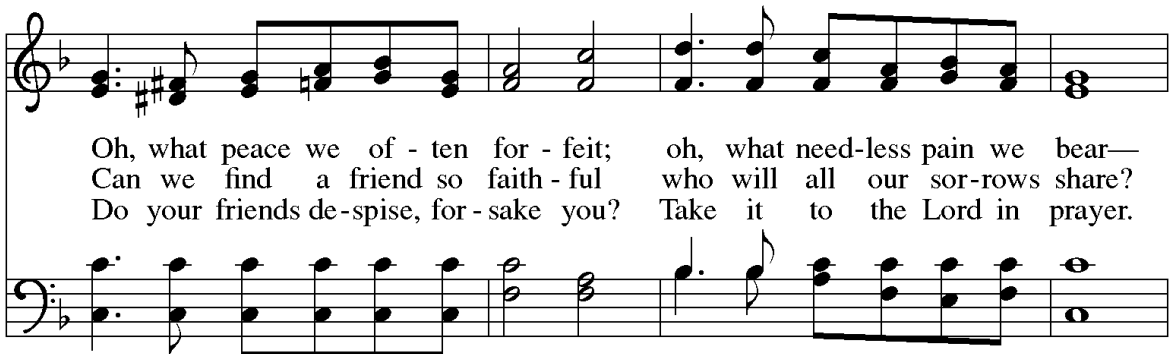
# What a Friend We Have in Jesus



1 What a friend we have in Je - sus, all our sins and griefs to bear!  
2 Have we tri - als and temp-ta - tions? Is there trou-ble an - y-where?  
3 Are we weak and heav-y - lad - en, cum-bered with a load of care?



What a priv - i - lege to car - ry ev - 'ry-thing to God in prayer!  
We should nev - er be dis - cour - aged— take it to the Lord in prayer.  
Pre - cious Sav - ior, still our ref - uge— take it to the Lord in prayer.



Oh, what peace we of - ten for - feit; oh, what need-less pain we bear—  
Can we find a friend so faith - ful who will all our sor-rows share?  
Do your friends de-spise, for - sake you? Take it to the Lord in prayer.



all be - cause we do not car - ry ev - 'ry-thing to God in prayer!  
Je - sus knows our ev - 'ry weak - ness— take it to the Lord in prayer.  
In his arms he'll take and shield you; you will find a so-lace there.

## **FIRST READING: 2 Kings 5:1–14**

L A reading from 2 Kings.

Naaman, commander of the army of the king of Aram, was a great man and in high favor with his master, because by him the LORD had given victory to Aram. The man, though a mighty warrior, suffered from leprosy. <sup>2</sup>Now the Arameans on one of their raids had taken a young girl captive from the land of Israel, and she served Naaman's wife. <sup>3</sup>She said to her mistress, "If only my lord were with the prophet who is in Samaria! He would cure him of his leprosy." <sup>4</sup>So Naaman went in and told his lord just what the girl from the land of Israel had said. <sup>5</sup>And the king of Aram said, "Go then, and I will send along a letter to the king of Israel."

He went, taking with him ten talents of silver, six thousand shekels of gold, and ten sets of garments. <sup>6</sup>He brought the letter to the king of Israel, which read, "When this letter reaches you, know that I have sent to you my servant Naaman, that you may cure him of his leprosy." <sup>7</sup>When the king of Israel read the letter, he tore his clothes and said, "Am I God, to give death or life, that this man sends word to me to cure a man of his leprosy? Just look and see how he is trying to pick a quarrel with me."

<sup>8</sup>But when Elisha the man of God heard that the king of Israel had torn his clothes, he sent a message to the king, "Why have you torn your clothes? Let him come to me, that he may learn that there is a prophet in Israel." <sup>9</sup>So Naaman came with his horses and chariots, and halted at the entrance of Elisha's house. <sup>10</sup>Elisha sent a messenger to him, saying, "Go, wash in the Jordan seven times, and your flesh shall be restored and you shall be clean." <sup>11</sup>But Naaman became angry and went away, saying, "I thought that for me he would surely come out, and stand and call on the name of the LORD his God, and would wave his hand over the spot, and cure the leprosy! <sup>12</sup>Are not Abana and Pharpar, the rivers of Damascus, better than all the waters of Israel? Could I not wash in them, and be clean?" He turned and went away in a rage. <sup>13</sup>But his servants approached and said to him, "Father, if the prophet had commanded you to do something difficult, would you not have done it? How much more, when all he said to you was, 'Wash, and be clean?'" <sup>14</sup>So he went down and immersed himself seven times in the Jordan, according to the word of the man of God; his flesh was restored like the flesh of a young boy, and he was clean.

