

August 7, 2022 + 10:30 A.M.  
Ninth Sunday after Pentecost

**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** Remember Me

Cindy Berry

**WELCOME**

**ANNOUNCEMENTS**

**\*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* 50)

Leader: The mighty one, God the LORD, speaks and summons the earth from the rising of the sun to its setting.

**ALL: Out of Zion, the perfection of beauty, God shines forth.**

Leader: Our God comes and does not keep silent; a devouring fire goes before, and a mighty tempest surrounds our God.

**ALL: God calls to the heavens above and to the earth, "Gather to me my faithful ones, who made a covenant with me by sacrifice!"**

Leader: The heavens declare God's righteousness, for God alone is judge. Let us offer to God a sacrifice of thanksgiving and pay our vows to the Most High!

**ALL: Let us call on God in the day of trouble. God will deliver us, and we shall glorify God!**

**\*OPENING HYMN: "Here I Am, Lord" (525)**

**INVITATION TO CONFESSION:**

Leader: The book of *Hebrews* commands us: "Do not, therefore, abandon that boldness of yours; it brings a great reward." Together let us confess how we have abandoned the boldness demanded of us in our vocation of loving God and God's children.

**PRAYER OF CONFESSION** (unison)

**O God, we raise our voices boldly to confess our lack of boldness. 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 have become timid when you have called us to speak out with prophetic voices. We have watched in silence as your world has been consumed by violence. We have covered our mouths in horror and then left our hands there—instead of using our lips to protest, our voices to protect, our hands to promote love and healing. We have given in to fears of reprimand and retribution and reputation loss. We have allowed those fears to quiet the boldness of our hearts. Forgive us. Ignite the flame of boldness within us again, for whom or what shall we fear if we have faith in you? In the name of Jesus Christ we pray. Amen.**

**KYRIE**

**Lord, have mercy upon us.**

**Christ, have mercy upon us.**

**Lord, have mercy upon us.**

## ASSURANCE OF PARDON

Leader: Friends, hear the good news! Our faith has emboldened us, and we have faith that we are loved and saved by Jesus Christ our Lord!

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

## GLORIA PATRI

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: (Unison)

Gracious God, we do not live by bread alone, but by every word that comes from your mouth. Make us hungry for this heavenly food, that it may nourish us today in the ways of eternal life; through Jesus Christ, the bread of heaven. Amen.

HEBREW BIBLE LESSON: *Isaiah 6:1-8*

EPISTLE LESSON: *Hebrews 10:35-11:3*

GOSPEL LESSON: *Luke 12:22-34*

SERMON: A Call to Boldness/The Boldness of Our Calling

MUSICAL MEDITATION: Great Is Thy Faithfulness Thomas O. Chisholm/William M. Runyan

## BLESSING OF BACKPACKS AND SCHOOL SUPPLIES

|                     |
|---------------------|
| 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

...and so, with your people on earth and all the company of heaven we praise your name and join their unending hymn: **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.** Holy are you, and blessed is your Son Jesus Christ...Let us proclaim the mysteries of faith. **Christ has died; Christ is risen; Christ will come again.**

Pour out your Holy Spirit on us gathered here, and on these gifts of bread and wine. Make them be for us the body and blood of Christ, that we may be for the world the body of Christ. By your Spirit make us one with Christ, one with each other, and one in ministry to all the world, until Christ comes in final victory and we feast at his heavenly banquet. Through your Son Jesus Christ, with the Holy Spirit in your holy Church, all honor and glory is yours, almighty 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 to 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 it, do this in remembrance of me. Every time you eat this bread and drink this cup, you proclaim the saving death of the risen Lord, until he comes.

### **BREAKING THE BREAD AND POURING THE CUP**

Leader: The bread of heaven. The cup of the new covenant. 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: God calls us to live our faith boldly—to seek justice, to make peace, to embody love. Let us give our tithes and offerings so that FPCH can live into the boldness of our calling. 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** He Touched Me

William J. Gaither

### **\* 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. Amen!**

## PRAYER OF DEDICATION: (Unison)

O God, we dedicate these gifts to you and to your Kingdom, boldly declaring that we will use them to live out the faith to which you call us. Ignite the fire of passion within us! In the name of Jesus Christ we pray. Amen.

