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**Worship**  
**Hymn Sing Sunday**  
**August 29, 2021**

**GATHERING**

**GATHERING MUSIC**  
**GREETING & ANNOUNCEMENTS**  
**PREPARATION FOR WORSHIP**

**“Open Now Thy Gates of Beauty”**  
(LBW #250 verses 1-3)

This Hymn was written by **Benjamin Schmolck**. The son of Lutheran pastor, Benjamin was born on December 21, 1672 in the town of Brauchitschdorf in south-western *Poland*. In the autumn of 1697, after completing his theological studies at Leipzig, he returned to his hometown to help his father, and, in 1701, was ordained as his assistant. He married Anna Rosinahe on Feb. 12, 1702 and took on a new pastoral call in the town Silesia located in current day Poland. Here Schmolck remained till the close of his life. He had a stroke on a Sunday in 1730 which drastically curtailed his ability to work losing the use of his right hand. But still he recovered and for five years more he continued to officiate at worship, preaching for the last time on a Sunday in 1735. Two more strokes of paralysis followed and for the last months of his life he was confined to bed. He died on the anniversary of his wedding, February 12, 1737.

Benjamin Schmolck was well known in the town where he carried out his pastoral work as a “*popular and useful preacher, a diligent pastor, and a man of wonderful tact and discretion*”. He is the author of some 900 hymns written for all sorts of occasions. It was however his devotional books, and a few of his more popular hymns that brought him into wider popularity, and carried his name and renown throughout all of Germany. He was known as a pastor of deep and genuine faith and for a fervent love of God which is said to have inspired his best hymns – hymns that are well thought out and hymns that are deeply felt, hymns that come from the heart and speak to the heart.

**Call to Worship**

*L Rejoice People of God! Sing of the life within you!*

**C We lift our voices in song to praise God the Creator of all.**

*L Rejoice People of God! Sing of God’s redeeming love!*

**C We lift our voices in song to give thanks for Jesus Christ!**

*L Rejoice people of God! Sing of God’s Spirit moving among us and within us!*

**C We lift our voices in song opening our hearts and minds to all that God is calling us to be!**

## **Greeting**

*L The peace of the Lord be with you.*

**C And also with you.**

*L May God sing life and love into our lives.*

**C We seek to be God's music in the world.**

## **“When Morning Gilds the Skies”**

(LBW #545 verses 1-3)

This is a 19<sup>th</sup> century German hymn whose author is unknown. It has been translated from the German to English by Edward Caswall. As has often the case, we would not have many of our favorite hymns without the work of skillful translators. In order to translate and prepare a poem for singing, it often results in a new poetic creation rooted in the nuances of another language. This is the case with Edward Caswall's translation of the well-known hymn, “When Morning Gilds the Skies.”

Many of the Psalms begin and end with fervent declarations of praise such as: “Praise the Lord! Praise, O servants of the Lord! Praise the name of the Lord! ... and so forth. Likewise, from the opening lines of early morning praise to the final couplet about cosmic praise before the throne of God in heaven, this hymn has the constant refrain, “May Jesus Christ be praised.” There is a powerful interrelationship between the text and the music in this hymn. Usually thought of as a morning hymn of praise, the rising melodic motif complements the rising sun that “gilds the skies” of the early morning. Within two phrases we soar an octave above our starting pitch—indeed our voices ascend with the rising sun about which we are singing.

## **“O Master, Let Me Walk With You”**

(LBW #492 verses 1,2,4)

This hymn was written by Washington Gladden who was a controversial 19th century clergyman of the Congregational Church — a preacher unafraid of a good fight. In the years following the Civil War and with the birth of the Industrial Revolution, the social gospel emerged. Washington Gladden (1838-1918) was one of the most distinguished clergymen of his era and a leader in the social gospel movement. Gladden was especially interested in labor disputes, and got involved in a number of strikes — not to encourage them, but to negotiate peaceful settlements.

He sparked controversy when he opposed the acceptance of a \$100,000 donation to his denomination by John D. Rockefeller — “Tainted money,” he called it, because of Rockefeller's business policies.

But there has been no controversy associated with Gladden's hymn, “O Master, Let Me Walk with Thee.” This hymn expresses in simple language what we all feel — a need to walk with God — to feel God's presence — to have God guide us — to have God help us through the tough struggles of life. It is a hymn, but it is also a prayer. It asks God to give us a “winning word of love” that will make a difference in someone's life. It asks God to give us patience — and hope — and peace. It then concludes by asking, “With Thee, O Master, let me live.”

Gladden was a native of Pennsylvania, and served churches in New York and Massachusetts before accepting a call to First Congregational Church, Columbus, Ohio, a parish he served for 32 years.

**I Love to Tell the Story**  
(Lutheran Book of Worship #390)

Arabella Katherine Hankey (1834-1911) grew up in the family of a wealthy English banker associated with the evangelical wing of the Anglican Church. As a teenager she taught a girls' Sunday school class for the poor and disadvantaged. Later she traveled to South Africa to serve as a nurse and to assist her invalid brother.

While recovering from a lengthy illness of her own at age 30, she wrote a poem on the life of Christ. This poem had two sections. The first published in January 1866 and entitled *The Story Wanted*, the second published later that year in November under the title *The Story Told*. Our hymn is drawn from stanzas in the second section.

The familiar tune we know today was written by the composer William G. Fisher in 1869 who also added the refrain. Katherine Hankey disliked that a refrain was tacked on to her hymn. But "I love to tell the story" became inseparable from Fischer's tune, and despite Hankey's objections, the refrain seems to have been destined to become a permanent fixture.

