

# CATONSVILLE PRESBYTERIAN CHURCH

## *Order of Worship*

### World Communion Sunday

October 4, 2020

#### **Prelude**

Meditation on *Let Us Break Bread*

African-American Spiritual,  
arr. Dale Wood (1934-2003)

#### **Call to Worship**

We gather from the west to the east,  
*from the south to the north,*  
to celebrate the God of peace  
*who accompanies us in our acts of peace.*

The God of peace surrounds us  
*and hold us and emboldens us to serve with love.*

We praise God's name!

#### **Hymn 340 - See pages 8 & 9.**

"This Is My Song"

FINLANDIA



Presbyterian Church (U.S.A.)  
**Presbyterian Mission**

#### **Opening Prayer**

We are scattered and apart, O God, north and south and east and west. But your Holy Spirit draws us together, united in faith, hope, and love. So let us know, let us feel your presence among us, Lord, as we praise you and give thanks for your abundant grace.

Through Jesus Christ we pray. Amen.

#### **Call to Confession**

Faced with God's goodness, we recognize our failings.

In the knowledge of God's mercy,

we dare tell the truth about ourselves and our world.

In the confidence of God's children, let us confess our sins.

#### **Prayer of Confession**

In Christ, you made us siblings, intended for us to be united as one people,

and yet we have built walls to separate us

from those who are different from us.

You gave us wisdom and creativity

and we have used those to trick each other  
 and to develop weapons of destruction and death.  
 You gave us laws to order our lives  
 and we have abused them  
 to take revenge and punish our enemies.  
 We love war rather than strive for peace.  
 We ignore the poor and the weak  
 and honor the rich and powerful.  
 In all this we have not lived according to your will.  
 Forgive us, Lord, for daring to boast in our human achievements  
 and for failing to recognize that you alone are worthy of praise.  
 In your mercy, forgive us our sins.

### **Declaration of Forgiveness**

Do not fear, says the Lord, for I have redeemed you.  
 God's love has been poured into our hearts.  
 Hear this good news: In Jesus Christ, we are forgiven!  
 Thanks be to God!

### **Life in Community**

The peace and joy of the Lord be with you and yours today.  
 Thank you for joining us for worship.  
 Other announcements....

### **Children's Message**

**Hymn 822 - See page 10. "When We Are Living"**

SOMOS DEL SEÑOR

### **Prayer for Illumination**

Holy Spirit, grant us openness  
 and give us understanding  
 of what each one of us needs to receive  
 through Holy Scripture.  
 We open our hearts, we open our minds, we open our lives to you.  
 Speak, Lord, for your servants are listening.  
 Amen.

**Scripture:** Romans 12:9-13

## Message

- Wilmari Vargas, director, Campamento El Guacio, Synod of Boriquen (Puerto Rico), PCUSA
- Jennifer Bentzel, Outreach and Engagement Manager, IMA World Health/Lutheran World Relief
- Dr. Serge Makolo Kasadi, director, IMCK (Institut Medical Chretien du Kasai), Democratic Republic of Congo

## Offering

In response to the Word proclaimed, let us give as God has so abundantly given us. With joyous and generous hearts, let us present our offerings to the Lord.

There are ways you can give online through our website – we are grateful for the generous support we continue to receive from CPC members and friends.

If you're not a member of the CPC community, consider giving to a faith community where you live, a neighborhood church that could use your support at this time.

This morning we receive the Peace and Global Witness Offering, one of the special offerings of the Presbyterian Church (USA). By giving to the Peace and Global Witness Offering we work to share Christ's peace with one another, beyond our doors, beyond our community, and across boundaries. 25% of all that we receive will be used toward continuing our dismantling racism work in this community. We've set up a special giving portal for you to use: <https://onrealm.org/CatonsvillePres/give/PeaceGlobalWitness>.

In a time of silence now, we invite you to take a moment to offer thanks for God's gifts to you this week: time, talent, money, family, friends, life itself.

