

June 14, 2026 + 10:30 A.M.
Fourth Sunday of Pentecost

We Join in Worship

Liturgist: Hunter Balczo

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 Enter Lord, Thy Holy Temple

Crüger/Van Hulse

WELCOME

ANNOUNCEMENTS

*THE PEACE OF CHRIST

*CALL TO WORSHIP (Adapted from *Psalms* 100)

Leader: Make a joyful noise to the LORD, all the earth. Worship the LORD with gladness; come into the LORD's presence with singing.

ALL: For the LORD is good; the LORD's steadfast love endures forever, and the LORD's faithfulness to all generations!

Leader: Know that the LORD is God. It is the LORD who made us, and we belong to God; we are God's people, and the sheep of God's pasture.

ALL: For the LORD is good; the LORD's steadfast love endures forever, and the LORD's faithfulness to all generations!

Leader: Let us enter the LORD's gates with thanksgiving and courts with praise. Give thanks to God, bless God's name.

ALL: For the LORD is good; the LORD's steadfast love endures forever, and the LORD's faithfulness to all generations! Let us worship the LORD!

*OPENING HYMN: "Breathe on Me, Breath of God" (316)

INVITATION TO CONFESSION:

Leader: In his second letter to the Romans, Paul writes, "Therefore, since we are justified by faith, we have peace with God through our Lord Jesus Christ, through whom we have obtained access to this grace in which we stand." Full of faith and trusting in God's grace, let us confess our transgressions.

PRAYER OF CONFESSION (unison)

God of grace, we seek peace with you as we confess and repent. We confess that we have fallen short in our endurance, character, and hope. Your love has been poured into our hearts, and yet we still falter in our faith in you and faithfulness to your mission. We turn away strangers whom you call us to love. We laugh when you promise us what we have deemed impossible. We despair when you offer us the full power of hope. Forgive us. Help us to do and be better. In the name of Jesus Christ, our risen Lord, 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! God proves God's love for us in that while we still were sinners Christ died for us.

ALL: In 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 Ghost; 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

EMBODIED WORD FOR DISCIPLES OF ALL AGES

PRAYER FOR ILLUMINATION

Gracious God, as we turn to your Word for us, may the Spirit of God rest upon us. Help us to be steadfast in our hearing, in our speaking, in our believing, and in our living. Amen.

HEBREW BIBLE LESSON: *Genesis 18:1-15*

EPISTLE LESSON: *Romans 5:1-8*

NEW TESTAMENT LESSON: *Matthew 10:7-14*

SERMON: Hopespitality

SECOND HYMN "My Hope Is Built on Nothing Less" (379)

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.**

...And so, in remembrance of these your mighty acts in Jesus Christ, we offer ourselves in praise and thanksgiving as we proclaim the mystery 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 we eat this bread and drink this cup, we 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: The LORD received hospitality at the oaks of Mamre. Let us give our tithes and offerings so that we can continue blessing others with hospitality. If you are here in person, please place your offering in the plate as it is passed. If you are worshiping from home, please mail in your checks or use our online giving option on the website. Now let us practice stewardship as we listen to today's offertory.

OFFERTORY Freely, Freely

Carol Owens

***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.**

PRAYER OF DEDICATION: (Unison)

Creating, redeeming, and sustaining God, we offer these gifts to you just as Abraham offered gifts to you at the oaks of Mamre. Give us Wisdom to use these gifts according to your purpose. In the name of Jesus Christ, our risen Lord, we pray. Amen.

We Go Into the World

***CLOSING HYMN:** “Our God, Our Help in Ages Past” (210)

BENEDICTION

POSTLUDE Bring Them In

Wm. A. Ogden

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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.

