

May 5, 2024 + 10:30 A.M.

Sixth Sunday of Easter

We Join in Worship

If you need extra space for a wheelchair or walker, or if you have young children with you, please feel free to make use of our Prayground, the extra space across the aisle from the sound booth.

PRELUDE *Built on the Rock*

Christiansen/Cassler

WELCOME

CHORAL INTROIT

ANNOUNCEMENTS

***THE PEACE OF CHRIST**

***CALL TO WORSHIP** (Adapted from *Song of Songs 2*)

Leader: Here, the winter is past; the rains have come and gone.

ALL: Blossoms have appeared in the land; the season of singing has arrived, and the sound of the birds is heard in our land.

Leader: The green fruit is on the fig tree, and the grapevines in bloom are fragrant.

ALL: Let us rise up! Let us spend time with our Beloved, with our God who is Love!

***OPENING HYMN:** "I Come with Joy" (Glory to God 515)

INVITATION TO CONFESSION:

Leader: In his first letter recorded in our scriptures, Peter writes, "They stumble because they disobey the word, as they were destined to do." Together let us confess how we have stumbled.

PRAYER OF CONFESSION (unison)

God our rock, we make our confession unto you trusting in the foundation of grace that you have built for us. We confess that we have not only stumbled, but we have become stumbling blocks to others. In so many matters we have chosen to ignore your will for us, and we have deceived others in the process. We have put our faith in the leaders of this world instead of in you, and so we have built our houses on sand instead of upon the rock of your will. We have rejected the cornerstone, your Son our Lord. Forgive us. Help us to do better. In the name of Jesus Christ, our great gardener, we pray. Amen.

KYRIE: No. 572 (unison)

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

ASSURANCE OF PARDON

Leader: Friends, hear the good news. We have been called out of the darkness into God's marvelous light! We are built upon the rock!

ALL: In Jesus Christ we are forgiven! Hallelujah! Thanks be to God!

GLORIA PATRI: No. 579 (unison)

Glory be to the Father, and to the Son, and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be, world without end. Amen. Amen.

STATEMENT OF FAITH: (*The Apostles' Creed*)

I believe in God the Father Almighty, Maker of heaven and earth, and in Jesus Christ his only Son our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried; he descended into hell; the third day he rose again from the dead; he ascended into heaven, and sitteth on the right hand of God the Father Almighty; from thence he shall come to judge the quick 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.

We Hear God's Word

PRAYER FOR ILLUMINATION

Holy God, as we humbly approach your Word today, help us not only hear the message, but to embody your Word in our daily lives and actions. Amen.

HEBREW BIBLE LESSON *Joshua 4:1-7, 19-24*

EPISTLE LESSON *1 Peter 2:4-9*

GOSPEL LESSON *Matthew 7:21-29*

SERMON What about the Rocks?

MUSICAL MEDITATION *A Communion Invitation* Joseph Martin/Mary Martin

We Respond in Faith

THE SACRAMENT OF THE LORD'S SUPPER

INVITATION TO THE LORD'S TABLE

GREAT PRAYER OF THANKSGIVING:

Leader: The Lord be with you.

ALL: **And also with you.**

Leader: Lift up your hearts.

ALL: **We lift them to the Lord.**

Leader: Let us give thanks to the Lord our God.

ALL: **It is right to give our thanks and praise.**

Holy God, creator of the universe, with joy we praise you and give you thanks. You brought light from darkness and drew land from the sea. You made us in your image to live with one another in love. You promised yourself in covenant with us, you told us your purpose in your law, and you called for justice through the prophets. Through long generations you have been faithful to your people. Therefore we join our voices with all those who sing your praise:

Holy, holy, holy Lord, God of power and might, Heaven and earth are full of your glory. Hosanna in the highest. Blessed is the one who comes in the name of the Lord. Hosanna in the highest.