And ask yourself: where is the Spirit leading me this week to share my gifts through the work of the church and the love of neighbor?

## Let Us Pray

O great and loving God, we give you thanks  
 that you have given your people  
 a love for justice and peace and the gift of generosity.  
 Bless these gifts and with them, through them  
 may your justice and peace be known,  
 here and in every corner of your world. Amen.

**Musical Offering:** "Mungu Ni Pendo"

Edward G. Robinson, arr. by Robert Gower

## Great Prayer of Thanksgiving and Lord's Prayer

The Lord be with you.

*And also with you.*

Lift up your hearts.

*We lift them up to the Lord.*

Let us give thanks to the Lord our God.

*It is right to give our thanks and praise.*

Holy God, we praise you.

Let the heavens be joyful, and the earth be glad.

We bless you for creating the whole world,

for your promises to your people Israel,

and for Jesus Christ in whom your fullness dwells.

Born of Mary, he shares our life.

Eating with sinners, he welcomes us.

Guiding his children, he leads us.

Visiting the sick, he heals us.

Dying on the cross, he saves us.

Risen from the dead, he gives new life.

Living with you, he prays for us.

With thanksgiving we take this bread and this cup

and proclaim the death and resurrection of our Lord.

Receive our sacrifice of praise:

*You are holy, you are whole.*

*You are always ever more than we ever understand.*

*You are always at hand.*

*Blessed are you coming near.*

*Blessed are you coming here to your church in wine and bread,  
raised from soil, raised from the dead.*

*You are holy, you are wholeness; you are present.*

*Let the cosmos praise you, Lord!*

*Sing hosanna in the highest!*

*Sing hosanna!*

*Sing hosanna to our God!*

Pour out your Holy Spirit upon us  
 that this meal may be a communion in the body and blood of our Lord.  
 Make us one with Christ and with all who share this feast.  
 Unite us in faith, encourage us with hope,  
 inspire us to embody genuine love,  
 that we may serve as your faithful disciples  
 until we feast at your table in glory.

We praise you, eternal God, through Christ your Word made flesh,  
 in the holy and life-giving Spirit. And hear us unite our voices and pray, *Our Father...*

### **Communion of God's People**

We give thanks for this bread,  
 fruit of the earth and hard work,  
 a gift of the grace of God.  
 We break it and share it,  
 remembering the words and actions,  
 gestures and glances,  
 silences and self-offered life  
 of the teacher from Nazareth.  
 (Bread is broken and shared)

And we give thanks for the fruit of the vine,  
 for the joy of communion,  
 for alliances that endure  
 in the search for justice and wholeness.

We take the cup,  
 knowing we are part of a community-people  
 renewing its covenant with life.  
 (The cup is filled and shared)

### **Prayer of Gratitude**

Gracious God, how can we thank you for such a gift?  
 For you have met us, fed us, drawn us to you,  
 and bound us to one another.  
 Now send us out to share your love  
 and proclaim your hope until Christ comes again.  
 Amen.

**Hymn 318 - See page 11." In Christ There Is No East or West"**

ST. PETER

### Charge and Blessing

May the God who is, Creator, Parent, Lord of All,  
 Bless us with discomfort at easy answers,  
     half-truths, and superficial relationships.  
 Bless us with anger at injustice,  
     oppression, and exploitation of people.  
 Bless us with tears to shed  
     for those who suffer from pain,  
     rejection, starvation, and war.  
 Bless us with enough foolishness  
     to believe that we can make a difference in this world.  
 In the name of the Father  
     and the Son  
     and the Holy Spirit.

