



GRACE COVENANT

PRESBYTERIAN CHURCH

Service of Worship July 25, 2021 10:00am
17th Sunday in Ordinary Time

Gathering

PRELUDE

Linda Dover, organist

WELCOME & ANNOUNCEMENTS

CALL TO WORSHIP (*One*) Psalm 145:10–18

All that you have made gives thanks to you, Lord,
all your faithful ones bless you!
They speak of the glory of your kingdom,
they talk all about your power,
to inform all human beings about God's power
and the majestic glory of God's kingdom.
Your kingdom is a kingship that lasts forever,
your rule endures for all generations.
The Lord is trustworthy in all that he says,
faithful in all that he does.
The Lord supports all who fall down,
straightens up all who are bent low.
All eyes look to you, hoping,
and you give them their food right on time,
opening your hand
and satisfying the desire of every living thing.
The Lord is righteous in all his ways,
faithful in all his deeds.
The Lord is close to everyone who calls out to him,
to all who call out to him sincerely.

THE TRIUNE GOD

1 Holy, Holy, Holy! Lord God Almighty!

Descant

4 Ho - ly,

1 Ho - ly, ho - ly, ho - ly! Lord God Al - might - y!
 2 Ho - ly, ho - ly, ho - ly! all the saints a - dore thee,
 3 Ho - ly, ho - ly, ho - ly! though the dark - ness hide thee,
 4 Ho - ly, ho - ly, ho - ly! Lord God Al - might - y!

ho - ly,

Ear - ly in the morn - ing our song shall rise to thee.
 cast - ing down their gold - en crowns a - round the glass - y sea;
 though the eye of sin - ful - ness thy glo - ry may not see,
 All thy works shall praise thy name, in earth and sky and sea.

Much of the imagery of this hymn comes from Revelation 4:2–11, which its author, an Anglican bishop, knew as a reading appointed for Trinity Sunday. The tune, written specifically for this text, reinforces the Trinitarian theme by strong dependence on the D-major triad.

TEXT: Reginald Heber, 1827, alt.;

Korean trans. The Christian Literature Society of Korea; Spanish trans. Juan B. Cabrera

MUSIC: John Bacchus Dykes, 1861; desc. David McKinley Williams, 1948

Korean Trans. The Christian Literature Society of Korea

Music Desc. © 1948, ren. H. W. Gray Co., Inc. (a div. of Belwin-Mills Publishing Corp.)

NICAEA

11.12.12.10

THE TRIUNE GOD

ho - ly,

Ho - ly, ho - ly, ho - ly! mer - ci - ful and might - y!
 cher - u - bim and ser - a - phim fall - ing down be - fore thee,
 on - ly thou art ho - ly; there is none be - side thee,
 Ho - ly, ho - ly, ho - ly! mer - ci - ful and might - y!

God in three per - sons, bless - ed Trin - i - ty.

God in three per - sons, bless - ed Trin - i - ty!
 who wert, and art, and ev - er - more shalt be.
 per - fect in power, in love and pu - ri - ty.
 God in three per - sons, bless - ed Trin - i - ty!

SPANISH

- 1 ¡Santo! ¡Santo! ¡Santo! Señor omnipotente,
siempre el labio mío loores te dará.
¡Santo! ¡Santo! ¡Santo! Te adoro reverente,
Dios en tres personas, bendita Trinidad.
- 2 ¡Santo! ¡Santo! ¡Santo! La inmensa muchedumbre
de ángeles que cumplen tu santa voluntad,
ante ti se postra, bañada de tu lumbre,
ante ti que has sido, que eres y serás.
- 3 ¡Santo! ¡Santo! ¡Santo! Por más que estés velado
e imposible sea tu gloria contemplar,
santo tú eres sólo y nada hay a tu lado,
en poder perfecto, pureza y caridad.
- 4 ¡Santo! ¡Santo! ¡Santo! La gloria de tu nombre
vemos en tus obras, en cielo, tierra y mar.
¡Santo! ¡Santo! ¡Santo! La humanidad te adore,
Dios en tres personas, bendita Trinidad.

KOREAN

- 1 거룩거룩거룩 전능하신 주여
이른아침우리주를 찬송합니다
거룩거룩거룩 자비하신 주여
성삼위일체 우리주로다
- 2 거룩거룩거룩 주의보좌 앞에
모든성도 금면류관 벗어드리네
천군천사 모두주께 굴복하니
영원히 위에 계신 주로다
- 3 거룩거룩거룩 주의 빛난 영광
모든죄인 눈어두워 보지못하네
거룩하신 이가 주님밖에 누구
권능과사랑 온전하셔라
- 4 거룩거룩거룩 전능하신 주여
천지만물 주의이름 찬송합니다
거룩거룩거룩 자비하신 주여
성삼위일체 우리주로다

A TIME WITH STEWART

PRAYER OF CONFESSION *(One)*

Most Holy God,
we confess to you and to each other
that we are rarely just in all our ways,
and far from being kind in all our doings.
What we want to be and what we actually are,
are two different things.

