



**Pleasant Hill Presbyterian Church  
Virtual Worship Service  
Sunday, August 2, 2020 at 11am  
18th Sunday in Ordinary Time**

### **Gathering Around the Word**

Welcome and Announcements

The Rev. Katie Day

Introit

*Spirit Song*

by John Wimber

Call to Worship

One: The God who casts the seed,  
**All: is the God who gives the growth.**  
One: The God who gathers the grain,  
**All: gathers God's people together.**  
One: We are part of God's family,

**All: and we have gathered for worship.**  
**One: Come! Sing, pray, listen, reflect.**  
**All: We celebrate God's presence among us.**  
**One: This is the day that the Lord has made!**  
**All: Let us rejoice and be glad in it!**

Hymn

*The God of Abraham Praise*

#49

GOD'S COVENANT WITH ISRAEL

## 49 The God of Abraham Praise

1 The God of A-braham praise, who reigns en-throned a - bove,  
 2 Your spir - it still flows free, high surg - ing where it will.  
 3 Your good - ly land we seek, with peace and plen - ty blest,  
 4 You have e - ter - nal life im - plant - ed in the soul;

the An - cient of E - ter - nal Days, the God of love!  
 In proph - et's word you spoke of old and you speak still.  
 a land of sa - cred lib - er - ty and Sab - bath rest.  
 your love shall be our strength and stay, while a - ges roll.

The Lord, the great I AM, by earth and heaven con-fessed,  
 Es - tab - lished is your law, and change-less it shall stand,  
 There milk and hon - ey flow, and oil and wine a - bound,  
 We praise you, liv - ing God! We praise your ho - ly name:

we bow be - fore your ho - ly name, for - ev - er blest.  
 deep writ up - on the hu - man heart by your strong hand.  
 and trees of life for - ev - er grow with mer - cy crowned.  
 the first, the last, be - yond all thought, and still the same!

Shaped by its traditional Jewish tune, this selection of English stanzas conveys the essence of the *Yigdal*, a canticle based on a medieval Hebrew statement of faith about the nature of God and often used in synagogue worship, alternately chanted by cantor and congregation.

TEXT: Moses Maimonides, 12th cent.; vers. Daniel ben Judah Dayan, 1494; stanzas 1, 3, trans. Thomas Olivers, c.1770, alt.; LEONI stanzas 2, 4, trans. Max Landsberg, Newton M. Mann, and William C. Gannett, 1884, 1910, alt. 6.6.8.4.D  
 MUSIC: Jewish melody, 17th cent.; adapt. Meyer Lyon and Thomas Olivers, 1770

Call to Confession

Prayer of Confession

**<sup>1</sup>God, forgive us. We learned the dance that hobbles the human spirit, step by step by step, day by day, hour by hour, year by year until the movements were reflexes and made for the rest of our life without thinking. Forgive us for participating in this dance, a moving of our bodies and the planet to the unnatural rhythms of domination, destruction, and death. Amen.**

Assurance of Grace<sup>2</sup>

Passing of the Peace

One: The peace of Christ be with you.

All: **And also with you.**

### **The Word Read and Proclaimed**

Children's Sermon

Katie

Prayer for Illumination

Katie

Scripture Reading

Ruth 1:1-18, 2:1-3

The Rev. Annanda Barclay

In the days when the judges ruled, there was a famine in the land, and a certain man of Bethlehem in Judah went to live in the country of Moab, he and his wife and two sons. The name of the man was Elimelech and the name of his wife Naomi, and the names of his two sons were Mahlon and Chilion; they were Ephrathites from Bethlehem in Judah. They went into the country of Moab and remained there. But Elimelech, the husband of Naomi, died, and she was left with her two sons. These took Moabite wives; the name of one was Orpah and the name of the other Ruth. When they had lived there for about ten years, both Mahlon and Chilion also died, so that the woman was left without her two sons or her husband. Then she started to return with her daughters-in-law from the country of Moab, for she had heard in the country of Moab that the Lord had had consideration for his people and given them food. So she set out from the place where she had been living, she and her two daughters-in-law, and they went on their way to go back to the land of Judah. But Naomi said to her two daughters-in-law, 'Go back each of you to your mother's house. May the Lord deal kindly with you, as you have dealt with the dead and with me. The Lord grant that you may find security, each of you in the house of your husband.' Then she kissed them, and they wept aloud. They said to her, 'No, we will return with you to your people.' But Naomi said, 'Turn back, my daughters, why will you go with me? Do I still have sons in my womb that they may become your husbands? Turn back, my daughters, go your way, for I am too old to have a husband. Even if I thought there was hope for me, even if I should have a husband tonight and bear sons, would you then wait until they were grown? Would you then refrain