PEEK AT THE WEEK:

SUNDAY 6/14: Worship in Person & Online – 10:30 AM
 COMMUNION
 Fellowship Hosts: Stewardship & Finance

MONDAY 6/15: GA – 6:30 PM
 Al-Anon – 7:00 PM

TUESDAY 6/16: Session – 6:30 PM
 Private Flute Lessons 2-8 PM
 AA – 7:30 PM

WEDNESDAY 6/17: Private Flute Lessons 2-8 PM
 GA – 7:00 PM

SATURDAY 6/20: Sharon’s Table Prep
 AA – 6:30 PM

SUNDAY 6/21: FATHER’S DAY
 Outdoor Worship – 10:30 AM

ANNOUNCEMENTS

- **WORSHIP IN THE GARDEN NEXT SUNDAY, JUNE 21ST!** We will be worshipping outside in God’s good Creation. Prepare to bring a comfortable chair and wear comfortable clothes!
- **MARK YOUR CALENDAR: SALAD SALE JUNE 28TH** Be prepared to support our general fund and get a delicious, nutritious, and refreshing lunch!
- **VOLUNTEERS NEEDED** The Ministry of Mission is looking for volunteers to help with Mission’s Annual 4th of July Parking Lot Fundraiser. The event begins on Wednesday, July 1st and continues through Sunday, July 5th. A sign-up sheet will be available each Sunday or you can contact Tracy Oprea @ (219) 616-7181. This fundraiser is Mission’s major fundraiser for the year, and the event cannot be successful without your help. The Ministry of Mission greatly appreciates your support. Blessings.
- **MINISTRY OF MISSION’S 2026 FLOWER VOUCHER SALE** The Ministry of Mission’s Annual Zandstra Flower Voucher Fundraiser is here! The vouchers are \$17.00 each, and as you know they are worth \$17.00 at Zandstra’s Greenhouse. Vouchers will be available to purchase in Fellowship Hall each Sunday after church, and you can also reach out to Tracy Oprea @ (219) 616-7181 to purchase the same. Tracy will deliver them to you at no extra charge. Mission greatly appreciates your support.
- **THE BIBLE IN TODAY’S WORLD AND BYOB ARE ON SUMMER BREAK** Keep an eye out for these opportunities in the Fall!
- **FOLLOW US ON SOCIAL MEDIA!** If you don’t already follow us on Facebook and Instagram, please start doing so @firstpchighland on both Facebook and Instagram.

- **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 and fill it to help the church's food pantry.

Prayer List

Anthony
 Brady Vanes
 George Griner
 Guy Hendricks
 Bill and Anettia Holmes
 David Markley
 David Kingen
 Diana and Ray Mendoza
 Janet Orem
 Cindy Waltz and Sister
 Yvonne Suroviak
 Georgette and Garry Sknerski
 Jakob Holden
 Denise Matthys
 Jan Oprea
 Florance Cody
 Kathy & Chuck Pumnea
 The Windstrups
 Rick Parker
 Gary Everhart
 Darlene O'Brien
 Doug & Sue Matthews
 Janet Terpstra
 Glen Nahler
 Tom
 David Hamblin
 Jana Tolley
 Larry & Bonnie Perryman
 Delta Rose
 Winnie Owen
 Breeanne
 Mom Bechtler

Victor
 Marian Clayton
 Ella P
 Rita Stroncsek
 Keren, Zuriel, and Gedeon
 Edna Cruz
 Charlie
 Jerry & Rena Martinez
 Nicole
 Greg
 Mary Ellen Edeus
 Jane and David
 Flora R.
 Tyler Gall
 Phil
 Luana Sulkowski
 Sonny Buono
 Robin
 Eunice
 Betsy
 David
 Joe & Kathy
 Breanne Polan
 Tammy
 Alex
 Ben
 Mike Kelly
 Sue Heth
 Ron Toren
 Tony
 Mildred
 Neal

Rita
 Carolyn
 Oscar Ochoa
 Tony and Sharon Nevers
 Caroline
 Jean and Clara
 Suzanne
 Dave Shelborne
 Kali Rosalia
 Nick B.
 Carlito
 Don
 Donna
 Phyllis
 Diane
 Marly
 Jeff
 Linda
 Sandy
 Bill
 Debbie
 Marie Smith
 Bruce Marshall
 Mark & Tina
 Sergio & Anthony
 Dave
 Debbie & Meryl
 Sherry
 John
 Hazel
 Wendy