### Postlude

*Gaudeamus* (Day of Gladness)

Sidney S. Campbell (1909-1974)

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### Participants

- Dorothy Boulton, *associate pastor*
- Dottie Marshall, *liturgist*
- Kathy and Keith Glennan, *video production*
- Jason Kissel, *interim organist*
- Susan Krehbiel, *soloist*
- Greg Knauf, *soloist*
- Kenneth E. Kovacs, *pastor*

### Our Speakers

**Wilmari Vargas-Vientós** was born in Mayaguez, Puerto Rico, in 1968 and was raised in the Presbyterian Church in San Sebastián, where she served by working with youth. She has been a Graduate Registered Nurse since 1992. Wilmari has a 20 -year-old son studying in the University of Chicago in Chicago. She is a specialist in intensive care, adult medicine and a specialist in care of skin problems in older adults. During the summers she was recruited as a volunteer as Camp Nurse in Camp Guacio during the Summer Conferences for junior high, high school, and young adults. She became involved with the youth in other aspects besides caring for their health problems and emergencies. In 2007, she received God's call to serve in the Center for Community Services and Camp Guacio. She continues to serve as Executive Director of Camp Guacio, which was established as a Center of Christian Services and owned by the Boriquén Synod of the PCUSA in Puerto Rico.

(The camp was begun to serve the surrounding community with health, social and economic services. In recent years, it focused on youth camps and retreats. Following Hurricane Maria, Camp Guacio re-established relationships with its neighbors, including opening a hosting site for workgroups to stay while they help with the recovery. In partnership with Presbyterian Disaster Assistance, they hired a staff person to coordinate workgroups. In November 2019, a group of 21 members and friends from CPC stayed at Camp Guacio.)

**Jennifer Bentzel** is the Manager of Foundations and Partner Relations for IMA World Health. She has been at IMA for over seven years. She has traveled to Haiti to see first-hand IMA's WASH and Neglected Tropical Diseases (NTD) programs as well as Tanzania to visit IMA's pediatric cancer and cervical cancer projects. Jennifer's role at IMA requires her to be very knowledgeable about all of IMA's programs, partnerships, and stories. Jennifer graduated from Goucher College in Towson, MD, with a B.A. in Non-Profit Management. Jennifer lives in Littlestown, PA, and enjoys spending time with her family, reading, playing with her dog and watching her two children play soccer.

**Dr. Serge Makolo Kazadi** is the Director of IMCK (Institut Medical Chretien du Kasai), a Christian medical center in the Democratic Republic of Congo, founded in 1954. Dr. Serge graduated from medical school in Lubumbashi, Congo, in 2005 and has a masters in public health. He then practiced medicine and later served as Director of Bilomba Hospital and Health Zone (near Kananga.) He then joined the medical staff of IMCK. In 2017, he was elected IMCK Director, where he coordinates all IMCK departments: medical service, education, nutrition, and the hydroelectricity facility. Dr. Serge is married with five children.

### Sources

- *Book of Common Worship* (Louisville: Westminster John Knox Press, 2018).
- Charge and Blessing: "Non-traditional Blessing" by Sister Ruth Fox, OSB
- *Glory to God: The Presbyterian Hymnal* (Louisville: Westminster John Knox Press, 2013).
- Liturgical Resources for World Communion Sunday produced by the Presbyterian Mission Agency of the Presbyterian Church (U.S.A.).
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# 340 This Is My Song

1 This is my song, O God of all the na - tions,  
 2 My coun - try's skies are blu - er than the o - cean,  
 3 This is my prayer, O Lord of all earth's king - doms:

a song of peace for lands a - far and mine.  
 and sun - light beams on clo - ver - leaf and pine.  
 thy king - dom come; on earth thy will be done.

This is my home, the coun - try where my heart is;  
 But oth - er lands have sun - light too, and clo - ver,  
 Let Christ be lift - ed up till all shall serve him,

here are my hopes, my dreams, my ho - ly shrine;  
 and skies are ev - ery - where as blue as mine.  
 and hearts u - nit - ed learn to live as one.

The first two stanzas of this hymn were written between the 20th century's two world wars and focus on the theme of international peace. The third stanza, by another author and added later, uses the language of the Lord's Prayer to voice a distinctly Christian perspective.

