



SUMMER WORSHIP MONTREAT CONFERENCE CENTER

July 20, 2025, 10:30 a.m.
Anderson Auditorium

Welcome to the eighth
Summer Worship Sunday
in Montreat!

* Asterisks invite us to rise
in spirit or in body.

Words in bold are for all
to say or sing.

GATHERING

Voluntary Lord God, Now Be Glorified

J. S. Bach

*Opening Sentences

Psalm 118:14, 19, 24

God is our strength and our song;
The Almighty has become our salvation.

cantor To God, all praise and glo - ry!

all To God all praise and glo - ry!

Open for us the gates of righteousness;
we will enter them and give thanks to the Lord.

This is the day that the Lord has made;
let us rejoice and be glad in it.

*Hymn 645 Sing Praise to God, Who Reigns Above MIT FREUDEN ZART

Confession and Pardon

Choir, then all:

Come, bring your burdens to God;
come, bring your burdens to God;
come, bring your burdens to God,
for Jesus will never say no.

(Hymn 851)

For the times we have trusted our own righteousness
rather than your grace,
Holy God, have mercy on us.

For the times we have failed to welcome
and accept others in your name,
Holy God, have mercy on us.

For the times we have tried to ensure our own security
while ignoring the needs of others,
Holy God, have mercy on us.

For the times we have not trusted your promise of abundant life,
Holy God, have mercy on us.

Silence

Hear the Good News!
In Jesus Christ we are forgiven. **Thanks be to God.**

*Hymn 582 Glory to God, Whose Goodness Shines on Me

*Peace

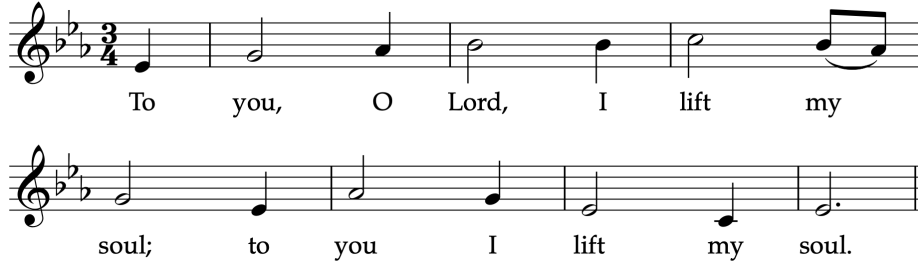
The peace of Christ be with you all. **And also with you.**

WORD

Prayer for Illumination

This chorus comes from South Africa, in an arrangement by Welile Sigobi and with English translation by members of the Iona Community. It invites our letting go, confident in the unswerving love of God.

refrain sung by all



Lord, make me know your ways;
teach me your paths and lead me in the way of your truth,
for you God, my Savior. *R*

For the Lord is good and righteous,
revealing the way to those who are seeking,
gently leading the poor and humble. *R*

To the ones who seek the Lord,
who look to God's word, who live God's love,
God will always be near and will show mercy. *R*

Gospel Luke 18:9-30

Holy wisdom, holy word.
Thanks be to God.

Sermon "Christ Confronts Complacency" The Reverend Dr. Joe Scrivner

RESPONDING

*Affirmation of Faith

God's sovereign love is a mystery
beyond the reach of the human mind.

**We ascribe to God superlatives
of power, wisdom, and goodness.**

But God reveals divine love in Jesus Christ
by showing power in the form of a servant,
wisdom in the folly of the cross,
and goodness in receiving sinful people.

**The power of God's love in Christ to transform the world
discloses that the Redeemer is the Lord and Creator
who made all things to serve the purpose of God's love.**

This beautiful setting of Psalm 25 was composed by Marty Haugen. In the first phrase, the word "lift" is given to the highest note, allowing it a full expressiveness.

The Affirmation today comes from *The Confession of 1967*.

Prayers of the People

Offerings

My hands are your hands to pray and to serve,
to do works of justice, to heal where there is hurt,
to touch the untouchable as God did in the flesh.
Greater works you said we'll do if in your name we ask.

M. Roger Holland II

*I want to be used for the building up of the kingdom of God;
keep my hand on the gospel plow, never gonna stop.
I want to be used for the building up of the kingdom of God;
I'm gonna build it up until I get home.*

My feet are your feet to go where you please,
clothed in your righteousness with the gospel of peace.
I'll run and not get weary, walk and not faint,
strengthened by your Spirit to run this Christian race.

My tongue is your tongue to speak your holy word,
spreading the gospel, to bless and not curse,
to sing with the angels their song from above.
I dedicate my life to you, an offering of love.

This exuberant anthem seems to echo hymns like "Take My Life," with its specific commitments to feet, hands, speech, and more.

*Prayer of Thanksgiving 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.**

The thanksgiving prayer is from the Westminster Assembly of Divines, 1647.

The Lord's Prayer may be said in any language or version of the heart.

SENDING

*Hymn For Everyone Born

FOR EVERYONE BORN
(original version: *Glory to God* 769)

choir:

For everyone born, a place at the table,
for everyone born, clean water and bread,
a shelter, a space, a safe place for growing,
for everyone born, a star overhead,

Refrain:

And God will de-light when we are cre - a - tors of jus - tice and
joy, com - pas - sion and peace. Yes,
God will de-light when we are cre - a - tors of jus - tice,
jus - tice and joy.

