

# Order of Service for the Public Worship of God

July 8, 2007

Ten O'clock, A.M.

Pastor: Dr. James E. Swanson

Liturgist: Miss Nancy Jo Moorhead

Organist: Miss Beverly Antis

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THE PRELUDE

*Lord Jesus Christ, Be Present Now*

Paul Manz

THE CALL TO WORSHIP

L: Deep is God's love;

P: **Wide is God's care.**

L: God's joy flows through the valleys;

P: **God's peace rests on the hills.**

L: Holy is our God, and worthy of praise.

P: **Mighty is our God! We praise God's Holy Name and join our voices together in hymns and psalms and spiritual songs!**

\*THE OPENING HYMN 274

*O God of Earth and Space*

LEONI

\*THE PRAYER OF ADORATION

THE CALL TO CONFESSION

THE CORPORATE PRAYER OF CONFESSION

**Most merciful God, we confess that we have sinned against you in thought, word, and deed, by what we have done, and by what we have left undone. We have not loved you with our whole heart; we have not loved our neighbors as ourselves. We are truly sorry and we humbly repent. For the sake of your Son Jesus Christ, have mercy on us and forgive us; that we may delight in your will, and walk in your ways, to the glory of your Name.**

A TIME FOR SILENT CONFESSION

THE ASSURANCE OF PARDON

Leader: ... Friends, believe the good news of the gospel:

People: **In Jesus Christ, we are forgiven!**

\*THE GLORIA PATRI 579

GLORIA PATRI

\*THE AFFIRMATION OF FAITH

From "A Brief Statement of Faith" PC(USA),  
*adopted by the 202<sup>nd</sup> General Assembly*

**In life and in death we belong to God. Through the grace of our Lord Jesus Christ, the love of God, and the communion of the Holy Spirit, we trust in the one triune God, the Holy One of Israel, whom alone we worship and serve.**

**We trust in Jesus Christ, fully human, fully God. Jesus proclaimed the reign of God: preaching good news to the poor and release to the captives, teaching by word and deed and blessing the children, healing the sick and binding up the brokenhearted, eating with outcasts, forgiving sinners, and calling all to repent and believe the gospel.**

\*THE GREETINGS OF PEACE AND FRIENDSHIP

THE SHARING OF JOYS, CONCERNS AND ANNOUNCEMENTS

THE READING OF THE PSALM          Psalm 66:1-9          (*Pew Bible p. 508*)

One: This is the word of the Lord.      All: **Thanks be to God!**

THE EPISTLE LESSON                  Romans 5:1-11          (*Pew Bible p. 146*)

One: Here ends the reading of the Epistle.      All: **Praise be to you, O Lord.**

\*THE GOSPEL LESSON                  Matthew 22:1-10          (*Pew Bible p. 22*)

Pastor: The Gospel of our Lord.      All: **Glory to You, O Christ.**

\*THE CONGREGATIONAL CANTICLE          (Hymn Tune #310 ST. AGNES)

**Lord, let Thy Word illumine us, with truth and love divine,  
And make us faithful to the Christ, 'til we are wholly Thine. Amen.**

WORDS OF INTRODUCTION to the HYMN-SING                  Dr. Swanson

THE SINGING OF SELECTED HYMN FAVORITES (old and new)

❖ 1st HYMN # 280 *Amazing Grace*                  AMAZING GRACE

❖ 2nd HYMN                  *Beautiful Savior*                  SCHÖNSTER HERR JESU

Beautiful Savior,  
King of Creation,  
Son of God and Son of Man!  
Truly I'd love Thee,  
Truly I'd serve Thee,  
Light of my soul, my Joy, my Crown.

Fair are the meadows,  
Fair are the woodlands,  
Robed in flowers of blooming spring;  
Jesus is fairer,  
Jesus is purer;  
He makes our sorrowing spirit sing.

Fair is the sunshine,  
Fair is the moonlight,  
Bright the sparkling stars on high;  
Jesus shines brighter,  
Jesus shines purer,  
Than all the angels in the sky.

Beautiful Savior,  
Lord of the nations,  
Son of God and Son of Man!  
Glory and honor,  
Praise, adoration,  
Now and forevermore be Thine!

## ❖ 3rd HYMN

*Rock of Ages*

TOPLADY

Rock of Ages, cleft for me,  
 let me hide myself in thee;  
 let the water and the blood,  
 from thy wounded side which flowed,  
 be of sin the double cure;  
 save from wrath and make me pure.

Not the labors of my hands  
 can fulfill thy law's commands;  
 could my zeal no respite know,  
 could my tears forever flow,  
 all for sin could not atone;  
 thou must save, and thou alone.