We praise you, most holy God, for the gift of your Son Jesus. He told your story, healed the sick, and welcomed the stranger. Obeying you, he took up the cross and died that we might live. Rising from the dead, he overcame death, the firstborn of the new creation. Remembering all your mighty and merciful acts, we break bread and share one cup, giving thanks for your saving love in Jesus Christ and offering ourselves to live for him in joy and grateful praise. According to Christ's commandment:

We remember his death, we proclaim his resurrection, we await his coming in glory.

Gracious God, pour out your Holy Spirit upon us and upon these gifts of grain and vine. Make them the body and blood of Christ that we may be his body for the world. By your Spirit make us one with him and one another; send us out to live for others, as Christ lived for us; and keep us faithful until we feast with him in glory. All thanks and praise to you, O triune God, now and forever. Amen.

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.**

WORDS OF INSTITUTION

Our Lord Jesus, on the night of his arrest, took bread, and after giving thanks for God, he broke it and gave it to his disciples, saying: Take, eat. This is my body, given for you. Do this in remembrance of me. In the same way he took the cup, saying: This cup is the new covenant sealed in my blood, shed for you for the forgiveness of sins. Whenever you drink of it, do this in remembrance of me. Every time we eat this bread and drink this cup, we proclaim the saving death of the risen Lord, until he comes again.

BREAKING THE BREAD AND POURING THE CUP

Leader: This is the bread of life, given for you. This is the cup of salvation, poured out for you. These are the gifts of God for the people of God.

ALL: Let us keep the feast!

COMMUNION OF THE PEOPLE

PRAYER AFTER COMMUNION

OFFERING INVITATION:

Leader: The stone that the builders rejected has become our cornerstone, the rock which holds us together. Let us give our tithes and offerings so that we can help others to find this firm foundation upon which we stand. If you did not do so as you entered, please place your offering in the plate as you leave. If you are worshiping from home, please mail in your checks or use our online giving option on the website. Let us take a moment to reflect on stewardship as we hear today's offertory.

OFFERTORY *Christ is Made the Sure Foundation*

Purcell/Hawkins

***DOXOLOGY**

Praise God, from whom all blessings flow.

Praise God, all creatures here below.

Praise God, above, ye heavenly host.

Praise Father, Son, and Holy Ghost. Amen

***PRAYER OF DEDICATION: (Unison)**

God our rock, we dedicate these gifts to you and to the work of building your Kingdom upon the firmest of foundations. Give us wisdom as we seek to be good stewards. In the name of Jesus Christ, our great gardener, we pray. Amen.

We Go into the World

*** CLOSING HYMN: "My Life Flows On"/"How Can I Keep From Singing?" (Glory to God 821)**

BENEDICTION

CHORAL BENEDICTION

POSTLUDE *The Solid Rock*

Wm. Bradbury

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* So that we can properly greet people who come to the building during Sunday morning worship, Door A will be the only unlocked external door during the worship service.

Life of the Church

PEEK AT THE WEEK:

- | | |
|----------------|--|
| SUNDAY 5/5: | Adult Study – 9:00 AM
Worship In Person & Online – 10:30 AM
Communion
Faith Development – 11:45 AM
Fellowship Hosts: Mission |
| MONDAY 5/6: | GA – 6:00 PM
Al-Anon – 7:00 PM |
| TUESDAY 5/7: | ELECTION DAY
FPCH Voting site for Precinct #8
Deacons – 6:30 PM |
| WEDNESDAY 5/8: | “Bring Your Own Bible” Bible Study 7-8 PM (Zoom)
Trustees – 6:00 PM
GA – 7:00 PM |
| THURSDAY 5/9: | Choir – 7:00 PM |
| SATURDAY 5/11: | Cook for Shelter – 1:00 PM |

