

**Downtown Presbyterian Church  
Order of Worship for June 28, 2020  
Fourth Sunday after Pentecost**

**Opening Voluntary**

Gabriel's Oboe

Ennio Morricone  
Mark McGurty / Wilma Jensen, arrangers

**Welcome**

**Call to Worship**

*XIII Usque quo, Domine?* (How long, Lord?)  
A response to Psalm 13

Malcolm Guite

*Come down to free us, come as our true friend,  
How long, how long? Oh do not hide your face  
Or let me sleep in death, but light my end,*

*Till it becomes a bright beginning. Place  
Your wounded hands in mine and raise me up  
That even grief itself may turn to grace.*

*Then I will sing a song of sudden hope,  
Then I will praise my savior, the divine  
Companion who drank the bitter cup*

*And in so doing made it flow with wine,  
That his strong love might overrun my heart  
And all his joy in heaven might be mine.*

**Hymn**

"God Is Here"  
Ryan Norris, cantor

**Gathering Prayer**

based in Matthew 10:40-42

*In a world shaped by conflict, where we seem to be slipping back into tribal divisions,  
you call us to welcome those with whom we have absolutely nothing in common.*

*In a culture full of inequalities which only seem to be widening,  
you call us to treat each person as our sister and brother.*

*In a time of intensifying injustices which are found in every community, if not in every neighborhood,  
you call us to yoke ourselves to your radical hope.*

*In a lifestyle which idolizes the individual to the exclusion of all others,  
you call us to notice  
the parent who works three jobs,  
the dementia-diminished senior,  
the refugee family on the corner.*

*May we offer not just cups of cold water, but all that we are and all we have  
to those who are in our midst, even as we pray to you,  
God in Community, Holy in One. Amen.*

(Silent prayer)

## **Assurance of God's Grace**

*May the peace of Christ be with you.*

***And also with you.***

## **Announcements**

## **Children's Message**

## **Prayer for Illumination**

## **Gospel Reading**

Genesis 22:1-14

Nina Cardona

*God tested Abraham and said to him, "Abraham!"*

*Abraham answered, "I'm here."*

*God said, "Take your son, your only son whom you love, Isaac, and go to the land of Moriah. Offer him up as an entirely burned offering there on one of the mountains that I will show you."*

*Abraham got up early in the morning, harnessed his donkey, and took two of his young men with him, together with his son Isaac. He split the wood for the entirely burned offering, set out, and went to the place God had described to him.*

*On the third day, Abraham looked up and saw the place at a distance. 5 Abraham said to his servants, "Stay here with the donkey. The boy and I will walk up there, worship, and then come back to you."*

*Abraham took the wood for the entirely burned offering and laid it on his son Isaac. He took the fire and the knife in his hand, and the two of them walked on together. 7 Isaac said to his father Abraham, "My father?"*

*Abraham said, "I'm here, my son."*

*Isaac said, "Here is the fire and the wood, but where is the lamb for the entirely burned offering?"*

*Abraham said, "The lamb for the entirely burned offering? God will see to it, my son." The two of them walked on together.*

*They arrived at the place God had described to him. Abraham built an altar there and arranged the wood on it. He tied up his son Isaac and laid him on the altar on top of the wood. 10 Then Abraham stretched out his hand and took the knife to kill his son as a sacrifice. But the LORD's messenger called out to Abraham from heaven, "Abraham? Abraham?"*

*Abraham said, "I'm here."*

*The messenger said, "Don't stretch out your hand against the young man, and don't do anything to him. I now know that you revere God and didn't hold back your son, your only son, from me." Abraham looked up and saw a single ram caught by its horns in the dense underbrush. Abraham went over, took the ram, and offered it as an entirely burned offering instead of his son. Abraham named that place "the LORD sees." That is the reason people today say, "On this mountain the LORD is seen."*

## **Sermon**

Rev. Dr. Mary Louise McCullough

**Special Music**

“God of Our Life”  
Ryan Norris, tenor

Charles Henry Purday, 1860  
harmony, John Weaver, 1986

*God of our life, through all the circling years, we trust in thee;  
In all the past, through all our hopes and fears, thy hand we see.  
With each new day, when morning lifts the veil,  
we own thy mercies, Lord, which never fail.*

*God of the past, our times are in thy hand. With us abide.  
Lead us by faith to hope’s true promised land. Be thou our guide.  
With thee to bless, the darkness shines as light,  
and faith’s fair vision changes into sight.*

*God of the coming years, through paths unknown we follow thee;  
When we are strong, Lord, leave us not alone. Our refuge be.  
Be thou for us in life our daily bread,  
our heart’s true home when all our years have sped.*

— Hugh Thompson Kerr, 1916, alt.

**Pastoral Prayer & 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**

“Here I Am, Lord”  
Ryan Norris, cantor; Dave Coleman, guitar; Mike Wilson, drums

**Charge and Benediction**

Rigaudon

Andre Campra

**Closing Voluntary**

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# God Is Here!

1 God is here! As we your peo - ple meet to  
2 Here are sym - bols to re - mind us of our  
3 Here our chil - dren find a wel - come in the  
4 Lord of all, of church and king - dom, in an

of - fer praise and prayer, may we find in  
life - long need of grace; here are ta - ble,  
Shep - herd's flock and fold; here as bread and  
age of change and doubt keep us faith - ful

full - er mea - sure what it is in Christ we share.  
font, and pul - pit; here the cross has cen - tral place.  
wine are tak - en, Christ sus - tains us as of old.  
to the gos - pel; help us work your pur - pose out.

Commissioned for the dedication of a renovated worship space in Austin, Texas, this text is one of the few to devote attention to how customary church features facilitate worship. The tune was composed in wartime Britain to replace a Haydn tune tainted by Nazi associations.

Here, as in the world a - round us, all our  
 Here in hon - es - ty of preach - ing, here in  
 Here the ser - vants of the Ser - vant seek in  
 Here, in this day's ded - i - ca - tion, all we

var - ied skills and arts wait the com - ing  
 si - lence, as in speech, here, in new - ness  
 wor - ship to ex - plore what it means in  
 have to give, re - ceive: we, who can - not

of the Spir - it in - to o - pen minds and hearts.  
 and re - new - al, God the Spir - it comes to each.  
 dai - ly liv - ing to be - lieve and to a - dore.  
 live with - out you, we a - dore you! We be - lieve!

# I, the Lord of Sea and Sky

## Here I Am, Lord



1 I, the Lord of sea and sky, I have heard my peo - ple cry.  
2 I, the Lord of snow and rain, I have borne my peo - ple's pain.  
3 I, the Lord of wind and flame, I will tend the poor and lame.



All who dwell in dark and sin my hand will save. I, who  
I have wept for love of them. They turn a - way. I will  
I will set a feast for them. My hand will save. Fin - est



made the stars of night, I will make their dark - ness bright.  
break their hearts of stone, give them hearts for love a - lone.  
bread I will pro - vide till their hearts be sat - is - fied.



Who will bear my light to them? Whom shall I send?  
I will speak my word to them. Whom shall I send?  
I will give my life to them. Whom shall I send?

### Refrain



Here I am, Lord. Is it I, Lord? I have heard you



call - ing in the night. I will go, Lord, if you



lead me. I will hold your peo - ple in my heart.

The stanzas here need to be understood as representing the voice of God, while the refrain (based on Isaiah 6:8) is the faithful human response to God's call. This becomes clearer if a leader or small group sings the stanzas, with the congregation joining on the refrain.