

September 26, 2021 + 10:30 A.M.  
Eighteenth Sunday after Pentecost

We Join in Worship

PRELUDE

*His Eye Is on the Sparrow*

Charles H. Gabriel/arr. John Peterson

**\*THE PEACE OF CHRIST**

Christ's peace is with us always, no matter where we may be. And so, Christ's peace is with each and every one of us in this moment. Let us take it in. Let us really feel it. If able, please stand where you are, look around, and make signs of Christ's peace to each other. If you are at home, give somebody a call after the service to share Christ's peace!

**\* CALL TO WORSHIP** (Adapted from *Psalms* 19)

Leader: The heavens are telling the glory of God, and the firmament proclaims God's handiwork. Day to day pours forth speech, and night to night declares knowledge.

**ALL: The law of the LORD is perfect, reviving the soul; the decrees of the LORD are sure, making wise the simple.**

Leader: The precepts of the LORD are right, rejoicing the heart; the commandment of the LORD is clear, enlightening the eyes.

**ALL: The fear of the LORD is pure, enduring forever; the ordinances of the LORD are true and righteous altogether.**

Leader: More to be desired are they than gold, even much fine gold; sweeter also than honey, and drippings of the honeycomb.

**ALL: Let the words of our mouths and the meditations of our hearts be acceptable to you, O LORD, our rock and our redeemer. We worship you, O LORD!**

**\*OPENING HYMN (Gentle singing):** "Come, Thou Almighty King" (139)

**INVITATION TO CONFESSION:**

Leader: James writes, "Confess your sins to one another and pray for one another so that you may be healed. The prayer of the righteous is powerful and effective." Let us confess our sins before one another and before God, for our prayer is indeed powerful and effective!

**PRAYER OF CONFESSION** (unison)

**O God, we join our hearts and voices in repentance. Help us to repair what we have broken with our transgressions and so to reconcile with each other and with you. We confess that we do not always have the faith or courage of those who approached Jesus in their brokenness and were healed. We assume that we are not worthy or that our problems are somehow beyond his scope. We forget the stories of our scriptures. We forget that Jesus sought out those in need, welcomed those in need, and even helped those in need from a distance. We lose sight of the fact that Jesus is always within reach, inviting us to just reach out. Forgive us for our limited faith. Help us to reach out with boldness! We pray in the name of Jesus Christ. Amen.**

**KYRIE (Gentle singing)**

**Lord, have mercy upon us.**

**Christ, have mercy upon us.**

**Lord, have mercy upon us.**

## ASSURANCE OF PARDON

Leader: Friends, hear the good news! The prayer of the righteous is powerful and effective indeed. Jesus Christ intercedes for us and gives us grace.

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

## GLORIA PATRI (Gentle Singing)

**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: (from *A Brief Statement of Faith*)

**We trust in Jesus Christ, fully human, fully God. Jesus proclaimed the reign of God: preaching good news to the poor and release to the captives, teaching by word and deed and blessing the children, healing the sick and binding up the brokenhearted, eating with outcasts, forgiving sinners, and calling all to repent and believe the gospel. Unjustly condemned for blasphemy and sedition, Jesus was crucified, suffering the depths of human pain and giving his life for the sins of the world. God raised this Jesus from the dead, vindicating his sinless life, breaking the power of sin and evil, delivering us from death to life eternal. Amen.**

## We Hear God's Word

### PRAYER FOR ILLUMINATION: (Unison)

**Almighty God, in you are hidden all the treasures of wisdom and knowledge. Open our eyes that we may see the wonders of your Word, and give us grace that we may clearly understand and freely choose the way of your wisdom. Through Christ our Lord we pray. Amen.**

**HEBREW BIBLE LESSON:** *Psalms 116*

**GOSPEL LESSON:** *Mark 5:1-43*

**SERMON:** Only Believe!

**MUSICAL MEDITATION** *Meditation on "Middlebury"* David H. Hegarty

## PRAYERS OF THE PEOPLE

### 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 INVITATION:

Leader: Jesus was approached by the Gerasene demoniac, the hemorrhaging woman, and the desperate father. He turned none away. Let us give our tithes and offerings so that we can make sure all know they can come to Jesus. If you are here in person today and have not yet done so, please place your offering in the plate as you leave. If you are here virtually today, please mail in your checks or use our online giving option. Now let us take a moment to reflect on stewardship as we hear the offertory.