ANNOUNCEMENTS

- **MINISTRY OF MISSION'S 2024 FLOWER VOUCHER SALE HAS BEGUN!** The Ministry of Mission is once again selling vouchers for Zandstra's Greenhouse located at 10202 Kennedy Avenue, Highland, Indiana. The vouchers are \$17.00 and are worth \$17.00 at Zandstra's, just like cash. You can purchase anything from flowers, to veggie plants, to potting soil, to flower pots, etc. If you are interested in purchasing vouchers, please see any Mission Member or contact Tracy Oprea @ [\(219\) 616-7181](tel:2196167181).
- **CALLING ALL CRAFTERS!** Discussions have begun about participating in a Craft Show Fundraiser again this year. The sales will be used for the church's general fund. We will be meeting on Sunday, May 19th, after worship to continue the discussion. All are welcome! Please bring your ideas. We will determine if there is enough interest to proceed.
- **THE BIBLE IN TODAY'S WORLD CLASS** meets on Sunday mornings at 9 am in the upstairs meeting room. We are using "The Difficult Words of Jesus: A Beginner's Guide to His Most Perplexing Teachings" by Dr. Amy-Jill Levine. Come explore and learn with us! Contact John Toren or Heather Casiano with any questions.
- **BYOB** The Wednesday evening "BYOB" (Bring Your Own Bible) discussion group will meet weekly through May 15. BYOB meets online on Zoom from 7-8 pm. We are currently focusing on the churchwide theme "New Life in God's Garden" and exploring scripture passages related to gardens and gardening. Each week is independent of the other weeks, so you can join in whenever you're available without missing a lesson. The link to join the Zoom meetings is emailed out weekly. If you are not on the email list and would like to be, contact Kristen in the church office or Heather Casiano.
- **SPRING READ-A-LONG AND BOOK DISCUSSION** Faith Development is sponsoring a spring read-a-long on a timely subject for this year. The book is "Thou Shalt Not Be Jerk: A Christian's Guide to Engaging Politics" by Eugene Cho. You're encouraged to start reading the book this month. This book, originally published in 2020, and our discussions, will not endorse any candidates or political parties, so no matter where you may find yourself on the vast spectrum of thought, there is room for all voices. There will be several ways to engage in discussion:
 - * A private Facebook group for this read-a-long available starting on April 16
 - * A Zoom discussion on the first half of the book on May 22 at 6:30 pm
 - * An in-person discussion of last half of the book on June 12 at 6:30 pmWe have 5 copies of this book at the church that can be checked out to read. Please sign the check-out sheet when you take a book, and sign it back in when you are finished so more people may enjoy the book. "Thou Shalt Not Be A Jerk" is also available in paperback and as an e-book (Kindle).
- **FOLLOW US ON SOCIAL MEDIA!** If you don't already follow First Presbyterian Church of Highland on Facebook and Instagram, please start doing so and sharing our posts with your friends! Find us @firstpchighland on both Facebook and Instagram.
- **JOIN US FOR FELLOWSHIP AFTER WORSHIP** Every Sunday after worship we have delicious snacks, coffee, lemonade, and conversation. Join us for this vital part of our life together!
- **INTERESTED IN BECOMING A MEMBER OF FPCH?** You are always welcome here, whether a member or not! If you are interested in joining as a member, though, we would love to have you! Please talk to Pastor Tyler if you would like to learn more.

Opportunities to serve as the HEART, HANDS, and FEET of Jesus Christ:

- **BLESSING BOX** Please continue to place items in the Blessing Box and take items if you are a person in need! Items most commonly donated: Canned goods with pull tabs, socks, toilet paper, non-perishable foods, small snacks, toiletries, baby wipes and diapers. Please check expiration dates!
- **HELP STOCK OUR PANTRY!** Please pick up a beautifully decorated grocery bag in the narthex to help the church's food pantry. We'd love to have you take a bag home, place some non-perishable food items in the bag, and bring it back to the church to help keep our pantry stocked!

- **BIN OF HUGS** Bring in clean, gently used stuffed animals for distribution to migrant families with young children who need the joy of loving welcome!
- **GOT SNEAKERS?** We are still participating in a fundraiser where there is nothing to buy or sell; All we need is your support and your gently worn, used, or new sneakers! As you do spring cleaning, gather your old pairs of sneakers (athletic shoes only, please) Ask your neighbors, kids, grandkids, friends or co-workers to help out too! The sneakers that we all collect will help raise money to support our programs and projects here at FPCH AND will help our environment by keeping sneakers out of landfills. Blue bins are located in the narthex, and inside and outside DOOR D by the office. Every pair counts!