## We Go Into the World

\* CLOSING HYMN: "Come, Labor On" (415)

## BENEDICTION

POSTLUDE I Will Keep My Eyes On You

Cindy Berry

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## Life of the Church

### PEEK AT THE WEEK

|                 |  |
|-----------------|--|
| SUNDAY 8/7:     | Worship In Person & Online – 10:30 AM<br>COMMUNION<br>Blessing of Backpacks during Worship<br>Youth Connections Pool Party at the Smith home |
| TUESDAY 8/9:    | Mission – 6:00 PM<br>Stewardship/Finance – 6:30 PM   |
| WEDNESDAY 8/10: | Trustees – 10:00 AM  |
| SATURDAY 8/13:  | Cook for Shelter – 1:00 PM   |

### Announcements

- **YOUTH CONNECTIONS POOL PARTY** All youth who are going into 6<sup>th</sup> grade and older are invited to a **Pool Party** hosted by Jay and Jean Smith today, Aug. 7<sup>th</sup>. The Smiths have graciously offered the use of their outdoor pool and will provide lunch. The pool party will start shortly after worship is finished. If you would still like to participate, be sure to let Pastor Tyler know right away if you need a ride. The Smiths' address is in the church directory, or you can ask Pastor Tyler for directions.
- o **WORSHIP IN THE GARDEN** We are excited to continue with some worship opportunities in the garden this summer! Weather permitting, we will be worshipping outside on the third Sundays of the summer months. Get ready to bring your lawn chairs next on August 21!
- o **SALAD SALE** The Session will have hosting a 3<sup>rd</sup> Salad Sale on Sunday, August 21. There will be a variety of salads. Contribute to our general fund and enjoy a delicious lunch!
- **YOUTH CONNECTIONS, SAVE THE DATE**: Sunday, Aug. 28, afternoon and early evening! We're working on the final details for a regional Youth Event to be held on Sunday, Aug. 28 starting at 1 pm. We're going to meet up with youth from the Presbyterian churches from La Porte, Chesterton, Union Mills, and possibly a few others, for an afternoon of service/mission work, fun activities, and a meal together. It'll be a great day to make new friends, serve the larger community, and have a lot of fun! More details will come out soon, but save the date! All youth entering 6<sup>th</sup> grade and up, and friends, are always welcome to all Youth Connections events and gatherings!
- **READ THROUGH THE BIBLE IN A YEAR**: We want to encourage everyone to make the Bible a regular part of your daily life no matter how much reading you do. The reading plan can be found in the Larger View each month and on our church's website ([www.fpchighland.org](http://www.fpchighland.org)). If you'd like the reading plan emailed to you, contact Heather Casiano at [hcasiano@fpchighland.org](mailto:hcasiano@fpchighland.org). May this year in the Bible be a blessing to you!

**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! 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                 | Laura Buono Domsic        |
| George Nelson           | The Windstrups            |
| Brady Vanes             | Ruth Dekker               |
| Sonny Buono             | Rick Parker               |
| Danielle                | Barbara Morton            |
| George Griner           | Caroline Studer           |
| Guy Hendricks           | Robert Lestina            |
| Bill and Anettia Holmes | Laura Wisner              |
| Daniel Litwicki         | Cary and Jennifer Pearson |
| David Markley           | Carol Finley              |
| Pat and David Kingen    | Huilin                    |
| Carmelo                 | Holly Letnich             |
| Diana and Ray Mendoza   | Lily Renfro               |
| Janet Orem              | Marla and Jerry Renfro    |
| John Mullen             | Jaden Mendez              |
| Jeanne Nestor           | Rev. Paula Cooper         |
| Cindy Waltz and Sister  | Jack Sum                  |
| Andrew Bobalik          | Frank Falzone             |
| Gale Snyder             | Paris                     |
| Yvonne Suroviak         | Sandy Buono               |
| U. Chong                | Lynn                      |
| Karen                   | Myrna Grove               |
| Wendy                   | Doug and Sue Matthews     |
| Georgette Sknerski      | Kiki Ho                   |
| Jakob Holden            | Janet Terpstra and Family |
| Denise Matthys          | Robert Urich              |
| Jerry                   | Camri and Chris McAvoy    |
| Steve & Melinda         | Jane Vance                |
| Gary Studer             | Richard Simmons           |
| Jan Oprea               | Sophia Brasch             |
| The Blackburn Family    | Michelle                  |
| Cletus                  | Robin Schlagel            |
| Jason                   | Khloe Agbor               |
| Janet Vargo             | Glen Nahler               |
|                         | Patti Davidson            |