OFFERTORY      *O Jesus, I have Promised*

Lani Smith

**\*DOXOLOGY (Gentle singing)**

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.

**PRAYER OF DEDICATION:** (Unison)

O God, we dedicate these gifts to you and to the work of your Kingdom. Please continue to inspire faith and courage within us so that we will follow your way and make your way known to others. In the name of Jesus Christ we pray. Amen.

**\*CLOSING HYMN (Gentle Singing):**      “There’s a Wideness in God’s Mercy” (298)

<b>We Go Into the World</b>
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**BENEDICTION**

**POSTLUDE**

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<b>Life of the Church</b>
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- **ADULT CONNECTIONS CLASS SUNDAY MORNINGS AT 9AM.** We are doing the “Testimony: Vocabulary of Faith” study from the Presbyterian Outlook. This study will help us remember, reclaim, and rearticulate what we believe about who God is and who we are so the patterns of our lives embody the liberating love and grace of Jesus Christ. There are no books required, so just show up and enjoy the short videos and participate in the discussions.
- **BRING YOUR OWN BIBLE** Our weekly virtual Bible study is Wednesdays from 7:00-8:00 PM on Zoom. Watch your email for a link. All are welcome! We start with a new passage each week, so there is no way to fall behind!
- **PRAYGROUND** 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 the extra space we have across the aisle from the sound booth!
- **SUMMER BOOK CLUB WITH THE PRESBYTERY** Our Zoom conversation on the book *The Person You Mean to Be* by Dolly Chugh will be the evening of September 28. Ask Pastor Tyler if you have any questions!

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

- **BLESSING BOX** Our Blessing Box has gained even more importance in this pandemic. Economic impacts are dire, and the most vulnerable in our midst are the most harmed. 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 on food items before donating them.
- **GOT SNEAKERS FUNDRAISER** We are collecting pairs of gently worn, used and new sneakers to help earn money for our projects and programs here at FPCH and help the environment at the same time! Can we count on you? Blue bins for the shoes will be located in the sanctuary narthex, inside door D by the office, and outside the church building by door D. Please note that we can only use sneakers/tennis shoes!

## Prayer List

Anthony  
Ellen  
Avery  
Family of Barbara Nelson  
Brady Vanes  
Sonny Buono  
Family of Ina Chappell  
Danielle  
Dave  
George Griner  
Guy Hendricks  
Bill and Anettia Holmes  
Daniel Litwicki  
Frank  
David Markley  
David Kingen  
Garry Sknerski  
Carmelo  
Diana and Ray Mendoza  
Jamie Orem and Janet Orem  
Glenda Munger  
Linda  
Claudia Szymaszczak

Jessica  
Jill and John Mullen  
Jeanne Nestor  
U. Chong  
Rodney  
Calvin Scott  
Steve & Melinda  
Gary Studer  
Richard Terpstra  
Laura Buono Domsic  
Kevin Windstrup  
Ruth Dekker  
Rick Parker  
Barbara Morton  
Cookie C  
Jim and Katie Lively  
Carol Osgerby  
Elwyn Studer  
Jackie (Casianos' Neighbor)  
Linda Kubiak  
Robert Lestina  
Laura Wisner  
Brandon Chong  
Cary Pearson

### **Song of Solomon 2:8-13**

<sup>8</sup> The voice of my beloved!

Look, he comes,  
leaping upon the mountains,  
bounding over the hills.

