



Summer Worship
July 5, 2020
10:30 a.m. EST

We gather for worship.

Liturgical texts are within this order of worship; hymns are included at the bottom and online.

*Sit with a Bible, candle, or hymnal, or in a special space,
and call to mind all who worship and hope for freedom today.*

We gather before God.

CALL TO WORSHIP

Song of Solomon 2:10-12

Song by Tzu-chen Chao (1931) and Te-ngai Hu (1934)

para./trans. by Frank W. Price and Bliss Wiant; GTG 668

Golden breaks the dawn;
comes the eastern sun like a rider strong, set the course to run.
Birds above me fly; flowers bloom below;
through the earth and sky God's great mercies flow.

HYMN: There's a Wideness in God's Mercy

Glory to God 435

We confess and hear God's forgiveness.

**Gracious God, our sins are too heavy to carry,
too real to hide, and too deep to undo.
Forgive what our lips tremble to name,
what our hearts can no longer bear,
and our deafening silence when we it is time to speak.
Set us free from a past that we cannot change;
open to us a future in which we can be changed;
and grant us grace to grow in your likeness and image;
through Jesus Christ, the light of the world for all seasons.**

We sing in gratitude.

Glory to God, Whose Goodness Shines on Me

Glory to God 782

We welcome the Word read and proclaimed.

PRAYER FOR ILLUMINATION

SCRIPTURE: Romans 7:15-25; Zechariah 9:9-12

SERMON: "Prisoners of Hope"

The Reverend Dr. Glen Bell

God's love is revealed 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.

"Our history is the long and tragic story of the fact that privileged groups seldom give up their privileges voluntarily. Individuals may see the moral light and give up their unjust posture; but as Niebuhr has reminded us, groups are more immoral than individuals."

And so the church calls every person to use their abilities, their possessions, and the fruits of technology as gifts entrusted to them by God for the maintenance of family and the advancement of the common welfare.

"As in so many experiences in the past, [black siblings] were confronted with blasted hopes, and the dark shadow of a deep disappointment settled upon our siblings in Christ. So [there was] no alternative except that of preparing for direct action, whereby [our black siblings] would present [their] very bodies as a means of laying [their] case before the conscience of the local and national community."

To be reconciled to God is to be sent into the world as God's reconciling community. This community, the church universal, is entrusted with God's message of reconciliation and shares God's labor of healing the enmities which separate people from God and from each other. Christ has called the church to this mission and given it the gift of the Holy Spirit.

"The Gospel shows 'justice too long delayed is justice denied.'"

Thus, the church is obliged to change the forms of its service in ways appropriate to different generations and cultures.

"Let us all hope that the dark clouds of racial prejudice will soon pass away and the deep fog of misunderstanding will be lifted from our fear-drenched communities and in some not too distant tomorrow the radiant stars of love and a reconciling community will shine over our great nation with all of their scintillating beauty."

Now to the Creator who by the power at work within us is able to do far more abundantly than all we ask or think, to God be glory in the church and in Christ Jesus, to all generations, forever and ever. Amen.

We pray for the world.

Song by Tzu-chen Chao (1931) and Te-ngai Hu (1934)
para./trans. by Frank W. Price and Bliss Wiant; GTG 668

Holy, living God, keep me safe today; though I weary plod, make me kind, I pray.
Let me guide our youth, honor young and old; let me serve with truth, and God's love unfold.

...

Our Father, who art in heaven...
...for thine is the kingdom, and the power, and the glory forever. Amen.

Give me daily bread, while I do my part, bright skies overhead, gladness in my heart.
Simple wants provide, evil let me shun, Jesus at my side, till the day is done.

We offer our gifts and ourselves.

TEXT: Jaci Maraschin, © 1987
Spanish tr. by Robert Färber, © 1989 World Council of Churches
MUSIC: Marcilio de Oliveiro Filho, © 2019

permission requested

Tú, Jesús, nuestra esperanza, ven y libra nuestro ser.
Niño, nace entre nosotros, ven y danos tu poder.
Ven, liberta prisioneros de injusticia y aflicción;
ven reúne nuestros pueblos en amor y en comprensión.

Ven, y teje un mundo nuevo caminando en la verdad,
para que por fin el pueblo viva en plena libertad.
Ven, Jesús, abre el future de tu Reino de alegría.
Ven, derrumba este gran muro que hoy separa noche y día.

Come to be our hope, O Jesus, come to set your people free.
From oppression, come, release us, grant us your true liberty.
Come, release from every prison those who suffer in our land.
In your love we find the reason still to live and understand.

Come to build your new creation through the road of servanthood;
give new life to every nation changing evil into good.
Come and open our tomorrow for your joyful reign so near.
Take away all human sorrow; give us hope against our fear.

We leave with God's blessing.

HYMN: When God Restored Our Common Life

Glory to God 74

BENEDICTION and CHARGE

VOLUNTARY: Walk Together, Children

composed by Andre J. Thomas

*Portions of this morning's liturgy adapted from the Book of Common Worship, 2018.
Prayers of the People are adapted from a prayer by Jill Duffield, Editor of The Presbyterian Outlook.*

Our preacher today is The Reverend Dr. Glen Bell, who grew up in Charlotte and Roanoke Rapids, North Carolina, with parents who demonstrated the Christian faith each day. After the University of North Carolina at Chapel Hill and Freedom House, a Richmond, Virginia urban ministries center, he graduated from Union Presbyterian Seminary (MDiv) and later McCormick Theological Seminary (DMin). He has served congregations in North Carolina, Indiana, and Florida, and lives in Louisville, Kentucky. Glen has been a board member of the Presbyterian Outlook, NEXT Church, and Louisville Seminary.