**First Reading**

**Colossians 3:12-16**

As God's chosen ones, holy and beloved, clothe yourselves with compassion, kindness, humility, meekness, and patience. Bear with one another and, if anyone has a complaint against another, forgive each other; just as the Lord has forgiven you, so you also must forgive. Above all, clothe yourselves with love, which binds everything together in perfect harmony. And let the peace of Christ rule in your hearts, to which indeed you were called in the one body. And be thankful. Let the word of Christ dwell in you richly; teach and admonish one another in all wisdom; and with gratitude in your hearts sing psalms, hymns, and spiritual songs to God.

*Reader: Hear what the Spirit is saying to us.*

**Response: Thanks be to God.**

**Second Reading**

**Psalm 100**

A Psalm of thanksgiving.  
Make a joyful noise to the LORD, all the earth.  
Worship the LORD with gladness;  
come into his presence with singing.

Know that the LORD is God.

It is he that made us, and we are his;  
we are his people, and the sheep of his pasture.

Enter his gates with thanksgiving,  
and his courts with praise.  
Give thanks to him, bless his name.

For the LORD is good;  
his steadfast love endures for ever,  
and his faithfulness to all generations.

*Reader: Hear what the Spirit is saying to us.*

**Response: Thanks be to God.**

### **Gospel Reading**

**John 1:1-5**

In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things came into being through him, and without him not one thing came into being. What has come into being in him was life, and the life was the light of all people. The light shines in the darkness, and the darkness did not overcome it.

*Reader: Hear what the Spirit is saying to us.*

**Response: Thanks be to God.**

### **I Know that My Redeemer Lives**

(Lutheran Book of Worship #352 verses 1,2,5)

Often times, some of the best-known works in the religious world come from people that did not begin their life in a religious way. Samuel Medley was a prime example of this, much like fellow poet John Newton. He was born June 23<sup>rd</sup> 1738 in Chestnut, England. At the urgings of his father, he entered an apprenticeship with an oil-man in London. He only lasted 3 years in that business before he began searching for a way out. After finding a loop-hole in the law, Medley discovered that a person can leave an apprenticeship and join the military service, which lead him to join the British Royal Navy. In 1759, during the Seven Year's War, Medley's ship engaged in a naval battle with a French ship, during which Medley's leg was severely injured.

After the battle was over, Medley's leg continued to grow worse, even to the point of potentially having to amputate the leg to save his life. He began to pray vigorously that his leg may be spared. The next morning, to the surprise of all on the ship, the physician examined the leg and determined that it had healed so well that amputation was no longer needed.

When Medley's ship had finally returned to England, he was sent to his grandfather's house where he was allowed to recover. During his recovery, his grandfather read a sermon written by Isaac Watts, which moved him greatly. At that time in his life, he became more convinced that being a Christian was his life calling. Ultimately, he became a pastor of some renown over a 27-year period. Later in his life he battled a lengthy illness and died at the age of 61 on July 17, 1799

### **Open Hymn Sing**

*Requests will be taken from the congregation. We ask that you take your hymn selection from the Green Hymnal.*

### **Affirmation of Faith**

**I believe in God, the Father almighty  
Creator of heaven and earth.  
I believe in Jesus Christ, his only Son, our Lord.  
He was conceived by the power of the Holy Spirit  
and born of the virgin Mary.  
He suffered under Pontius Pilate  
was crucified, died, and was buried.  
He descended into hell.  
On the third day he rose again.  
He ascended into heaven,  
and is seated at the right hand of the Father.  
He will come again to judge the living and the dead.  
I believe in the Holy Spirit,  
the holy catholic Church,  
the communion of saints,  
the forgiveness of sins,  
the resurrection of the body,  
and the life everlasting.  
Amen**

### **Prayers of the People**

**L Lord in your mercy,  
C hear our prayer.**

### **Offering**

**Offertory (Please stand as you are able) "Make Me a Servant"**

**Make me a servant, humble and meek.  
Lord, let me lift up those who are weak.  
And may the prayer of my heart always be;  
Make me a servant, make me a servant,  
Make me a servant today.**

## Prayer of Blessing

*L Let us pray:*

**C God of all creation, we praise you for the blessings of life and your all-sustaining care. Receive these offering of gratitude, and may our lives reflect the goodness and love shown in your son, Jesus Christ our Lord. Amen!**

## 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 trespasses,  
as we forgive those who trespass against us;  
and lead us not into temptation  
but deliver us from evil.**

**For thine is the kingdom and the power  
and the glory, forever and ever. AMEN.**

## SENDING

## Benediction

### On Our Way Rejoicing (LBW #260)

The author of the text of this hymn was John Samuel Bewley Monsell. He was born in Londonderry, England on March 2, 1811, the son of a clergyman. He was educated at Trinity College in Dublin, graduating in 1832. Taking Holy Orders in 1834, "he was successively Chaplain to Bishop Mant, Chancellor of the diocese of Connor, Rector of Ramoan, Vicar of Egham, diocese Worcester, and Rector of St. Nicholas's, Guildford. He died on April 9, 1875 in consequence of a fall from the roof of his church, which was in the course of rebuilding.

The writer of the tune for this well-known hymn was Frances Ridley Havergal (1836-1879). She was an English poet and hymn writer and began writing verse at the age of seven. Her most widely known hymn is "Take My Life and Let It Be." Havergal's scholastic acquirments were extensive, embracing several modern languages, together with Greek and Hebrew.<sup>11</sup>

## Dismissal

*L Go into the world with the song of God's love in your hearts to live lives of praise and service.*

**C We go to serve and be in harmony with the will of God. All thanks and praise be to our Lord!**



A Spiritual House for SEEKING & SERVING God