Prayer List

Anthony	Barbara Morton
George Nelson	Caroline Studer
Brady Vanes	Cary & Jennifer Pearson
George Griner	Holly Letnich
Guy Hendricks	Jaden Mendez
Bill and Anettia Holmes	Frank Falzone
Daniel Litwicki	Doug & Sue Matthews
David Markley	Robert Urich
Pat and David Kingen	Richard Simmons
Diana and Ray Mendoza	Janet Terpstra
Janet Orem	Glen Nahler
Jeanne Nestor	Tammy
Cindy Waltz and Sister	Tom
Yvonne Suroviak	Jana Tolley
Wendy	Larry & Bonnie Perryman
Georgette Sknerski	Virginia Marshall
Jakob Holden	Delta Rose
Denise Matthys	Paulina Martinez
Steve & Melinda	Winnie Owen
Jan Oprea	Charity Lynn
Janet Vargo	Chestine
Ric Jaeggi	Shannon
Florance Cody	David Hamblin
Josephine Kim	Judy
Carol Figley	Breeanne
Kathy & Chuck Pumnea	Joe Petersen
Nick	Susan Agbor
Laura Buono Domsic	Mom Bechtler
The Windstrups	A Close Friend
Ruth Dekker	Gloria
Rick Parker	John Miramontes
Gary Everhart	Colton Bobonick
Gale Osterby	Cletus
Bonnie Kern	Mary
Collin & Kathy Stein	Victor
Peter	Mary Ellen Edeus
Tim	Betsy

Joshua 4:1-7, 19-24

4 When the entire nation had finished crossing over the Jordan, the Lord said to Joshua, ²“Select twelve men from the people, one from each tribe, ³ and command them, ‘Take twelve stones from here out of the middle of the Jordan, from the place where the priests’ feet stood, carry them over with you, and lay them down in the place where you camp tonight.’ ” ⁴ Then Joshua summoned the twelve men whom he had appointed from the Israelites, one from each tribe. ⁵ Joshua said to them, “Pass on before the ark of the Lord your God into the middle of the Jordan, and each of you take up a stone on his shoulder, according to the number of the tribes of the Israelites, ⁶ so that this may be a sign among you. When your children ask in time to come, ‘What do those stones mean to you?’ ⁷ then you shall tell them that the waters of the Jordan were cut off in front of the ark of the covenant of the Lord. When it crossed over the Jordan, the waters of the Jordan were cut off. So these stones shall be to the Israelites a memorial forever.”

¹⁹ The people came up out of the Jordan on the tenth day of the first month, and they camped in Gilgal on the east border of Jericho. ²⁰ Those twelve stones that they had taken out of the Jordan, Joshua set up in Gilgal, ²¹ saying to the Israelites, “When your children ask their parents in time to come, ‘What do these stones mean?’ ²² then you shall let your children know, ‘Israel crossed over the Jordan here on dry ground.’ ²³ For the Lord your God dried up the waters of the Jordan for you until you crossed over, as the Lord your God did to the Red Sea, which he dried up for us until we crossed over, ²⁴ so that all the peoples of the earth may know that the hand of the Lord is mighty and so that you may fear the Lord your God forever.”

1 Peter 2:4-9

⁴ Come to him, a living stone, though rejected by mortals yet chosen and precious in God’s sight, and ⁵ like living stones let yourselves be built into a spiritual house, to be a holy priesthood, to offer spiritual sacrifices acceptable to God through Jesus Christ. ⁶ For it stands in scripture:

“See, I am laying in Zion a stone,
a cornerstone chosen and precious,
and whoever believes in him will not be put to shame.”

⁷ This honor, then, is for you who believe, but for those who do not believe,

“The stone that the builders rejected
has become the very head of the corner,”

⁸ and

“A stone that makes them stumble
and a rock that makes them fall.”

They stumble because they disobey the word, as they were destined to do.