<sup>9</sup> My beloved is like a gazelle  
or a young stag.

Look, there he stands  
behind our wall,  
gazing in at the windows,  
looking through the lattice.

<sup>10</sup> My beloved speaks and says to me:

“Arise, my love, my fair one,  
and come away;

<sup>11</sup> for now the winter is past,  
the rain is over and gone.

<sup>12</sup> The flowers appear on the earth;  
the time of singing has come,  
and the voice of the turtledove  
is heard in our land.

<sup>13</sup> The fig tree puts forth its figs,  
and the vines are in blossom;  
they give forth fragrance.

Arise, my love, my fair one,  
and come away.

### **James 1:17-27**

<sup>17</sup> Every generous act of giving, with every perfect gift, is from above, coming down from the Father of lights, with whom there is no variation or shadow due to change. <sup>18</sup> In fulfillment of his own purpose he gave us birth by the word of truth, so that we would become a kind of first fruits of his creatures.

<sup>19</sup> You must understand this, my beloved: let everyone be quick to listen, slow to speak, slow to anger; <sup>20</sup> for your anger does not produce God's righteousness. <sup>21</sup> Therefore rid yourselves of all sordidness and rank growth of wickedness, and welcome with meekness the implanted word that has the power to save your souls.

<sup>22</sup> But be doers of the word, and not merely hearers who deceive themselves. <sup>23</sup> For if any are hearers of the word and not doers, they are like those who look at themselves in a mirror; <sup>24</sup> for they look at themselves and, on going away, immediately forget what they were like. <sup>25</sup> But those who look into the perfect law, the law of liberty, and persevere, being not hearers who forget but doers who act—they will be blessed in their doing.

<sup>26</sup> If any think they are religious, and do not bridle their tongues but deceive their hearts, their religion is worthless. <sup>27</sup> Religion that is pure and undefiled before God, the Father, is this: to care for orphans and widows in their distress, and to keep oneself unstained by the world.

### **Mark 7:1-23**

<sup>7</sup> Now when the Pharisees and some of the scribes who had come from Jerusalem gathered around him, <sup>2</sup> they noticed that some of his disciples were eating with defiled hands, that is, without washing them. <sup>3</sup> (For the Pharisees, and all the Jews, do not eat unless they thoroughly wash their hands, thus observing the tradition of the elders; <sup>4</sup> and they do not eat anything from the market unless they wash it; and there are also many other traditions that they observe, the washing of cups, pots, and bronze kettles.) <sup>5</sup> So the Pharisees and the scribes asked him, "Why do your disciples not live according to the tradition of the elders, but eat with defiled hands?" <sup>6</sup> He said to them, "Isaiah prophesied rightly about you hypocrites, as it is written,

'This people honors me with their lips,  
but their hearts are far from me;

<sup>7</sup> in vain do they worship me,  
teaching human precepts as doctrines.'

<sup>8</sup> You abandon the commandment of God and hold to human tradition."

<sup>9</sup> Then he said to them, "You have a fine way of rejecting the commandment of God in order to keep your tradition! <sup>10</sup> For Moses said, 'Honor your father and your mother'; and, 'Whoever speaks evil of father or mother must surely die.' <sup>11</sup> But you say that if anyone tells father or mother, 'Whatever support you might have had from me is Corban' (that is, an offering to God)— <sup>12</sup> then you no longer permit doing anything for a father or mother, <sup>13</sup> thus making void the word of God through your tradition that you have handed on. And you do many things like this."

<sup>14</sup> Then he called the crowd again and said to them, "Listen to me, all of you, and understand: <sup>15</sup> there is nothing outside a person that by going in can defile, but the things that come out are what defile."

