

June 7, 2026 + 10:30 A.M.
Third Sunday of Pentecost

We Join in Worship

Liturgist: Carol Callaway

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 More Love to Thee/My Jesus, I Love Thee

Arr. Melody Bober

WELCOME

ANNOUNCEMENTS

*THE PEACE OF CHRIST

* CALL TO WORSHIP (Adapted from *Psalms* 50)

Leader: Listen, God is speaking: "I am God, your God."

ALL: Let us offer to God a sacrifice of thanksgiving and pay our vows to the Most High.

Leader: God is speaking: "Not for your sacrifices do I rebuke you; your burnt offerings are continually before me. I will not accept a bull from your house or goats from your folds."

ALL: Let us offer to God a sacrifice of thanksgiving and pay our vows to the Most High.

Leader: God is speaking: "For every wild animal of the forest is mine, the cattle on a thousand hills. I know all the birds of the air, and all that moves in the field is mine."

ALL: Let us offer to God a sacrifice of thanksgiving and pay our vows to the Most High.

Leader: God is speaking: "If I were hungry, I would not tell you, for the world and all that is in it is mine. Do I eat the flesh of bulls or drink the blood of goats?"

ALL: Let us offer to God a sacrifice of thanksgiving and pay our vows to the Most High.

Let us call on God in the day of trouble; God will deliver us, and we shall glorify God."

*OPENING HYMN: "Let Every Christian Pray" (130)

INVITATION TO CONFESSION:

Leader: In his second letter to the Romans, Paul writes, writes that God's promise did not come to Abraham or his descendants through law but through the righteousness of faith. Together let us confess our need for faith.

PRAYER OF CONFESSION (unison)

Faithful God, we lift our hearts and voices in confession unto you. We confess that our faith falls short when Jesus gives us that beautiful invitation and simple command, "Follow me." Our fear of change causes us to stay stuck in the status quo, no matter how harmful the status quo is. We do not trust that the way of Christ is better than the ways of this world. Like the Pharisees, we judge those foolish enough in the eyes of the world to have faith in the savior of the world. Forgive us. Help us to say, "Yes!" to following Jesus. It is in his name that we pray. Amen.

KYRIE: Glory to God, No. 579 (unison)

Lord, have mercy. Lord, have mercy. Lord, have mercy.

Christ, have mercy. Christ, have mercy. Christ, have mercy.

Lord, have mercy. Lord, have mercy. Lord, have mercy.

ASSURANCE OF PARDON

Leader: Hear the good news! It will be reckoned to us who trust in the one who raised Jesus our Lord from the dead, who was handed over for our trespasses and was raised for our justification.

ALL: Jesus Christ is risen, and we are forgiven! Hallelujah! Thanks be to God!

GLORIA PATRI (577)

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

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

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

STATEMENT OF FAITH: (from *The Heidelberg Catechism*)

Through the Holy Spirit, who lives both in Christ and in us, we are united more and more to Christ's blessed body. And so, although he is in heaven and we are on earth, we are flesh of his flesh and bone of his bone. And we forever live on and are governed by one Spirit, as the members of our body are by one soul.

We Hear God's Word

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: *Hosea 5:15-6:6*

EPISTLE LESSON: *Romans 4:13-25*

GOSPEL LESSON: *Matthew 9:9-13, 18-26*

SERMON: Follow Me

[breath prayer: inhale silently "Yes, Lord"... exhale silently "I will follow You,"]

SECOND HYMN "Here I Am, Lord" (525)

We Respond in Faith

PRAYERS OF THE PEOPLE AND THE 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 gives us the beautiful invitation and simple command to follow him. Let us respond with faith, giving our tithes and offerings to continue his work today. 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 Jesus Loves Even Me

Philip P. Bliss Arr. Melody Bober

***DOXOLOGY**

**Praise God, from whom all blessings flow;
Praise God, all creatures high and low;
Alleluia! Alleluia!
Praise God, in Jesus fully known;
Creator, Word, and Spirit one;
Alleluia! Alleluia!
Alleluia! Alleluia! Alleluia!**

PRAYER OF DEDICATION: (Unison)

Faithful God, we dedicate these gifts to you and to the work of your Son. As we do so, we say, “Yes!” to following him. In the name of Jesus Christ, our risen Lord, we pray. Amen.