Nothing in my hand I bring,  
 simply to the cross I cling;  
 naked, come to thee for dress;  
 helpless, look to thee for grace;  
 foul, I to the fountain fly;  
 wash me, Savior, or I die.

While I draw this fleeting breath,  
 when mine eyes shall close in death,  
 when I soar to worlds unknown,  
 see thee on thy judgment throne,  
 Rock of Ages, cleft for me,  
 let me hide myself in thee.

## ❖ 4th HYMN

*In the Garden*

GARDEN

I come to the garden alone  
 While the dew is still on the roses  
 And the voice I hear, falling on my ear  
 The Son of God discloses

Refrain:

And He walks with me  
 And He talks with me  
 And He tells me I am His own  
 And the joy we share as we tarry there  
 None other has ever known

He speaks and the sound of His voice  
 Is so sweet the birds hush their singing  
 And the melody that He gave to me  
 Within my heart is ringing... (Refrain)

I'd stay in the garden with Him  
 'Tho the night around me be falling  
 But He bids me go; through the voice of woe  
 His voice to me is calling... (Refrain)

- ❖ 5th HYMN (insert) *On Eagle's Wings* ON EAGLE'S WINGS
- ❖ 6th HYMN (insert) *I Am the Bread of Life* I AM THE BREAD
- ❖ 7<sup>th</sup> HYMN (back cover) *This Is My Song* FINLANDIA

THE PASTORAL PRAYER & THE LORD'S PRAYER (using "debts")

THE PRESENTATION OF TITHES, OFFERINGS, & GIFTS

ORGAN VOLUNTARY *Abide, O Dearest Jesus* Paul Manz

\*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.*

THE UNISON PRAYER OF DEDICATION

**Use us, O God of miracles, and the offerings we have brought, to bring life and health and hope to your world. Make us generous and faithful stewards of your mysteries, as we share the bounty which you have granted unto us. Through Christ we pray. Amen.**

\*THE CLOSING HYMN 264 *When In Our Music God Is Glorified* ENGELBERG

\*THE BENEDICTION

\*THE CONGREGATIONAL RESPONSE *Go with Us, Lord* TALLIS' CANON

*Go with us, Lord, and guide the way  
Through this and every coming day,  
That in Your Spirit strong and true  
Our lives may be our gift to You.*

\*THE TIME OF SILENCE

\*THE CHARGE AND DISMISSAL

Pastor: ... Let us go in peace and serve the Lord!  
People: **Thanks be to God!**

THE POSTLUDE *How Great Thou Art* Wilbur Held

\* Where indicated, those who are able, please stand.

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**GREETINGS** to all this day who worship the God of past, present and future. We want to get to know you. Please introduce yourself to others sitting nearby during the passing of the peace.

**FELLOWSHIP HOUR** immediately follows this worship service downstairs in the Assembly Room. Everyone is cordially invited to attend. Hosting today's Fellowship Hour are Helen Ferguson and Romaine MacDonald.

**YOU WERE GREETED TODAY** by Ann Morrison.

**COMMITTEE MEETING:** Worship & Music, This Tuesday, July 10 @ 7 p.m. in the Connell Room.

## *In The Life of Our Church*

*Prayer Concerns:* Herb Enyeart, Ellie Walchesky, Dorothy Hitchcock,  
Mary Ann Zeigler, LaRose Black, Muriel Thompson,  
Brenda Keith

*Celebrating birthdays this week:*

Ryan Patterson - July 12

Enid Dunmire - July 13

*No anniversaries to report this week.*

*If we have missed your birthday or anniversary, please accept our apology. If you would like us to publish the date in the Chronicle and bulletin, please call the church office at 724-287-7731.*

*Weddings* *Congratulations*  
*to Amy Voelker & Greg Arnold*

who were married at Covenant Presbyterian Church on Saturday, July 7<sup>th</sup> at 3:30 p.m. The candlelight ceremony was officiated by The Reverend Monica C. Hamilton. Amy is the niece of Nancy Hitchcock. Best wishes and God's blessings to Amy and Greg as they begin their life together.

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## *The Prayer Cordon*

Effective July 17th, the Prayer Cordon will **meet on Tuesdays at 1:30 p.m.** (instead of 10:30 a.m.) in the church library for intercessory prayer, for personal and world concerns.



*WANTED: New prayer members,  
women and men!*

The meeting time has been changed to the afternoons in the hope that a greater number who are not "morning people" will be available. It requires only an hour—or at the most, an hour and a half—of your time, once a week but its efficacy lasts far longer. Please consider taking part in this prayer ministry. Please see either Phyllis Thoma, Virginia Lokovich or Betty Anderson.

\*Note: If you are unable to commit weekly, you can still be part of the group by committing once or twice a month or for a seasonal period of time.