<sup>17</sup> When he had left the crowd and entered the house, his disciples asked him about the parable. <sup>18</sup> He said to them, “Then do you also fail to understand? Do you not see that whatever goes into a person from outside cannot defile, <sup>19</sup> since it enters, not the heart but the stomach, and goes out into the sewer?” (Thus he declared all foods clean.) <sup>20</sup> And he said, “It is what comes out of a person that defiles. <sup>21</sup> For it is from within, from the human heart, that evil intentions come: fornication, theft, murder, <sup>22</sup> adultery, avarice, wickedness, deceit, licentiousness, envy, slander, pride, folly. <sup>23</sup> All these evil things come from within, and they defile a person.”

### Teasing Out the Roots

*Song of Solomon 2:8-13; Mark 7:1-8, 14-15, 21-23; James 1:17-27*

**Pharisees.** The word conjures up certain images: the uptight religious establishment, a group of angry talkers who never **did** anything, co-conspirators in the very crucifixion of Christ. In the Gospels they are portrayed as the religious enemies of Jesus, the foil against which he brings his transformational teachings. In today’s passage we hear Jesus himself declare, “You Pharisees abandon the commandment of God!” No, it is no secret that the Pharisees get quite the bad rap in Christianity.

Yet, the Pharisees were considered the greatest resistors to Rome. They saw the Sadducees kowtowing to the Roman elite and mimicking imperial oppression of the masses. They knew that they had to do something to maintain the peoplehood of the Jews. Their solution was to concern themselves with ritual purity as outlined in the Mosaic laws. They had a distinct interest in concretizing the Jewish identity and making it distinguishable from the broader society (James D. G. Dunn). This was especially so in Bethsaida, the setting of the passage. Material evidence from Bethsaida shows that it had significant populations of both Jews and gentiles and that the Jews by and large lived according to a certain pathway that differentiated them from the Hellenistic surroundings (Carl E. Savage). Sectarianism was a **powerful** way to resist. To this existing project of sectarianism as resistance, then, add the fact that the Pharisees had just witnessed a man feeding over 5,000 people in one sitting, bringing together the Jews and the gentiles. I am sure that the Pharisees were terrified that the Jews would lose sight of their identity in this new, mixed movement! It was a fear that drove them to turn ever more inward and to make their rules of belonging even stricter. It was a fear that caused them to pick on any semblance of difference within their own community and to shun people for not fitting into the norm. I know that many can relate to this type of fear.

The problem was that they had tunnel vision. They were stuck in a single way of doing it. Their eyes were closed to the radical creativity through which Jesus and his followers were resisting the empire and transforming society.

I would like to present a new image with which to envision the Pharisees, that of a plant that has grown up in a pot. Now, if you have ever tried to transplant a potted plant, you know what it looks like when you pull everything out. The roots get stuck growing in a molded pattern, wrapping around each other and moving ever inward. For, they have nowhere else to go.

The Pharisees were seeking to be nurtured by a very specific mold of how to live according to the laws of Moses. In the years surrounding Jesus’s ministry they were especially concerned about ritual purity outside of the temple. The thinking was that if they took the temple laws and applied them to everyday life, they would be all the more solid in their identity. Thus we see their worry about the disciples eating with hands that had not been ritually cleaned. One can only imagine how suffocating it would have been to try to live **all of life** according to the laws of the temple! For, the Pharisees were not unfaithful to the text of the laws, unlike so many Christians who pick and choose their favorite levitical rules to condemn other children of God.



In today's reading, the laws of Moses are called the "tradition of the elders"—in Greek, παράδοσιν τῶν πρεσβυτέρων (*paradosin ton presbuteron*). πρεσβυτέρος (*presbuteros*), the word for elder, should be one very near and dear to our hearts as Presbyterians, for it forms the very root of our name and our polity. This word can mean an older person, an ancestor, or an elder in the ecclesial sense. In this text, it probably refers to those who have come before, the older folk and the ancestors.

Now, to be clear, Jesus is not rebuking the Pharisees for following the law. Jesus came to fulfill the law, not to abolish it! Nor is he saying that people should ignore the venerable ones and ancestors of a community.

