



## **First Presbyterian Church El Campo, Texas**

*First Presbyterian Church seeks to provide a spiritual home that proclaims God's presence and love to all people by creating a welcoming environment for Christian spiritual growth through worship, fellowship, and education, joyfully celebrating God's love as disciples serving the community and the world.*

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# FIRST PRESBYTERIAN CHURCH

August 14, 2022

Ordinary Time

*Welcome to Worship at First Presbyterian Church!*

## GATHERING AROUND THE WORD

### CHIMING OF THE HOUR

PRELUDE *We Gather Together to Ask the Lord's Blessing*  
KREMSER; arr. Michael Thomas

### WELCOME

#### \*CALL TO WORSHIP

Psalm 111

One: Come, and praise God!

**All: Let us give thanks to the Lord our God.**

One: Great are the works of God, full of glory and majesty.

**All: Our God is gracious and compassionate.**

One: Our God is faithful and trustworthy

**All: Our God is just and good.**

One: Let us worship God together.

#### \*HYMN #475 *Come Thou Fount of Every Blessing*

Come, thou Fount of every blessing; tune my heart to sing thy grace;  
streams of mercy, never ceasing, call for songs of loudest praise.  
Teach me some melodious sonnet, sung by flaming tongues above;  
praise the mount! I'm fixed upon it, mount of God's unchanging love!

Here I raise my Ebenezer; hither by thy help I'm come;  
and I hope, by thy good pleasure, safely to arrive at home.  
Jesus sought me when a stranger, wandering from the fold of God;  
He, to rescue me from danger, interposed his precious blood.

O to grace how great a debtor daily I'm constrained to be!  
Let that grace now, like a fetter, bind my wandering heart to thee.  
Prone to wander, Lord, I feel it, prone to leave the God I love;  
here's my heart; O take and seal it; seal it for thy courts above.

#### \*CALL TO CONFESSION

The tune now known as KREMSER is actually a Dutch folk tune, "Ey, wilder den wilt," first published in 1626 with a Dutch patriotic hymn text by an unknown author. A Viennese choirmaster, Edouard Kremser (1838–1914), popularized the tune as an anthem arranged for male voices in 1877, and the tune now carries his name. In 1894, musicologist Theodore Baker translated the text into English for an anthem titled *Prayer of Thanksgiving*. Although other lyrics have borrowed this tune, KREMSER is the only tune to which *We Gather Together* is sung. Psalm 67:1 is reflected in the hymn text. (see #336 & #612 in *GtG*)

**\*PRAYER OF CONFESSION**

**Loving God, we confess that we are an anxious people who deny your blessing and fail to keep your word. Forgive us, we pray, for these and all our sins, that we might live in peace and reflect your love in the world; through Jesus Christ we pray. Amen. (Silent Confession)**

**\*ASSURANCE OF PARDON**

**One:** Let your hearts be still, for God loves you and forgives all your wrongdoing.

**All: Thanks be to God.**

**\*GLORIA PATRI**

**Glory be to the Father,  
And to the Son, and to the Holy Ghost;  
As it was in the beginning, is now, and ever shall be:  
World without end. Amen. Amen.**

**HEARING OF THE WORD OF GOD**

**PRAYER FOR ILLUMINATION**

**SCRIPTURE READING**

Genesis 12:1-2, NRSVUE

Now the LORD said to Abram, "Go from your country and your kindred and your father's house to the land that I will show you. I will make of you a great nation, and I will bless you and make your name great, so that you will be a blessing.

**One:** The Word of the Lord

**All: Thanks be to God**

**CHILDREN'S SERMON**

**SCRIPTURE READING**

Psalm 67, NRSVUE

May God be gracious to us and bless us  
and make his face to shine upon us,  
that your way may be known upon earth,  
your saving power among all nations.  
Let the peoples praise you, O God;  
let all the peoples praise you.

You'll notice in the Genesis scripture passage that the Lord is speaking to Abram. This is not a typo of the word Abraham. This Biblical patriarch was first named Abram by his father Terah and later God changed his name to Abraham. Both names mean "exalted father" or "their protector" in Hebrew. The name change was a sign of the covenant between Abraham and God.