Genesis 18:1-15

18 The Lord appeared to Abraham by the oaks of Mamre, as he sat at the entrance of his tent in the heat of the day. ² He looked up and saw three men standing near him. When he saw them, he ran from the tent entrance to meet them and bowed down to the ground. ³ He said, “My lord, if I find favor with you, do not pass by your servant. ⁴ Let a little water be brought, and wash your feet, and rest yourselves under the tree. ⁵ Let me bring a little bread, that you may refresh yourselves, and after that you may pass on—since you have come to your servant.” So they said, “Do as you have said.” ⁶ And Abraham hastened into the tent to Sarah and said, “Make ready quickly three measures of choice flour, knead it, and make cakes.” ⁷ Abraham ran to the herd and took a calf, tender and good, and gave it to the servant, who hastened to prepare it. ⁸ Then he took curds and milk and the calf that he had prepared and set it before them, and he stood by them under the tree while they ate. ⁹ They said to him, “Where is your wife Sarah?” And he said, “There, in the tent.” ¹⁰ Then one said, “I will surely return to you in due season, and your wife Sarah shall have a son.” And Sarah was listening at the tent entrance behind him. ¹¹ Now Abraham and Sarah were old, advanced in age; it had ceased to be with Sarah after the manner of women. ¹² So Sarah laughed to herself, saying, “After I have grown old, and my husband is old, shall I be fruitful?” ¹³ The Lord said to Abraham, “Why did Sarah laugh and say, ‘Shall I indeed bear a child, now that I am old?’ ¹⁴ Is anything too wonderful for the Lord? At the set time I will return to you, in due season, and Sarah shall have a son.” ¹⁵ But Sarah denied, saying, “I did not laugh,” for she was afraid. He said, “Yes, you did laugh.”

Romans 5:1-8

5 Therefore, since we are justified by faith, we have peace with God through our Lord Jesus Christ, ² through whom we have obtained access to this grace in which we stand, and we boast in our hope of sharing the glory of God. ³ And not only that, but we also boast in our afflictions, knowing that affliction produces endurance, ⁴ and endurance produces character, and character produces hope, ⁵ and hope does not put us to shame, because God’s love has been poured into our hearts through the Holy Spirit that has been given to us. ⁶ For while we were still weak, at the right time Christ died for the ungodly. ⁷ Indeed, rarely will anyone die for a righteous person—though perhaps for a good person someone might actually dare to die. ⁸ But God proves his love for us in that while we still were sinners Christ died for us.

Matthew 10:7-14

⁷ As you go, proclaim the good news, ‘The kingdom of heaven has come near.’ ⁸ Cure the sick; raise the dead; cleanse those with a skin disease; cast out demons. You received without payment; give without payment. ⁹ Take no gold, or silver, or copper in your belts, ¹⁰ no bag for your journey, or two tunics, or sandals, or a staff, for laborers deserve their food. ¹¹ Whatever town or village you enter, find out who in it is worthy, and stay there until you leave. ¹² As you enter the house, greet it. ¹³ If the house is worthy, let your peace come upon it, but if it is not worthy, let your peace return to you. ¹⁴ If anyone will not welcome you or listen to your words, shake off the dust from your feet as you leave that house or town.

Hopespiality

Genesis 18:1-15; Psalm 100; Romans 5:1-8; Matthew 10:7-14

I have heard recently of people, including theologians, problematizing hope. They claim that it is a naïve sentiment, a feel-good word for people who don’t have to deal with the realities of pervasive uncertainty, anxiety, and fear. They even say that hope is dangerous because it implies relying on something or someone else rather than taking initiative and enacting action. In this sense, they argue, it is an intentionally deceptive thing, an opiate of the masses, a tool to prevent or diffuse revolution. So, hope is cheap, hope is naïve, hope is dangerous, hope is a tool of oppression. To all of my friends out there who feel this way, I see you. I hear you. I understand why you feel this way. But I disagree. I *strongly* disagree! Hope is one of the most powerful forces in the world. It comes from belief in possibility. It comes from evidence of people’s resilience and strength and ability to transform the world around them. It comes from experiences of transformation when things have seemed impossibly bad. It comes from something deep down in the very essence of our beings—our

connectedness to a God who loves and provides and our connectedness to creation and all it contains, especially each other as fellow human beings. And, of course, that connectedness, that *connection* forms best through hospitality. God gives us the greatest hope of all and the greatest hospitality of all with the gift of Creation, of our shared home in this universe. And when we reflect that gift in how we treat others—when we offer home to the weary stranger, the hungry stranger, the lost stranger, the hurt stranger—we offer hope. And, of course, as Jesus made clear in *Matthew 25*, when we do that for the stranger, we also do that for the Lord. Hope. Hospitality. Aha! *HOPESTITALITY!* Let's explore a story from our scriptures that is full of *hopespitality!*