There is a Zambian folktale about Kalulu the Hare and a lion. The lion, king of the forest, decided one day that all of the older animals needed to be killed so that the young animals would have more space. Think of Herod's plan for the first-borns, but flipped upside down. Most of the older animals were killed, but Kalulu the Hare escaped and hid out in a cave. One day while the lion was sleeping, a long snake entered his mouth and curled up in his throat. For several days the snake caused the lion great distress, but the lion could not figure out how to get rid of it. He called the animals together to help him, but none could get the snake out. Upon learning of this, Kalulu's son snuck away to the cave and told his father that there was a chance for him to come back and survive. Kalulu dressed up as a traditional healer and caught a mouse in a mousetrap. He came to the lion and danced around, speaking incantations. He also quietly put the mousetrap in front of the lion's mouth. Smelling the mouse, the snake slithered out for a tasty treat. The lion roared with pleasure, hugged Kalulu, and asked him to name his price for helping him so. Kalulu the Hare said, "Your majesty, I need nothing for myself. I only request a boon for the sake of others. Please grant that all old animals are allowed to live, because at a time of need like this, when the young animals find themselves helpless to solve the problem, an old and experienced animal would still be of some help" (Parvathi Raman).

No, Jesus, like the ancestors in Zambia, fully understood and embraced the wisdom of the elders. Indeed, such wisdom is rich and fertile soil in which to grow. What Jesus had a problem with was the Pharisees' obsession with the **forms** of tradition. I think that Jesus's problem was twofold. First, the Pharisees' practices and teachings were leading to the exclusion of people from participating in the religion based on economic status and ethnicity. These groups either did not have the means or did not have the worldviews to meet the standards of acceptance. Second, the Pharisees were allowing the dominant society around them to dictate how they were creating and performing their identity.

Let's look at the former problem first. Our reading from James makes it very clear that religion that is pure and undefiled before God is this: to care for orphans and widows in their distress. In other words, God's children are called to serve the marginalized. The Pharisees' strict adherence to tradition was definitely not leading to such service. At a more profound level, the way of the Pharisees was a way that did not embrace the fullness of God's community. Not only were orphans and widows excluded from joining in, but anybody who did not fit the mold of a "good Jew" was systematically denied entry. I can think of quite a few ways that the Church has been guilty of this particular problem! The Presbyterian church divided over the question of slavery in 1858 and did not reunite until 1983...nearly 130 years because we could not agree about God's will concerning forced dislocation and labor of millions, cultural and human genocide, and ownership of fellow humans as mere property. And still our churches are hugely segregated along racial lines. The Presbyterian church did not allow the ordination of women to the ministry of Word and Sacrament until 1956, and queer clergy until 2011! Whereas the wisdom of the elders would say that God's love is a big tent, the traditions have said, "Exclude, belittle, dispossess."

And now let us turn to the second problem. The Pharisees were allowing the dominant society to dictate the creation and performance of their identity. As was mentioned, they were obsessed with keeping to the

traditions because doing so would separate them from Roman hegemony. They were trying to form an identity of resistance. The issue, though, is that they were forming this identity as a response to the society that was oppressing them. Though subtle, this allows that same society to create the environment in which identity is formed. Jesus says, "Listen to me, all of you, and understand: there is nothing outside a person that by going in can defile, but the things that come out are what defile. For it is from within, from the human heart, that evil intentions come." The implication of this statement is that our true selves are made up of that which is within us. The performance of identity, then, must come from within us. The environment around us of course impacts who we are, but oppressive societies **should not** have **POWER** over who we are. Again, the Church also has been guilty of external identity creation. Imagine how different the world would be today if the Church did not buy into the white supremacy, hetero-patriarchy, and big money of dominant society!