⁹ But you are a chosen people, a royal priesthood, a holy nation, God’s own people, in order that you may proclaim the excellence of him who called you out of darkness into his marvelous light.

Matthew 7:21-29

²¹ “Not everyone who says to me, ‘Lord, Lord,’ will enter the kingdom of heaven, but only the one who does the will of my Father in heaven. ²² On that day many will say to me, ‘Lord, Lord, did we not prophesy in your name, and cast out demons in your name, and do many mighty works in your name?’ ²³ Then I will declare to them, ‘I never knew you; go away from me, you who behave lawlessly.’

²⁴ “Everyone, then, who hears these words of mine and acts on them will be like a wise man who built his house on rock. ²⁵ The rain fell, the floods came, and the winds blew and beat on that house, but it did not fall because it had been founded on rock. ²⁶ And everyone who hears these words of mine and does not act on them will be like a foolish man who built his house on sand. ²⁷ The rain fell, and the floods came, and the winds blew and beat against that house, and it fell—and great was its fall!”

²⁸ Now when Jesus had finished saying these words, the crowds were astounded at his teaching, ²⁹ for he taught them as one having authority and not as their scribes.

Protected and Empowered

Psalm 66; 2 Kings 2:6-12; 1 Peter 5:6-11; John 17:1-15

Back before the resurrection, when Jesus shared his last supper with the disciples in the Upper Room, he gave a final lesson in which he talked about the divine welcome all would be given in God’s house with many rooms. That blessed assurance was part of a much longer sermon, a magnum opus of preaching and prayer for his dearest ones. As we have discussed in previous weeks, Jesus would make his way back to that Upper Room after his world-transforming resurrection from the dead. He would break bread with the disciples again. He would reassure them again. But those instances of reappearance after his resurrection would be fleeting, like a farewell tour. This sermon from our gospel reading today was the culmination of three years of preaching and teaching, a final lesson for those who had been his closest companions. This sermon was also his goodbye.

He would come back, but it wouldn’t be the same. He would come back in those staccato appearances, dotting the map in and around Jerusalem. And he will come back yet again sometime in the future. But this was the end of their ministry together, their roughly three years of sharing fully in life together. This was the end of his constant bodily presence in their midst. This was the end of daily meals together, daily lessons, daily recreation, daily rest and relaxation. This was the end of that feeling that everything would be okay because the steady rock of ages, their strong foundation, was continuously in their midst. After this night, everything would change. In case the disciples had not yet grasped that he would be leaving them, he alluded to it throughout his sermon. He said things like: “Where I am going, you cannot come,” and “In a little while the world will no longer see me,” and “A little while, and *you* will no longer see me,” and “I will no longer talk much with you,” and “Now I am going to him who sent me.”

Yes, he did not want to leave any doubt in the disciples’ minds that he would be leaving them. And I think that by speaking this truth aloud so many times, he was also making the reality concrete in his own psyche, steeling himself for what would be. And he knew that he would not just be leaving them once in his death. He would also be leaving them in his ascension. First they were going to have to grieve his loss of life. Then they would have to grieve his departure from this earth after the excitement of having him back. He of course would grieve as well. Saying goodbye to loved ones is never easy, and that difficulty is multiplied exponentially when you have been the one they follow, the one they look to for guidance, the one in whom they find comfort and protection and purpose. And yet, saying goodbye was necessary. He was going to die. Then he was going to leave this earth until the triumphal return upon which we still wait.

Ever the Good Shepherd, ever the wise mother, ever the way, the truth, and the life, he understood that his goodbye must not leave them defeated, broken, or rudderless. He knew that he had to prepare them in some way for life without him. They of course would not be alone. The Holy Spirit would descend upon them and fill them up. And so God would be forever in their midst...in *our* midst. But they would be without him—Jesus, the

Word made flesh, God incarnate, their rabbi, messiah, friend, and leader. So, to end his goodbye sermon, he lifted his eyes up and prayed for them.

