

# WORSHIP SERVICE

Northampton Presbyterian Church

*SIMPLE GIFTS WORSHIP*

*“Juneteenth”*

*June 19, 2022*

*10:00 AM*

# PRELUDE

*Arioso*

*Johann S. Bach*

This Morning's Guest Musician:

**Joel E. Klingman**

Joel E. Klingman has been a church organist and choir director spanning many, many years in churches of Philadelphia, Newtown (Bucks County), Glenside and Doylestown. Now active as a substitute, he supplies throughout the Philadelphia area. He retired from public schools as a teacher for thirty-one years. Joel lives with his wife, Patsy, in Southampton, has two daughters and four granddaughters.

# **GREETINGS & ANNOUNCEMENTS**

- Session Meeting, Tuesday (6/21) at 7 PM.
- Women's Breakfast, Wednesday (6/22) at 9 AM at Manny's Deli.
- Vacation Bible School, Tuesday (6/28) - Thursday (6/30) at 6 PM.

# RESPONSIVE CALL TO WORSHIP

ONE: The Lord our God is great.

**MANY: The Lord is worthy of our praise.**

ONE: Come; let us remember the great things God has done for us.

**MANY: Let us not neglect to teach our children the greatness of God.**

ONE: Let us not forget our past and those who have gone before us.

**MANY: We remember our ancestors and our history and we name our future.**

ONE: Let us lift up our voices in song, lift our arms in praise, and open our hearts in gratitude.

**MANY: Let us greet God with our hymn of praise.**

# HYMN

*When Israel Was in Egypt's Land*

*GO DOWN MOSES*

**When Israel was in Egypt's land,**

**Let my people go;**

**Oppressed so hard they could not stand,**

**Let my people go!**

**Go down, Moses, way down in Egypt's land;**

**Tell old Pharaoh: Let my people go!**

**“Thus saith the Lord,” bold Moses said,**

**“Let my people go!**

**If not, I'll smite your first-born dead.**

**Let my people go!”**

**Go down, Moses, way down in Egypt's land;**

**Tell old Pharaoh: Let my people go!**

**“No more shall they in bondage toil:**

**Let my people go!**

**Let them come out with Egypt's spoil:**

**Let my people go!”**

**Go down, Moses, way down in Egypt's land;**

**Tell old Pharaoh: Let my people go!**

**O let us all from bondage flee;**

**Let my people go!**

**And let us all in Christ be free:**

**Let my people go!**

**Go down, Moses, way down in Egypt's land;**

**Tell old Pharaoh: Let my people go!**

# **READING FROM SCRIPTURE**

*Psalm 78:1-11*

*Mark 4:35-41*

## **THE WORD**

*Carefully Taught*

Rev. Judith A. Dwyer

# RESPONSIVE CALL TO WORSHIP

(excerpts from *The Belhar Confession*):

ONE: We believe that God has entrusted the church with the message of reconciliation in and through Jesus Christ; that God's life-giving Word and Spirit has conquered the powers of sin and death, and therefore also of irreconciliation and hatred, bitterness and enmity...

**MANY: That the credibility of this message is seriously affected and its beneficial work obstructed when it is proclaimed in a land which professes to be Christian, but in which the enforced separation of people on a racial basis promotes and perpetuates alienation, hatred and enmity;**

ONE: That any teaching which attempts to legitimate such forced separation by appeal to the gospel, and is not prepared to venture on the road of obedience and reconciliation, but rather, out of prejudice, fear, selfishness and unbelief, denies in advance the reconciling power of the gospel, must be considered ideology and false doctrine.

