



TENTH SUNDAY AFTER PENTECOST

ORDER OF WORSHIP  
AUGUST 9, 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  
for the lighting of candles*

PRELUDE: "Herr Jesu Christ, Dich Zu uns Wend" by Johann Gottfried Walther *Patty Meyer*

WELCOME

ANNOUNCEMENTS

- 1) Encouragement to download the bulletin for the service
- 2) Other announcements can be found in either the Wednesday e-notices or the Friday Dispatch
- 3) Join us on the ZOOM coffee hour after the service

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

INTROIT: “All Will Be Well” *Robin Davis, Mary Alice Amidon, Peter Amidon*

OPENING SENTENCES: Pierre Eau Claire<sup>1</sup>

Beyond philosophy  
Beyond psychology  
Beyond ethics  
There is a realm of existence  
Where we simply are together  
Without judgement or hostility

I search for that field now  
Within my heart  
It's there that we shall meet  
And experience the grace of peace

OPENING HYMN: #400 "There Is a Balm in Gilead" *GCC Virtual Choir - arr. by Peter Amidon*

<sup>1</sup> Pp.66 The Way of Forgiveness, Orbis Books 2019

# Balm in Gilead

African American spiritual  
traditional, arr. Peter Amidon

There is a balm in Gi-le-ad, to make the wound-ed whole,

The first system of musical notation for the song, featuring a treble and bass staff with lyrics underneath.

There is a balm in Gi-le-ad to heal the sin - sick soul. *last time, end*

The second system of musical notation, starting at measure 6 and ending with the instruction 'last time, end'.

Some - times I feel dis - cour-aged, and think my work's in vain, But  
If/you can - not preach like Pe - ter, If/you can - not pray like Paul, You/can

The third system of musical notation, starting at measure 11.

then the Ho - ly Spi-rit, re - vives my soul a - gain.  
tell the love of Je - sus, who died to save us all.

The fourth system of musical notation, starting at measure 16.

## PREPARATION FOR CONFESSION<sup>2</sup>

Most merciful God, we confess that we have sinned against You in thought, word, and deed, by what we have done, and by what we have left undone. We have not loved You with our whole heart; we have not loved our neighbors as ourselves. We are truly sorry and we humbly repent, for the sake of Your Son Jesus Christ, have mercy on us and forgive us; that we may delight in Your will, and walk in Your ways, to the glory of Your Name. Amen.

## SILENT CONFESSION

## ASSURANCE OF PARDON<sup>3</sup>

Merciful Lord,  
grant to Your faithful people pardon and peace,  
that they may be cleansed from all their sins,  
and serve You with a quiet mind;  
through Jesus Christ our Lord. Amen.

ANTHEM: "Eli, Eli"- By the People Choir  
*Mary Alice Amidon, banjo; Patty Meyer, piano; arr. Peter Amidon*

<sup>2</sup> Episcopal Book of Common Prayer

<sup>3</sup> *An Australian Prayer Book*

## Eli, Eli

words Hannah Szenes (1921 - 1944)  
music David Zehavi (1910 - 1977)

E - li, E - li, she - lo y' - ga - mer le' - o -  
O Lord, my God, I pray that these things ne - ver

5  
lam, Ha - chol ve' - ha - yam, Rish rush shel ha -  
end; The sand and the sea, The rush of the

9  
ma - yim, Be - rak ha - sha ma - yim, Tifi - lat haa -  
wa - ters, The crash of the hea - vens, The prayer of the

13  
dam. Ha - chol ve' - ha - yam, Rish rush shel ha - ma - yim, Be -  
earth. The sand and the sea, The rush of the wa - ters, The

18  
rak ha - sha ma - yim, Tifi - lat haa - dam.  
crash of the hea - vens, The prayer of the earth.

CHILDREN'S STORY<sup>4</sup>: "The Voice: A Story about Faith and Trust" *read by Finn and June Breismeister*

### PRAYER

CHILDREN'S HYMN:#63 "Wherever I May Wander" *Sung by Sue Owings and Terry Sylvester; Patty Meyer, piano*

<sup>4</sup> written and illustrated by R.W. Melten, 2016.