L The word of the Lord.

**C Thanks be to God.**

## **SECOND READING: Galatians 6:[1–6] 7–16**

L A reading from Galatians.

My friends, if anyone is detected in a transgression, you who have received the Spirit should restore such a one in a spirit of gentleness. Take care that you yourselves are not tempted. <sup>2</sup>Bear one another's burdens, and in this way you will

fulfill the law of Christ. <sup>3</sup>For if those who are nothing think they are something, they deceive themselves. <sup>4</sup>All must test their own work; then that work, rather than their neighbor's work, will become a cause for pride. <sup>5</sup>For all must carry their own loads.

<sup>6</sup>Those who are taught the word must share in all good things with their teacher.

<sup>7</sup>Do not be deceived; God is not mocked, for you reap whatever you sow. <sup>8</sup>If you sow to your own flesh, you will reap corruption from the flesh; but if you sow to the Spirit, you will reap eternal life from the Spirit. <sup>9</sup>So let us not grow weary in doing what is right, for we will reap at harvest time, if we do not give up. <sup>10</sup>So then, whenever we have an opportunity, let us work for the good of all, and especially for those of the family of faith.

<sup>11</sup>See what large letters I make when I am writing in my own hand! <sup>12</sup>It is those who want to make a good showing in the flesh that try to compel you to be circumcised — only that they may not be persecuted for the cross of Christ.

<sup>13</sup>Even the circumcised do not themselves obey the law, but they want you to be circumcised so that they may boast about your flesh. <sup>14</sup>May I never boast of anything except the cross of our Lord Jesus Christ, by which the world has been crucified to me, and I to the world. <sup>15</sup>For neither circumcision nor uncircumcision is anything; but a new creation is everything! <sup>16</sup>As for those who will follow this rule — peace be upon them, and mercy, and upon the Israel of God.

L The word of the Lord.

C **Thanks be to God.**

### **GOSPEL ACCLAMATION**

C **Alleluia! Lord and Savior: open now your saving word. Let it burn like fire within us; speak until our hearts are stirred. Alleluia! Lord, we sing for the good news that you bring.**

### **GOSPEL: Luke 10:1–11, 16–20**

P The holy gospel according to Luke.

C **Glory to you, O Lord.**

After this the Lord appointed seventyothers and sent them on ahead of him in pairs to every town and place where he himself intended to go. <sup>2</sup>He said to them, "The harvest is plentiful, but the laborers are few; therefore ask the Lord of the harvest to send out laborers into his harvest. <sup>3</sup>Go on your way. See, I am sending you out like lambs into the midst of wolves. <sup>4</sup>Carry no purse, no bag, no sandals; and greet no one on the road. <sup>5</sup>Whatever house you enter, first say, 'Peace to this house!' <sup>6</sup>And if anyone is there who shares in peace, your peace will rest on that person; but if not, it will return to you. <sup>7</sup>Remain in the same house, eating and drinking whatever they provide, for the laborer deserves to be paid. Do not move about from house to house. <sup>8</sup>Whenever you enter a town and its people welcome you, eat

what is set before you; <sup>9</sup>cure the sick who are there, and say to them, 'The kingdom of God has come near to you.' <sup>10</sup>But whenever you enter a town and they do not welcome you, go out into its streets and say, <sup>11</sup>'Even the dust of your town that clings to our feet, we wipe off in protest against you. Yet know this: the kingdom of God has come near.' <sup>16</sup>Whoever listens to you listens to me, and whoever rejects you rejects me, and whoever rejects me rejects the one who sent me.

<sup>17</sup>The seventy returned with joy, saying, "Lord, in your name even the demons submit to us!" <sup>18</sup>He said to them, "I watched Satan fall from heaven like a flash of lightning. <sup>19</sup>See, I have given you authority to tread on snakes and scorpions, and over all the power of the enemy; and nothing will hurt you. <sup>20</sup>Nevertheless, do not rejoice at this, that the spirits submit to you, but rejoice that your names are written in heaven."

**P** The gospel of the Lord.

**C** **Praise to you, O Christ.**

**SERMON:** "United States: Christian Nation or Christian Mission Field?"

Luke 10:1-11, 16-20

**HYMN OF THE DAY:** *This Is My Song* (ELW 887)

(Next Page)

"**This Is My Song**"<sup>[1]</sup> is a 1934 [hymn](#) written by [Lloyd Stone](#) (1912-1993) using the [Finlandia Hymn](#) melody composed by [Jean Sibelius](#). It often appears in hymnals with substituted and additional verses by [Georgia Harkness](#) (1891-1974).