TEXT: Stanzas 1-2, Lloyd Stone; stanza 3, Georgia Harkness, alt.

MUSIC: Jean Sibelius, 1899; arr. *The Hymnal*, 1933, alt.

Text Sts. 1-2 © 1934, ren. 1962 *The Lorenz Corp.*; St. 3 © 1964 *The Lorenz Corp.*

Music Arr. © 1933, ren. 1961 *The Presbyterian Board of Christian Education (admin. Westminster John Knox Press)*

FINLANDIA  
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but oth - er hearts in oth - er lands are beat - ing  
 So hear my song, O God of all the na - tions,  
 So hear my prayer, O God of all the na - tions:

with hopes and dreams as true and high as mine.  
 a song of peace for their land and for mine.  
 my - self I give thee; let thy will be done.

## When We Are Living

822

*Pues si vivimos*

1 When we are liv - ing, it is in Christ Je - sus,  
 2 Through all our liv - ing, we our fruits must give.  
 3 'Mid times of sor - row and in times of pain,  
 4 A - cross this wide world, we shall al - ways find

1 *Pues si vi - vi - mos, pa - ra Él vi - vi - mos,*  
 2 *En es - ta vi - da fru - tos hay que dar*  
 3 *En la tris - te - za y en el do - lor,*  
 4 *En es - te mun - do por do - quier ha - brá*



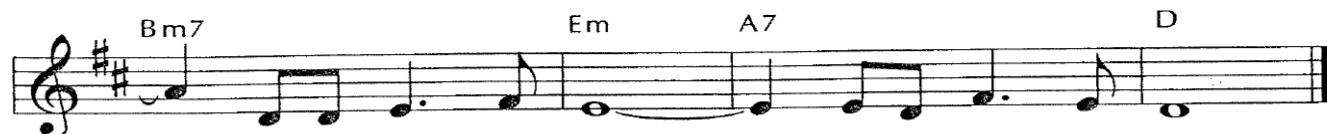
and when we're dy - ing, it is in the Lord.  
 Good works of ser - vice are for of - fer - ing.  
 when sens - ing beau - ty or in love's em - brace,  
 those who are cry - ing with no peace of mind,

*y si mo - ri - mos pa - ra Él mo - ri - mos.*  
*y bue - nas o - bras he - mos de o - fren - dar.*  
*en la be - lle - za y en el a - mor,*  
*gen - te que llo - ra y sin con - so - lar.*



Both in our liv - ing and in our dy - ing,  
 When we are giv - ing, or when re - ceiv - ing,  
 wheth - er we suf - fer, or sing re - joic - ing,  
 but when we help them, or when we feed them,

*Sea que vi - va - mos o que mu - ra - mos,*  
*Sea ya que de - mos o que re - ci - ba - mos,*  
*sea que su - fra - mos o que go - ce - mos,*  
*Sea que a - yu - de - mos o que a - li - men - te - mos,*



we be - long to God; we be - long to God.  
*so - mos del Se - ñor, so - mos del Se - ñor.*

This hymn began as an orally transmitted stanza reflecting on Romans 14:7–8 and was expanded by a Spanish-language hymnal committee to offer additional examples of the many dimensions of life, thereby strengthening the recurring affirmation that we belong to God through them all.

TEXT: Stanza 1, anon.; English trans. Elise S. Eslinger, 1983;

stanzas 2–4, Roberto Escamilla, 1983; English trans. George Lockwood, 1987

MUSIC: Spanish melody; arr. Barbara C. Mink, 1988

English Trans. © 1989 The United Methodist Publishing House (admin. The Copyright Company)

Spanish Text Sts. 2–4 © 1983 Abingdon Press (admin. The Copyright Company)

Music Arr. © 1988 Barbara C. Mink (admin. Community of Christ)

SOMOS DEL SEÑOR  
10.10.10.10

# In Christ There Is No East or West 318

1 In Christ there is no east or west, in  
 2 In Christ shall true hearts ev - ery - where their  
 3 Join hands, dis - ci - ples of the faith, what -  
 4 In Christ now meet both east and west; in

him no south or north, but one great fel - low -  
 high com - mu - nion find; his ser - vice is the  
 e'er your race may be. All chil - dren of the  
 him meet south and north. All Christ - ly souls are

ship of love through - out the whole wide earth.  
 gold - en cord close - bind - ing hu - man - kind.  
 liv - ing God are sure - ly kin to me.  
 one in him through - out the whole wide earth.

