



SIXTH SUNDAY AFTER PENTECOST

*Our goal is to create a beloved community
and this will require a qualitative change in our souls
as well as a quantitative change in our lives.*

Dr. Martin Luther King Jr.

ORDER OF WORSHIP
JULY 12, 2020

“No Matter Who You Are
or Where You Are on Life's Journey,
You're Welcome Here”

ORDER OF WORSHIP

*You and your household may want to have a candle and matches
ready to light during worship.*

PRELUDE: "Acres Grace" by Peter Amidon *Patty Meyer*

WELCOME

ANNOUNCEMENT:

Josh Davis
Fred Breunig
Lucy Spahr-Blazej
Rob and Jill Harnish

SILENT MEDITATION and THE LIGHTING OF CANDLES
Please join by lighting a candle in your home

INTROIT: “My Heart Is Ready” by Cindy Kallet, arr. Peter and Mary Alice Amidon *Peter & Mary Alice Amidon and friends*

CALL TO WORSHIP¹

Leader: Our Mother-Father God
has made us to be One Body with many members,
to share our diverse gifts
activated by the one and same Spirit.
God longs for us to be united in love
and to manifest the Spirit in our different ways.
Let us gather in this hour to offer praise and worship
to our Holy God, who challenges us
and calls us to create the Beloved Community.

PRAYER OF CONFESSION

O God, we long to co-create with You the Beloved Community
which looks to the common good; privileges all equally,
and creates societal systems
which celebrate the humanity and the gifts of all.
And yet we focus on our differences, envy each other’s gifts,
devalue manifestations of you, O God, that are not like our own.

Perhaps our sin is a slow wait for justice:

We allow the voices of brothers and sisters
who do not look like us, love like us, or worship like us
to be silenced.

We have told them to wait for freedom, justice and equality.
We foster in them a denigrating sense of nobodiness.

Lord, have mercy.

Or perhaps we have kept silence ourselves
in the face of their struggle for full human life.
For it is not solely hateful words and actions,
but also appalling silence that follows the path of oppression.

¹ Phrases from the speeches of Martin Luther King, Jr. have been woven into the prayer texts. They are identified by italics. Texts of King’s work are available in *A Testament of Hope: The Essential Writings of Martin Luther King, Jr.*, edited by James M. Washington; © 1986 Coretta Scott King. A brief essay on King’s understanding of the term “Beloved Community” is available at <http://www.wilpf.org/mlksbelovedcommunity>.

Creating the Beloved Community: Service Prayers for Martin Luther King, Jr., Weekend was written by the Rev. Dr. Cari Jackson, Founder and Director of the Center for Spiritual Light, New York City.

Copyright 2017 Local Church Ministries, Faith Formation Ministry Team, United Church of Christ, 700 Prospect Avenue, Cleveland, OH 44115-1100. Permission granted to reproduce or adapt this material for use in services of worship or church education. All publishing rights reserved.

Christ, have mercy.

Perhaps our sin is to give in to weariness, discouragement, bitterness:

You have called us to be drum majors for justice, peace and righteousness,

Yet the work of peace and justice overwhelms us at times,
To build with God the Beloved Community seems impossible,
and we grow weary.

We cry, "Peace, peace,"

but there is no peace within us or around us.

We find ourselves on the path
of hatred and oppression, violence and injustice.

Lord, have mercy.

OPENING HYMN: "Gate of Sweet Nectar" by Krishna Das *Guilford Church
Virtual Choir*

Gate of Sweet Nectar

Buddhist invocation ("Sri Hanuman Chaleesa"), music by Krishna Das
- on his "Door of Faith" album. • arr. Peter Amidon

quarter note = 90

Cal-ling out to hun - gry hearts E - v'ry - where through end - less time.

Cal - ling out to hun - gry hearts E - v'ry - where through end - less time.

The first system of music is in 4/4 time with a tempo of quarter note = 90. It features a treble and bass staff with lyrics: "Cal-ling out to hun - gry hearts E - v'ry - where through end - less time." The melody is in the treble staff, and the bass line is in the bass staff.

You who wan - der, you who thirst, come join us here in qui - et mind.

You who wan - der, you who thirst, come join us here in qui - et mind.

The second system of music continues the melody and bass line. The lyrics are: "You who wan - der, you who thirst, come join us here in qui - et mind." The system starts with a measure rest and a fermata over the first measure.

Cal - ling out to hung - ry spi - rits E - v'ry - where through end - less time

Cal - ling out to hung - ry spi - rits E - v'ry - where through end - less

The third system of music continues the melody and bass line. The lyrics are: "Cal - ling out to hung - ry spi - rits E - v'ry - where through end - less time".

Cal - ling out to hun - gry hearts, All the lost and left be - hind.

time. Cal - ling out to hun - gry hearts All the lost and left be - hind.

The fourth system of music continues the melody and bass line. The lyrics are: "Cal - ling out to hun - gry hearts, All the lost and left be - hind." The system starts with a measure rest and a fermata over the first measure.

Ga - ther round and share this meal Your joy and your sor - row I make it mine.

Ga - ther round and share this meal; Your joy and your sor - row I make it mine.

The fifth system of music continues the melody and bass line. The lyrics are: "Ga - ther round and share this meal Your joy and your sor - row I make it mine." The system starts with a measure rest and a fermata over the first measure.

The Amidons' pastor Lise Sparrow met Krishna Das at a conference and brought his song back to the Guilford Community Church, UCC where Peter arranged it for the Choir.

"Gate of Sweet Nectar" Composed by Krishna Das. Published by Mustamullah Music (BMI).
Used by permission of Licensor. All Rights Reserved. www.krishnadasmusic.com

WORDS OF ASSURANCE

Sisters and brothers, God is at work in us and with us!
God has promised:

“I will not keep silent and I will not rest
until the vindication of my beloved people
shines out like the dawn and their salvation like a burning torch.
My people shall no more be termed ‘forsaken’
and their land shall no more be termed ‘desolate’.”

