

St. Andrews Presbyterian Church

JUNE 6, 2021

SECOND SUNDAY AFTER PENTECOST

WELCOME

OPENING VOLUNTARY

Trumpet Tune in C Major

David N. Johnson

CALL TO WORSHIP

When we are relaxing after a long day, when we are pacing midnight's floor,

God knows, and is with us.

When we are climbing the ladder of success, when we have tripped over despair,

God knows, and guides us along the way.

When we are tongue-tied and in love, when we struggle to speak of hope,

God knows, and gives us the words we need.

HYMN

A Mighty Fortress Is Our God

EIN' FESTE BURG

A mighty fortress is our God, a bulwark never failing.

Our helper he, amid the flood of mortal ills prevailing.

For still our ancient foe doth seek to work us woe.

His craft and power are great, and armed with cruel hate, on earth is not his equal.

Did we in our own strength confide, our striving would be losing,
were not the right man on our side, the man of God's own choosing.

Dost ask who that may be? Christ Jesus, it is he.

Lord Sabaoth his name, from age to age the same, and he must win the battle.

And though this world, with devils filled, should threaten to undo us,
we will not fear, for God hath willed his truth to triumph through us.

The Prince of Darkness grim, we tremble not for him.

His rage we can endure, for lo, his doom is sure. One little word shall fell him.

That word above all earthly powers, no thanks to them, abideth.

The Spirit and the gifts are ours through him who with us sideth.

Let goods and kindred go, this mortal life also.

The body they may kill; God's truth abideth still. His kingdom is forever.

PRAYER OF CONFESSION

Gracious God, have mercy on us,
for we have failed to be faithful to you,
though you have been faithful to us.

You show us your wisdom,
but we prefer to go our own way.

Our broken relationships with you and one another
have created poverty in us and our neighbors.

In your mercy, reconcile us to you and one another
for the work of justice, peace, and love,
through Jesus Christ, our redeemer.

Silence is kept for personal prayers of confession

DECLARATION OF FORGIVENESS

JOYFUL RESPONSE

O for a Thousand Tongues to Sing

AZMON

O for a thousand tongues to sing my dear Redeemer's praise,
the glories of my God and King, the triumphs of God's grace!

To God all glory, praise, and love be now and ever given
by saints below and saints above, the church in earth and heaven.

PRAYER FOR ILLUMINATION

Margaret Ellingson

EPISTLE READING

2 Corinthians 4:13-5:1

MUSICAL OFFERING

CHILDREN'S LESSON

GOSPEL READING

Mark 3:20-35

SERMON

Rev. Camille LeBron Powell

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

OFFERING OUR GIFTS

Offertory Response

Praise God, from Whom All Blessings Flow
Praise God, from whom all blessings flow;
Praise Christ, all people here below;
Praise Holy Spirit, evermore;
Praise Triune God, whom we adore.

PRAISE GOD

Prayer of Dedication

THE CELEBRATION OF THE LORD'S SUPPER

Invitation

Prayer of Thanksgiving and the Lord's Prayer

The Lord be with you.

And also with you.

Lift up your hearts.

We lift them to the Lord.

Let us give thanks to the Lord our God.

It is right to give our thanks and praise.

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.

Breaking of the Bread and Pouring of the Cup

Communion of the People

Prayer after Communion

HYMN

Let Us Build a House

TWO OAKS

Let us build a house where love can dwell and all can safely live,
a place where saints and children tell how hearts learn to forgive.

Built of hopes and dreams and visions,

rock of faith and vault of grace;

here the love of Christ shall end divisions:

Refrain: All are welcome; all are welcome; all are welcome in this place.

Let us build a house where prophets speak, and words are strong and true,
where all God's children dare to seek to dream God's reign anew.

Here the cross shall stand as witness

and as symbol of God's grace;

here as one we claim the faith of Jesus: (*Refrain*)

Let us build a house where love is found in water, wine, and wheat;
a banquet hall on holy ground where peace and justice meet.

Here the love of God, through Jesus,

is revealed in time and space;

as we share in Christ the feast that frees us: (*Refrain*)

Continued

Let us build a house where hands will reach beyond the wood and stone
to heal and strengthen, serve and teach, and live the Word they've known.
Here the outcast and the stranger
bear the image of God's face;
let us bring an end to fear and danger: (*Refrain*)

Let us build a house where all are named, their songs and visions heard
and loved and treasured, taught and claimed as words within the Word.
Built of tears and cries and laughter,
prayers of faith and songs of grace;
let this house proclaim from floor to rafter: (*Refrain*)

CHARGE AND BLESSING

THE PASSING OF THE PEACE

The peace of our Lord Jesus Christ be with you.
And also with you.

BLESSING IN MUSIC

Voluntary

Samuel Wesley



Notes on today's music:

The **Opening Voluntary** was composed by David N. Johnson (1922 - 1987), an American organist, composer, educator, choral clinician, and lecturer. Johnson published well over 300 compositions, most of them for church use, and was author of an *Instruction Book for Beginning Organists* (1964) and an *Organ Teacher's Guide* (1971). This piece was published in 1964.

Both the words and music of "A Mighty Fortress Is Our God" ("Ein feste Burg ist unser Gott") were written by Martin Luther (1483-1546), a German professor of theology, priest, author, composer, Augustinian monk, and a seminal figure in the Reformation. There is no doubt that it is one of the great hymns to come out of the Reformation. Based on Psalm 46, Luther's text has been perceived as a battle song when research shows it was meant as a song of assurance. An early broadside printing of the text calls it "a song of comfort" which is a more accurate and beneficial perspective to consider. Part of the feeling of a march came when the rhythm was altered to even quarter notes (isorhythmic). However, in its original rhythmic form it feels more like a dance. Given Luther's known musical abilities, he would have employed rhythmic and melodic patterns accessible for congregational singing. To hear the rhythmic version, go to <https://www.youtube.com/watch?v=LCidwWj2D04> at the 1:00 minute mark.

The **Joyful Response** employs the hymn tune AZMON by Carl Gotthelf Gläser (1784-1829) which was first published in *The Modern Psalmist* (Boston, 1839), compiled and edited by Lowell Mason (1792-1872). The text for "O for a Thousand Tongues to Sing" was written by Charles Wesley (1797-1788).

The words and music for "All Are Welcome" (also titled as "Let Us Build a House") were penned by Marty Haugen (b. 1950) as a gift for the St. Thomas Becket Catholic Community in Eagan, Minnesota for the dedication of a new church in 1994. Although the imagery of construction is used throughout the text, the concern is not for a physical structure, but rather a spiritual one.

The **Blessing in Music** was composed by Samuel Wesley (1766-1837), an English organist and composer in the late Georgian period. Wesley was a contemporary of Mozart (1756-1791) and was called by some "the English Mozart". He was the son of noted Methodist and hymnodist Charles Wesley, the grandson of Samuel Wesley (a poet of the late Stuart period) and the nephew of John Wesley, the founder of the Methodist Church. He had seven children, among them Samuel Sebastian Wesley (1810-1876) who was a cathedral organist and notable composer.

A **Voluntary** is a distinctly English term for pieces intended to be played in connection with the church service. The earliest printed voluntaries date from around 1550 and referred to pieces that were largely improvisatory. By the eighteenth century, it had evolved to usually containing a slow and a fast movement; however, this piece is an example of a single movement.