Jesus was not opposing the Pharisees because they sought to resist the Roman Empire. They were likeminded in this pursuit. Nor was Jesus opposing the Pharisees because they respected the law of Moses. Again, Jesus came to fulfill that law. **Nor** was Jesus opposing the Pharisees because they embraced the elders. We have seen how important the wisdom of the elders is. Jesus was opposing the Pharisees because they had allowed themselves to be planted in a toxic container that stunted their growth and the growth of the community they were supposed to serve. Their roots were stuck in the mold of dominant society and were growing evermore tangled and evermore inward. The people of God were not flourishing.

**How often** do we hear this today, that the people of God are not flourishing? That the Church is dying...let me clarify, that the white, mainline Protestant church is dying? I think we, too, find ourselves stuck in the pot, so to speak. Our roots are trapped in the mold of dominant society. Indeed, we **are part of** the roots that build and uphold that society.

Well, I have had the blessing of being on journeys that have allowed me to glimpse realities in which the people of God ARE flourishing—in multigenerational communities in South India, in Spirit-overflowing communities in central Zambia, and in steadfastly faithful communities in northwest Indiana. We should continue to seek to be transplanted into these types of fertile soil.

Friends, hear the Good News! Three chapters prior to our reading today, Jesus tells the Parable of the different soils. At the end we hear of the good soil, in which the seeds grow and bear lasting fruit. **This soil is not just for new seeds.** Jesus also came to uproot, to nourish, and to give new life. Our Church can be transplanted from the toxic plastic pot into the good soil! It is a soil **given** through grace and **manifested** in love.

Now, when you transplant a plant from a pot into the ground, it is best practice to tease out the roots. Teasing out the roots means grabbing hold of the tangled mess before you and separating the strands **one by one by one**, until all the roots can breathe and grow in different directions in the new soil. This is a process that should be done with care and patience, but it is a process that should absolutely be done.

The Church across the world is going through an important transition and transformation right now. This is a time to discern together what exactly our roots are. This is a time to tease out the roots that have been trapped in a mold that is not necessarily life-giving. This is a time to seek out that good soil in which to transplant ourselves!

Let us sink our roots into a soil that allows for all of God's children to grow! Let us sink our roots into a soil that seeks justice in the face of police brutality, the proliferation of firearms, disparate healthcare based on race and income in the midst of a global pandemic! Let us sink our roots into a soil that oxygenates in a time of carbon dioxide poisoning and climate change. Yes, let us sink our roots into the good soil that is watered by the streams of Baptism.



There is very little poetry in Scripture that surpasses the beauty of the Song of Solomon. Today we read these words, “The flowers appear on the earth; the time of singing has come, and the voice of the turtledove is heard in our land. The fig tree puts forth its figs, and the vines are in blossom; they give forth fragrance.” And then the man cries out to the woman, who proclaims her identity as black and beautiful, “Arise, my love, and come away.” We have been given a vision of the bountiful life that flourishes in the good soil. We have been invited to arise from the pots that encage us, to tear down the structures that encage others, and to join.

And what of that tradition of the elders? Well, my elders in all their wisdom have always told me to look to the tradition of the Ancient of Days. And that, my friends, is a tradition that swirled over the waters at creation, moved through the desert in whirlwinds of flame, sang through the prophets, defied empires, sunk its roots down into that hill of Calvary, caused resurrections, and **planted** the first church amongst people of all nations and tongues. **That** is a tradition that cannot be contained. Amen.

James D. G. Dunn. *Jesus, Paul, and the Law: Studies in Mark and Galatians*. Louisville, KY: Westminster John Knox Press, 1990, pp. 48-49.

Parvathi Raman. *Kalulu the Hare and Other Zambian Folk-Tales*. UK: Arthur H. Stockwell Ltd., 1979.

Carl E. Savage. *Biblical Bethsaida: A Study of the First Century CE in the Galilee*. Lanham, MD: Lexington Books, 2011.