# Wherever I May Wander

words Ann. B Snow, 1959  
music- traditional New England

The musical score is written on a single treble clef staff in common time (C). It consists of four systems of music, each with a line of lyrics underneath. The first system starts with a treble clef and a common time signature. The melody is simple and consists of quarter and eighth notes. The lyrics are: "Where - ev - er I may wan-der, where - ev - er I may be, Through-out the whole cre - a - tion I see God's lov - ing care". The second system starts with a measure rest of 6 measures. The lyrics are: "I'm cer-tain of my Mak-er's love; God's care is o - ver me. for ev - 'ry-one in ev - 'ry land, God's chil-dren ev - 'ry - where.". The third system starts with a measure rest of 11 measures. The lyrics are: "God made the great high moun-tains, and made the wide blue sea; Where - ev - er I may wan - der, wher - ev - er I may be,". The fourth system starts with a measure rest of 16 measures. The lyrics are: "God made the sky where air - planes fly; God made the world, and me. I'm cer - tain of my Mak - er's love; God's care is o - ver me.".

Where - ev - er I may wan-der, where - ev - er I may be,  
Through-out the whole cre - a - tion I see God's lov - ing care

6  
I'm cer-tain of my Mak-er's love; God's care is o - ver me.  
for ev - 'ry-one in ev - 'ry land, God's chil-dren ev - 'ry - where.

11  
God made the great high moun-tains, and made the wide blue sea;  
Where - ev - er I may wan - der, wher - ev - er I may be,

16  
God made the sky where air - planes fly; God made the world, and me.  
I'm cer - tain of my Mak - er's love; God's care is o - ver me.

SCRIPTURE: *Fred Breunig*

Genesis 33: 1-11

Jacob looked up and there was Esau, coming with his four hundred men; so he divided the children among Leah, Rachel and the two female servants. <sup>2</sup> He put the female servants and their children in front, Leah and her children next, and Rachel and Joseph in the rear. <sup>3</sup> He himself went on ahead and bowed down to the ground seven times as he approached his brother.

<sup>4</sup> But Esau ran to meet Jacob and embraced him; he threw his arms around his neck and kissed him. And they wept. <sup>5</sup> Then Esau looked up and saw the women and children. "Who are these with you?" he asked.

Jacob answered, "They are the children God has graciously given your servant."

<sup>6</sup> Then the female servants and their children approached and bowed down. <sup>7</sup> Next, Leah and her children came and bowed down. Last of all came Joseph and Rachel, and they too bowed down.

<sup>8</sup> Esau asked, "What's the meaning of all these flocks and herds I met?"

"To find favor in your eyes, my lord," he said.

<sup>9</sup> But Esau said, "I already have plenty, my brother. Keep what you have for yourself."

<sup>10</sup> "No, please!" said Jacob. "If I have found favor in your eyes, accept this gift from me. For to see your face is like seeing the face of God, now that you have received me favorably. <sup>11</sup> Please accept the present that was brought to you, for God has been gracious to me and I have all I need." And because Jacob insisted, Esau accepted it.

John 4:6-26

<sup>6</sup> Jacob's well was there, and Jesus, tired as he was from the journey, sat down by the well. It was about noon.

<sup>7</sup> When a Samaritan woman came to draw water, Jesus said to her, "Will you give me a drink?" <sup>8</sup> (His disciples had gone into the town to buy food.)

<sup>9</sup> The Samaritan woman said to him, "You are a Jew and I am a Samaritan woman. How can you ask me for a drink?" (For Jews do not associate with Samaritans.)

<sup>10</sup> Jesus answered her, "If you knew the gift of God and who it is that asks you for a drink, you would have asked him and he would have given you living water."

<sup>11</sup> "Sir," the woman said, "you have nothing to draw with and the well is deep. Where can you get this living water? <sup>12</sup> Are you greater than our father Jacob, who gave us the well and drank from it himself, as did also his sons and his livestock?"

<sup>13</sup> Jesus answered, "Everyone who drinks this water will be thirsty again, <sup>14</sup> but whoever drinks the water I give them will never thirst. Indeed, the water I give them will become in them a spring of water welling up to eternal life."

15The woman said to him, “Sir, give me this water so that I won’t get thirsty and have to keep coming here to draw water.”

16He told her, “Go, call your husband and come back.”

17“I have no husband,” she replied.

Jesus said to her, “You are right when you say you have no husband. 18The fact is, you have had five husbands, and the man you now have is not your husband. What you have just said is quite true.”

19“Sir,” the woman said, “I can see that you are a prophet. 20Our ancestors worshiped on this mountain, but you Jews claim that the place where we must worship is in Jerusalem.”