We Go Into the World

***CLOSING HYMN:** “Today We All Are Called to Be Disciples” (434)

BENEDICTION

POSTLUDE O the Deep, Deep Love of Jesus Samuel Trevor Francis Arr. Melody Bober

*The flowers in the Sanctuary are in Honor of
Sandra & Sonny Buono’s 70th Wedding Anniversary.*

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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 6/7: Worship in Person & Online – 10:30 AM
Fellowship Hosts: Endowment/Shine the Light

MONDAY 6/8: GA – 6:30 PM
Al-Anon – 7:00 PM

TUESDAY 6/9: Private Flute Lessons 2-8 PM
Mission – 6:00 PM
Stewardship/Finance – 6:30 PM
AA – 7:30 PM

WEDNESDAY 6/10: Trustees – 10:00 AM
Private Flute Lessons 2-8 PM
GA – 7:00 PM

SATURDAY 6/13: Cook for Shelter – 1:00 PM
AA – 6:30 PM

SUNDAY 6/14: Worship In Person & Online – 10:30 AM
COMMUNION

ANNOUNCEMENTS

- **WE WILL BE CELEBRATING THE LORD'S SUPPER JUNE 14TH!** Be prepared with joyful hearts to commune with each other and with God!
- **MARK YOUR CALENDARS FOR WORSHIP IN THE GARDEN JUNE 21ST!** We will be worshipping outside in God's good Creation. Prepare to bring a comfortable chair and wear comfortable clothes!
- **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	Robin
Brady Vanes	Eunice
George Griner	Betsy
Guy Hendricks	David
Bill and Anettia Holmes	Joe & Kathy
David Markley	Breanne Polan
David Kingen	Tammy
Diana and Ray Mendoza	Alex
Janet Orem	Ben
Cindy Waltz and Sister	Mike Kelly
Yvonne Suroviak	Sue Heth
Georgette and Garry Sknerski	Ron Toren
Jakob Holden	Tony
Denise Matthys	Mildred
Jan Oprea	Neal
Florance Cody	Rita
Kathy & Chuck Pumnea	Carolyn
The Windstrups	Oscar Ochoa
Rick Parker	Tony and Sharon Nevers
Gary Everhart	Caroline
Darlene O'Brien	Jean and Clara
Doug & Sue Matthews	Suzanne
Janet Terpstra	Dave Shelborne
Glen Nahler	Kali Rosalia
Tom	Nick B.
David Hamblin	Carlito
Jana Tolley	Don
Larry & Bonnie Perryman	Donna
Delta Rose	Phyllis
Winnie Owen	Diane
Breeanne	Marly
Mom Bechtler	Jeff
Victor	Linda
Marian Clayton	Sandy
Ella P	Bill
Rita Stronczek	Debbie
Keren, Zuriel, and Gedeon	Marie Smith
Edna Cruz	Bruce Marshall
Charlie	Mark & Tina
Jerry & Rena Martinez	Sergio & Anthony
Nicole	Dave
Greg	Debbie & Meryl
Mary Ellen Edeus	Sherry
Jane and David	John
Flora R.	Hazel
Tyler Gall	
Phil	
Luana Sulkowski	
Sonny Buono	

Hosea 5:15-6:6

¹⁵ I will return again to my place
until they acknowledge their guilt and seek my face.
In their distress they will beg my favor:

A Call to Repentance

6 “Come, let us return to the Lord,
for it is he who has torn, and he will heal us;
he has struck down, and he will bind us up.

² After two days he will revive us;
on the third day he will raise us up,
that we may live before him.

³ Let us know, let us press on to know the Lord;
his appearing is as sure as the dawn;
he will come to us like the showers,
like the spring rains that water the earth.”

Impenitence of Israel and Judah

⁴ What shall I do with you, O Ephraim?
What shall I do with you, O Judah?

Your love is like a morning cloud,
like the dew that goes away early.

⁵ Therefore I have hewn them by the prophets;
I have killed them by the words of my mouth,
and my judgment goes forth as the light.

⁶ For I desire steadfast love and not sacrifice,
the knowledge of God rather than burnt offerings.

Romans 4:13-25

¹³ For the promise that he would inherit the world did not come to Abraham or to his descendants through the law but through the righteousness of faith. ¹⁴ For if it is the adherents of the law who are to be the heirs, faith is null and the promise is void. ¹⁵ For the law brings wrath, but where there is no law, neither is there transgression.