This text formed a very small part of an elaborate Christian missionary pageant in the early 20th century, yet it has endured while the grander aspects of that production have faded away. It is set to a simple 19th-century tune that does not get in the way of its message.

## Peace & Global Witness

### Opening Hearts and Expanding Minds

September 2, 2020, by Bryce Wiebe

Providing and packing supplies like pens and pencils, making puppet kits during Sunday service for educational classes and holding events to raise awareness and funds.

Through these actions and more, Presbyterians are helping families and individuals who are hit hardest by the loss and struggles surrounding the spread of HIV and AIDS.

According to 2019 statistics from [UNAIDS](#), 37.9 million people around the globe are now living with HIV. But Sub-Saharan (Central/East/Southern Africa combined) countries are disproportionately impacted, with 25.6 million of those cases being identified in the region.

“HIV/AIDS is still a worldwide issue,” wrote Phyllis Wezeman, Executive Director of [Malawi Matters](#). “But it’s an issue that has been pushed under the rug for many reasons including stigma and discrimination, and it’s becoming forgotten because people are living with it rather than dying from it.”

Wezeman, a member of [First Presbyterian Church of South Bend, Indiana](#), leads Malawi Matters, a nonprofit that has not shied away from talking about the issue but instead has been tackling it head-on. The organization develops and facilitates HIV and AIDS education with the people of Malawi.

“It’s a mission lived in harmony with Malawians,” she explained. “Since Malawi is essentially an oral culture, with many who are illiterate and impoverished, our program brings meaningful training at a grassroots level in multiple ways, from designing lessons based on storytelling, music and art to equipping leaders with the information and supplies they need to help their residents understand this disease. We do all of this and more while building relationships that involve everyone in the process of learning and caring for one another.”

Malawi Matters is 100 percent volunteer driven. Donations are used for developing and supporting training programs and for supplies. Wezeman’s church is part of the [Presbytery of Wabash Valley](#), which has signed on as a [Matthew 25 mid council](#).

This means the presbytery has committed to “radical and fearless discipleship” to embrace one or more of three focuses: [building congregational vitality](#), [dismantling structural racism](#), and [eradicating systemic poverty](#). The presbytery used its portion of the [Peace & Global Witness Offering](#) in support of Malawi Matters.

In addition, churches are regularly collecting and making supplies used in classes geared toward village leaders who then take what they learn back to other families. Funds donated or raised are also used for field work in more than 200 congregations and villages and more than 1,500 schools. Volunteers travel to Malawi to serve as facilitators on teaching teams and administrators during weeklong programs, and several churches make and donate washable, reusable sanitary pads for girls because it's one way to keep them in school and to avoid early marriages.

It's all having an impact. Community leaders, individuals, parents, families and others in Malawi are now rethinking how they're living and recently shared ways the program has created new understanding and opened their hearts.

"Before we had the training, we separated all the people who were sick. We told them not to come to prayers (worship)," explained a church committee in Kongwe Presbytery. "After training, we realized how much harm we had done to them – how many had been afraid to go for testing or to disclose their status. We gathered and prayed to ask God's forgiveness and made the commitment that we would never treat people like that again."

But it's not just congregations. Individuals are benefiting from the lessons supported by the church. A woman in church at the Mlanda Presbytery shared her story of loss.