I have a small group of dear friends and fellow ministers of Word and sacrament with whom I have been meeting for almost every week since I finished seminary. It has been rare that we have all lived in the same place at the same time, so we are not strangers to the virtual communication we all find ourselves grappling with now. This past week for our Zoom call, we started discussing a book on prayer that we had agreed to read together. Since it was our first week on this book, I thought it would be a good idea to ask what each of us already understood and believed about prayer as well as how each of us used prayer in our daily lives. As is always the case, these surprisingly challenging questions came back to me, and I had to answer them.

I call them surprisingly challenging because prayer is one of those things that many of us do without really thinking about it. For some of us it is as simple as breathing. For some of us it is a reflex when something triggers it. For some of us it is a ritual repeated over and over again since early childhood. For some of us it is a rare thing that bursts out of us in our moments of greatest need, without us even knowing where it came from. For some of us it is a rote thing that we just read aloud on Sundays. But for very few of us is it a critically examined practice that we implement with a strong theology behind it. And that's ok! Conversation with God should be a natural thing!

But of course those pesky questions were spoken aloud and could not be swallowed back in. And so I had to reflect. If God already knows everything, why do I pray? If God is good all the time, why do I need to ask for healing and wholeness for those whom I lift up? If God is overseeing everything that happens in the world, then who am I to request a change in the course of things? Uffffff, those questions are hard ones! The author of our book, Marjorie Hewitt Suchocki, suggested that God works in a way that shares power with us. We ourselves have power to influence things in this world, working with God. If this is the case, then prayer is collaborative conversation. Prayer is the development of shared purpose. Prayer is powerful!

The more I thought about it, the more this argument made sense to me. After all, we pray to be in conversation with God. We pray to present certain purposes. And we pray to have those purposes enacted—purposes of healing and protection and empowerment. God listens, God guides, God collaborates, and God acts. After reflecting on all of this, I read today's gospel passage—Jesus' prayer for his dear ones to end his goodbye sermon. And it all came into focus.

In that prayer he talked about how he and God had worked together. He said, "I glorified you on earth by finishing the work that you gave me to do. So now, Father, glorify me in your own presence with the glory that I had in your presence before the world existed." Then he did something very significant, something that was sure to have a lasting impact on the disciples gathered there as they faced the challenges and possibilities of the brave new world before them. As he stood in their presence, he prayed directly for them. He said, "I am asking on their behalf; I am not asking on behalf of the world, but on behalf of those whom you gave me, because they are yours. All mine are yours, and yours are mine; and I have been glorified in them. And now I am no longer in the world, but they are in the world, and I am coming to you. Holy Father, protect them in your name that you have given me, so that they may be one, as we are one."

Wow! How powerful those words must have been! Jesus was actually collaborating with God, asking God to act according to the purpose of protecting his beloved ones. For the disciples to hear that must have made all the difference in the world. Jesus may not be with them much longer, but within their hearing he was working with God to make sure that God would continue to care for them and protect them...and of course to make sure that those gathered there knew it! He continued: "While I was with them, I protected them in your name that you have given me. I guarded them...but now I am coming to you, and I speak these things in the world so that they may have my joy made complete in themselves."

By speaking these things in his prayer, Jesus was making something happen in the world. The words of his prayer enacted joy—so much joy that it was made complete in those who heard him. *I've got the joy, joy, joy, joy down in my heart! Where? Down in my heart! Where? Down in my heart! I've got the joy, joy, joy, joy down in my heart! Where? Down in my heart to stay!*

Jesus' prayer to end that sermon was EXACTLY what the disciples needed to hear. They needed to hear him passing that protection on to God, gaining the blessed assurance that the creator of the universe would be looking out for them. They needed to hear him speaking to the efficacy of collaborating with God in the work that needed to be done. And—this is very important!—they needed to learn how to pray. In this way, Jesus reassured them, lifted them up, and taught them. He prepared them for life without his physical presence. He empowered them to continue working with God in the work of the Kingdom. This prayer would not take away their grief, but it would make it so they could continue on with purpose and power, protected by God in the midst of their grief.