### **Isaiah 6:1-8**

<sup>6</sup> In the year that King Uzziah died, I saw the Lord sitting on a throne, high and lofty, and the hem of his robe filled the temple. <sup>2</sup> Seraphs were in attendance above him; each had six wings: with two they covered their faces, and with two they covered their feet, and with two they flew. <sup>3</sup> And one called to another and said, "Holy, holy, holy is the Lord of hosts; the whole earth is full of his glory."

<sup>4</sup> The pivots on the thresholds shook at the voices of those who called, and the house filled with smoke. <sup>5</sup> And I said, "Woe is me! I am lost, for I am a man of unclean lips, and I live among a people of unclean lips, yet my eyes have seen the King, the Lord of hosts!"

<sup>6</sup> Then one of the seraphs flew to me, holding a live coal that had been taken from the altar with a pair of tongs. <sup>7</sup> The seraph touched my mouth with it and said, "Now that this has touched your lips, your guilt has departed and your sin is blotted out." <sup>8</sup> Then I heard the voice of the Lord saying, "Whom shall I send, and who will go for us?" And I said, "Here am I; send me!"

### **Hebrews 10:35-11:3**

<sup>35</sup> Do not, therefore, abandon that boldness of yours; it brings a great reward. <sup>36</sup> For you need endurance, so that when you have done the will of God you may receive what was promised. <sup>37</sup> For yet

"in a very little while,

the one who is coming will come and will not delay,

<sup>38</sup> but my righteous one will live by faith.

My soul takes no pleasure in anyone who shrinks back."

<sup>39</sup> But we are not among those who shrink back and so are lost but among those who have faith and so preserve our souls.

**11** Now faith is the assurance of things hoped for, the conviction of things not seen. <sup>2</sup> Indeed, by faith our ancestors received approval. <sup>3</sup> By faith we understand that the worlds were prepared by the word of God, so that what is seen was made from things that are not visible.

### **Luke 12:22-34**

<sup>22</sup> He said to his disciples, "Therefore I tell you, do not worry about your life, what you will eat, or about your body, what you will wear. <sup>23</sup> For life is more than food and the body more than clothing. <sup>24</sup> Consider the ravens: they neither sow nor reap, they have neither storehouse nor barn, and yet God feeds them. Of how much more value are you than the birds! <sup>25</sup> And which of you by worrying can add a single hour to your span of life? <sup>26</sup> If then you are not able to do so small a thing as that, why do you worry about the rest? <sup>27</sup> Consider the lilies, how they grow: they neither toil nor spin, yet I tell you, even Solomon in all his glory was not clothed like one of these. <sup>28</sup> But if God so clothes the grass of the field, which is alive today and tomorrow is thrown into the oven, how much more will he clothe you, you of little faith! <sup>29</sup> And do not keep seeking what you are to eat and what you are to drink, and do not keep worrying. <sup>30</sup> For it is the nations of the world that seek all these things, and your Father knows that you need them. <sup>31</sup> Instead, seek his kingdom, and these things will be given to you as well.