¹⁶ For this reason the promise depends on faith, in order that it may rest on grace, so that it may be guaranteed to all his descendants, not only to the adherents of the law but also to those who share the faith of Abraham (who is the father of all of us, ¹⁷ as it is written, “I have made you the father of many nations”), in the presence of the God in whom he believed, who gives life to the dead and calls into existence the things that do not exist. ¹⁸ Hoping against hope, he believed that he would become “the father of many nations,” according to what was said, “So shall your descendants be.” ¹⁹ He did not weaken in faith when he considered his own body, which was already as good as dead (for he was about a hundred years old), and the barrenness of Sarah’s womb. ²⁰ No distrust made him waver concerning the promise of God, but he grew strong in his faith as he gave glory to God, ²¹ being fully convinced that God was able to do what he had promised. ²² Therefore “it was reckoned to him as righteousness.” ²³ Now the words, “it was reckoned to him,” were written not for his sake alone ²⁴ but for ours also. It will be reckoned to us who believe in him who raised Jesus our Lord from the dead, ²⁵ who was handed over for our trespasses and was raised for our justification.

Matthew 9:9-13, 18-26

⁹ As Jesus was walking along, he saw a man called Matthew sitting at the tax-collection station, and he said to him, "Follow me." And he got up and followed him.

¹⁰ And as he sat at dinner in the house, many tax collectors and sinners came and were sitting with Jesus and his disciples. ¹¹ When the Pharisees saw this, they said to his disciples, "Why does your teacher eat with tax collectors and sinners?" ¹² But when he heard this, he said, "Those who are well have no need of a physician, but those who are sick. ¹³ Go and learn what this means, 'I desire mercy, not sacrifice.' For I have not come to call the righteous but sinners." ¹⁸ While he was saying these things to them, suddenly a leader came in and knelt before him, saying, "My daughter has just died, but come and lay your hand on her, and she will live." ¹⁹ And Jesus got up and followed him, with his disciples. ²⁰ Then suddenly a woman who had been suffering from a flow of blood for twelve years came up behind him and touched the fringe of his cloak, ²¹ for she was saying to herself, "If I only touch his cloak, I will be made well." ²² Jesus turned, and seeing her he said, "Take heart, daughter; your faith has made you well." And the woman was made well from that moment. ²³ When Jesus came to the leader's house and saw the flute players and the crowd making a commotion, ²⁴ he said, "Go away, for the girl is not dead but sleeping." And they laughed at him. ²⁵ But when the crowd had been put outside, he went in and took her by the hand, and the girl got up. ²⁶ And the report of this spread through all of that district.

The Guest of Sinners

Haggai 2:1-9; 2 Thessalonians 2:13-17; Luke 19:1-10

A few summers ago, I had the great joy of leading chapel services for a week with middle schoolers and high schoolers at Camp PYOCA in southern Indiana. It is a very special place for me and has played a large role in my faith formation. On the very first day of summer camp this year the Bible story was the story of Zacchaeus. Early in the morning we stood around the campfire pit and sang a song that some of you may remember from your own church camp days. Join me if you know it!

*Zacchaeus was a wee, little man,
And a wee, little man was he.
He climbed up in a sycamore tree,
For the Lord he wanted to see.*

*And as the Savior came that way,
He looked up in the tree,*

And he said, "Zacchaeus, you come down from there,"

*For I'm going to your house today.
For I'm going to your house today.*

As we sang, I found my eyes being drawn up to the very large tree that provided shade for the fire pit. And then I had a stroke of genius that could have only been the Holy Spirit. Zacchaeus. Tree. ZA-TREE-US! Ok, ok, admittedly it was a stroke of genius nonsense, but I bet those campers will forevermore remember that Zacchaeus was up in a Za-tree-us, *er* tree! Hopefully you will remember now as well!

How did Zacchaeus end up in that Za-tree-us, though? Sure, he climbed it. But why did he climb it? This is a story of the margins, of the edges of society. In the Bible, and in real life, social marginalization often manifests in geographic marginalization. Those who are excluded from the life of the community, those who are denied access, are pushed to the outskirts. In the case of Zacchaeus, it was not so much *out* as *up*, geographically separated from everybody else by nature of being up in that tree. He was not the only one on the margins, though! There was somebody excluded farther out than he, and we are going to take a look at this other fellow because it was his story that got Zacchaeus to climb that tree to begin with. You see, Zacchaeus

was in the city of Jericho, named the oldest city in the world and famed for those walls that came tumbling down long ago.

