

ST. DAVID'S (SHERMAN'S) UNITED CHURCH OF CHRIST
FOURTEENTH SUNDAY AFTER PENTECOST
September 6, 2020

WELCOME

God, whose forgiveness we have known, teach us to be forgiving people. Heal our relationships that we may become a reconciling force in the world. Gathering in Christ's name, we open our ears and minds to Your word and ways. Instruct and equip us for service that we may be instruments for reshaping the earth as Your realm. AMEN

OPENING HYMN: "God of Grace and God of Glory"

God of Grace and God of Glory

Harry Emerson Fosdick
Tune: Rhondda

God of grace and God of glory,
On thy people pour thy power;
Crown Thine ancient church's story,
Bring her bud to glorious flower.

Cure thy children's warring madness;
Bend our pride to thy control;
Shame our wanton, selfish gladness,
Rich in things and poor in soul.

Grant us wisdom,
Grant us courage,
For the facing of this hour,
For the facing of this hour.

Grant us wisdom,
Grant us courage,
Lest we miss thy kingdom's goal,
Lest we miss thy kingdom's goal.

Lo! the hosts of evil round us
Scorn thy Christ, assail his ways!
Fears and doubts too long have bound us
Free our hearts to work and praise.

Set our feet on lofty places,
Gird our lives that they may
Armored with all Christ-like graces,
In the fight to set men free.

Grant us wisdom
Grant us courage,
For the living of these days,
For the living of these days.

Grant us wisdom
Grant us courage,
That we fail not man nor Thee
That we fail not man nor Thee

CHILDRENS MESSAGE: Miss Dee, "Sloths"

CALL TO CONFESSION

Our ancestors in the faith sometimes sought vengeance on their enemies. Jesus challenged His friends to listen and reconcile those with whom they disagreed. Paul counseled followers to put away quarreling, jealousy, and harmful behavior. There is much in our lives that is harmful to ourselves and others, much that leads to brokenness and lasting pain. Let us confess our need for healing.

PRAYER OF CONFESSION

O God, we rebel against authority and resist those who would tell us how to live. When we are wronged, we want to fight back. When we are angry with people, we do not want You to forgive them. When we are alienated from others, we prefer to ignore them rather than face the painful process of reconciliation. But You do not let us rest easy with our disputes or our enemies. Down deep we are not happy with ourselves this way. Help us to change, according to Your purposes for us.

TIME OF SILENT PERSONAL CONFESSION

ASSURANCE OF FORGIVENESS

God's healing presence has come among us and dwells within us. Our openness to God's transforming love releases in us the potential for wholeness. We will be amazed at what we can do and who we can be as humble, joyous followers of the One who is the way, the truth, and the life.

HOLY SCRIPTURES: Romans 13:8-14 Matthew 18:15-20

Romans 13:8-14

Love Fulfills the Law

⁸ Let no debt remain outstanding, except the continuing debt to love one another, for whoever loves others has fulfilled the law. ⁹ The commandments, "You shall not commit adultery," "You shall not murder," "You shall not steal," "You shall not covet," and whatever other command there may be, are summed up in this one command: "Love your neighbor as yourself." ¹⁰ Love does no harm to a neighbor. Therefore, love is the fulfillment of the law.

The Day Is Near

¹¹ And do this, understanding the present time: The hour has already come for you to wake up from your slumber, because our salvation is nearer now than when we first believed. ¹² The night is nearly over; the day is almost here. So let us put aside the deeds of darkness and put on the armor of light. ¹³ Let us behave decently, as in the daytime, not in carousing and drunkenness, not in sexual immorality and debauchery, not in dissension and jealousy. ¹⁴ Rather, clothe yourselves with the Lord Jesus Christ, and do not think about how to gratify the desires of the flesh.

Matthew 18:15-20

Dealing with Sin in the Church

¹⁵ “If your brother or sister sins, go and point out their fault, just between the two of you. If they listen to you, you have won them over. ¹⁶ But if they will not listen, take one or two others along, so that ‘every matter may be established by the testimony of two or three witnesses.’ ¹⁷ If they still refuse to listen, tell it to the church; and if they refuse to listen even to the church, treat them as you would a pagan or a tax collector. ¹⁸ “Truly I tell you, whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven. ¹⁹ “Again, truly I tell you that if two of you on earth agree about anything they ask for, it will be done for them by my Father in heaven. ²⁰ For where two or three gather in my name, there am I with them.”