**MANY: Therefore, we reject any doctrine which, in such a situation sanctions in the name of the gospel or of the will of God the forced separation of people on the grounds of race and color and thereby in advance obstructs and weakens the ministry and experience of reconciliation in Christ. Amen.**

# HYMN

*Precious Lord, Take My Hand*

*PRECIOUS LORD*

**Precious Lord, take my hand;**

**Lead me on, let me stand;**

**I am tired, I am weak, I am worn.**

**Through the storm, through 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.**

# **THE OFFERING**

## **MUSICAL MEDITATION**

*Melodie*

*William Stickles*

## **DOXOLOGY**

**Praise God from whom all blessings flow;**

**Praise Him, all creatures here below;**

**Praise Him above, ye heav'nly host;**

**Praise Father, Son and Holy Ghost.**

## **PRAYER OF DEDICATION**

# **PRAYERS OF THE PEOPLE 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.**

# HYMN

*We Shall Overcome*

*WE SHALL OVERCOME*

**We shall overcome; we shall overcome;**

**We shall overcome someday.**

**O, deep in my heart I do believe**

**We shall overcome someday!**

**We'll walk hand in hand; we'll walk hand in hand;**

**We'll walk hand in hand someday.**

**O, deep in my heart I do believe**

**We shall overcome someday!**

**We shall live in peace; we shall live in peace;**

**We shall live in peace someday.**

**O, deep in my heart I do believe**

**We shall overcome someday!**

**We are not afraid; we are not afraid;**

**We are not afraid today.**

**O, deep in my heart I do believe**

**We shall overcome someday!**

**God will see us through; God will see us through;  
God will see us through today.  
O, deep in my heart I do believe  
We shall overcome someday!**

**BLESSING**

**POSTLUDE**

*Recessional*

*Cyrus Mallard*

## WORSHIP NOTES:

The **Belhar Confession** was added to the PC(USA) Book of Confessions by the 218th General Assembly in 2008. This Confession addresses the issue of apartheid in South Africa. The Dutch Reformed Churches in South Africa traditionally had Three Standards of Unity: The Belgic Confession (1561), the Heidelberg Catechism (1563) and The Canons of Dort (1618-1619). These confessions from the 16th and 17th centuries were used in the 19th and 20th centuries in South Africa to justify obedience to a government that imposed strict separation of the races and domination by members of the white race. The system was called by its Afrikaans name, "Apartheid." The Confession of Belhar was written as a protest against a heretical theological stance by the white Dutch Reformed Church that used the Bible and the Confessions to justify the harsh and unjust system of Apartheid.

The **Prayers of the People** are adapted from a prayer written by Brian Lundin for worship at Austin Stone. Posted on the Austin Stone Worship website. <https://www.austinstoneworship.com/a-fathers-day-call-to-worship>

The Hymn, "We Shall Overcome," originated as a simple Christian gospel hymn written in 1900 by an African American pastor who was the son of a slave. When the Reverend Charles Albert Tindley first wrote the song, he had no idea of the far-reaching and enduring impact his song would have on people all over the planet seeking basic human rights and freedom.

Raised in Maryland and educated with the Bible as his textbook, Tindley married Daisy Henry at the age of 17. With her he raised a family of eight children. Seeking better opportunities for himself and his growing family, Tindley moved to Philadelphia in 1875. There, he worked as a laborer carrying equipment to bricklayers. His second job was as a sexton (meaning a caretaker or janitor) at Philadelphia's Bainbridge Street Methodist Episcopal Church.

Along with work and family life, Tindley continued to seek further educational opportunities. He took a correspondence course in theology offered through the Boston University School of Theology, and met with a Philadelphia rabbi who tutored him in Biblical Hebrew. By 1885 he felt confident enough to seek ordination in the Episcopal Methodist Church's segregated Delaware Conference. After holding a variety of minor probationary church appointments, Tindley was fully ordained in 1889.

In an ironic twist of destiny, Tindley was appointed in 1902 as the minister of Philadelphia's Bainbridge Street Church, the same church where he worked as a janitor a few years earlier. For more information, see <https://christiansforsocialaction.org/resource/we-shall-overcome-the-story-behind-the-civil-rights-song>

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