## ATTENTION GOLFERS: HOLE IN ONE CONTEST!!

*Chance to win a new car!*

*All proceeds benefit The Lighthouse Foundation!*

**Pittsburgh North Driving Range any time from July 21 - August 10<sup>th</sup>, Tuesday and Thursday evenings 7:30 - 8:45 p.m. or Saturday mornings before noon.**



*Purchase a chance for \$2. Be one of the first 20 people to qualify for a chance to shoot a hole in one and receive a brand new car!*

*To qualify the ball will need to be hit into a ring from 100 yards. The first 20 to meet the 100-yard target will then show up on August 11 at 4:30 p.m. to try to make a hole in one from 200 yards. (Order of shooting will go in order of qualification.) The person, or first person, who gets a hole in one will win a brand new 2007 Chevy Trailblazer! There will be alternate prizes for those coming closest to the hole in one.*

For more information contact:

The Lighthouse @ 724-898-4673 **OR** The Range @ 724-443-0499

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**HOWDY FRIENDS!**

**"it's vbs time at trinity"**



Join the kids at Trinity Presbyterian Church, 107 Staley Ave. for . . .

Vacation Bible School, Summer 2007

### **'Avalanche Ranch'**

Week of July 16-20<sup>th</sup> ~ 6 pm to 8:30 pm

*Bible point crafts, exciting games, Bible stories,  
tasty snacks and unforgettable music ~ Wahoo!*

For more information or to register your child,  
contact Trinity Presbyterian Church at 724-287-7464.

*Discovering the Psalms:  
Passion, Promise and Praise  
by Donald L. Griggs*

**This Wednesday, July 11th at 1:00 pm**

Host: Covenant Presbyterian Church

Leader: Pastor James E. Swanson

*~ In conjunction with Saint Andrews and Faith Presbyterian churches ~*

**July 8, 2007**  
**Hymn-Sing Sunday**



*Frances Jane "Fanny" Crosby*  
(1820-1915)

Known as an American hymn writer and poetess, Fanny Crosby wrote over 9,000 hymns during her life! At the age of fifteen, she entered what was then known as the New York Institution for the Blind, and afterward taught English and history (1847-58). As a pupil and as a teacher, Fanny spent 35 years at the school. She was often asked to entertain visitors with her poems and she frequently met with presidents, generals and other dignitaries. Her first book of poetry was published in 1844 was called *The Blind Girl and Other Poems*. After leaving the school, Fanny dedicated her life to serving the poorest and the neediest. Her usual fee for composing was a mere \$2 per hymn, which frequently went to her work with the poor. The work of Fanny Crosby is legendary today, along with her tireless devotion to serving others above herself.

<http://www.nyise.org/fanny/>

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***The Reverend Dr. James E. Swanson, Pastor***

Home Phone: 724.752.8383

Church Office: 724.287.7731

Website: <http://covenantbutler.org>



Scroll Down To See  
Insert of Hymn Histories



## HYMN HISTORIES

### *Of Beloved Songs... Old and New*



COMPILED FOR DISTRIBUTION AT WORSHIP  
*on Hymn-Sing Sunday, July 8, 2007*  
*Covenant Presbyterian Church, Butler, Pennsylvania*

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### *Frances Jane "Fanny" Crosby (1820-1915)*

Fanny Crosby was probably the most prolific hymnist in history. Though blinded by an incompetent doctor at six weeks of age, she wrote over 8,000 hymns. About her blindness, she said: "It seemed intended by the blessed providence of God that I should be blind all my life, and I thank him for the dispensation. If perfect earthly sight were offered me tomorrow I would not accept it. I might not have sung hymns to the praise of God if I had been distracted by the beautiful and interesting things about me." In her lifetime, Fanny Crosby was one of the best known women in the United States. To this day, the vast majority of American hymnals contain her work. When Fanny died at age 95, her tombstone carried the words, "Aunt Fanny" and "Blessed assurance, Jesus is mine. Oh, what a foretaste of glory divine."

Of the thousands of hymns Fanny Crosby wrote, some are still well known today while others have been forgotten. She had an agreement with the publishers Bigelow and Main to write three hymns a week for use in their Sunday school publications. Sometimes Fanny wrote six or seven hymns a day, and was usually paid one or two dollars for each. Those who composed the tunes usually kept all the rights to the entire hymn. Though Fanny could write complex poetry as well as improvise music of classical structure, her hymns were aimed at bringing the message of the Gospel to people who would not listen to preaching.

The hymn "Pass Me Not, O Gentle Savior," written in 1868, became one of the most popular hymns used during the Moody-Sankey evangelistic services in London. The hymn is based on a prayer that Miss Crosby heard someone pray at a service, "Savior, do not pass me by." The hymn tune was written also in 1868, by Crosby's friend, William H. Doane, a Sunday School teacher and a businessman as well as an editor and composer.