# Come, Thou Almighty King

139

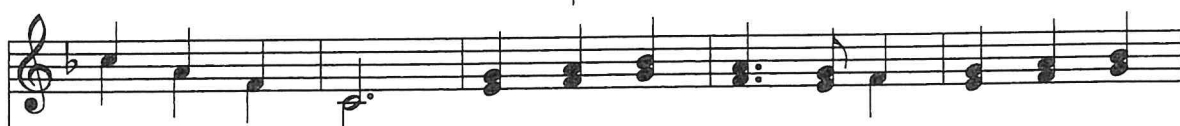
ITALIAN HYMN 6.6.4.6.6.6.4

Collection of Hymns for Social Worship, 1757; alt.

Felice de Giardini, 1769



1. Come, Thou Al - might - y King, Help us Thy name to sing,
2. Come, Thou In - car - nate Word, Gird on Thy might - y sword,
3. Come, Ho - ly Com - fort - er, Thy sa - cred wit - ness bear
4. To Thee, great One in Three, The high - est prais - es be,



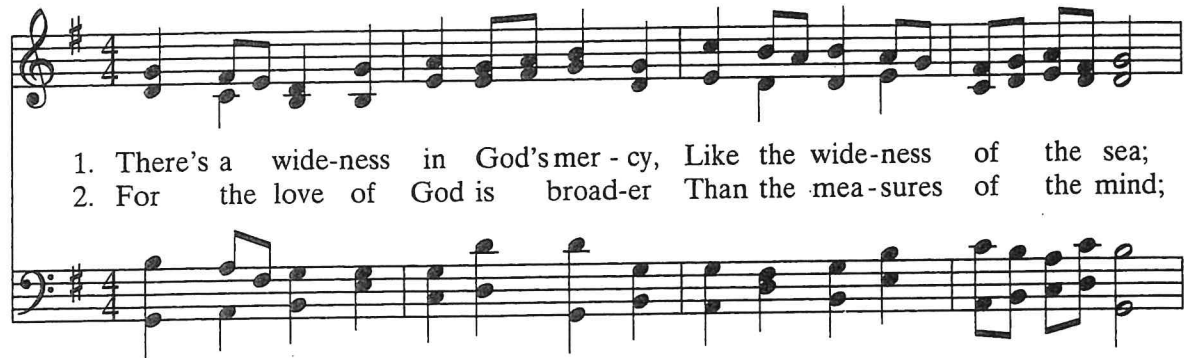
Help us to praise: Fa - ther, all - glo - ri - ous, O'er all vic -  
 Our prayer at - tend: Come, and Thy peo - ple bless, And give Thy  
 In this glad hour: Thou who al - might - y art, Now rule in  
 Hence ev - er - more! Thy sov - ereign maj - es - ty. May we in



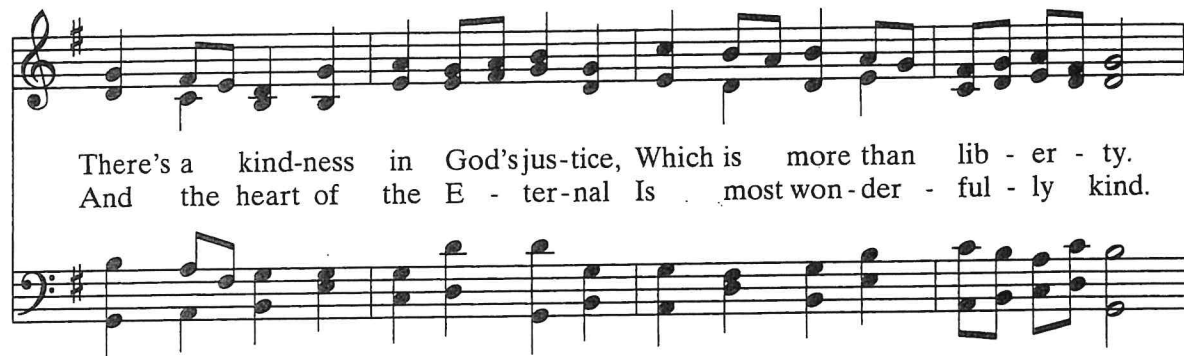
to - ri - ous, Come, and reign o - ver us, An - cient of Days.  
 word suc - cess; Spir - it of ho - li - ness, On us de - scend.  
 ev - ery heart, And ne'er from us de - part, Spir - it of power.  
 glo - ry see, And to e - ter - ni - ty Love and a - dore.