I would have to do more research to know if those physical walls were rebuilt, but my guess is that they were. Regardless, there were social, religious, economic, and political walls that kept people out! And Jesus encountered one of those ostracized, outcast, excluded people on the road outside as he was making his way to Jericho. As it says in *Luke 18*, right before we meet Zacchaeus:

As Jesus approached Jericho, a blind man was sitting by the roadside begging. ³⁶ When he heard a crowd going by, he asked what was happening. ³⁷ They told him, "Jesus of Nazareth is passing by." ³⁸ Then he shouted, "Jesus, Son of David, have mercy on me!" ³⁹ Those who were in front sternly ordered him to be quiet, but he shouted even more loudly, "Son of David, have mercy on me!" ⁴⁰ Jesus stood still and ordered the man to be brought to him, and when he came near, he asked him, ⁴¹ "What do you want me to do for you?" He said, "Lord, let me see again." ⁴² Jesus said to him, "Receive your sight; your faith has saved you." ⁴³ Immediately he regained his sight and followed him, glorifying God, and all the people, when they saw it, praised God. That is how Zacchaeus came to know that Jesus of Nazareth was coming to town—because a blind man who had been forced to migrate to the road outside the city in order to beg in order to survive dared to cry out to this miracle worker as he was walking by. He dared to speak up even when the in-crowd tried to shush him and shut him down. Ufff, if you ever need a good sign that somebody is being excluded to the margins, listen for that shushing! Pay attention to whose voices are being silenced in any given community. Pay attention to who has to shout in order to be heard.

And pay attention to who has to climb a tree in order to see and be seen. Zacchaeus climbed the tree because he heard that Jesus was coming to town, because the blind man dared to speak up in order to be seen and then to see. He shouted out, Jesus saw him, and Jesus healed him. His shouts turned to joy and praise. The whole crowd grew noisy with praise. And so Zacchaeus heard. But Zacchaeus had a problem. He was too short to see over the crowd. Now, if the community had accepted Zacchaeus as one of them, this would not have been a problem. They easily could have made way for him to move to the front so he could see. After all, he would not have blocked their view. But they chose not to. Just like they actively tried to block the blind man from accessing Jesus with his voice, they may have actively been trying to block Zacchaeus from accessing Jesus with his vision. Perhaps they were outright cruel in their active bullying. Or maybe they just did not notice or pay attention to or care about Zacchaeus' struggle to see. Perhaps they were cruel in their passive, callous disregard. Heaven knows, both active and passive cruelty are part of the project of marginalization! So, back to how Zacchaeus ended up in that tree. First, as the song tells us, "For the Lord he wanted to see!" Second, because the community crowd would not give him access to see Jesus on the ground as one of them. Zacchaeus climbed that tree because the margin was the only place he was allowed to be.

But why was Zacchaeus an outcast? Why was he excluded? Clearly his story is very different than that of the blind man. The blind man was marginalized because of his disability. The people would have unjustly seen him as a sinner, operating from the faulty logic that his blindness was a divine punishment for wrongdoing. He would have been poor, begging for alms on the road outside of the city because those within were not providing for his needs. Zacchaeus, though, is specifically described as rich. He was the chief tax collector. He had economic and political power. And yet, he was still somehow on the margins. The people despised him. By any definition, he truly was a sinner. As chief tax collector, he was an agent of the empire that colonized and oppressed the people. He took the fruits of their labor in the worst of times and gave them to the disgustingly wealthy emperor. That was not all, though. Tax collectors were notorious for corruption. They regularly took more than what was required for the tax so that they could keep a cut of the money for themselves. They grew rich off of others' labors without really doing much themselves. And so they got richer while the masses got poorer. Yes, Zacchaeus was a sinner indeed. The people despised him because of all that he represented, and so they pushed him to the margins of his community.