And so of course prayer would become central to their lives and ministry together as the early Church. Prayer would become central to their worship services. Prayer would become central to their teaching. Prayer would become central to their individual and communal spiritual lives. Prayer would become central to their miracle working and world transforming. They would communicate with God and collaborate with God. They would pray for each other's health and protection. They would pray with joy.

Friends, many of us feel especially vulnerable and especially powerless right now in the face of this global pandemic. Many of us feel as though our foundations are shaking beneath our feet, just as the disciples felt when considering the departure of their messiah. Many of us see others suffering even worse than ourselves because of the exacerbation of gross inequalities and injustices in our society and across the world and feel powerless to do anything about it.

But we are not powerless! Even in times like these, we are empowered! Just like the disciples, we have been prepared by the Son of God. He showed us how to pray, and he showed us the efficacy of prayer. That means that we can do a lot in this season! We can collaborate with God in developing plans for the transformation of the world—through this season and beyond this season. We can begin to enact this transformation by lifting each other up and by lifting up the most vulnerable across the world. We can pray for each other's health and protection. And we can feel joy. Friends, that is a powerful, powerful thing! We were not left alone. We were left in the care of a God who loves us, protects us, and empowers us. So, this day and everyday, let us pray! Amen.

I Come with Joy

515

Capo 3: (D) (G) (A) (D) (Bm)
 F B \flat C F Dm

1 I come with joy, a child of God, for - giv - en, loved, and
 2 I come with Chris-tians far and near to find, as all are
 3 As Christ breaks bread and bids us share, each proud di - vi - sion
 4 The Spir - it of the ris - en Christ, un - seen, but ev - er
 5 To - geth - er met, to - geth - er bound by all that God has

(Asus) (Am) (G) (F \sharp m) (D)
 Csus Cm B \flat Am F

free, the life of Je - sus to re - call, in
 fed, the new com - mu - ni - ty of love in
 ends. The love that made us, makes us one, and
 near, is in such friend - ship bet - ter known, a -
 done, we'll go with joy, to give the world the

(Em) (D/F \sharp) (G) (A) (Am7) (D)
 Gm F/A B \flat C Cm7 F

love laid down for me, in love laid down for me.
 Christ's com - mu - nion bread, in Christ's com - mu - nion bread.
 strang - ers now are friends, and strang - ers now are friends.
 live a - mong us here, a - live a - mong us here.
 love that makes us one, the love that makes us one.

Guitar chords do not correspond with keyboard harmony.

This text affirms that Christian unity is not achievement but gift, one renewed each time we gather for the Lord's Supper. Each of us enters as an "I" and leaves as part of "we." The unadorned language of this text is well matched to the simple shape note tune that sets it here.

TEXT: Brian Wren, 1968; rev. 1993
 MUSIC: American folk melody; arr. Austin C. Lovelace, 1977
 Text © 1971, rev. 1995 Hope Publishing Company
 Music Arr. © 1977 Hope Publishing Company

DOVE OF PEACE
 8.6.8.6.6

My Life Flows On

How Can I Keep from Singing?

1 My life flows on in end-less song, a-bove earth's lam-en - ta - tion.
 2 Through all the tu - mult and the strife, I hear that mu - sic ring - ing.
 3 What though my joys and com-forts die? I know my Sav - ior liv - eth.
 4 The peace of Christ makes fresh my heart, a foun-tain ev - er spring-ing!

I hear the clear, though far-off hymn that hails a new cre - a - tion.
 It finds an ech - o in my soul. How can I keep from sing-ing?
 What though the dark-ness gath-er round? Songs in the night he giv - eth.
 All things are mine since I am his! How can I keep from sing-ing?

Refrain

No storm can shake my in-most calm while to that Rock I'm cling-ing.

Since Christ is Lord of heaven and earth, how can I keep from sing-ing?

In the *New York Observer* of August 7, 1868, this text was titled "Always Rejoicing," and was attributed to "Pauline T." This may well be where the Baptist pastor and musician to whom it is usually credited encountered the words that he later published with his tune.