



"A Celebration of the American Dream"

July 5, 2008
Glendale City
Seventh-day Adventist Church

Worship Service

10:45 am – 12:00 pm (Please turn off all cell phones & pagers for the worship service)

GLENDALE CITY SEVENTH-DAY ADVENTIST CHURCH

July 5, 2008

"A Celebration of the American Dream"

*"Is Christianity about requirements? Here's what you must do to be saved.
Or is Christianity about relationship and transformation? Here's the path: follow it.
Both involve imperatives, but one is a threat, the other an invitation."
— Marcus Borg, "The Heart of Christianity," p. 76*

Prelude "Variations and Fugue on *America*" *Max Reger*

Entering of the Light

Call to Worship *Leif Lind*
(Adapted from James W. Johnson, text; and John R. Johnson, music)

Lift every voice and sing,
till earth and heaven ring, ring with harmonies of liberty.
Let our rejoicing rise,
high as the listening skies, let it resound loud as the rolling sea.
Sing a song full of the faith that the past has taught us.
Sing a song full of the hope that the present has brought us.
Facing the rising sun of our new day, let us walk on till victory is won.

(*Please stand as you are able)

***Gathering Hymn** "God of Our Fathers" *No. 645*

1. God of our fathers, whose almighty hand
Leads forth in beauty all the starry band
Of shining worlds in splendor through the skies,
Our grateful songs before Thy throne arise.

2. Thy love divine hath led us in the past,
In this free land by Thee our lot is cast;
Be Thou our ruler, guardian, guide, and stay,
Thy word our law, Thy paths our chosen way.

3. From war's alarms, from deadly pestilence,
Be Thy strong arm our ever sure defense;
Thy true religion in our hearts increase,
Thy bounteous goodness nourish us in peace.

4. Refresh Thy people on their toilsome way,
Lead us from night to neverending day;
Fill all our lives with love and grace divine,
And glory, laud, and praise be ever Thine.

***Invocation**

Cherise Gardner

God whose love leads us into the light,
keep us on the path we pray,
lest we stray from the places where we meet you.
Shadowed beneath your hand,
may we forever be true to you.
Amen.



Today we will sing tunes from the vast repertoire of distinctly American music. Today, we will hear readings from each of the centuries of American history. These readings describe and illustrate various facets of the illusive American dream—some speak heartily of the individual, others of the national collective; some are irrepressibly exuberant, others challenging and disturbing. Perhaps the words from these, our fellow citizens, will inspire you to construct your own dreams for our country. Some may wonder why we do this in worship today: because we are citizens...because we are Christians...because we have a voice...and because our voice needs to be heard.



Glenda Mendizabal

This first reading today is from a man who was pastor to the original group of Pilgrims. Having fled religious persecution, these pilgrims sought a land where they could worship in true freedom and so in 1620, they made the voyage to North America. Though Pastor John Robinson was never able to join his congregation in the new world, his inspiring words remained with them. He had given them a profound new teaching about civil government; he taught them about equal rights and equal duties, that government should function for the common good. These principles would appear in the first American document of government—the Mayflower Compact—the forerunner of the U.S. Constitution. Pastor John Robinson was the last face the Pilgrims saw as their ship left for the New World. Though he never made it to America, this one man is credited with planting a single word—*independence*—so deeply in the heart of the Pilgrims that it sprang forth on the Plymouth shores and gave light to the New World.

1620: A reading from Pastor John Robinson's Farewell Message to the Pilgrims.

“Loving and Christian Friends,

I charge you before God and before his blessed angels, that you follow me no further than you have seen me follow the Lord Jesus Christ. If God reveal anything to you by any other instrument of his [another minister], be as ready to receive it as ever you were to receive any truth by my ministry: for I am verily persuaded, I am very confident, the Lord hath more truth yet to break forth out of his holy Word. For my part, I cannot sufficiently bewail the condition of the reformed churches, who are come to a full stop in religion and will go at present, no further than the instruments of their first reformation. The Lutherans cannot be drawn to go beyond what Luther saw: whatever part of his will our good God has imparted and revealed unto Calvin, they will rather die than embrace it. And the Calvinists, you see, stick fast where they were left by that great man of God; who yet saw not all things. This is a misery much to be lamented; for though they were burning and shining lights in their times, yet they penetrated not into the whole counsel of God: but were they now living, they would be as willing to embrace further light, as that which they first received...