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<sup>1</sup> Adapted from a passage from *Killers of the Dream* by Lillian Smith.

<sup>2</sup> Adapted from a passage from *The Next American Revolution: Sustainable Activism for the Twenty-First Century* by Grace Lee Boggs.

from marrying? No, my daughters, it has been far more bitter for me than for you, because the hand of the Lord has turned against me.' Then they wept aloud again. Orpah kissed her mother-in-law, but Ruth clung to her. So she said, 'See, your sister-in-law has gone back to her people and to her gods; return after your sister-in-law.' But Ruth said, 'Do not press me to leave you or to turn back from following you! Where you go, I will go; where you lodge, I will lodge; your people shall be my people, and your God my God. Where you die, I will die—there will I be buried. May the Lord do thus and so to me, and more as well, if even death parts me from you!' When Naomi saw that she was determined to go with her, she said no more to her. Now Naomi had a kinsman on her husband's side, a prominent rich man, of the family of Elimelech, whose name was Boaz. And Ruth the Moabite said to Naomi, 'Let me go to the field and glean among the ears of grain, behind someone in whose sight I may find favour.' She said to her, 'Go, my daughter.' So she went. She came and gleaned in the field behind the reapers. As it happened, she came to the part of the field belonging to Boaz, who was of the family of Elimelech.

Sermon

*Decisions in Crisis*

Annanda

## Sealing the Word in Our Lives

The Sacrament of Communion

Invitation to the Table

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. Lead us not into temptation but deliver us from evil, for thine is the kingdom and the power and the glory, forever. Amen.**

Words of Institution

Communion Music

*Be Thou My Vision*

by John Rutter

Prayer After Communion

## Responding to the Word

Invitation to Offering<sup>3</sup>

To give: ● return to [www.pleasanthillpc.org](http://www.pleasanthillpc.org) and click on the Giving link or

● text givePHPC to 73256 or

● mail your offering to the church – 3700 Pleasant Hill Road Duluth, GA 30096

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<sup>3</sup> Adapted from the writings of Dorothy Day.

DEDICATION AND STEWARDSHIP

# 692 Spirit, Open My Heart

Capo 3: (D) (G) (D) (G) (A7)  
 Refrain F B<sup>b</sup> F B<sup>b</sup> C7

Spir - it, o - pen my heart to the joy and pain of

liv - ing. As you love may I love, in re - ceiv - ing

and in giv - ing. Spir - it, o - pen my heart.

1 God, re - place my ston - y heart with a heart that's  
 2 Write your love up - on my heart as my law, my  
 3 May I weep with those who weep; share the joy of

kind and ten - der. All my cold - ness and  
 goal, my sto - ry. In each thought, word, and  
 sis - ter, broth - er. In the wel - come of

fear to your grace I now sur - ren - der.  
 deed, may my liv - ing bring you glo - ry.  
 Christ, may we wel - come one an - oth - er.

The pace and diversity of modern life often hinder us from remaining vulnerable to our emotions and to the humanness of other people. This prayerful text to be open to such joys and pains draws on Ezekiel 11:19 and 36:26 in stanza one and echoes Jeremiah 31:33 in stanza two.

TEXT: Ruth Duck, 1994  
 MUSIC: Irish melody; arr. Alfred V. Fedak, 2011  
 Text © 1996 The Pilgrim Press  
 Music Harm. © 2011 Alfred V. Fedak

WILD MOUNTAIN THYME  
Irregular

## Following the Word into the World