Zacchaeus' reputation must have preceded him, for Jesus knew his name. Maybe the crowd was murmuring and complaining about him as they blocked his view. Maybe they were making fun of him in an unhealthy expression of their own pain. Or maybe Jesus was just doing his Jesus thing and knew all about this Zacchaeus before he ever even set foot in Jericho. However he knew, Jesus definitely knew. He knew his name, and he knew that he wanted to stay at his home. He knew that there was more to Zacchaeus than his role as sinful tax collector. Jesus knew that Zacchaeus would also be a radically welcoming host, bringing a complete

stranger into his home who had a reputation of challenging the very empire he was collecting taxes for. Jesus knew that Zacchaeus would also make right whatever wrongs he had perpetrated, even if that meant paying reparations out of what he had collected. Jesus knew that Zacchaeus. Jesus knew that Zacchaeus would also be a great disciple, a follower of his way and subject of his Kingdom. And all of this would have been a huge risk for Zacchaeus! By welcoming Jesus into his home and paying reparations out of the money stolen for the empire, he would risk all that he had, possibly even his life.

Jesus called him down from the tree. "*Zacchaeus, you come down from there, for I'm going to your house today!*" Predictably, the crowd grumbled. They were upset that out of all of them, Jesus was choosing to be the guest of the one they considered to be the worst sinner of them all. Wow, do I ever understand their discontent and disappointment! There are people in this world about whom I would feel the same way if I felt that Jesus was choosing them over me! Here's the thing, though. Jesus does not look at us and just see our sin. Jesus knows us much more thoroughly. Jesus knows our essential selves. Jesus knows our potential selves. Along with the worst of us, Jesus knows the best of us. Jesus brings out the best in us.

And wow did the best of Zacchaeus ever come out! He warmly welcomed Jesus into his home. He committed an entire half of his money to the poor. He offered to go above and beyond in making reparation payments to those whom he had harmed, saying that he would pay four times as much as he had taken from them. We do not hear anything else about Zacchaeus after today's passage. His presence at this very particular moment is significant, though. For, immediately after staying in Zacchaeus' house, Jesus made his triumphal entry into Jerusalem. Something about Zacchaeus' hospitality gave him the strength and courage to walk right into the Judean capital and challenge face to face the very empire Zacchaeus had been collecting taxes for.

Back at camp, we brainstormed ideas about what Jesus might have done while at Zacchaeus' house. We thought of our own experiences of hosting or attending sleepovers. We came up with eating, sharing stories, maybe singing, sleeping, and, my personal favorite, playing board games. In short, Jesus would have had a good time spending time as the guest of this sinner. And because of this encounter, both of their lives would have been enriched. Zacchaeus would have been totally transformed. And Jesus was strengthened and encouraged enough to keep going on.

We Christians have a tendency to be like the crowds of Jericho. We often see people one-dimensionally, as simple caricatures according to our superficial assumptions and judgments. We often see people as unchangeable, completely stuck in particular ways and therefore not worthy of our energy. We often see people as the ideas we have about them rather than as the truths of their lived experience and identity. In all of this, we fail to recognize that people are complex and complicated, dynamic and diverse. We forget that we are all created with love and purpose. We forget that we are all gifted in some way that can help the Kingdom. We forget that we all have the potential to be our best selves.

I wonder what would happen if we all approached each other as Jesus approached Zacchaeus. I wonder what would happen if we looked to the outer walls and the upper trees to see who is at the margins. I wonder what would happen if we actually invited people whom we typically would have nothing to do with into conversations and meals and board games. I wonder what would happen if we expected the best instead of the worst in people. Would we start to bring out the best in others like Jesus did with Zacchaeus? Would we start to bring out the best in ourselves? Would we start to transform and heal this broken world?

I, for one, have faith that it would be so. After all, we have great evidence in a great example!

*Zacchaeus was a wee, little man,
And a wee, little man was he.
He climbed up in a sycamore tree,
For the Lord he wanted to see.
And as the Savior came that way,
He looked up in the tree,
And he said, "Zacchaeus, you come down from there,"
For I'm going to your house today.
For I'm going to your house today. Amen.*

Let Every Christian Pray

130

LAUDES DOMINI 6.6.6 D

Fred Pratt Green, 1970

Joseph Barnby, 1868

1. Let ev - ery Chris - tian pray, This day and ev - ery day,
2. The Spir - it brought to birth The church of Christ on earth
3. On - ly the Spir - it's power Can fit us for this hour:

Come, Ho - ly Spir - it, come! Was not the church we love
To seek and save the lost: God nev - er has with - drawn,
Come, Ho - ly Spir - it, come! In - struct, in - spire, u - nite,

Com - mis - sioned from a - bove? Come, Ho - ly Spir - it, come!
Since that tre - men - dous dawn, The gifts at Pen - te - cost.
And help us see Your light: Come, Ho - ly Spir - it, come!