*"My sister and brother-in-law died of AIDS leaving three nieces and nephews who needed care, but I didn't want them in my home because I didn't want my own children to catch anything they might have. After the training, I realized HIV is not spread through ordinary, daily contact, and I was overcome with grief for the way I had treated these young ones. We took my relatives' offspring into our home and are raising them as our own."*

It's something that Wezeman says she's hearing over and over as the work to educate residents continues.

Through Malawi Matters' unique, engaging, creative methods of HIV/AIDS education and equipping women/empowering girls programs, education is shared, discrimination is reduced, stigma is overcome and people go for testing, are supported, connect to treatment – and live.

*Give to the [Peace & Global Witness Offering](#) to support the peace and reconciliation work of church partners through World Mission.*

*This was originally published for [Presbyterian News Service](#) on September 1, 2020.*

## Peace & Global Witness

### A Voice to Affirm All People

September 15, 2020, by Bryce Wiebe

The [Washington Corrections Center for Women](#) is both the largest and the only maximum and medium security prison for women in the state. It's surrounded by barbed wire, and you have to go through five locked gates to get to the main population.

Inside this fortress of concrete and steel, thanks to the work of three dynamic Presbyterian leaders, a unique worshiping community has been planted – [Hagar's Community Church](#).

"The women I have the opportunity and the privilege to pastor to are wonderful and deeply knowledgeable about the Bible," said Rev. Lane Brubaker, who leads Hagar's Community Church. "They are learning that they are still indeed loved by God and are not defined by their worst mistake. But, rather, they are defined by their beloved."

[Olympia Presbytery](#) worked over several years with [Prison Congregations of America](#) to set up the prison ministry. Rev. Christine Long led the effort to plant a church that would provide a safe, open and inclusive place for women to worship inside the prison. It was finally established in January 2019.

Brubaker leads Bible study and worship on Saturday evenings. She handles a more contemporary service with music while her husband, Crawford, leads a quieter, contemplative worship time. The two simultaneous services were developed after talking with the women – some of whom needed time to quietly reflect after living in the general population, while others longed for interaction. But what's perhaps most impactful is providing a place of acceptance.

"For some reason in prisons, groups and programs tend to be more conservative and not accepting of all orientations and gender identities," she said. "We are a different voice that affirms all people, and we give them a place to be honest about who they are. I'm often asked, 'Why are you so much more inclusive than the other groups?' My answer is that it's not just Hagar's Community Church, but it's what my denomination thinks."

As part of her ministry, Brubaker spends several days every week behind bars. She offers six pastoral care groups throughout the week – from guided meditation and breathing practices to healing through music. She sees the first year of the church as just the beginning.

"We are helping women process and handle their incarceration through God's love and guidance, and we want this to be a healthy, sustained ministry," Brubaker explained. "There are some women who are incarcerated for many years, some for their whole lives. The dream of the

presbytery when this started was that it would be a ministry that continues long into the future.”

The promise of a long-term ministry is there thanks to the support of congregations like [Skyline Presbyterian Church](#) in Tacoma and visionary church leaders like Rev. Robyn Hogue. She saw the opportunity to provide for this new ministry that works toward reconciliation and expand the congregation’s vision of what God makes possible.

The church used its portion of the [Peace & Global Witness Offering](#) to fund Hagar’s Community Church and, as a result, has grown its Offering. Brubaker says the prison ministry would not be able to maintain itself without those financial gifts and that every congregation should be looking to expand outreach to places not yet considered.

“I think there’s a lot of room for more worshiping communities like this to be established,” she said. “That would be an awesome response to this ministry – that others would start doing this work, not just in prisons but in other places too. All of us should be listening to the call and listening to God to find where these worshiping communities are needed in all sorts of different, unique places.”

*Give to the [Peace & Global Witness Offering](#) to continue the valuable ministry of worshiping communities.*

*This was originally published for [Presbyterian News Service](#) on September 15, 2020.*





Catonsville Presbyterian Church

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