21“Woman,” Jesus replied, “believe me, a time is coming when you will worship the Father neither on this mountain nor in Jerusalem. 22You Samaritans worship what you do not know; we worship what we do know, for salvation is from the Jews. 23Yet a time is coming and has now come when the true worshipers will worship the Father in the Spirit and in truth, for they are the kind of worshipers the Father seeks. 24God is spirit, and his worshipers must worship in the Spirit and in truth.”

25The woman said, “I know that Messiah” (called Christ) “is coming. When he comes, he will explain everything to us.”

26 Then Jesus declared, “I, the one speaking to you—I am he.”

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

SERMON: “A Spring of Water Welling Up”

As odd as it might seem, this scripture has made me think a lot about bicycle repair and about one of my husband, Claude’s, riding buddies. Every day after riding, he wipes or hoses down the bike, makes sure it is oiled properly and hangs it carefully so the tires don’t have the undue pressure of sitting overnight. His relationship is not unlike my daughter’s with her horse. After a horseback ride there is a period of time of care and concern, sometimes hosing but always brushing, watering and feeding her beloved companion. In each instance, whether the next bike or horseback ride, the next encounter starts off on a good foot.

In the case of Jacob, he was petrified of meeting Esau. As much as he loved his brother, he had mistreated him and left without warning leaving the

relationship in tatters. And now, some years later, he had no idea how, or if, they could mend fences or pick up any sort of relationship. He was strategic and culturally appropriate in sending servants and women ahead to test the waters and he himself came only at the end of the caravan of people and animals to meet his brother face to face.

There he was met with unexpected mercy-- a compassionate love which touched him to his core. "For to see your face", he said, is like seeing the face of God, now that you have received me favorably." He then insists his brother receives the gifts he has brought.

Scholars can understand this insistence as a repayment of the debt he owed for having stolen his brother's birthright. There was a value and price to be paid. But spiritually, we can understand it to be something even more important. In this moment, yes, the debt had been repaid but he had also accepted his apology and been forgiven.

Last week we heard the story of Jacob's tumble with the angel as he struggled with his guilt as he was about to face his brother. Today in addition to the fact that he had received a Blessing from the angel, he received the culminating Blessing of full reconciliation.

And as we know, when true **reconciliation** occurs, the two formerly hostile sides become respectful of each other—and, ideally, friends. I like to think most of us understand how much this must have meant to Jacob and how important it was for him to honor the transaction.

I say this is a spiritual interaction because often grievances are glossed over, apologies are not fully met with forgiveness. The swift "I'm fine" can come when clearly there is much which is not fine.

So back to the bicycle. Ideally we all keep our relationships in good repair with the milk of human kindness and the time it takes to keep friendships healthy...but this was a real blow-up between Jacob and Esau and it took more than care and concern. It took a patching up. Those of you who ride know there are ways to prevent ruptures—care and patience being foremost—but there are also times when a patch is needed-- something substantial-- and the gift Esau agreed to receive was in proportion to the misdeed. Similarly, we then find the Samaritan woman also needed a significant repair, in her case-- to her soul. The fabric of her relationship with her culture had been torn by her having had five husbands and now a sixth man with whom she lived. And Jesus met her fully and completely nonetheless--and with a permanent fix...no

repeated visits to the well of sorrow but rather “a spring of Blessing welling up for eternity”. She too saw God face to face in this moment.

I bring these stories to you today for a couple of reasons. One is that times of thanksgiving in worship are always followed by a time of confession and assurance, a reminder of the heart of Jesus’ message. Whether we say he died for our sins or that his life was a manifestation of divine forgiveness, these stories bring us to the heart of our faith and our purpose as a community. We start with thanksgiving, we continue by mending the fabric of our relationship with others and with God.

The other more specific reason is that I know I need forgiveness from many of you—for things I have done that I ought not to have done and for things I ought to have done which I have not done. I have strained your patience and made work for you which you may not have expected or wanted. In some instances people have left the church because of something I did or did not do and the burden fell to the congregation to repair the rift or let the people go. At this point there is not much to be done but to ask your forgiveness and pray you will receive my apology fully and completely so that we can be truly reconciled.

I don’t know how many of you may have heard last Sunday’s Hidden Brain show on NPR in which they discussed the rift between what we aspire to do and what we actually do in real time. For me as a pastor that has particular meaning as I espouse so much so specifically and set high standards for us all—so I know that when I fall short the disappointment is all the deeper. I pray you accept, truly accept, my apology and regret for ways I may have harmed you—recently or long ago.

I also want to bring this up because you are about to welcome someone new as pastor and I am sure she will have some sleepless nights hoping for a Blessing when she arrives. And, not by any means to liken her to a bicycle, I pray you offer her good regular care and concern-- so that this new relationship will last long and take you far.