SERMON: “Reconciled”

PASTORAL PRAYER 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, for ever. Amen

BENEDICTION:

We are children of God and neighbors to one another;
Therefore, let us live as God’s family.
We are subject to God’s authority;
Therefore, we seek to be listeners and reconcilers.

CLOSING HYMN: “Blest Be the Tie that Binds”

Blest Be the Tie that Binds

Author: John Fawcett (1782)

Tune: DENNIS (Nägeli)

Blest be the tie that binds
Our hearts in Christian love;
The fellowship of kindred minds
Is like to that above.

Before our Father's throne
We pour our ardent prayers;
Our fears, our hopes, our aims are one,
Our comforts and our cares.

We share our mutual woes,
Our mutual burdens bear;
And often for each other flows
The sympathizing tear.

When we asunder part,
It gives us inward pain;
But we shall still be joined in heart,
And hope to meet again.

WEEKLY ANNOUNCEMENTS, 9-6-2020

GRIEFSHARE: September 8. Meetings are in the Grove building at 6:45 PM.

LANCASTER THEOLOGICAL SEMINARY OFFERING: Month of September Funds collected for this offering are in memory of our former pastor, Rev. Harvey M. Light. We are supporting our next generation of church leaders as servants of God and agents of positive change in the world. You may give your offerings to Linda Huggens or Harley Hartman on Sunday mornings or mail them to Harley (address listed below).

MAKE-A-WISH TRUCK CONVOY: Make-A-Wish Truck Convoy pit beef and ham fundraiser will be held Sunday, September 13 after the church service. No Bake Sale this year. Please contact Todd & Wanda if you have any questions. Thank you for your support!

HACC NEEDS:

PAL: Cooking spray, Egg Noodles, Cream of Chicken Soup, Canned Fresh Carrots, Dish Detergent, Salad Dressing, Ziplock Sandwich Bags, Black Pepper.

Clothing Bank: Adult Toiletries.

Changing Lives Shelter:: Volunteers Needed 4 PM – 7 PM, Deodorant, Feminine Products, Body Wash, Shampoo, Conditioner, Santizing Wipes w/Bleach.

Ruth's Harvest: Single-serve Entrees, Cereal, Juice Boxes, Snack or Veggies (All Single Serve Containers).

Donations Accepted Monday to Friday, 8 AM – 12:30 PM, Saturdays, 8 AM – 11 AM or by Appointment (Call 717-633-6353 to schedule a drop-off time.

September PAL Date: September 26

No September Clothing Bank Date

PRAYER REQUESTS: Please send your prayer requests directly to Pastor Scott either by text (717-880-6082) or e-mail (pscott8283@comcast.net) prior to Sunday, so that he can lift them up during worship.

YOUR WEEKLY OFFERINGS: Because of the current COVID-19 situation, the church's mailbox does not get checked daily as in the past. As a safety precaution, rather than mail your offerings to the church, we would ask that you mail them directly to our church treasurer, Harley Hartman. Please include one Offering Envelop with your mailed checks indicating the manner in which you would like to have your funds applied. Harley's Mailing Address:

Harley Hartman, 2195 Blackrock Road, Hanover, PA 17331

Thank you for your continued support of the ministries of St. David's!

HYMN HISTORY: “God of Grace and God of Glory”

“God of grace and God of glory” was written in 1930 by Harry Emerson Fosdick (1878-1969) for the dedication of the famous Riverside Church in New York City.

Fosdick was granted degrees from Colgate University and Union Theological Seminary. He was ordained in 1903 to ministry in the Baptist Church and became pastor of First Baptist Church, Montclair, N.J. Fosdick served as a chaplain during World War I and then was pastor of First Presbyterian Church in New York City. From this congregation he was called to pastor Park Avenue Baptist Church, which was renamed Riverside Church.

As we sing this hymn, perhaps it is helpful to remind ourselves of the events that shaped the “hour” and the “days” that provide the context for this great hymn.