*Pass me not, O gentle Savior, Hear my humble cry;  
While on others Thou art calling, Do not pass me by.*

*Refrain:*

*Savior, Savior, hear my humble cry,  
While on others Thou art calling,  
Do not pass me by.*

*Let me at Thy throne of mercy Find a sweet relief;  
Kneeling there in deep contrition, Help my unbelief.*

*Trusting only in Thy merit, Would I seek Thy face;  
Heal my wounded, broken spirit, Save me by Thy grace.*

*Thou the spring of all my comfort, More than life to me;  
Whom have I on earth beside Thee? Whom in heaven but Thee?*

---

*Horatio G. Spafford*  
(1828-1888)

Horatio G. Spafford was an attorney in Chicago during the year of 1874. He and his family were members of the Fullerton Avenue Presbyterian Church. Spafford and his wife had learned what it meant to completely trust God in every situation. First their only son died and then in 1871 most of their personal property were burned in the great Chicago fire. But their greatest testing came in 1874. Mrs. Spafford and their four daughters boarded the French ship “Villa de Havre” on their way to England. But just off the coast of Ireland the ship sank with 226 persons losing their lives.

Horatio finally received a cable sent by his wife. It read “saved alone.” As he traveled to England to comfort his wife, he was able again to gain his strength from God with the verse, “All things work together for good to them that love the Lord” (Rom 8:28) He then penned the words to our hymn “It Is Well with My Soul.” The tune was written by Phillip Bliss.

*When peace, like a river, attendeth my way,  
When sorrows like sea-billows roll;  
Whatever my lot, Thou hast taught me to say,  
“It is well, it is well with my soul.”*

*Though Satan should buffet, tho' trials should come,  
Let this blest assurance control,  
That Christ has regarded my helpless estate,  
And hath shed His own blood for my soul.*

*My sin – oh, the bliss of this glorious thought,  
My sin – not in part, but the whole,  
Is nailed to the cross and I bear it no more,  
Praise the Lord, praise the Lord, O my soul.  
And, Lord haste the day when the faith shall be sight,  
The clouds be rolled back as a scroll,  
The trump shall resound and the Lord shall descend,  
“Even so” – it is well with my soul.*

*It is well with my soul,  
It is well, it is well with my soul.*

---

*John H. Sammis*  
(1846-1919)

In 1886, Daniel Towner was leading the music during one of Moody's preaching campaigns in Massachusetts. During the service a young man stood up to give a testimony. "I am not quite sure -- but I am going to trust, and I am going to obey." Towner jotted down the words and sent them to his friend, John Sammis, who was a businessman turned ordained Presbyterian pastor. Sammis using the words of that short testimony to write the hymn we know as "Trust and Obey."

As he wrote the hymn he considered the different areas of our life in which we need to trust God:

- Verse one – our daily walk in life
- Verse two – during the difficult times in life
- Verse three – our total submission
- Verse four – following God's call for our life

*When we walk with the Lord in the light of His Word  
What a glory He sheds on our way!  
While we do His good will He abides with us still,  
And with all who will trust and obey.*

*Refrain:  
Trust and obey, for there's no other way  
To be happy in Jesus,  
But to trust and obey.*

*Not a shadow can rise, not a cloud in the skies,  
But His smile quickly drives it away;  
Not a doubt nor a fear, not a sigh nor a tear,  
Can abide while we trust and obey.*

*But we never can prove the delights of His love  
Until all on the altar we lay;  
For the favor He shows and the joy He bestows,  
Are for them who will trust and obey.*

*Then in fellowship sweet we will sit at His feet,  
Or we'll walk by His side in the way;  
What He says we will do, where He sends we will go -  
Never fear, only trust and obey.*

---

*Sarah Adelaide Pollard*  
(1862 - 1934)

Adelaide Pollard was distressed. In spite of her best efforts, she could not raise the funds she needed to go as a missionary to Africa. "Why?" wondered the forty-year-old woman.

Discouraged, she attended prayer meeting one evening in 1902. There an old woman prayed: "Lord, it doesn't matter what you bring into our lives--just have your way with us." The words were meant for Adelaide. Later, at home, she meditated on the woman's prayer and on a Bible text in Jeremiah (18:3-4) in which Isaiah referred to God as a potter. "Perhaps", she thought, "my questioning of God's will shows a flaw in life, so God has decided to break me, as the potter broke the defective vessel, and then mold my life again in His own pattern." That very evening she wrote the poem which became the hymn, "*Have Thine Own Way, Lord.*"

Adelaide Pollard finally did minister for God in Africa. She would speak publicly, retelling her spiritual journey, until she was 72 years old.