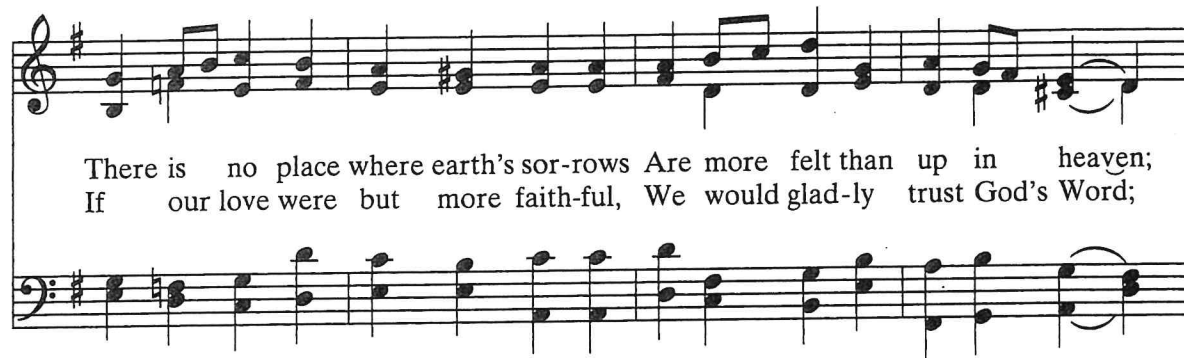
Frederick William Faber, 1854; alt.

Dutch melody  
Arr. Julius Röntgen (1855-1933)


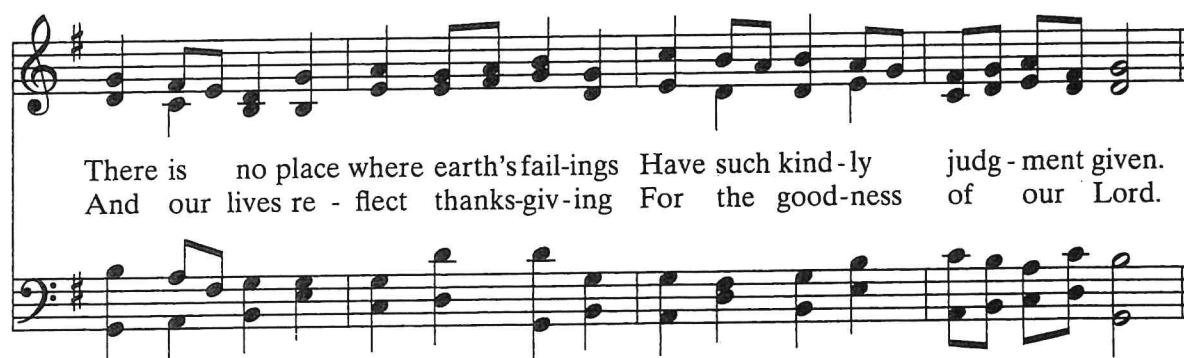
1. There's a wide-ness in God's mer-cy, Like the wide-ness of the sea;  
2. For the love of God is broad-er Than the mea-sures of the mind;



There's a kind-ness in God's jus-tice, Which is more than lib-er-ty.  
And the heart of the E-ter-nal Is most won-der-ful-ly kind.



There is no place where earth's sor-rows Are more felt than up in heaven;  
If our love were but more faith-ful, We would glad-ly trust God's Word;



There is no place where earth's fail-ings Have such kind-ly judg-ment given.  
And our lives re-flect thanks-giv-ing For the good-ness of our Lord.