It is sometimes called "**A Song of Peace**" which is taken from the second line of the song.<sup>[1][2]</sup>

# This Is My Song

1 This is my song, O God of all the na - tions,  
 2 My coun - try's skies are blu - er than the o - cean,  
 3 This is my prayer, O God of all earth's king - doms,

a song of peace for lands a - far and mine.  
 and sun - light beams on clo - ver - leaf and pine.  
 your king - dom come; on earth your will be done.

This is my home, the coun - try where my heart is;  
 But oth - er lands have sun - light too, and clo - ver,  
 O God, be lift - ed up till all shall serve you,

here are my hopes, my dreams, my ho - ly shrine;  
 and skies are ev - 'ry - where as blue as mine.  
 and hearts u - nit - ed learn to live as one.

but oth - er hearts in oth - er lands are beat - ing  
 So hear my song, O God of all the na - tions,  
 So hear my prayer, O God of all the na - tions;

with hopes and dreams as true and high as mine.  
 a song of peace for their land and for mine.  
 my - self I give you; let your will be done.

## INTRODUCTION TO THE CREED

A With the whole church, let us profess our faith.

## APOSTLES' CREED

**C I believe in God, the Father almighty, creator of heaven and earth. I believe in Jesus Christ, God's only Son, our Lord, who was conceived by the Holy Spirit, born of the virgin Mary, suffered under Pontius Pilate, was crucified, died, and was buried; he descended to the dead. On the third day he rose again; he ascended into heaven, he is seated at the right hand of the Father, and he will come to judge the living and the dead. I believe in the Holy Spirit, the holy catholic church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting. Amen.**

## PRAYERS OF INTERCESSION

A Confident in God's compassionate rule and enduring love, let us lift up the needs of the church, the world, and all of creation.

A Draw near to your family of faith, filling us with your unifying Spirit, that our labors of witness and mission will yield a fruitful harvest. Lord, in your mercy,

**C hear our prayer.**

A Heal all that has been wasted or depleted in your creation, and inspire in us the commitment to preserve and protect it. Lord, in your mercy,

**C hear our prayer.**

A Grant wisdom to those who govern, strength to those who work for justice, and mercy to all weighed down by conflict and violence (*especially*). Lord, in your mercy,

**C hear our prayer.**

A Comfort those struggling with grief and despair, nurture those who are lonely or isolated, and sustain all who are hurting in body or spirit (*especially*). Lord, in your mercy,

**C hear our prayer.**

A Enliven our community as we work and pray, break bread and serve. Send us forth with boldness to carry your good news to our neighbors. Lord, in your mercy,

**C hear our prayer.**

A Guide us on the path that leads to you, until we join (*names and all*) your saints in everlasting light, rejoicing that our names are written in heaven. Lord, in your mercy.

C **hear our prayer.**

P God of mercy, hear the cries of your people, and answer us according to your steadfast love; through our Lord and Savior Jesus Christ.

C **Amen.**

### **PARISH NOTICES**

P Please be seated for the Parish Notices.

### **OFFERING AND ATTENDANCE REGISTRATION**

#### **OFFERTORY HYMN: *To God Be the Glory* (RWSB R299)**

1 To God be the glory, great things he has done;  
so loved he the world that he gave us his Son,  
who yielded his life an atonement for sin,  
and opened the life gate that all may go in.

Refrain

Praise the Lord, praise the Lord, let the earth hear his voice!

Praise the Lord, praise the Lord, let the people rejoice!

Oh, come to the Father, through Jesus the Son,  
and give him the glory, great things he has done.

### **OFFERING PRAYER**

A Let us pray. God of mercy and grace, the eyes of all wait upon you, and you open your hand in blessing. Fill us with good things at your table, that we may come to the help of all in need, through Jesus Christ, our redeemer and Lord.

C **Amen.**

### **DIALOGUE**

P The Lord be with you.

C **And also with you.**

P Lift up your hearts.

A **We lift them to the Lord.**

P Let us give thanks to the Lord our God.

C **It is right to give our thanks and praise.**

### **WORDS OF INSTITUTION**

P In the night in which he was betrayed, our Lord Jesus took bread, and gave thanks; broke it, and gave it to his disciples, saying: Take and eat; this is my body, given for you. Do this for the remembrance of me. Again, after supper, he took the cup, gave thanks, and gave it for all to drink, saying: This cup is the new covenant in my blood, shed for you and for all people for the forgiveness of sin. Do this for the remembrance of me.