Our lives are a miss-mash of astuteness and stupidity,
of moral strength and cowardice,
of kindness and meanness,
of openness and cunning,
of sincere love for you yet also of conniving self-interest.

We need both your justice and your kindness
to convict us of our sins,
to forgive and cleanse us,
and to save us from the power of evil in the days that lie ahead.
We need your mercy to wipe away shame and disabling regrets,
your light to give us our bearings,
and your friendship to delight with us in our happiness
and to comfort us in our sorrows.

Please grant to us, loving God,
the grace of a new beginning
and the joy of an enlarged love for you.
Give us a passion for all your loving ways.
Through Christ Jesus our brother and Redeemer. Amen

ASSURANCE OF GOD'S LOVE & SHARING THE PEACE OF CHRIST

(Please remain at your place and share the peace from where you are.)

One: May the peace of Christ be with you.

All: And also with you and all others!

Equipping

ANTHEM

“Take My Hand, Precious Lord”

arr. Ed Lojeski

Chancel Singers II

by Thomas A. Dorsey

Gay Lee Ludwig-Bonney, string bass — Daniel Cole, drum set

Barbara Douglas, Cindy Schendel, Terri Monrad, Pam Kelly,

Jim Kelly, Linda Bruns, Nelson Townsend, and Joe Hoffman

Precious Lord take my hand, lead me on, let me stand. I am tired, I am weak, I am worn.

Thru the storm thru the night, lead me on to the light. Take my hand Precious Lord lead me home.

When my way grows drear Precious Lord linger near when my life is almost gone.

Hear my cry, hear my call, hold my hand, lest I fall. Take my hand Precious Lord, lead me home.

When the darkness appears and the night draws near and the day is past and gone.

At the river I stand, guide my feet, Lord, hold my hand, take my hand Precious Lord, lead me home.

SCRIPTURE LESSON

II Samuel 11:1–15 (CEB)

John Gilbert

In the spring, when kings go off to war, David sent Joab, along with his servants and all the Israelites, and they destroyed the Ammonites, attacking the city of Rabbah. But David remained in Jerusalem. One evening, David got up from his couch and was pacing back and forth on the roof of the palace. From the roof he saw a woman bathing; the woman was very beautiful. David sent someone and inquired about the woman. The report came back: “Isn’t this Eliam’s daughter Bathsheba, the wife of Uriah the Hittite?” So David sent messengers to take her. When she came to him, he had sex with her. (Now she had been purifying herself after her monthly period.) Then she returned home. ⁵ The woman conceived and sent word to David. “I’m pregnant,” she said. Then David sent a message to Joab: “Send me Uriah the Hittite.” So Joab sent Uriah to David. When Uriah came to him, David asked about the welfare of Joab and the army and how the battle was going. Then David told Uriah, “Go down to your house and wash your feet.” Uriah left the palace, and a gift from the king was sent after him. However, Uriah slept at the palace entrance with all his master’s servants. He didn’t go down to his own house. ¹⁰ David was told, “Uriah didn’t go down to his own house,” so David asked Uriah, “Haven’t you just returned from a journey? Why didn’t you go home?” “The chest and Israel and Judah are all living in tents,” Uriah told David. “And my master Joab and my master’s troops are camping in the open field. How could I go home and eat, drink, and have sex with my wife? I swear on your very life, I will not do that!” Then David told Uriah, “Stay here one more day. Tomorrow I’ll send you back.” So Uriah stayed in Jerusalem that day. The next day David called for him, and he ate and drank, and David got him drunk. In the evening Uriah went out to sleep in the same place, alongside his master’s servants, but he did not go down to his own home. The next morning David wrote a letter to Joab and sent it with Uriah. He wrote in the letter, “Place Uriah at the front of the fiercest battle, and then pull back from him so that he will be struck down and die.”

SERMON

“The Snare of Power”

Rev. Sue Trigger

Sending

A CALL TO STEWARDSHIP

PRAYERS OF THE PEOPLE

HYMNAL 698

“Take, O Take Me as I Am”

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

The image shows a musical score for the hymn 'Take, O Take Me as I Am'. It consists of two systems of music. Each system has a treble clef staff on top and a bass clef staff on the bottom. The key signature is three flats (B-flat, E-flat, A-flat) and the time signature is 4/4. The lyrics are written below the treble staff. The first system covers the first two lines of the hymn, and the second system covers the last two lines. The music is written in a simple, accessible style suitable for congregational singing.

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
Text and Music © 1995 WGRC, Iona Community (admin. GIA Publications, Inc.)

TAKE ME AS I AM
7.7.7.4

CHARGE & BENEDICTION

POSTLUDE

Linda Dover, organist

GOD’S PEACE TO YOU

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