“God of grace and God of glory” was written while the United States was in the throes of the Great Depression between the two World Wars. Fosdick was a champion of the social gospel, a movement that recognized the plight of the poor, especially in the urban Northeast during the Industrial Revolution.

UM Hymnal editor Carlton Young has noted: “Fosdick’s stirring radio sermons, books, and public pronouncements established Riverside as a forum for the critique of the same wealth and privilege whose gifts had made possible the building of the church.

“Under his leadership Riverside Church was interdenominational, interracial, without a creed, and, astonishingly for Baptists, required no specific mode of baptism. At the center of Fosdick’s ministry was urban social ministry.”

Fosdick was perhaps the most vocal proponent of the social gospel of his time—a position that brought both wide acclaim and broad disdain.

The congregation moved to a \$5 million edifice made possible by a gift from John D. Rockefeller Jr. The new building overlooked the Hudson River in what Fosdick called “a less swank district” than Park Avenue, where the congregation had been located near Harlem.

The hymn was written in the summer of 1930. It took shape as he reflected on the construction of the new building, and was first sung as the processional hymn at the opening service on Oct. 5, 1930, and again at the dedication on Feb. 8, 1931.

The language of the hymn is ultimately that of petition. “Grant us wisdom, grant us courage” concludes each stanza with the effect of a refrain. A petition begins stanza three with “Cure thy children’s warring madness,/ bend our pride to thy control.” The final stanza, equally prophetic, begins with “Save us from weak resignation/ to the evils we deplore.”

Fosdick wrote the text to be sung to the stately REGENT SQUARE (usually sung to “Angels from the realms of glory”). Methodist hymnologist and hymnal editor Robert G. McCuthan, however, first paired it with the Welsh tune CWM RHONDDA for the 1935 *Methodist Hymnal*. It was an immediate success and the new coupling has been almost universally adopted.

Hymnologist William Reynolds says Fosdick disapproved strongly of the new pairing. When Dr. Young asked the poet why he continued to oppose the use of CWM RHONDDA with his text, Fosdick replied, "My views are well known—you Methodists have always been a bunch of wise guys."

That discussion notwithstanding, I object to the tempo played by many organists who take the hymn much too fast at the beginning, forcing the congregation to race through the prophetic petitions that conclude each stanza. The Welsh tune demands an appropriately stately tempo (think "processional," not "horse race") that gives the congregation time to absorb the challenges offered by the poet.

Dr. Hawn is professor of sacred music at Perkins School of Theology.

HYMN HISTORY: "Blest Be the Tie that Binds"

An orphan at the age of 12, John Fawcett (b. Lidget Green, Yorkshire, England, 1740; d. Hebden Bridge, Yorkshire, 1817) became apprenticed to a tailor and was largely self-educated. He was converted by the preaching of George Whitefield at the age of sixteen and began preaching soon thereafter. In 1765 Fawcett was called to a small, poor, Baptist country church in Wainsgate, Yorkshire. Seven years later he received a call from the large and influential Carter's Lane Church in London, England. Fawcett accepted the call and preached his farewell sermon. The day of departure came, and his family's belongings were loaded on carts, but the distraught congregation begged him to stay. In *Singers and Songs of the Church* (1869), Josiah Miller tells the story associated with this text:

This favorite hymn is said to have been written in 1772, to commemorate the determination of its author to remain with his attached people at Wainsgate. The farewell sermon was preached, the wagons were loaded, when love and tears prevailed, and Dr. Fawcett sacrificed the attraction of a London pulpit to the affection of his poor but devoted flock.

Fawcett continued to serve in Wainsgate and in the nearby village of Hebden Bridge for the remainder of his active ministry.

Fawcett titled this hymn "Brotherly Love." It is essentially about the communion of saints, bound together in love (st. 1), united in worship (st. 2), sharing each other's burdens (st. 3), and encouraging each other with the hope of eternal life in glory, where will be reunited with departed friends and freed "from sorrow, toil, and pain and sin (st. 4-6).

He wrote most of his hymns to be sung by his congregation at the conclusion of the sermon. They were published in *Hymns adapted to the Circumstances of Public Worship and Private Devotion* (1782). In the preface to his collection Fawcett apologized to "persons of an elevated genius" for his "plain verses" but expressed the hope that they would edify "humble Christians."