### **INTRODUCTION TO THE LORD'S PRAYER**

P Gathered into one by the Holy Spirit, let us pray as Jesus taught us.

### **LORD'S PRAYER**

**C 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 trespasses, as we forgive those who trespass against us; and lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory, forever and ever. Amen.**

### **INVITATION TO COMMUNION**

P Come to the banquet, for all is now ready.

### **COMMUNION**

P The body of Christ, given for you. The blood of Christ, shed for you. Amen.

### **COMMUNION HYMN: *Rock of Ages, Cleft for Me* (ELW 623, vs 1, 3, 4)**

**(Next Page)**

Alexander Toplady wrote a number of hymns in his life, but “Rock of Ages” is by far his most famous. When Benson wrote about it in 1923, he claimed it “is to-day in more church hymnals than is any other English hymn.” Not only is it well known among churchgoers, but it is also recognizable in popular culture.

As for the hymn, the first stanza appeared in public in 1775 in a periodical called *The Gospel Magazine* (a periodical which, incredibly, is STILL IN PRINT!). The full version of the hymn was printed the following year in Toplady’s book PSALMS AND HYMNS FOR PUBLIC AND PRIVATE WORSHIP.

<http://www.challies.com/articles/hymn-stories-rock-of-ages>



# Rock of Ages, Cleft for Me

1 Rock of A - ges, cleft for me, let me hide my - self in thee;  
2 Not the la - bors of my hands can ful - fill thy law's de - mands;  
3 Noth - ing in my hand I bring; sim - ply to thy cross I cling.  
4 While I draw this fleet - ing breath, when mine eye - lids close in death,

let the wa - ter and the blood, from thy riv - en side which flowed,  
could my zeal no res - pite know, could my tears for - ev - er flow,  
Na - ked, come to thee for dress; help - less, look to thee for grace;  
when I soar to worlds un - known, see thee on thy judg - ment throne,

be of sin the dou - ble cure; cleanse me from its guilt and pow'r.  
all for sin could not a - tone; thou must save, and thou a - lone.  
foul, I to the foun - tain fly; wash me, Sav - ior, or I die.  
Rock of A - ges, cleft for me, let me hide my - self in thee.

Text: Augustus M. Toplady, 1740–1778  
Music: TOPLADY, Thomas Hastings, 1784–1872

COMMUNION HYMN: *Children of the Heavenly Father* (ELW 781, vs 1-3)

Children of the Heavenly Father  
*Tryggare kan ingen vara*

The musical score is written for a single voice and a basso continuo. It consists of two systems. The first system has a treble clef staff with a key signature of one sharp (F#) and a common time signature. The melody is simple and hymn-like. Below the treble staff are four lines of lyrics. The second system has a bass clef staff with the same key signature and time signature. The bass line provides a simple harmonic accompaniment. Below the bass staff are two lines of lyrics. The music concludes with a double bar line.

Tryg - ga - re kan ing - en va - ra än Guds lil - la bar - na - ska - ra,  
1 Chil - dren of the heav'n-ly Fa - ther safe - ly in his bo - som gath - er;  
2 God his own doth tend and nour - ish, in his ho - ly courts they flour - ish.  
3 Nei - ther life nor death shall ev - er from the Lord his chil - dren sev - er;  
4 Though he giv - eth or he tak - eth, God his chil - dren ne'er for - sak - eth;

stjär - nan ej på him - la - fäs - tet, få - geln ej i kän - da näs - tet.  
nest - ling bird nor star in heav - en such a ref - uge e'er was giv - en.  
From all e - vil things he spares them, in his might - y arms he bears them.  
un - to them his grace he show - eth, and their sor - rows all he know - eth.  
his the lov - ing pur - pose sole - ly to pre - serve them pure and ho - ly.

Text: Carolina Sandell Berg, 1832–1903; tr. Ernst W. Olson, 1870–1958  
Music: TRYGGARE KAN INGEN VARA, Swedish folk tune  
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## COMMUNION HYMN: *Blest Be the Tie That Binds* (ELW 656)

### Blest Be the Tie That Binds

1 Blest be the tie that binds our hearts in Chris - tian love;  
2 Be - fore our Fa - ther's throne we pour our ar - dent prayers;  
3 We share our mu - tual woes, our mu - tual bur - dens bear,  
4 From sor - row, toil, and pain, and sin we shall be free;

the u - ni - ty of heart and mind is like to that a - bove.  
our fears, our hopes, our aims are one, our com - forts and our cares.  
and of - ten for each oth - er flows the sym - pa - thiz - ing tear.  
and per - fect love and friend - ship reign through all e - ter - ni - ty.

