

# St. Andrews Presbyterian Church

AUGUST 30, 2020

THIRTEENTH SUNDAY AFTER PENTECOST

## WELCOME

### OPENING VOLUNTARY

*In Christ There is No East or West*

Setting by Dale Wood

### CONGREGATIONAL INTROIT

*God Welcomes All*

THEMBA AMEN

God welcomes all, strangers and friends;  
God's love is strong and it never ends.

### CALL TO WORSHIP

Our songs and praises are meaningless,

**Unless we live out their meaning in our lives.**

Our celebrations and worship are empty,

**Unless we live our lives as an act of worship to God.**

Worship is not about this hour alone;

**Worship is how we live our lives for God.**

Enter this time of worship to praise God,

**And leave this time continuing to worship God in our daily life.**

### HYMN

*Heaven Opened to Isaiah*

URI UWER' UWER' UWERA

Heaven opened to Isaiah, showing him God's glorious throne:  
Lord of might, high and exalted, temple flowing with his robe.  
Seraphim flew all around him, humbled at the holy sight.  
As they circled they were singing, calling out with all their might.

*Refrain:* "Holy, holy, you are holy,"

Every angel voice proclaims;

"All the earth reflects your glory;

Every tongue sings out your praise!"

Seraphim continue singing; cherubim still lift their praise.  
Earth and all its creatures worship; moon and stars are still amazed.

Now above creation's chorus comes another fervent cry:

All of earth's redeemed are singing, "Glory to the Lord on high!" (*Refrain*)

One day heaven will be opened and before the Savior's throne,  
Saints from every time and nation will begin their endless song:

"To our God of all salvation, to the high and holy Lamb,

To the blessed Holy Spirit be forever praise. Amen!"

### LITANY FOR CHRISTIAN UNITY

from the *World Council of Churches for Promoting Christian Unity*

Compassionate and loving God, you created us in your likeness.

**For this we praise and thank you.**

We gather in your name, to beseech you to restore the unity of all those who confess your Son Jesus Christ as Lord and Savior of all.

**O God, hear us, and have compassion on us all.**

Help us in our weakness and strengthen us with your Holy Spirit.

**Send forth your Spirit and make us one.**

Let us pray to the Lord: Kyrie, kyrie eleison.

**Merciful God, may your life-giving Spirit move in every human heart, that the barriers that divide us may crumble, suspicions disappear, and hatreds cease, and that, with divisions healed, your people might live in justice and peace. We pray to the Lord.**

Kyrie, kyrie eleison.

**Open now our ears and hearts to hear your Word proclaimed, and aid us to live it more faith fully in all that we do and say, to the glory of your name and the spreading of your kingdom, most Holy Trinity, Father, Son, and Holy Spirit.**

*Silence is kept for personal prayers of confession*

## DECLARATION OF FORGIVENESS

### JOYFUL RESPONSE TO THE ASSURANCE OF PARDON *Praise God All You Nations*

DA N'ASE

Praise God, all you nations. People of God, sing praise! (2x)

God's love is great and endures forever.

Praise God, all you nations. People of God, sing praise!

### PRAYER FOR ILLUMINATION

Mary Evans

### GOSPEL READING

Luke 4:16-21

### MUSICAL OFFERING

### HEBREW SCRIPTURE READING

Amos 5:14-15, 21-24

### CHILDREN'S LESSON

### SERMON

*God's Story. Our Story. One Story -  
The Belhar Confession*

Rev. Camille LeBron Powell

### AFFIRMATION OF FAITH

*The Belhar Confession, 1982*

We believe

that God has revealed himself as the one who wishes to bring about justice and true peace among people;  
that God, in a world full of injustice and enmity, is in a special way the God of the destitute, the poor and the wronged

that God calls the church to follow in this; for God brings justice to the oppressed and gives bread to the hungry;

that God supports the downtrodden, protects the stranger, helps orphans and widows and blocks the path of the ungodly;

that God wishes to teach the church to do what is good and to seek the right;

that the church must therefore stand by people in any form of suffering and need, which implies, among other things, that the church must witness against and strive against any form of injustice, so that justice may roll down like waters, and righteousness like an ever-flowing stream;

that the church as the possession of God must stand where the Lord stands, namely against injustice and with the wronged; that in following Christ the church must witness against all the powerful and privileged who selfishly seek their own interests and thus control and harm others.

Therefore, we reject any ideology which would legitimate forms of injustice and any doctrine which is unwilling to resist such an ideology in the name of the gospel.

Jesus is Lord.

To the one and only God, Father, Son and Holy Spirit, be the honor and the glory for ever and ever.

## JOYS AND CONCERNS OF GOD'S CHURCH, COMMUNITY AND WORLD

### PRAYERS OF THE PEOPLE AND 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.

### OFFERING OUR GIFTS

Offertory Response

*Praise, Praise, Praise the Lord!*

LOUEZ LE SEIGNWUR

Praise, praise, praise the Lord!

Praise God's holy name. Alleluia!

Praise God's holy name. Alleluia!

Praise God's holy name. Alleluia!

Prayer of Dedication

### CHARGE AND BENEDICTION

### THE PASSING OF THE PEACE

We are marching in the light of God;  
we are marching in the light of God.

We are marching in the light of God;  
we are marching in the light of God.

We are dancing . . .

We are praying . . .

We are singing . . .



#### Notes on today's music

**Opening Voluntary** Harry T. Burleigh (1866 - 1949) studied at the National Conservatory of Music, New York City. The text was set to this tune in 1939 named after Elmer McKee, the rector of St. George's Episcopal Church in New York City where Burleigh was the baritone soloist for 52 years. Burleigh composed at least two hundred works but is most remembered for his vocal solo arrangements of African American spirituals. This setting by Dale Wood (1934 - 2003) who was a renowned composer, organist, and choral director best known for his church music compositions.

**Introit** John Bell (b. 1949), who we know from his music for the Iona Community in Scotland, wrote the words, which allude to several familiar biblical passages, to fit the tune. This Southern African song has no printed history until published in 2008.

**First Hymn** The text and music are a Rwandan worship song whose author and composer are unknown. The text brings together Isaiah's vision of the Temple (Isaiah 6:1-3) and the recurrence of that image in Revelation 4:8 and 5:13 - John's vision of worship in the new Jerusalem.

**Joyful Response** The author of the text, based on Psalm 117, is unknown, but was coupled with a traditional Ghanaian melody arranged by Alfred Fedak (b. 1953) for use in our Glory to God hymnal in 2013

**Offertory Response** The text and music are a traditional processional song from Cameroon was collected in its original French version by a missionary of the Evangelical Lutheran Church in America who spent 11 years in Cameroon. Upon returning home on furlough in 1990, they were asked to teach the song to the congregation of Christ the King Lutheran Church in Bloomington, Minnesota. Arranged by the church's music director, it has been published in several recent hymnals and supplements.

**Benediction in Music** Hardly needing introduction to Saint Andrews, this Zulu/Xhosa freedom song existed only in oral tradition before it was published in *Freedom is Coming: Songs of Protest and Praise from South Africa* (1984). It did not appear in a hymnal until *The New Century Hymnal* published by the United Church of Christ in 1995