<sup>32</sup> "Do not be afraid, little flock, for it is your Father's good pleasure to give you the kingdom. <sup>33</sup> Sell your possessions and give alms. Make purses for yourselves that do not wear out, an unfailing treasure in heaven, where no thief comes near and no moth destroys. <sup>34</sup> For where your treasure is, there your heart will be also."



**A Call to Boldness/The Boldness of Our Calling**  
*Isaiah 6:1-8; Psalm 50; Hebrews 10:35-11:3; Luke 12:22-34*

Over the past several weeks we have been hearing from Amos and Hosea, two of our minor prophets with major influence. Today we are beginning our voyage into the ocean of the major prophets, whose words and messages can often feel overwhelming in their overabundance. But don't worry! With some dedicated reading and listening together, we will be able to navigate these life-giving waters! Our first leg of the journey will be through *Isaiah*, a book profoundly influenced by Amos. As we read through *Isaiah*, there are some important considerations to keep in mind. So buckle up for one of my whirlwind history lessons!

First, there *was* a prophet named Isaiah who prophesied in the southern kingdom of Judah during the reigns of four kings. Remember, for a long time there were two kingdoms—Israel in the north with its capitals in Shechem and Samaria, and Judah in the south with its capital in Jerusalem. They were all Israelites descended from the same tribes and party to the same covenant, but they were divided geographically and politically. In our explorations of Elijah, Elisha, Amos, and Hosea, we were in the northern kingdom with infamous monarchs like Ahab, Jezebel, and Jeroboam II. The very first line of the book of *Isaiah*, on the other hand, tells about some of the monarchs of the southern kingdom—some of them also infamous, but not considered quite so bad as the northern rulers. Listen to the opening line of *Isaiah*: “The vision of Isaiah son of Amoz, which he saw concerning Judah and Jerusalem in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah.” So, yes there was a prophet named Isaiah, son of Amoz, who prophesied during the reigns of four kings of Judah. In a few moments we will explore his call from God, that beautiful, mystical scene we heard in today's Hebrew Bible lesson.

The second important consideration to keep in mind when reading through the book of *Isaiah* is that it was not only written by that prophet Isaiah. We think that it surely contains some of his words, especially in the first thirty or forty chapters (hey, I told you there is an overabundance of words!). But then there were other Isaiahs, or at least other writers writing the book of *Isaiah* for chapters 40-54 and chapters 55-66. As so often happened with ancient spiritual leaders, there were disciples who carried on their teachers' works over the years, and then they probably had their own disciples who had their own disciples, on and on and on. And they kept writing in the name of the OG Isaiah. So, the book of *Isaiah* actually spans a couple hundred years. And these were VERY significant years in the history of the Israelites. The original prophet Isaiah was prophesying in the years leading up to the conquest of Jerusalem by Babylon. During that time, the Assyrian empire was expanding westward. You may know the Assyrians as the people of Nineveh, where another prophet named Jonah was sent to prophesy by way of the belly of a big fish. The Assyrians ultimately conquered the northern kingdom of Israel, meaning that they were right next door to Judah. We thus hear the original prophet Isaiah prophesying about the potential of the southern kingdom being conquered as well.

Stay with me! I know you find this history just as fascinating as I do! Then it actually happened. The Assyrians attacked Jerusalem during the reign of Hezekiah, the last king during whose reign Isaiah prophesied. But lo and behold! An angel of the LORD intervened and forced the Assyrians back to Nineveh. Years later, though, Isaiah's fears were realized. Jerusalem was eventually sacked by the Babylonian empire, which had overtaken the Assyrian empire. Horror of horrors, the temple in Jerusalem was destroyed, and many people were exiled to Babylon. You may know Babylon as the place where another prophet named Daniel ended up in the lions' den. This period of exile is popularly known as the Babylonian Captivity. So, one of the Isaiah writers was writing in exile during the Babylonian Captivity. In the next couple of weeks we will learn that this period of collective trauma for the Israelites was fertile ground for the messianic prophecies that we know and love and hear so much about during Advent. After decades of exile, yet another empire got involved. The Persian empire, led by Cyrus the Great, defeated Babylon, and many Israelites were allowed to return home. That return set the stage for the final era of Isaiah's composition.