[Another] thing there is carefully to be provided for, to wit, that with your common employments you join common affections truly bent upon the general good, avoiding deadly plague of your both common and special

comfort all retiredness of mind for proper advantage, and all singularly affected any manner of way. Let ever man repress in himself and the whole body in each person, as so many rebels against the common good, all private respects of men's selves, not sorting with the general conveniency. And as men are careful not to have a new house shaken with any violence before it be well settled and the parts firmly knit, so be you, I beseech you, brethren, much more careful that the house of God, which you are and are to be, be not shaken with unnecessary novelties or other oppositions at the first settling thereof.

Lastly, whereas you are become a body politic, using amongst yourselves civil government, and are not furnished with any persons of special eminency above the rest, to be chosen by you into office of government; let your wisdom and godliness appear, not only in choosing such persons as do entirely love and will promote the common good, but also in yielding unto them all due honor and obedience in their lawful administrations, not beholding in them the ordinariness of their persons, but God's ordinance for your common good...

Musical Response

“Precious Lord, Take My Hand”
Daniel Chaney

Traditional

Children's Sermon

Cherise Gardner

1863: A presentation of The Gettysburg Address

Jason Schlatter

Introduction: Standing in quiet guard and casting its magnificent shadow down the National Mall in Washington, D.C. is the shrine honoring President Abraham Lincoln. There is a hush that beckons one inside to remember the aftermath of the Civil War. The Battle of Gettysburg was a crucial victory for the Union and the bloodiest battle of the Civil War. Fifty-one thousand soldiers were killed or wounded in three days. After Gettysburg, the South was effectively paralyzed. Four months later, Abraham Lincoln visited the site to dedicate a cemetery for those who had fallen in battle.

After the main speaker, a renowned orator, gave a speech that lasted two hours, Lincoln spoke for only two minutes. In one of the briefest yet most eloquent eulogies of all time, Lincoln connected the Civil War to the Declaration of Independence and articulated the significance of the Civil War for freedom and democracy.

“Fourscore and seven years ago our fathers brought forth on this continent a new nation, conceived in liberty, and dedicated to the proposition that all men are created equal.

Now we are engaged in a great civil war, testing whether that nation, or any nation so conceived and so dedicated, can long endure. We are met on a great battlefield of that war. We have come to dedicate a portion of that field as a final resting-place for those who here gave their lives that the nation might live. It is altogether fitting and proper that we should do this. But, in a larger sense, we cannot dedicate—we cannot consecrate—we cannot hallow—this ground. The brave men, living and dead, who struggled here have consecrated it, far above our poor power to add or detract. The world will little note, nor long remember, what we say here, but it can never forget what they did here. It is for us the living, rather, to be dedicated here to the unfinished work which they who fought here have thus far so nobly advanced. It is rather for us to be here dedicated to the great task remaining before us—that from these honored dead we take increased devotion to that cause for which they gave the last full measure of devotion—that we here highly resolve that these dead shall not have died in vain—that this nation, under God, shall have a new birth of freedom and that government of the people, by the people, for the people, shall not perish from the earth.”

Hymn of Response

“There Is a Balm in Gilead”

No. 475

1. There is a balm in Gilead to make the wounded whole;
There is a balm in Gilead to heal the sinsick soul.
Sometimes I feel discouraged, and think my work's in vain;
But then the Holy Spirit revives my soul again.
2. There is a balm in Gilead to make the wounded whole;
There is a balm in Gilead to heal the sinsick soul.
If you cannot preach like Peter, if you cannot pray like Paul,
You can tell the love of Jesus, and say He died for all.