For all who share life, a place at the table,
revising the roles, deciding the share,
with wisdom and grace, dividing the power,
for all who share life, a system that's fair, *R*

For those we neglect, a place at the table,
a voice to be heard, a part in the song,
the hands of a child in hands that are wrinkled,
for those we neglect, the right to belong, *R*

For all who have breath, a place at the table,
a covenant shared, a welcoming space,
a rainbow of race and gender and color,
for all who have breath, the chalice of grace, *R*

all:

**For everyone born, a place at the table,
to live without fear, and simply to be,
to work, to speak out, to witness and worship,
for everyone born, the right to be free, *R***

This hymn was first written by Shirley Erena Murray in 1998 and quickly became a gift to the church because its inclusive spirit was bold and its language specific ("woman and man," "young and old"). Its original stanzas are in *Glory to God* at number 769. The tune, by Brian Mann, is one of several that have partnered this text and has become the most well-known.

This hymn's short history shows how faith communities, as they sing, become "workshops" for the meanings of songs. A new stanza by Murray—beginning "For gay and for straight"—was added after *Glory to God's* 2013 publication. In the decade-plus since then, more expansive and less binary language in church and culture led to a 2022 revision of the hymn's text by Dan Damon, from which we sing today.

*Benediction and Charge

*Voluntary Lord God, Now Be Glorified

J. S. Bach

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Eric Wall, Conference Center Musician

Summer Singers

WELCOME TO SUMMER WORSHIP IN MONTREAT

All have a home here as the family of God. In praise and prayer, joy and lament, scripture and preaching, arts and imagination, we are nourished by the sustaining grace and love of God offered to everyone. Montreat Conference Center is glad to welcome the congregations of the Montreat Presbyterian Church and the Black Mountain Presbyterian Church on Sunday mornings this summer.

HEARING LOOP: Anderson Auditorium is equipped with a hearing loop. To use this technology, a hearing aid must be set to "T". For best results, sit in sections closest to the walls.

CHILDCARE: for children six months of age through completed kindergarten is available today at the Updike Building from 10:15 a.m. until fifteen minutes after worship.



THIS MORNING'S OFFERING supports the worship ministry of Montreat Conference Center. Online gifts can be made using the QR code or visiting www.montreat.org/SWO. Members of Montreat Presbyterian Church and Black Mountain Presbyterian Church may designate their regular contributions to those congregations using the printed envelopes available in the lobby.

USHERS: We are grateful to this morning's ushers from Montreat Presbyterian Church.

HYMNALS: Congregational songs are found in *Glory to God: The Presbyterian Hymnal*, located at the ends of the pews. Large-print bulletins include all hymn lyrics.

AFTER WORSHIP: You are invited to greet our preacher, the Rev. Dr. Joe Scrivner, in front of the stage after worship. Dr. Scrivner is the Dean of the Chapel at Stillman College and the pastor of Brown Memorial Presbyterian Church in Tuscaloosa, Alabama.

SUNDAY LUNCH is served at 11:45 a.m. in the Galax Dining Room of Assembly Inn. Lunch is \$19.00 for adults (12+) and \$9.50 for children (5-11).

HYMN SINGS occur each Sunday evening at 7 pm in the Assembly Inn Lobby. Tonight's leader is Ted Stewart, retired church musician and concert organist currently serving Waren-Wilson Presbyterian Church in Swannanoa. Tonight's host is Connie Button.

ARTS, MUSIC, AND THEOLOGY lectures continue Tuesday, July 22 at 7:00 PM in Convocation Hall. Lecturer Christopher Griffin will present "Slouching Towards Bethlehem: Political Violence in the Poetry of W. B. Yeats". More information at montreat.org/events/amt25

Artist's Statement

"But the tax collector, standing far off, would not even lift up his eyes to heaven but was beating his breast and saying, 'God, be merciful to me, a sinner!'" (Luke 18:13, NRSVUE)

In 1941, Japanese printmaker Sadao Watanabe entered into a study of the *katazome* technique under master printmaker, Serizawa Keisuke.¹ The *katazome* technique is a centuries old south Asian design style that incorporates stencils, resists, and dyes famously producing red patterned fabrics from the Okinawa province of Japan.² Serizawa's work was a part of the *mingei* or folk art movement in the early 20th century. His protege Watanabe went on to be renowned in *mingei* art for his prints which represented biblical scenes in the context of his Japanese homeland.

"People were bringing even infants to him that he might touch them, and when the disciples saw it, they sternly ordered them not to do it." (Luke 18:15, NRSVUE)

Inspired by the visual accessibility of Japanese *mingei* folk art, the art in worship today draws on elements of Watanabe's style bringing the stories forward yet again into our own time and place. Fields of color, crumpled newspaper, patterning, and strong black outlining are hallmarks represented here. Then there's the freedom from proportion and perspective. The way *mingei* works draw us in by squeezing one more image on the plate to round out the story and flattening the depth of field so that the eye dances from element to element alive and free. These last two are the hardest ones for my eye to force my hand to do, but I love the way they prioritize the story.

"But when he heard this, he became sad, for he was very rich." (Luke 18:23, NRSVUE)

In the banners, we see four vignettes of today's gospel text: the tax collectors, the infants and their parents, the rich ruler, and finally Peter. Within each vignette the accessibility of Jesus' teaching is reflected. Like the viewer of *mingei* folk art, we all resonate with the very human challenges in every scenario. And in each, Jesus reminds us of his social location with the repentant sinner, with the most vulnerable, with the treasure of heaven, with those seeking the realm of the Divine on Earth. Keep seeking these spaces that Jesus seeks, beloved, for *"what is impossible for mortals is possible for God."* (Luke 18:27, NRSVUE)

— Liturgical Artist, Hannah Garrity

¹<https://guides.lib.uw.edu/c.php?g=342191&p=2302985>

²<https://imagejournal.org/article/profound-faith-profound-beauty-life-art-sadao-watanabe/>