I know, I know that history is complicated. But it's important to know what was going on in the context of all the Isaiahs and the communities they were prophesying to and for! You know me, I'm always going to make sure that we have a thorough understanding of the scriptures that we call holy—who, what, when, where, and why! And that brings us to our third important consideration. *Isaiah* was written over hundreds of years by multiple authors, but the message of *Isaiah* was and is consistent. The prophet we know as Isaiah started it, and his disciples continued it over the years. Picking up the mantle of Amos and Hosea, they called for justice,

righteousness, and a return to upholding the covenantal relationship with YHWH their God. For example, let us listen to *Isaiah* 1, from the original Isaiah before the exile, and *Isaiah* 58 after the exile:

From *Isaiah* 1:

*Bringing offerings is futile;  
incense is an abomination to me.  
New moon and Sabbath and calling of convocation—  
I cannot endure solemn assemblies with iniquity.  
14 Your new moons and your appointed festivals  
my soul hates;  
they have become a burden to me;  
I am weary of bearing them.  
15 When you stretch out your hands,  
I will hide my eyes from you;  
even though you make many prayers,  
I will not listen;  
your hands are full of blood.  
16 Wash yourselves; make yourselves clean;  
remove your evil deeds  
from before my eyes;  
cease to do evil;  
17 learn to do good;  
seek justice;  
rescue the oppressed;  
defend the orphan;  
plead for the widow.*

And from *Isaiah* 58:

*“Why do we fast, but you do not see?  
Why humble ourselves, but you do not notice?”  
Look, you serve your own interest on your fast day  
and oppress all your workers.  
4 You fast only to quarrel and to fight  
and to strike with a wicked fist.  
Such fasting as you do today  
will not make your voice heard on high.  
5 Is such the fast that I choose,  
a day to humble oneself?  
Is it to bow down the head like a bulrush  
and to lie in sackcloth and ashes?  
Will you call this a fast,  
a day acceptable to the Lord?  
6 Is not this the fast that I choose:  
to loose the bonds of injustice,  
to undo the straps of the yoke,  
to let the oppressed go free,  
and to break every yoke?*



<sup>7</sup> *Is it not to share your bread with the hungry  
and bring the homeless poor into your house;  
when you see the naked, to cover them  
and not to hide yourself from your own kin?*  
<sup>8</sup> *Then your light shall break forth like the dawn,  
and your healing shall spring up quickly;  
your vindicator shall go before you;  
the glory of the Lord shall be your rear guard.*  
<sup>9</sup> *Then you shall call, and the Lord will answer;  
you shall cry for help, and he will say, "Here I am."*

That message is remarkably, uncannily consistent! If the people of God think that they are holding up their end of the covenantal relationship by simply loving the law and enacting the rituals, then the people of God have fallen short in their calling. For, the call of God for the people of God is not that we love the law and enact the rituals but that we follow the law of love...more specifically the law of living love, the law of justice for the poor, the oppressed, the orphan, the widow, the hungry, the poor. *That* call is the common thread running throughout the book of *Isaiah*—before, during, and after the Babylonian Captivity, the collective trauma of the people of YHWH. No matter what the situation, the poor were still impoverished by the system, the hungry were still famished by the system, the oppressed were still hurt by the system.

And the Isaiahs spoke up **boldly**. They echoed the words of God that we just heard, saying, “Here I am!” which finally brings us back to today’s Hebrew Bible reading, that beautiful, mystical experience between the original Isaiah and YHWH his God. “Then one of the seraphs flew to me, holding a live coal that had been taken from the altar with a pair of tongs. The seraph touched my mouth with it and said, ‘Now that this has touched your lips, your guilt has departed and your sin is blotted out.’ Then I heard the voice of the Lord saying, ‘Whom shall I send, and who will go for us?’ And I said, ‘Here am I; send me!’” *Here I am, Lord! Is it I, Lord? I have heard you calling in the night!*