Let the nations be glad and sing for joy,  
for you judge the peoples with equity  
and guide the nations upon earth.  
Let the peoples praise you, O God;  
let all the peoples praise you.  
The earth has yielded its increase;  
God, our God, has blessed us.  
May God continue to bless us;  
let all the ends of the earth revere him.  
One: The Word of the Lord  
All: Thanks be to God

SERMON

*Blessing*

**RESPONDING TO THE WORD OF GOD**

\*AFFIRMATION OF FAITH

Apostle's Creed

**I believe in God the Father Almighty, maker of heaven and earth. And in Jesus Christ his only Son our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried; he descended into hell; the third day he rose again from the dead; he ascended into heaven, and sitteth at the right hand of God the Father Almighty; from thence he shall come to judge the quick and the dead. I believe in the Holy Ghost; the holy catholic church; the communion of saints; the forgiveness of sins; the resurrection of the body; and the life everlasting. Amen.**

PRAYER CONCERNS

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**

*The Doxology was written by Thomas Ken in the late 1600s, as the final stanza of three hymns he published for students at Winchester College at Oxford University, England. Each hymn was a statement of belief tailored to morning, noon, and night, and all three ended with the same 25-word doxological verse that we sing each Sunday.*

**deliver us from evil. For Thine is the kingdom, and the power,  
and the glory, forever. Amen.**

CALL TO GIVE

OFFERTORY

*Showers of Blessing*

James McGranahan; arr. James Koerts

\*THE DOXOLOGY

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

**Praise Him all creatures here below.**

**Praise Him above ye heavenly host.**

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

\*PRAYER OF DEDICATION

\*HYMN #546

*Lord Dismiss Us With Thy Blessing*

Lord, dismiss us with your blessing; fill our hearts with  
Joy and peace; let us each, your love possessing,  
Triumph in redeeming grace. O refresh us,  
O refresh us, traveling through this wilderness.

Thanks we give and adoration for your gospel's  
Joyful sound; may the fruits of your salvation  
In our hearts and lives abound. Ever faithful,  
Ever faithful to your truth may we be found.

Savior, when your love shall call us, from our struggling  
Pilgrim way, let no fear of death appall us,  
Glad your summons to obey. May we ever,  
May we ever reign with you in endless day

\*BENEDICTION

\*CONGREGATIONAL RESPONSE

*Seek Ye First*

**Seek ye first the kingdom of God**

**And his righteousness,**

**And all these things shall be added unto you,**

**Allelu, alleluia!**

The first stanza of *Seek Ye First* is based on Matthew 6:33. It was written in 1971 by Karen Lafferty after a Bible study on the verse. The second stanza based on Matthew 7:7 (and a third based on Matthew 4:4) emerged anonymously.  
*GtG*



## **This Fall . . . Will Be Full of Questions and Maybe a Few Answers!**

Beginning in October, Erin will lead a midweek, lunchtime book study on *The Difficult Words of Jesus: A Beginner's Guide to His Most Perplexing Teachings* by scholar Amy-Jill Levine.

“Jesus provided his disciples teachings for how to follow Torah, God’s word; he told them parables to help them discern questions of ethics and of human nature; he offered them beatitudes for comfort and encouragement. But sometimes Jesus spoke words that followers then and now have found difficult. He instructs disciples to hate members of their own families (Luke 14:26), to act as if they were slaves (Matthew 20:27), and to sell their belongings and give to the poor (Luke 18:22). He restricts his mission (Matthew 10:6); he speaks of damnation (Matthew 8:12); he calls Jews the devil’s children (John 8:44). *In The Difficult Words of Jesus*, Amy-Jill Levine shows how these difficult teachings would have sounded to the people who first heard them, how have they been understood over time, and how we might interpret them in the context of the Gospel of love and reconciliation.”

ALSO, Erin will be preaching a Fall sermon series based on questions of faith. We all have questions, like: How do I know God loves me? Do I need a personal relationship with God? If God has a plan for my life, how to I “hear” God’s leading? If God has a plan for my life, how do I trust that plan is “good” regardless of the hurt I endure?

*So, what faith questions do you have? What do you wonder about God, faith, Bible, life?* Fill out the box below and put it in the offering plate. Or text or email Erin. Or call Erin. (You are welcome to add your name or submit anonymously.)

### **Questions of Faith**

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## CHURCH OFFICERS

### Class of 2022

Gerry Couey, Treasurer  
Jana Fernandez  
Linda dale Raun

Hal Erwin  
Tommy Hitzfeld

### Class of 2023

Elizabeth Clapp  
Taylor Martin

Vicki Ekstrom  
Derek Treybig

### Class of 2024

Diane Barger  
Dick Ramsey

Mary Johnson, Clerk  
Lynn Reed

## CHURCH STAFF

Pastor - Rev. Dr. Erin McGee  
Adult Music Director – Ted Lashley  
Secretary – Sherri Ziegenhals  
Communications Assistant – Leigh Ann Neel

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