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

Piano introduction in G major, 4/4 time. The right hand features a melody of quarter notes: G4, A4, B4, C5, B4, A4, G4. The left hand provides a harmonic accompaniment with chords and moving lines.

Vocal line and piano accompaniment for the first verse. The vocal melody is in G major, 4/4 time. The piano accompaniment follows the same harmonic structure as the introduction.

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.

Vocal line and piano accompaniment for the second verse. The vocal melody continues with the same harmonic structure.

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.

Vocal line and piano accompaniment for the third verse. The vocal melody continues with the same harmonic structure.

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.

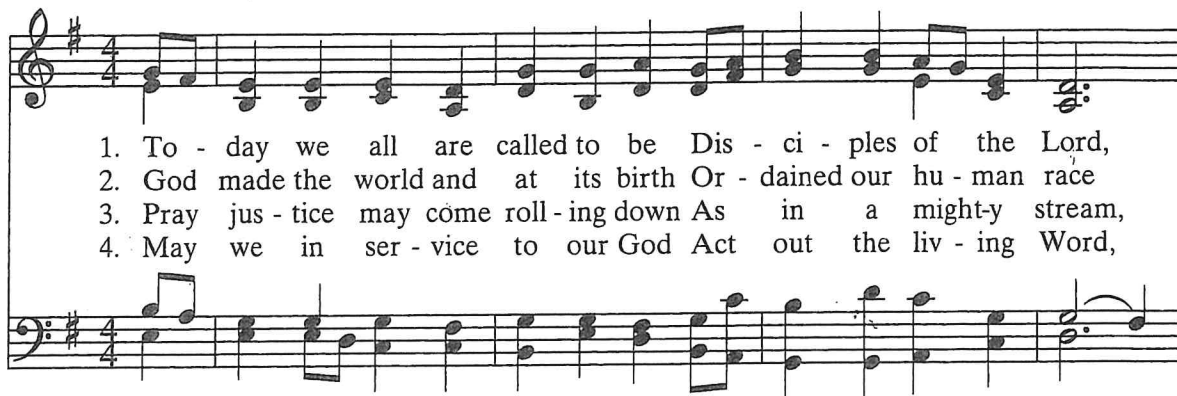
Today We All Are Called to Be Disciples 434

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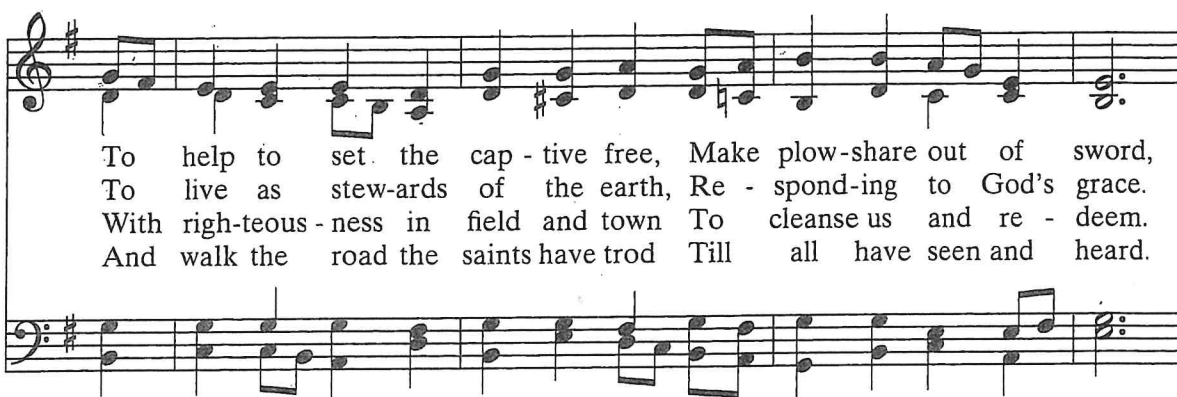
English Country Songs, 1893