*Have Thine own way, Lord! have Thine own way!  
Thou art the Potter; I am the clay.  
Mold me and make me after Thy will,  
While I am waiting, yielded and still.*

*Have Thine own way, Lord! have Thine own way!  
Search me and try me, Master, today!  
Whiter than snow, Lord, wash me just now,  
As in Thy presence humbly I bow.*

*Have Thine own way, Lord! have Thine own way!  
Wounded and weary, help me, I pray!  
Power - all power- surely is Thine!  
Touch me and heal me, Savior divine!*

*Have Thine own way, Lord! have Thine own way!  
Hold o'er my being absolute sway!  
Fill with Thy Spirit till all shall see  
Christ only, always, living in me!*

---

*Augustus M. Toplady*  
(1740 - 1778)

The text for "Rock of Ages" first appeared in an article written in 1776 by Augustus M. Toplady in The Gospel Magazine, a British publication. In the over two hundred years since its introduction it has surely become one of the best known and best loved hymns of the English-speaking church.

Augustus Toplady was saved at the age of sixteen and later became a respected minister in the Anglican Church. While many grace-oriented Christians today have great respect and admiration for John and Charles Wesley, Toplady did not. The article he wrote was intended to refute some of the Arminian teachings of the Wesleys, particularly their belief in human free will. Augustus Toplady held to a strong Calvinist view of election. While not all Christians will agree with Toplady's (or Calvin's) stand on election, all can surely rejoice in his hymn which so effectively states the clear scriptural teaching regarding humankind's utter inability to earn or merit salvation.

The analogy of Christ to a rock has its roots in Scripture, of course. Alluding to the Israelites during their wilderness wanderings, Paul writes, "For they drank of that spiritual Rock that followed them, and that Rock was Christ" (1 Corinthians 10:4). Paul may be thinking also of Exodus 17:6 where Moses, at God's command, strikes the rock in Horeb, miraculously bringing forth a needed supply of water for God's people. The physical rock is a picture of Christ being struck to provide "the water needed to satisfy sinful man's spiritual need," according to Toplady. In addition, there are numerous Old Testament references to the Lord as a "Rock" or "Rock of Salvation."

"TOPLADY," the hymn tune most often used today in the United States for singing "Rock of Ages," was written more than fifty years later, in 1830, by Dr. Thomas Hastings (1784-1832). Though his formal musical training was meager, and as an albino he was afflicted with eye problems throughout his life, Hastings wrote no less than fifty volumes of church music, including 1000 hymn tunes and more than 600 original hymn texts as well as editing more than fifty music collections. In 1858 the University of the City of New York conferred the degree of Doctor of Music upon him in recognition of his accomplishments. Along with Lowell Mason, Thomas Hastings is generally credited with being the person most instrumental in shaping the development of church music in the United States.

*Rock of Ages, cleft for me,  
Let me hide myself in Thee;  
Let the water and the blood,  
From Thy wounded side which flowed,  
Be of sin the double cure,  
Save me from its guilt and pow'r.*

*Not the labors of my hands,  
Can fulfill Thy law's demands;  
Could my zeal no respite know,  
Could my tears forever flow,  
All for sin could not atone;  
Thou must save, and Thou alone.*

*Nothing in my hand I bring,,  
Simply to Thy cross I cling,  
Naked, come to Thee for dress,  
Helpless, look to Thee for grace;  
Foul, I to the fountain fly,  
Wash me, Savior, or I die!*

*While I draw this fleeting breath,  
When my eyes shall close in death,  
When I soar to worlds unknown,  
See Thee on Thy judgment throne,  
Rock of Ages, cleft for me,  
Let me hide myself in Thee.*

---

*Sanford F. Bennett  
(1846-1919)*

The following account of the writing of the hymn “The Sweet By and By” was given by the composer himself, Mr. Sanford Bennett:

“My good friend, Mr. Joseph Webster, like many musicians, was of an exceeding nervous and sensitive nature, and subject to frequent periods of depression. One day he came into my drug store, walked down to the stove, and turned his back on me without speaking. I was at my desk writing. Turning to him I said, ‘Webster, what is the matter now?’ ”

“ ‘It's no matter,’ he replied, ‘it will be all right by and by.’ ”

“The idea came to me like a flash of sunlight and I replied, ‘The Sweet By and By! Why that would make a good hymn, would it not?’ ‘Maybe it would,’ said he indifferently. Turning to my desk, I penned the words as fast as I could write, then I handed the words to Webster. As he read, his eyes kindled, and stepping to the desk, he began writing the notes. Taking his violin, he played the melody that had come to mind and then jotted down the notes of the chorus. It was not over thirty minutes from the time I took my pen to write the words before two friends with Webster and myself were at the piano singing the newly-composed hymn -- The Sweet By and By.”