The image shows a musical score for the hymn "Blest Be the Tie That Binds". It consists of two systems of music. Each system has a treble clef staff on top and a bass clef staff on the bottom. The first system contains four lines of lyrics, and the second system contains four lines of lyrics. The music is written in a simple, hymn-like style with chords and single notes.

Text: John Fawcett, 1740–1817, alt.  
Music: DENNIS, Johann G. Nägeli, 1773–1836, adapt.

An orphan at the age of twelve, John Fawcett (b. Lidget Green, Yorkshire, England, 1740; d. Hebden Bridge, Yorkshire, 1817) became apprenticed to a tailor and was largely self-educated. He was converted by the preaching of George Whitefield at the age of sixteen and began preaching soon thereafter. In 1765 Fawcett was called to a small, poor, Baptist country church in Wainsgate, Yorkshire. Seven years later he received a call from the large and influential Carter's Lane Church in London, England. Fawcett accepted the call and preached his farewell sermon. The day of departure came, and his family's belongings were loaded on carts, but the distraught congregation begged him to stay. In *Singers and Songs of the Church* (1869), Josiah Miller tells the story associated with this text:

This favorite hymn is said to have been written in 1772, to commemorate the determination of its author to remain with his attached people at Wainsgate. The farewell sermon was preached, the wagons were loaded, when love and tears prevailed, and Dr. Fawcett sacrificed the attraction of a London pulpit to the affection of his poor but devoted flock.

Fawcett continued to serve in Wainsgate and in the nearby village of Hebden Bridge for the remainder of his active ministry.

## TABLE BLESSING

P The body and blood of our Lord Jesus Christ strengthen you and keep you in his grace. Amen.

## PRAYER AFTER COMMUNION

A Let us pray. God of abundance, with this bread of life and cup of salvation you have united us with Christ, making us one with all your people. Now send us forth in the power of your Spirit, that we may proclaim your redeeming love to the world and continue forever in the risen life of Jesus Christ, our Lord.

C Amen.

## BLESSING

P Almighty God, Father, + Son, and Holy Spirit, bless you now and forever.

C Amen.

## SENDING SONG: *Faith of Our Fathers* (ELW 813)

(Next Page)

*Faith of our Fathers* is an English [Catholic hymn](#), written in 1849<sup>[1]</sup> by [Frederick William Faber](#) in memory of the [Catholic martyrs](#) from the time of the establishment of the [Church of England](#) by [Henry VIII](#).<sup>[2]</sup> Faber wrote two versions of the hymn: with seven [stanzas](#) for Ireland and with four for England.<sup>[3]</sup> The Irish version was sung at [hurling](#) matches until the 1960s.<sup>[4]</sup>

In England and Ireland it is usually sung to the traditional tune *Sawston*; in the U.S. the tune *St Catherine* by Henri Hemy is more commonly used.

[http://en.wikipedia.org/wiki/Faith\\_of\\_Our\\_Fathers\\_\(hymn\)](http://en.wikipedia.org/wiki/Faith_of_Our_Fathers_(hymn))

# Faith of Our Fathers

1 Faith of our fa - thers, liv - ing still in spite of dun - geon,  
 2 Faith of our moth - ers, dar - ing faith, your work for Christ is  
 3 Faith of our sis - ters, broth - ers too, who still must bear op -  
 4 Faith born of God, oh, call us yet, bind us with all who

fire, and sword. Oh, how our hearts beat high with joy  
 love re - vealed, spread - ing God's word from pole to pole,  
 pres - sion's might, rais - ing on high, in pris - ons dark,  
 fol - low you, shar - ing the strug - gle of your cross

*Refrain*

when-e'er we hear that glo - rious word. Faith of our fa - thers,  
 mak - ing love known and free - dom real. Faith of our moth - ers,  
 the cross of Christ still burn - ing bright. Faith for to - day, O  
 un - til the world is made a - new. Faith born of God, O

ho - ly faith, we will be true to you till death.  
 ho - ly faith, we will be true to you till death.  
 liv - ing faith, we will be true to you till death.  
 liv - ing faith, we will be true to you till death.

## **DISMISSAL**

**A** Go in peace. Serve the Lord.

**C** **Thanks be to God.**

## **POSTLUDE**

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