*1883: A reading of **The New Colossus**, by Emma Lazarus*

Trayfena Zambre

Introduction: Born into money and raised in the vigor of New York City's Union Square, Emma Lazarus was one of the first successful Jewish American authors. She wrote bold, powerful poetry and essays protesting the rise of anti-Semitism and arguing for Russian immigrants' rights. As she grew, she became increasingly convinced that the time had come for actions rather than words, and began visiting refugees housed on Ward's Island and helping at the Hebrew Immigrant Aid Society. Ms. Lazarus used her considerable influence to improve the lives of immigrants and through her own words, offered their voice in the public square. Today her poem is inscribed at the foot of New York's Statue of Liberty.

“Not like the brazen giant of Greek fame,
With conquering limbs astride from land to land;
Here at our sea-washed, sunset gates shall stand
A mighty woman with a torch, whose flame
Is the imprisoned lightning, and her name
Mother of Exiles. From her beacon-hand
Glows world-wide welcome; her mild eyes command
The air-bridged harbor that twin cities frame.
‘Keep ancient lands, your storied pomp!’ cries she
With silent lips.
‘Give me your tired, your poor,
Your huddled masses yearning to breathe free,
The wretched refuse of your teeming shore.
Send these, the homeless, tempest-tossed to me,
I lift my lamp beside the golden door!’”

Hymn of Response

“Amazing Grace, How Sweet the Sound”

No. 108

1. Amazing grace! how sweet the sound,
That saved a wretch like me!
I once was lost, but now am found,
Was blind, but now I see.
2. 'Twas grace that taught my heart to fear,
And grace my fears relieved;
How precious did that grace appear
The hour I first believed!

3. The Lord has promised good to me,
His word my hope secures;
He will my shield and portion be
As long as life endures.

4. Through many dangers, toils, and snares,
I have already come;
'Tis grace hath brought me safe thus far,
And grace will lead me home.

5. When we've been there ten thousand years,
Bright shining as the sun,
We've no less days to sing God's praise
Than when we'd first begun.

Morning Offering

Offertory Anthem

“America, the Beautiful”

Heidi Rochte

*C. Effinger**1940: A Reading from Eleanor Roosevelt, **From the Moral Basis of Democracy***

Meredith Jobe

Introduction: Much has been said of Eleanor Roosevelt's influence on American politics during the mid-20th century. Her commitment to social justice and to democracy was rooted in religion and spirituality, as is evident from the following words.

“At a time when the whole world is in a turmoil and thousands of people are homeless and hungry, it behooves all of us to reconsider our political and religious beliefs in an effort to clarify in our minds the standards by which we live.

What does Democracy mean to any of us? What do we know of its history? Are there any religious beliefs which are essential to the Democratic way of life?

Our Democracy in this country had its roots in religious belief, and we had to acknowledge soon after its birth that differences in religious belief are inherent in the spirit of true Democracy. Just because so many beliefs flourished side by side, we were forced to accept the fact that “a belief” was important, but “what belief” was important only to the individual concerned. Later it was accepted that an individual in this land of ours had the right to any religion, or to no religion. The principle, however, of the responsibility of the individual for the well-being of his neighbors which is akin to: “Love thy neighbor as thyself,” in the New Testament, seems always to have been a part of the development of the Democratic ideal which has differentiated it from all other forms of government... The motivating force of the theory of a Democratic way of life is still a belief that as individuals we live co-operatively, and, to the best of our ability, serve the community in which we live, and that our own success, to be real, must contribute to the success of others...

If human beings can be trained for cruelty and greed and belief in power which comes through hate and fear and force, certainly we can train equally well for gentleness and mercy and the power of love which comes because of the strength of the good qualities to be found in the soul of every individual human being...”

Anthem of Response

“Hymn to Freedom”

O. Peterson

*When ev'ry heart joins ev'ry heart and together yearns for liberty, that's when we'll be free.
 When ev'ry hand joins ev'ry hand and together molds our destiny, that's when we'll be free.
 Any hour, any day the time soon will come when all will live in dignity, that's when we'll be free.
 When ev'ry one, joins in our song and together singing harmony, that's when we'll be free.*

Greetings and Prayers of the Congregation*(Please remain standing for prayer)*

Rudy Torres

Prayer Response

“So Shall Our Prayers Arise”

Tune: *National Anthem*

Now do our prayers arise to God above the skies,
 On whom we wait,
 Thou who art ever near, guarding with watchful eye,
 To thee aloud we cry; God save this world!