*There's a land that is fairer than day,  
And by faith we can see it afar,  
For the Father waits over the way  
To prepare us a dwelling place there.*

*Refrain:*

*In the sweet by and by,  
We shall meet on that beautiful shore;  
In the sweet by and by,  
We shall meet on that beautiful shore.*

*We shall sing on that beautiful shore  
The melodious songs of the blest;  
And our spirits shall sorrow no more -  
Not a sigh for the blessing of rest.*

*To our bountiful Father above  
we will offer our tribute of praise,  
For the glorious gift of His love  
And the blessings that hallow our days.*

---

*Virgil Prentiss Brock  
(1887-1978)*

Virgil Brock was born in Mercer County, Ohio and ordained a minister of the Christian Church at age 19. In 1914, while serving in Greens Fork, Indiana, he met and married Blanche Kerr (1888-1958), who served as the team's composer and pianist. They were apparently living in or near Winona Lake, Indiana in 1936, when one evening before their evening meal the Brocks remarked to a dinner guest (who was blind) upon a very beautiful and unusual sunset.

"We went to the dinner table still talking about the impressive spectacle we had witnessed. Our guest excitedly remarked that he had never seen a more beautiful sunset – a very strange remark, we thought, for someone who was blind. But the guest then explained, 'I see through other people's eyes, and I think I often see more; I see beyond the sunset.' The phrase 'beyond the sunset' and the striking inflection of his voice struck me so forcibly I began singing the first few measures of the hymn that was forming in my mind. We then went to the piano and completed the first verse."

"You should have a verse about the storm clouds," our guest urged, and the words for the next verse came quickly as well. Then recalling how closely our guest had walked with his wife hand in hand together for so many years due to his blindness, the third verse was soon added."

*Beyond the sunset, O blissful morning,  
When with our Savior heav'n is begun;  
Earth's toiling ended, O glorious dawning -  
Beyond the sunset when day is done.*

*Beyond the sunset no clouds will gather,  
No storms will threaten, no fears annoy;  
O day of gladness, O day unending -  
Beyond the sunset, eternal joy!*

*Beyond the sunset a hand will guide me  
To God the Father, whom I adore;  
His glorious presence, His words of welcome,  
Will be my portion on that fair shore.*

*Beyond the sunset, O glad reunion  
With our dear loved ones who've gone before;  
In that fair homeland we'll know no parting -  
Beyond the sunset forevermore!*

---

*Arabella Katherine Hankey*  
(1834-1911)

Katherine Hankey loved to tell others of her Savior. She was born in 1834 into a wealthy English family, but her desire and joy was to see the poor and downhearted come to Christ. Early in life she started conducting Bible studies all over the city of London.

When she was thirty she got very sick and was told that she had to take some time off from her Bible studies and rest. For a year, she rested but did not lay dormant. It was during this time that she took her pen and wrote a very long poem about Jesus Christ. It was out of the second half of her poem that we find the words to our hymn, "I Love To Tell The Story."

*I love to tell the story of unseen things above,  
Of Jesus and His glory, of Jesus and His love;  
I love to tell the story because I know 'tis true;  
It satisfies my longings as nothing else can do*

Refrain:

*I love to tell the story,  
'Twill be my theme in glory,  
To tell the old, old story of Jesus and His love.*

*I love to tell the story, more wonderful it seems  
Than all the golden fancies of all our golden dreams.  
I love to tell the story, it did so much for me;  
And that is just the reason I tell it now to thee.*

*I love to tell the story, 'tis pleasant to repeat  
What seems, each time I tell it, more wonderfully sweet.  
I love to tell the story, for some have never heard  
The message of salvation from God's own Holy Word.*

*I love to tell the story, for those who know it best  
Seem hungering and thirsting to hear it like the rest.  
And when in scenes of glory, I sing the new, new song,  
'Twill be the old, old story that I have loved so long.*

Another hymn by Katherine Hankey was also written during her extended time of sickness and recuperation when she had many hours to think about all the young ladies who had heard and received the story of redemption. She thought, "I wish people would come in and tell me the old, old story."

From that thought, Katherine wrote a poem, and with the help of Dr. W. H. Doane, who devised a structure for the hymn, Hankey's poem then became "Tell Me the Old, Old, Story."