Two Sundays ago we celebrated the mysterious nature of our Triune God, focusing their dynamic action of creating, redeeming, and sustaining. Today we have a passage from Genesis that is traditionally interpreted as an encounter between Abraham and Sarah and the Triune God. It is interpreted as such because we have this curious phrasing: "The LORD appeared to Abraham by the oaks of Mamre, as he sat at the entrance of his tent in the heat of the day. He looked up and saw three men standing near him." YHWH, LORD, in the singular but three men in the plural. The conversation proceeds with Abraham referring to "my lord" in the singular but with the author referring to a plural group of people. There is this lovely scene of Abraham welcoming and providing hospitality to this trinity, of course with Sarah and an enslaved person doing all of the real work, pulling out all the stops for this sacred encounter. And then the conversation takes a surprising twist. They say to Abraham, "Where is your wife Sarah?" And he says, "There, in the tent." Then one says, "I will surely return to you in due season, and your wife Sarah shall have a son."

This was a surprising twist because Abraham and Sarah had had challenges with infertility throughout their lives, and now Sarah was considered to be past childbearing age. So shocking was this statement that Sarah began to laugh out loud from inside the tent where she had been listening to the conversation. She recognized what was supposed to be biological impossibility, and so even though the promise came from the very Triune God, she felt hopelessness concerning the very specific prospect of conceiving and bearing a child. We don't know the intricacies of Sarah's psyche. We don't know at an individual level how much of a priority having a biological child would have been for her. At a societal level, though, it would have been hugely significant.

In a deeply patriarchal society, it is probable that her worth and her success in the eyes of the community would have been tied up in her fertility (of course with the man's fertility never coming into question!). Ugh! The things people with power do to those on the margins! Psychological oppression is real! I can imagine what she went through most of her life with the patriarchy projecting shame and failure upon her, and I can imagine her internalizing much of that projection. I can imagine *hope* fading, slipping away over the years. And then out of the blue the Triune God shows up at her tent and says that she will conceive and bear a child! Her laughter is the jaded release of that hopelessness, a perfectly understandable response to a perfectly unreasonable claim. She probably assumed God was mocking her just as the men and probably some of her fellow women had surely mocked her throughout her life.

But then this Triune guest speaks the words of hope: "Is anything too wonderful for the LORD?" Another way of phrasing this would be: "Is anything out of the realm of possibility for the LORD?" Later in the book of *Genesis* we learn that Sarah did indeed conceive and bear a son, as the LORD had promised. He was named Isaac. Then, in chapter 21, verse 6, we get this lovely conclusion. "Sarah said, 'God has brought laughter for me; everyone who hears will laugh with me.'" They would not laugh *at* her; they would laugh *with* her. The bitter laughter of jaded hopelessness was transformed into the joyful laughter of a hope fulfilled. That which was assumed to be impossible came to pass. There are many lenses through which that passage could and should be viewed. It should be problematized for the ways in which it reinforces patriarchal norms and real oppressions. It should be problematized for its prioritization of biological childbearing. But even when given proper, crucial critique, the message of hope still stands. Even when hopelessness exists for good reason, transformation is still possible because God goes beyond the seemingly impossible and because we human beings are remarkable, resilient creations. Sarah conceived and bore a child well into her hundreds! Her strength of spirit was on display in her audacious laughter in the face of the Triune guest, and her resilience was on display in her actual bearing of a child.

Many across *Star Wars* fandom have a special hardness in their hearts against the ridiculous cinematic masterpiece that is *The Phantom Menace*. I've never shared that hatred, I think because I had a wonderful experience of seeing it in theaters with my grandparents--well I am not sure that my grandpa actually saw it

through his blissfully closed sleeping eyes. Regardless of where you stand on this particular movie, though, I am convinced that you can't ignore the brilliance of Yoda in it. As he sits in the circle of the Jedi circle interviewing young Anakin Skywalker, he proclaims: "Fear is the path to the dark side. Fear leads to anger. Anger leads to hate. Hate leads to suffering." Those were more formative years, and *Star Wars* definitely stayed in my mind a lot longer than most of the sermons and scripture readings I heard at that time. In my adult life, though, Paul's words in his letter to the church in Rome have a similar effect on me. Perhaps this is because they follow the exact cadence and style as Yoda. His words, however, defy the hopeless trajectory put forth by Yoda. He writes:

"We also boast in our sufferings, knowing that suffering leads to endurance, and endurance leads to character, and character leads to hope, and hope does not disappoint us, because God's love has been poured into our hearts through the Holy Spirit that has been given to us."