Part of that regular care will also have to do with taking care of each other so that all the repairs don’t fall on her. Make no mistake, I see you as the best, most loving congregation that ever existed-- and I believe she is a lucky woman to have been chosen by you, just as you allowed me to be with you all these years. But all good things, like bicycles, take maintenance and regular care.

I always remember Margaret Dale shaking her head long ago when she was a lay leader and we were discussing some unpleasant interaction and she suggested we hang a banner which says:

“WE’RE ALL DOING THE BEST WE CAN”

The best of Guilford Church is a pretty good best and I pray it is ever so. Let us pray.

Mother - Father God

Keep us humble

Keep us patient

Keep us vigilant

Unbind us and free us from our resentments

Give us words to speak and ears to hear when stumbles come

Teach us to forgive others

And to ask for forgiveness whenever we fail

Help us remember and live from the forgiveness which is always there through the anointed one, the Christ. Amen

ANTHEM: “Day by Day” Stephen Schwartz and John-Michael Tebelak. Cathy Hess, solo; Patty Meyer, piano; directed by Peter Amidon

The song's refrain follows a prayer ascribed to the 13th-century English bishop Saint Richard of Chichester:

*May I know Thee more clearly,  
Love Thee more dearly,  
Follow Thee more nearly.*<sup>[2]</sup>

PRAYERS OF THE PEOPLE:<sup>5</sup> *Peter and Mary Alice Amidon*

Let Us Pray:

We thank you, loving God, for the Bible and its heroes, the church and its saints, the fellowship of congregations, for the joyful songs of God’s people, and the enrichment of different pastors and soul mates.

**We thank you, loving God, for Christ Jesus and the love that seeks and saves the lost, and welcomes and heals the wounded and broken.**

For the holy Font and Table where that love is made visible, touchable and available to the least and the last.

<sup>5</sup> Adapted from prayers by Bruce Prewer at <http://www.bruceprewer.com/DocA/48SUN19.htm>

**For the friendship of the Spirit who takes the wonder of Christ's ways and makes it live for us and within us.**

We also pray today that You will increase our faith and embolden us to pray and to trust You and to love our neighbors as ourselves.

**Neighbors who are in conflict in the Middle East and Africa, Brazil and Central America, China and Korea.**

Mistreated neighbors suffering from injustice or oppression, economic exploitation, or domestic tyranny.

**Neglected neighbors, homeless, misjudged, persecuted, and hungry, or consigned to unremitting poverty, hard labor, and a short life span.**

Near-at-hand neighbors at work, in our street, in supermarkets, banks, schools, and hospitals. All who are in trouble and at their wits end.

**Our bruised and weeping neighbors: those who have lost jobs, those pained by divorce, those who grieve over a delinquent child, or weep at grave sides.**

The neighbors in our church: the weak and the strong, the shy and the outgoing, the leaders and the followers, the newcomers and the familiar faces, those bearing secret burdens and those buoyant with happiness.

Through Christ Jesus 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: "All I Ask of You Is Forever to Remember Me As Loving You" by Gregory Norbert. GCC Virtual Choir, Rachel Bell accordion, Fred Breunig fiddle, Peter Amidon, piano, arr. P. Amidon

# All I Ask of You

by Gregory Norbet

CHORUS



All I ask of you is for - e - ver to re - mem - ber me as lov - ing you,

<sup>5</sup>VERSE 1



Deep the joy of be - ing to - ge - ther in one heart, and for me, that's just where it is.

<sup>9</sup>VERSE 2



As we make our way through all the joys and pain, can we find our young - er, tru - er selves?

<sup>13</sup>VERSE 3



Some - one will be cal - ling you to be there for a while. Can you hear their cry from deep with - in?

<sup>17</sup>VERSE 4



Laugh - ter joy and pres - ence are the on - ly gifts you are! Have you time? I'd like to be with you.

<sup>21</sup>VERSE 5



Per - sons come in - to the ve - ry fi - ber of our lives, and then their sha - dows fade and dis - ap - pear.

<sup>25</sup> FINAL CHORUS



All I ask of you is for - e - ver to re - mem - ber me as lov - ing you,

<sup>29</sup> *a little slower*



All I ask of you is for - e - ver to re - mem - ber me as lov - ing you,

## 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*

POSTLUDE: "Herr Jesu Christ, Dich Zu uns Wend" by Georg Boehm *Patty Meyer*