*Tell me the old, old story of unseen things above,  
Of Jesus and his glory, of Jesus and his love.  
Tell me the story simply, as to a little child,  
For I am weak and weary, and helpless and defiled.*

Refrain:

*Tell me the old, old story,  
Tell me the old, old story,  
Tell me the old, old story of Jesus and His love.*

*Tell me the story slowly, that I may take it in,  
That wonderful redemption, God's remedy for sin.  
Tell me the story often, for I forget so soon;  
The early dew of morning has passed away at noon.*

*Tell me the same old story when you have cause to fear  
That this world's empty glory is costing me too dear.  
Tell me the story always, if you would really be,  
In any time of trouble a comforter to me.*

---

*Annie Sherwood Hawks  
(1835-1918)*

Annie Sherwood's poems first began appearing in newspapers when she was just 14 years old. Later, after her marriage to Charles H. Hawks in 1857, they lived in Brooklyn, New York, and attended the Hanson Place Baptist Church, where Robert Lowry (1826-1899) was pastor. When her husband died in 1888, Annie moved to Bennington, Vermont to live with her daughter and son-in-law (W. E. Putnam). She wrote more than 400 hymns in her life, mostly for use in Sunday schools, but gives this history to "I Need Thee Every Hour."

"I remember well the morning when in the midst of the daily cares of my home, I was so filled with the sense of nearness to the Master that, wondering how one could live without Him either in joy or pain, that into my mind the thought at once took full possession of me... For myself the hymn was prophetic rather than expressive of my own experience at the time it was written. I do not understand why it so touched the great throbbing heart of humanity."

Annie Hawks gave the simple poem to her pastor Dr. Robert Lowry, who composed the tune and then added a chorus to complete the work.

*I need Thee every hour, most gracious Lord;  
No tender voice like Thine can peace afford.*

Refrain:

*I need Thee, O I need Thee; Every hour I need Thee;  
O bless me now, my Savior, I come to Thee!*

*I need Thee every hour, stay Thou near by;  
Temptations lose their power when Thou art nigh.*

*I need Thee every hour, in joy or pain;  
Come quickly and abide, or life is vain.*

*I need Thee every hour, teach me Thy will;  
And Thy rich promises in me fulfill.*

*I need Thee every hour, Most Holy One;  
O make me Thine indeed, Thou blessed Son!*

---

*Judson W. Van de Venter*  
*(1855-1939)*

Judson Van de Venter was born on a farm near Dundee, Michigan, on December 5, 1855. Following graduation from Hillsdale College, he became an art teacher and later a supervisor of art in the public schools of Sharon, Pennsylvania. He was also an active layman in his Methodist Episcopal Church. It was during this time that Van de Venter became especially involved in evangelistic meetings being held in his church. Recognizing his unusual talent for Christian service, his friends began urging him to give up teaching and become an evangelist.

For the next five years, Mr. Van de Venter wavered between the challenge of the ministry and that of becoming a recognized artist. Following his decision to surrender his life to Christ, he traveled extensively throughout the United States, England, and Scotland in evangelistic work. He was assisted for many years by his associate and singer, Winfield S. Weeden.

The hymn text "I Surrender All" was written by the author as he recalled the day that he surrendered his life to Christ and dedicated himself completely to Christian service.

"The song was written while I was conducting a meeting at East Palestine, Ohio, and in the home of George Sebring (founder of the Sebring Campmeeting-Bible Conference in Sebring, Ohio, and later developer of the town of Sebring, Florida). For some time, I had struggled between developing my talents in the field of art and going into full-time evangelistic work. At last the pivotal hour of my life came, and I surrendered all. A new day was ushered into my life. I became an evangelist and discovered down deep in my soul a talent hitherto unknown to me. God had hidden a song in my heart, and touching a tender chord, He caused me to sing."

Dr. Billy Graham, foremost evangelist of our day, wrote this tribute to Mr. Van de Venter in the book, Crusade Hymn Stories, edited by Cliff Barrows: "One of the evangelists who influenced my early preaching was also a hymnist who wrote 'I Surrender All' --- the Rev. J. W. Van de Venter. He was a regular visitor at the Florida Bible Institute (now Trinity Bible College)

in the late 1930's." Dr. Graham quickly added, "We students loved this kind, deeply spiritual gentleman and often gathered in his winter home at Tampa, Florida, for an evening of fellowship and singing."

The composer of the music for this hymn text, Winfield S. Weeden, was a long-time associate with Mr. Van de Venter in evangelistic work. Weeden was born on March 29, 1847, at Middleport, Ohio. Before his evangelistic ministry, he had been active for a number of years in music education in schools throughout his area. He was said to have been an effective song leader and a gifted vocalist. On Weeden's tombstone is inscribed the title of this hymn, "I Surrender All."

*All to Jesus I surrender,  
All to Him I freely give;  
I will ever love and trust Him,  
In His presence daily live.*

Refrain:  
*I surrender all, I surrender all.  
All to Thee, my blessed Savior, I surrender all.*

*All to Jesus I surrender  
Humbly at His feet I bow,  
Worldly pleasures all forsaken,  
Take me, Jesus, take me now.*

*All to Jesus I surrender, make me,  
Savior, wholly Thine;  
Let me feel the Holy Spirit,  
Truly know that Thou art mine.*

*All to Jesus I surrender,  
Lord, I give myself to Thee;  
Fill me with Thy love and power,  
Let Thy blessing fall on me.*

---

*Jan Michael Joncas*  
(1951 - )

As one of the most respected liturgical composers of our contemporary day, Father Michael Joncas has earned his reputation by writing music for the new millennium church that proclaims the scripture in song, fits the ritual moment, and speaks to the heart.