We remember that you have given your Beloved people a new name:
“My delight is in them.”

**Thank you, God for delighting in us even now,
for forgiving us our slow action, our silence and our weariness,
for empowering our work
and inviting us once again
to create with You the Beloved Community**

ANTHEM: #305 “Somebody’s Knockin’ at Your Door” African-American
Spiritual *Stefan Amidon, Peter Amidon, Tom Green, Mike Mayer, Tom Yahner,
Jack Wesley, Larry Crockett and Fred Breunig*

CHILDREN'S STORY: "Curing Blindness: Part Two"

PRAYER

ANTHEM: Abolitionist's Version of "My Country 'Tis of Thee" A.G. Duncan *Peter Amidon & Patty Meyer*

CONTEMPORARY READING – Jenn McCalley

"And who can blame those who don't feel that they have to worry about the complicated truths we have to struggle with? In this country men can be born and live well and die without ever having to feel much of what makes their ease possible, just because so much is buried under all of this black and white mess that in their ignorance some folks accept it as a natural condition. But then again, maybe they just feel that the whole earth would blow up if even a handful of folks got to digging into it. It would even seem a shame to expose it, to have it known that so much has been built on top of such a shaky foundation. But look ... this is here and now and the stuff has begun to bubble. The man who fell and the man lying there on the bed is the child, Bliss. That's the mystery. How did he become the child of that babyhood ... father to the man, as it goes? And how could he have been my child, nephew and grandchild and brother-in-Christ as he grew? The confounding mystery of it has to be struggled with and I wish it was all a lie and we could go back home and forget it."

– Ralph Ellison, *Juneteenth*

SCRIPTURE: Genesis 25:19-34

These are the descendants of Isaac, Abraham's son: Abraham was the father of Isaac, and Isaac was forty years old when he married Rebekah, daughter of Bethuel the Aramean of Paddan-aram, sister of Laban the Aramean. Isaac prayed to the Lord for his wife, because she was barren; and the Lord granted his prayer, and his wife Rebekah conceived. The children struggled together within her; and she said, "If it is to be this way, why do I live?" So she went to inquire of the Lord. And the Lord said to her,

"Two nations are in your womb,
and two peoples born of you shall be divided;
one shall be stronger than the other,
the elder shall serve the younger."

When her time to give birth was at hand, there were twins in her womb. The first came out red, all his body like a hairy mantle; so they named him Esau. Afterwards his brother came out, with his hand gripping Esau's heel; so he was named Jacob. Isaac was sixty years old when she bore them.

When the boys grew up, Esau was a skillful hunter, a man of the field, while Jacob was a quiet man, living in tents. Isaac loved Esau, because he was fond of game; but Rebekah loved Jacob.

Once when Jacob was cooking a stew, Esau came in from the field, and he was famished. Esau said to Jacob, "Let me eat some of that red stuff, for I am famished!" (Therefore he was called Edom.) Jacob said, "First sell me your birthright." Esau said, "I am about to die; of what use is a birthright to me?" Jacob said, "Swear to me first." So he swore to him, and sold his birthright to Jacob. Then Jacob gave Esau bread and lentil stew, and he ate and drank, and rose and went his way. Thus Esau despised his birthright.

CONGREGATIONAL RESPONSE Hymn: #617
"Write These Words in Our Hearts ..."

SERMON: "Abolitionists"

HYMN: #348 "Lord Make Me More Holy" Traditional African-American *Andy Davis, Jack Wesley, MaryAlice Amidon, Cathy Hess*

PRAYERS OF THE PEOPLE: *Tom and Nancy Ragle*

Blessed Mother-Father God, the ancestors surrounding us at this time are increasing rapidly, millions of loved ones having died of the CO-VID virus.

Angels and cherubim who were once black children and teenagers, mothers and fathers, grandmothers and grandfathers dying on the streets, in hospitals and homes are mounting a holy choir to sing of transformation and freedom.

Bless and protect the people, black and white and brown together, protesting in the streets.

Help us each mount our own movements of love and compassion, of courage and commitment:

Soothing the wounds of prejudice and hatred

Providing the tools for healing and cure

Giving all we can to the hungry and homeless

Pondering what justice might look like in prisons and courthouses

Supporting our children to live out their visions

Protecting our elders so they may live out their days in health and comfort

Opening our hearts and homeland as safe harbor for immigrants and refugees

Remembering we live with untold blessings

Conscious we have privilege others do not

Mindful of the power we have to foment change

Embracing the possibility that you place what we need within our hearts,
within our church,
within our community, within our nation

Acknowledging the gifts of the earth and other nations

And holding Christ's vision of a world lived with love and care.

In His name we pray,

AMEN

THE LORD'S PRAYER

CONGREGATIONAL RESPONSE:

Hymn #278 "Hear our Prayer, Oh Lord..."

THE OFFERTORY

CALL TO OFFERING
*DOXOLOGY

DEDICATION OF THE OFFERING

THE CLOSING HYMN: #344 "Send Me Jesus" South African Traditional *Carole Crompton, Tony Barrand, Margaret Dale Barrand, Fred Breunig, Peter Amidon, Mary Alice Amidon*

BENEDICTION

THREEFOLD AMEN: Hymn #291
*Please take a moment to enjoy the postlude and then join us at "coffee hour".
The zoom link is below and on the Guilford Community Church homepage:
guilfordchurch.org.*

COFFEE HOUR ZOOM: <https://us02web.zoom.us/j/85414595315>

POSTLUDE: "In Babilone" Trad. Dutch Melody *Patty Meyer*