Assisting in Worship

Richard DuBose, President, Montreat Conference Center

John Daniel Debevoise, Ministry Team; Brett Eisenhower, Ministry Team

Johanna Garrity, Liturgical Artist, Montreat Conference Center

Rev. Keith Grogg, preacher, Montreat Presbyterian Church

Rev. Dr. Ann Laird Jones, Director of Art Ministry, Liturgist, Montreat Conference Center

Heather Scott, Director of Technology, Montreat Conference Center

Rev. Carol Steele, vice president for programs, Montreat Conference Center

Eric Wall, Conference Center Musician, Montreat Conference Center

Artist's Statement

Romans 7:21-23 reflects, “²¹ So I find it to be a law that when I want to do what is good, evil lies close at hand.

²² For I delight in the law of God in my inmost self, ²³ but I see in my members another law at war with the law of my mind, making me captive to the law of sin that dwells in my members.” (NRSV)

This week the art explores the tension between our collective sins against God’s children and the perpetual gift of God’s stunning presence. Visually, we hold the idea of indigenous beauty—that which is already there—ready to bloom in just the right season, in a cry of lament with the names of people who have been murdered because of their color, gender, or creed. The rhododendron banners, painted with acrylic on nylon tent fabric, communicate living in the present, in these mountains, in this pandemic, in this civil rights movement, in this economic meltdown, in this valley, right this minute. The borders include other indigenous wildflowers: Trillium, Jack in the Pulpit, Wake Robin, Solomon’s Seal. May the faith community be actively meeting the needs of our hurting world.

Every summer, the rhododendrons bloom in Montreat, taking our breath away with their beauty, reminding us that summer is really here. Even as the flower blooms, the plant is setting its bud for next summer. All winter the bud waits, prepares, finds nourishment. Just as the Rhododendron bud waits for the right moment to bloom, so we have waited to use the gifts we have been given until the right time. Now is that time. God is calling us to use the gifts we have been holding. God’s insistent, palpable, beautiful presence is calling us to speak boldly for justice in the midst of pandemic and systemic oppression, fearlessly remembering that God is always there to love us when we fall.

Hymns and Songs for Worship

Hymns come from [Glory to God: the Presbyterian Hymnal](#). Hymn 74 is reproduced for one-time singing on July 5, 2020, by permission of OneLicense #716865. Composers/authors/publishers are at the bottom of each hymn. Music for the offering (“Tú, Jesús, nuestra esperanza”) is found in [Santo, Santo, Santo: Songs for the People of God](#), published in 2019 by GIA Publications, Inc.

FORGIVENESS

435 There's a Wideness in God's Mercy

1 There's a wide-ness in God's mer - cy, like the wide - ness
 2 For the love of God is broad - er than the mea - sures

of the sea. There's a kind - ness in God's jus - tice,
 of the mind. And the heart of the E - ter - nal

which is more than lib - er - ty. There is no place where earth's
 is most won - der - ful - ly kind. If our love were but more

sor - rows are more felt than up in heaven. There is no place
 faith - ful, we would glad - ly trust God's Word, and our lives re -

where earth's fail - ings have such kind - ly judg - ment given.
 flect thanks - giv - ing for the good - ness of our Lord.

These stanzas, excerpted from quite a few more, offer a reminder that the model for our dealings with others should be God's generosity rather than limited human tolerance. The text is effectively set to a broad and sturdy Dutch folk melody, probably from the 17th century.

When God Restored Our Common Life

74

(Psalm 126)



1 When God re - stored our com - mon life, our hope, our lib - er -
 2 We went forth weep - ing, sow - ing seeds in hard, un - yield - ing
 3 Great lib - er - at - ing God, we pray for all who are op -



ty, at first it seemed a pass - ing dream, a
 soil; with laugh - ing hearts we car - ry home the
 pressed. May those who long for what is right with



wak - ing fan - ta - sy; a shock of joy swept
 fruit of all our toil. We praise the One who
 jus - tice now be blest. We pray for those who



o - ver us, for we had wept so long; the
 gave the growth, with voic - es full and strong. The
 mourn this day, and all who suf - fer wrong; may



seeds we wa - tered once with tears sprang up in - to a song.
 seeds we wa - tered once with tears sprang up in - to a song.
 seeds they wa - ter now with tears spring up in - to a song.

Guitar chords do not correspond with keyboard harmony.

This paraphrase brings Psalm 126 to life in two ways: by turning the "they" of the final verses of the psalm to "we," and by adding a prayer for all who still wait for release from oppression. The shape note tune provides just the right balance of gratitude and urgency.

TEXT: Ruth Duck, 1981

MUSIC: U.S.A. folk melody, Lewis's *Beauties of Harmony*, 1828; harm. Erik Routley, 1976

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RESIGNATION

CMD

(alternate harmonization, 803)

(alternate tune: NOEL)