"On Eagle's Wings," the 1979 musical reworking of the 91st Psalm, is by far his most popular song, an example of the kind of contemporary praise music that has gained popularity across many settings. (The song was played at many of the 9/11 memorial services, and was sung by a former Miss America at the memorial service for the 1995 Oklahoma City federal building

bombing.) Michael Joncas's compositions are representative of the more popular style of music that has appeared in American Catholic parishes in the wake of the Second Vatican Council and spread beyond Catholicism to enjoy widespread popularity throughout the English speaking world.

Born in 1951, Joncas received an MA in liturgy from the University of Notre Dame in 1978 and went on to study at the Pontifical Liturgical Institute in Rome. He was ordained in 1980, and now teaches at the University of St. Thomas (St. Paul, Minnesota) and at the University of Notre Dame.

Rev. Joncas is a liturgical theologian, teacher, and author of three books and over one hundred articles and reviews in journals, but is best known for composing and arranging over 200 pieces of liturgical music, including "On Eagle's Wings"(harmony added by Carlton R. Young in 1988).

The refrain is generally the best-known part of the song:

*And He will raise you up on eagle's wings,  
Bear you on the breath of dawn,  
Make you to shine like the sun,  
And hold you in the palm of His hand.*

---

## THE RESULTS OF A RECENT ONLINE POLL CONTEMPORARY WORSHIP FAVORITES

The song "On Eagle's Wings" topped all other songs in a recent online poll asking which liturgical song most fostered and nourished the respondent's life. Two other songs made popular by the St. Louis Jesuits -- "Here I Am, Lord" and "Be Not Afraid" -- came in second and third, followed by "You Are Mine," composed by David Haas.

The online poll was sponsored by the National Association of Pastoral Musicians. Mr. J. Michael McMahon, the association's president, pointed out that in the poll, respondents could vote for only one song. No songs were listed on the web site to provide suggestions, and about 3,000 people took part in the poll.

Of the 25 liturgical music songs mentioned most, the fourth-ranked song, "You Are Mine," received 138 votes, or 81 percent more votes than the fifth-ranked song, "How Great Thou Art," which got 76. McMahon cautioned, "We got 670 different songs mentioned. Even the top choice is only 8 percent of the total," or 242 votes.

*The Tablet*, a British Catholic newspaper, conducted a similar survey, which found "Here I Am, Lord" to be the top choice of its readers. Rounding out the pastoral musicians association's "Top 10" was, in sixth place, the traditional Catholic hymn "Holy God, We Praise Thy Name," with lyrics ascribed to Ignaz Franz, followed by John Newton's "Amazing Grace," Marty Haugen's

“All Are Welcome,” Sebastian Temple's “Prayer of St. Francis,” and “Ave Maria.”

“Those who voted for *Ave Maria* and *Panis Angelicus*, which finished 15th, probably meant the versions by Franz Schubert Cesar Franck, respectively, but we don't know for sure,” McMahon said. “Since many of the voters were not professionals, they probably didn't realize there was more than one version.”

Other contemporary songs in the top 25 were “We Are Called,” 11th place; “I Am the Bread of Life,” 13<sup>th</sup>; “Shepherd Me, O God,” 19th; and “One Bread, One Body,” 22nd. Also making the list were “Let There Be Peace on Earth” in 12th place, and “Lord of the Dance” in 21st.



A MUSICAL QUANDARY...  
WHICH IS SPELLED CORRECTLY ?

**"A CAPELLA" OR "A CAPPELLA"**

If you really care to know the difference... read on. According to a 1993 editorial edited by Nicola A. Montani, here's the scoop:

“If one is considering a soloist, either male or female, who with a theatrical *tremolo* wishes to give greater expression to his or her performance, even accompanied by a most capable orchestra, one must perforce use the term a capella\* which translated from the Latin means ‘rendered by a goat,’ or ‘in the manner of a goat.’ ”

“But if one is treating of a choral body interpreting a beautiful piece of music in the Palestrinian style without accompaniment (even of the organ), it is necessary to write A Cappella because historically this term was applied to those compositions rendered by choristers vested in the ‘Cappa’ or ‘singer's cape.’ ” *A cappella* is an Italian term meaning “in style of the chapel.”

\* *So, now you know. Just one favor is requested by your pastor– please do not ever refer to my sermons as having been “preached a capella.”*

*:-) Thank you kindly! Pastor Jim*