



Service of Worship
August 2, 2020 10:00am
9th Sunday after Pentecost

Gathering

PRELUDE

“Scherzetto”
Linda Dover, organist

by William Walton

WELCOME & ANNOUNCEMENTS

CALL TO WORSHIP *(spoken together)*

**Only the hungry search for bread. Only the thirsty look for water.
This is a time for those who are hungry and thirsty in spirit.**

**Only those who ache for meaning will pursue it.
Only those who yearn for a deeper life will seek it.
This is a time for those who ache and yearn for something more.**

**So let us come together in spirit today with our hunger and thirst,
our unsatisfied longings, our heart-felt yearnings,
and let the God of life satisfy our souls.**

HYMN #463

“How Firm a Foundation”
(sing verses 1, 2, & 5)

FOUNDATION

463

How Firm a Foundation

1 How firm a foun - da - tion, ye saints of the Lord,
 2 "Fear not, I am with thee, O be not dis - mayed,
 3 "When through the deep wa - ters I call thee to go,
 4 "When through fi - ery tri - als thy path - way shall lie,
 5 "The soul that on Je - sus hath leaned for re - pose,

is laid for your faith in God's ex - cel - lent Word!
 for I am thy God, and will still give thee aid;
 the riv - ers of sor - row shall not o - ver - flow;
 my grace, all suf - fi - cient, shall be thy sup - ply;
 I will not, I will not de - sert to its foes;

What more can be said than to you God hath said,
 I'll strength - en thee, help thee, and cause thee to stand,
 for I will be near thee, thy trou - bles to bless,
 the flame shall not hurt thee; I on - ly de - sign
 that soul, though all hell should en - deav - or to shake,

to you who for ref - uge to Je - sus have fled?
 up - held by my righ - teous, om - nip - o - tent hand.
 and sanc - ti - fy to thee thy deep - est dis - tress.
 thy dross to con - sume, and thy gold to re - fine.
 I'll nev - er, no, nev - er, no, nev - er for - sake."

It seems odd now to think of singing this text to ADESTE FIDELES, but mainline churches did so well into the 20th century because of a cultural bias against shape note music. The vigor of the present tune seems especially right for the final line's reference to Hebrews 13:5.

TIME WITH STEWART

WHAT WE BRING TO GOD – A PRAYER (*video*)

SHARING THE PEACE OF CHRIST

One: May the peace of Christ be with you.

All: And also with you and all others!

HYMN #462

“I Love to Tell the Story”

HANKEY

462 I Love to Tell the Story

1 I love to tell the sto - ry of un - seen things a - bove,
 2 I love to tell the sto - ry; 'tis pleas - ant to re - peat
 3 I love to tell the sto - ry, for those who know it best

of Je - sus and his glo - ry, of Je - sus and his love.
 what seems, each time I tell it, more won - der - ful - ly sweet!
 seem hun - ger - ing and thirst - ing to hear it, like the rest.

I love to tell the sto - ry, be - cause I know 'tis true;
 I love to tell the sto - ry, for some have nev - er heard
 And when, in scenes of glo - ry, I sing the new, new song,

it sat - is - fies my long - ings as noth - ing else could do.
 the mes - sage of sal - va - tion from God's own ho - ly Word.
 'twill be the old, old sto - ry that I have loved so long.

This text is drawn from the second part of a fifty-stanza poem on the life of Christ written in 1866, during the author's recovery from a serious illness. The tune named for her first appeared three years later, and the composer was responsible for the creation of the refrain.

Refrain

The musical score is written for a vocal line and a piano accompaniment. The key signature is one sharp (F#), and the time signature is 4/4. The vocal line consists of two staves of music. The lyrics are: "I love to tell the sto - ry; 'twill be my theme in glo - ry to tell the old, old sto - ry of Je - sus and his love." The piano accompaniment consists of two staves of music, providing harmonic support for the vocal line.

Equipping

GOSPEL LESSON

Matthew 14:13-21

(Common English Bible)

¹³ When Jesus heard about John, he withdrew in a boat to a deserted place by himself. When the crowds learned this, they followed him on foot from the cities. ¹⁴ When Jesus arrived and saw a large crowd, he had compassion for them and healed those who were sick. ¹⁵ That evening his disciples came and said to him, "This is an isolated place and it's getting late. Send the crowds away so they can go into the villages and buy food for themselves."

¹⁶ But Jesus said to them, "There's no need to send them away. You give them something to eat."

¹⁷ They replied, "We have nothing here except five loaves of bread and two fish."

¹⁸ He said, "Bring them here to me." ¹⁹ He ordered the crowds to sit down on the grass. He took the five loaves of bread and the two fish, looked up to heaven, blessed them and broke the loaves apart and gave them to his disciples. Then the disciples gave them to the crowds. ²⁰ Everyone ate until they were full, and they filled twelve baskets with the leftovers. ²¹ About five thousand men plus women and children had eaten.

Holy Wisdom, Holy Words.

Thanks be to God!

ANTHEM

"O Come, Let Us Sing"

Music by Cindy Berry

Chancel Ensemble
Psalm 95:1-2, adapted
*O come, let us sing with joy to the Lord.
Come bow down before him, kneel and adore him
and praise him with music and song.*

SERMON

“My Kind of Miracle”

Rev. Mitch Trigger

Sending

A CALL TO STEWARDSHIP

PRAYERS OF THE PEOPLE

THE SACRAMENT OF HOLY COMMUNION

HYMN #698

“Take, O Take Me as I Am”
(sing 3 times)

TAKE ME AS I AM

DEDICATION AND STEWARDSHIP

698 Take, O Take Me as I Am

Take, O take me as I am; sum-mon out what I shall

The first system of musical notation consists of a treble and bass staff. The treble staff has a melody line with lyrics underneath. The bass staff provides a harmonic accompaniment. The key signature has four flats (B-flat, E-flat, A-flat, D-flat) and the time signature is 4/4.

be; set your seal up-on my heart and live in me.

The second system of musical notation continues the melody and accompaniment from the first system. It ends with a double bar line. The key signature and time signature remain the same.

The brevity of this text and tune invite repeated singing, either as a sustained chain of sound or as a sung response in a series of prayers. It offers a more reflective approach to the same theme of self-dedication evident in older hymns such as "Just as I Am" (see no. 442).

TEXT and MUSIC: John L. Bell, 1995
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TAKE ME AS I AM
7.7.7.4

CHARGE & BENEDICTION

POSTLUDE

"Praise to the Lord, the Almighty"
Linda Dover, organist

arr. J. Wayne Kerr

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