Hope is not a cheap, dangerous tool of oppression. Quite the opposite. Hope is the result of a character built upon endurance of hardship. In other words, hope is a costly thing that arises in defiance of fear, anger, and hate. Hope is the recognition that these things and the systems of death they represent will not have the final say. Hope is at once the cry of revolution and the catalyst for action to spur on that revolution. Hope is the substance of resurrection, the belief that life will be victorious!

When Jesus sent his apostles out to proclaim that good news by curing the sick, raising the dead, cleansing those with skin disease, and casting out demons, he knew that it would be grueling work that required remarkable endurance. And yet, he commanded that his apostles take no gold or silver or copper in their belts, no bag for their journey, and no extra clothes. Instead, they were to go to people's homes and seek hospitality. And when it was offered, they were to let their peace come upon that household. As they were blessing communities with healing, they were to be blessed with hospitality. As the communities were blessing them with hospitality, they were receiving peace. It was this beautiful, regenerative cycle that had the power to create a *new hope* (sorry, I had to throw in another Star Wars breadcumb!)—and it was the most profound hope. For, if strangers could treat each other in this way with such mutuality, then perhaps their shared lives could indeed be transformed, perhaps their shared world, the shared home of all, could indeed be transformed after all.

Hopespitality. The LORD, three-in-one, Abraham, and Sarah at the oaks of Mamre. The Word made flesh, Jesus, and his disciples in the communities they visited. Strangers receiving hospitality. Strangers giving hope. Shall we do likewise? Amen.

Breathe on Me, Breath of God

316

Edwin Hatch, 1886

TRENTHAM SM

Robert Jackson, 1894

1. Breathe on me, Breath of God, Fill me with life a - new,
2. Breathe on me, Breath of God, Un - til my heart is pure,
3. Breathe on me, Breath of God, Till I am whol - ly Thine,
4. Breathe on me, Breath of God, So shall I nev - er die,

That I may love what Thou dost love, And do what Thou wouldst do.
Un - til with Thee I will one will, To do and to en - dure.
Un - til this earth - ly part of me Glows with Thy fire di - vine.
But live with Thee the per - fect life Of Thine e - ter - ni - ty.*

My Hope Is Built on Nothing Less

SOLID ROCK LM with refrain

Edward Mote, c. 1834

William Batchelder Bradbury, 1863

1. My hope is built on noth-ing less Than Je - sus' blood and
 2. When dark-ness veils His love - ly face, I rest on His un -
 3. His oath, His cov - e - nant, His blood Sup - port me in the
 4. When He shall come with trum-pet sound, O may I then in

righ - teous-ness; I dare not trust the sweet-est frame, But whol-ly
 chang - ing grace; In ev - ery high and storm - y gale, My an - chor
 whelm - ing flood; When all a - round my soul gives way, He then is
 Him be found, Dressed in His righ - teous - ness a - lone, Fault - less to

Refrain

lean on Je - sus' name.
 holds with - in the veil. On Christ, the sol - id Rock, I stand; All
 all my hope and stay.
 stand be - fore the throne.

oth - er ground is sink - ing sand, All oth - er ground is sink - ing sand.

Our God, Our Help in Ages Past

210

ST. ANNE CM

Isaac Watts, 1719; alt.

Attr. William Croft, 1708

1. Our God, our help in a - ges past, Our hope for years to come,
2. Be - fore the hills in or - der stood, Or earth re - ceived its frame,
3. A thou - sand a - ges in Thy sight Are like an eve - ning gone;
4. Time, like an ev - er roll - ing stream, Soon bears us all a - way;

Our shel - ter from the storm - y blast, And our e - ter - nal home:
From ev - er - last - ing Thou art God, To end - less years the same.
Short as the watch that ends the night Be - fore the ris - ing sun.
We fly for - got - ten, as a dream Dies at the o - pening day.

5. Our God, our help in ages past,
Our hope for years to come,
Be Thou our guard while life shall last,
And our eternal home.