Isaiah the prophet clearly felt unworthy, inadequate, and afraid. When the triune God sat before him on a kingly throne with the terrifying seraphim in attendance flapping their wings and causing the very earth to shake, Isaiah declared, “Woe is me! I am lost, for I am a man of unclean lips, and I live among a people of unclean lips.” How often have I been there? How often have *we* been there? When there is injustice being perpetrated all around us, we seal our lips because we do not think we are pure enough, worthy enough, good enough. We fear our own inadequacy. We fear for our reputations. We fear the consequences from a society that portrays true justice as unpatriotic and living love as weakness. We seal our lips and cower in our fear.

We are in good company, for Isaiah was right there with us. But then the triune God—Holy, holy, holy—sent one of those awe-inspiring winged creatures to touch the lips of the fear-filled prophet with a live coal, opening his lips, purifying his soul, and emboldening his spirit. And the command was given, “Go, and speak to my people!” And then Isaiah spoke boldly. And his disciples spoke boldly. For hundreds of years. They were called to be bold, and their call was a bold one! They were called to speak up against the violence being perpetrated by people with power, empires with power. And they were called to speak up against violent systems created by their own people—systems that controlled people, kept people in poverty, harmed people, and denied people the dignity of thriving. That certainly would have put them at odds with the monarchs. That certainly would have threatened their reputations in high society. That certainly would have made them enemies.

And yet, they met the boldness of their calling with a boldness of spirit. They spoke up and spoke out year after year, situation after situation, era after era. For, they had encountered the living God, and the passion of their living God burned away the power of fear over their lives!

Loved ones, as I mentioned before, I have been there in that fear and *we* collectively have been there in that fear. Most of the time I am still in that fear. I start thinking about what others might think. I start wondering about the ways that speaking up might impact the comforts of my life. I start fixating on my failures and sense of inadequacy. Even in the face of massive evil—like the rights of people who can bear children being

systematically stripped away, like the identities of trans people being systematically denied, like the freedom of Black and Brown bodies being deprived, like the sovereignty of indigenous communities being stolen, like the lives of school children being taken. In the face of so much evil, my impulse is to stay silent.

But then sometimes, in my best of times, I remember the words of a prophet whom I call Lord, a prophet who was prophesied by Isaiah, a prophet who carried the mantle of Isaiah. They are words that burn through me like a live coal.

*“Therefore I tell you, do not worry about your life... Consider the ravens: they neither sow nor reap, they have neither storehouse nor barn, and yet God feeds them. Of how much more value are you than the birds! <sup>25</sup> And which of you by worrying can add a single hour to your span of life? <sup>26</sup> If then you are not able to do so small a thing as that, why do you worry about the rest? <sup>27</sup> Consider the lilies, how they grow: they neither toil nor spin, yet I tell you, even Solomon in all his glory was not clothed like one of these. <sup>28</sup> But if God so clothes the grass of the field, which is alive today and tomorrow is thrown into the oven, how much more will he clothe you, you of little faith!”*

Loved ones, let us consider the lilies, how they grow. And so let us stop being afraid. Let us listen to our call to boldness. Let us live into the boldness of our calling! Because God has got us!

*I will go, Lord, if you lead me.  
I will hold your people in my heart!*

Amen.

## Here I Am, Lord

HERE I AM, LORD 7.7.7.4 D with refrain

Daniel L. Schutte, 1981

Daniel L. Schutte, 1981; alt.

Harm. Michael Pope, Daniel L. Schutte, and John Weissrock, 1983

1. I, the Lord of sea and sky, I have heard My peo - ple cry.  
 2. I, the Lord of snow and rain, I have borne My peo - ple's pain.  
 3. I, the Lord of wind and flame, I will tend the poor and lame.

All who dwell in deep - est sin My hand will save.  
 I have wept for love of them, They turn a - way.  
 I will set a feast for them, My hand will save.

I who made the stars of night, I will make their dark-ness bright.  
 I will break their hearts of stone, Give them hearts for love a - lone.  
 Fin-est bread I will pro-vide Till their hearts be sat - is - fied.