H. Kenn Carmichael, 1985

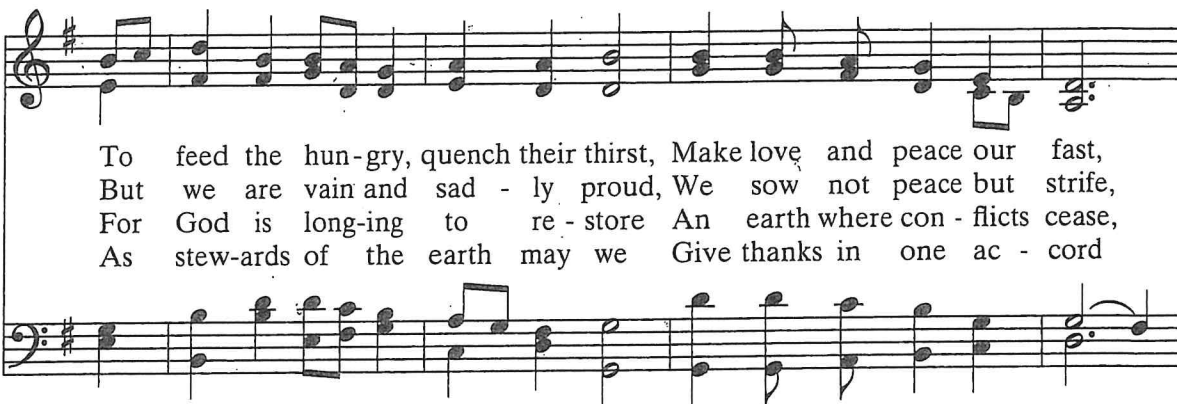
Arr. and harm. Ralph Vaughan Williams, 1906



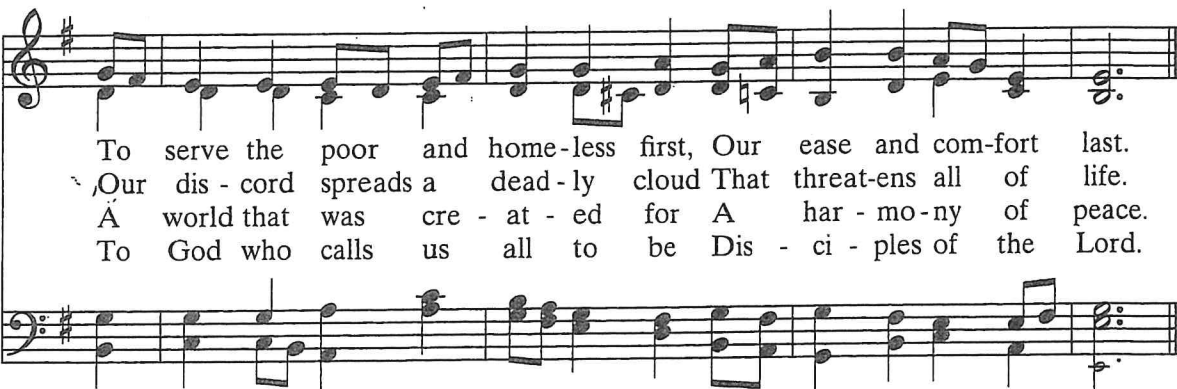
1. To - day we all are called to be Dis - ci - ples of the Lord,
2. God made the world and at its birth Or - dained our hu - man race
3. Pray jus - tice may come roll - ing down As in a might - y stream,
4. May we in ser - vice to our God Act out the liv - ing Word,



To help to set the cap - tive free, Make plow - share out of sword,
To live as stew - ards of the earth, Re - spond - ing to God's grace.
With righ - teous - ness in field and town To cleanse us and re - deem.
And walk the road the saints have trod Till all have seen and heard.



To feed the hun - gry, quench their thirst, Make love and peace our fast,
But we are vain and sad - ly proud, We sow not peace but strife,
For God is long - ing to re - store An earth where con - flicts cease,
As stew - ards of the earth may we Give thanks in one ac - cord



To serve the poor and home - less first, Our ease and com - fort last.
Our dis - cord spreads a dead - ly cloud That threat - ens all of life.
A world that was cre - at - ed for A har - mo - ny of peace.
To God who calls us all to be Dis - ci - ples of the Lord.