2002: A reading by Anna Quindlen

Tom Chatt

— Journalist, novelist, mother; one of America's best-known contemporary writers and Pulitzer Prize winner

“America is an improbable idea. A mongrel nation built of ever changing disparate parts, it is held together by a notion, the notion that all men are created equal, though everyone knows that most men consider themselves better than someone. [This nation] was built of bits and pieces that seem discordant, like the crazy quilts that have been one of its great folk art forms, velvet and calico and checks and brocades. Out of many, one. That is the ideal... The reality is often quite different, a great national striving consisting frequently of failure. Many of the oft-told stories of the most pluralistic nation on earth are stories, not of tolerance, but of bigotry. Slavery and sweatshops, the burning of crosses and the ostracism of the other. Children learn in social studies class and in the news of the lynching of blacks, the denial of rights to women, the murders of gay men. It is difficult to know how to persuade them that this amounts to ‘crown thy good with brotherhood,’ that amid all the failures is something spectacularly successful... [Here] is a grudging fairness among the citizens of the United States that eventually leads most to admit that, no matter what the English-only advocates try to suggest, the new immigrants are not so different from our own parents or grandparents... Patriotism is partly taking pride in this unlikely ability to throw all of us together in a country that across its length and breadth is as different as a dozen countries, and still be able to call it by one name. When photographs of the faces of all of those who died in the World Trade Center destruction are assembled in one place, it will be possible to trace in the skin color, the shape of the eyes and the noses, the texture of the hair, a map of the world. These are the representatives of a mongrel nation that somehow, at times like this, has one spirit. Like many improbable ideas, when it actually works, it's a wonder.”

Closing Hymn

“This Is My Song”

Tune: *Finlandia*

This I my song, O God of all the nations,
 A song of peace for lands afar and mine.
 This is my home, the country where my heart is:
 Here are my hopes, my dreams, my holy shrine;
 But other hearts in other lands are beating
 With hopes and dreams as true and high as mine.

My country's skies are bluer than the ocean,
 And sunlight beams on cloverleaf and pine;

But other lands have sunlight, too, and clover,
 And skies are everywhere as blue as mine.
 O hear my song, O God of all the nations,
 A song of peace for their land and for mine.

This is my prayer, O God of all earth's nations,
 Your kingdom come; on earth your will be done.
 O God, be lifted up till all shall serve you,
 And hearts united learn to live as one.
 So hear our prayer, O God of all the nations;
 Ourselves we give you; let your will be done.

Scriptural Benediction*Luke 10:1-11**

Leif Lind

Jesus said to his first disciples and to us,
 “The harvest is plentiful,
 but laborers are few.
 Go on your way.
 Carry no purse, no bag, no sandals.
 Whatever house you enter, first say,
 ‘Peace to this house.’
 Wherever you go and the people welcome you,
 eat what is set before you.
 Cure the sick who are there.
 And say to them,
 ‘The Kingdom of God has come near.’”
 Amen and blessed be!

Congregational Hymn of Response

“God Bless”

Tune: *God Bless America*
Lyrics: Rev. Barbara Lundblad

God bless the world we love,
 Strangers and friends,
 Go before us, restore us
 With a hope that despair cannot end.
 Ev'ry people, ev'ry nation,
 Mighty ocean, heaven's dome,
 God bless the world we love,
 Our only home.

*(Please be seated)***Postlude**

“Crown Imperial”

*Walton***Upcoming Events & Sermons**

Elder of the Day		Barbara Jones
Today, July 5	"4th of July Picnic" after Service — everyone welcome!	
July 12	"Crossing Enemy Lines"	Rudy Torres
July 19	Communion	
July 26	"We-Speak Sabotage"	Rudy Torres
August 2	"Lost in the Multitude"	Joe Cirigliano, <i>It Is Written</i>

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