Who will bear My light to them? Whom shall I send?  
 I will speak My word to them. Whom shall I send?  
 I will give My life to them. Whom shall I send?

*Refrain*  
*Unison*

Here I am, Lord. Is it I, Lord? I have

heard You call-ing in the night I will

go, Lord, if You lead me. I will hold Your

*Fine*

peo - ple in my heart.

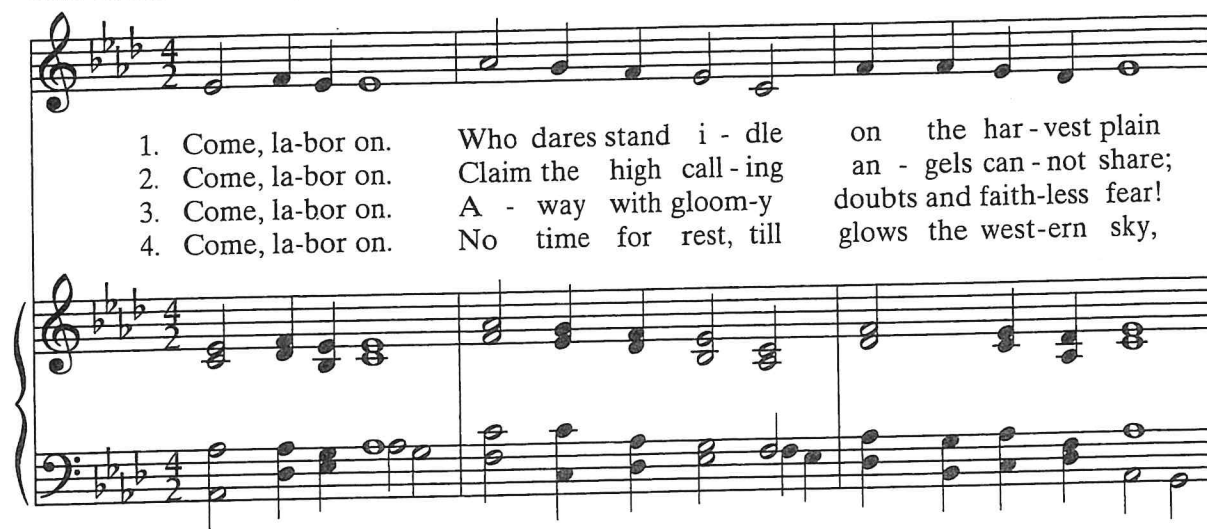
# Come, Labor On

415

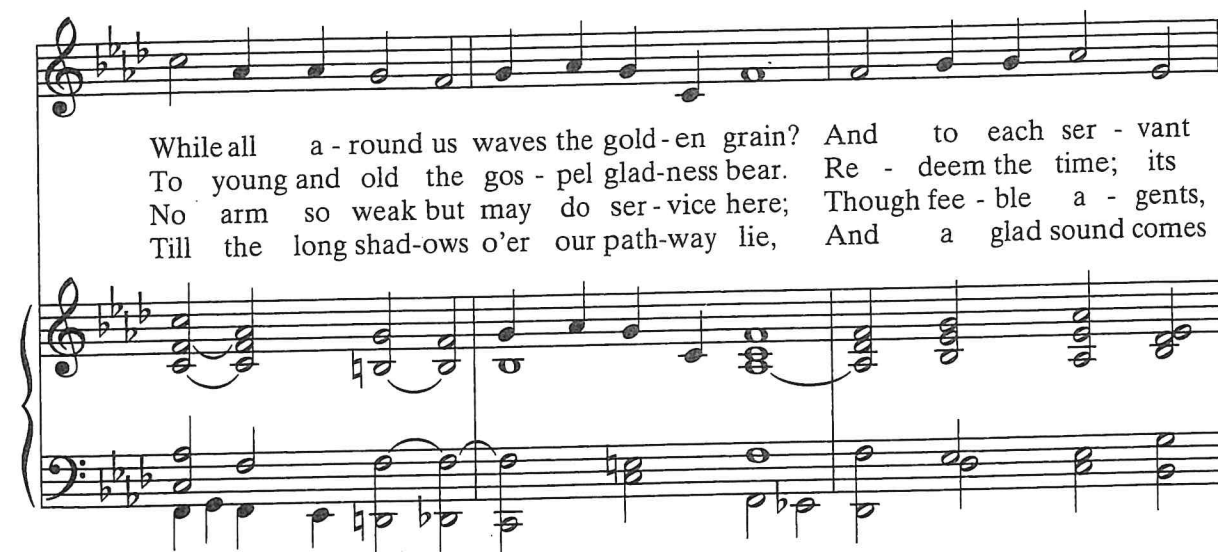
ORA LABORA 4.10.10.4

Jane Laurie Borthwick, 1859; rev. 1863; alt.

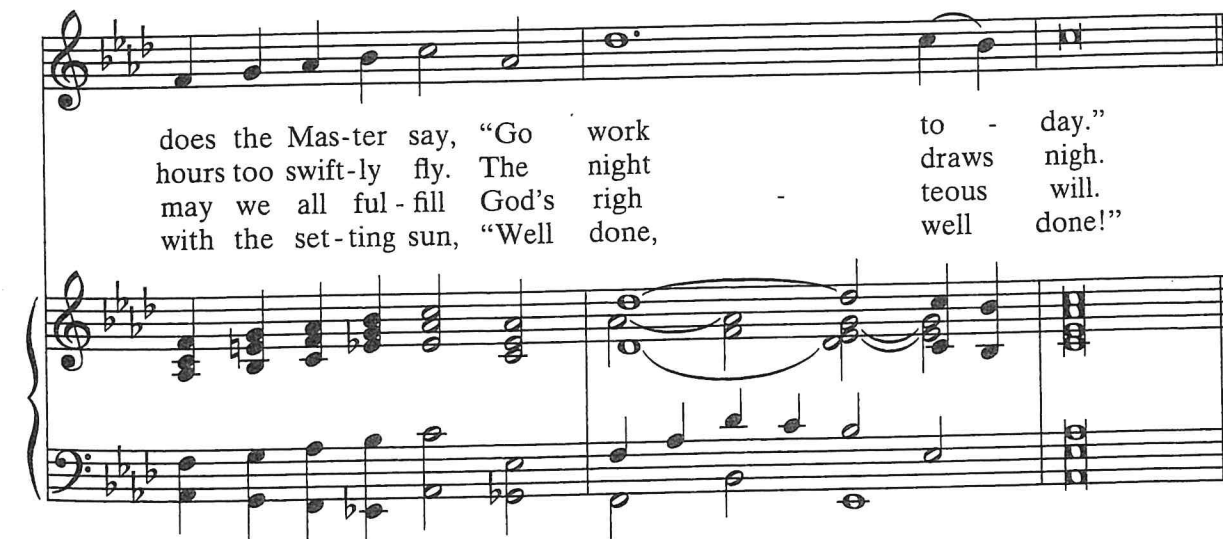
Thomas Tertius Noble, 1918



1. Come, la-bor on. Who dares stand i - dle on the har - vest plain  
 2. Come, la-bor on. Claim the high call - ing an - gels can - not share;  
 3. Come, la-bor on. A - way with gloom-y doubts and faith-less fear!  
 4. Come, la-bor on. No time for rest, till glows the west-ern sky,



While all a - round us waves the gold-en grain? And to each ser - vant  
 To young and old the gos - pel glad-ness bear. Re - deem the time; its  
 No arm so weak but may do ser - vice here; Though fee - ble a - gents,  
 Till the long shad-ows o'er our path-way lie, And a glad sound comes



does the Mas-ter say, "Go work to - day."  
 hours too swift-ly fly. The night draws nigh.  
 may we all ful - fill God's righ - teous will.  
 with the set-ting sun, "Well done, well done!"