



Fairmont Presbyterian Church
Kettering, Ohio
August 15, 2021

FAIRMONT PRESBYTERIAN CHURCH

Order of Service for the Worship of God

Fairmont Presbyterian Church nurtures and guides people to live inspired lives.

August 15, 2021

10:30am

12th Sunday after Pentecost

Welcome and Announcements

Rev. Brian Maguire

Prelude

Every Time I Feel the Spirit

Dennis Janzer

Call to Worship (Psalm 29)

Kris Martin

Leader: The voice of the Lord is over the waters; the God of glory thunders, the Lord, over mighty waters.

People: The voice of the Lord is powerful; the voice of the Lord is full of majesty.

Leader: The Lord sits enthroned over the flood; the Lord sits enthroned as Sovereign forever.

People: May the Lord give strength to the people!

Leader: May the Lord bless all people with peace! Come and let us worship our God who calls us.

Hymn 410

God Is Calling through the Whisper

W Żłobie Leży

1 God is calling through the whisper
of the Spirit's deepest sighs,
through the thrill of sudden beauties
that can catch us by surprise.
Flash of lightning, crash of thunder;
hush of stillness, rush of wonder:
God is calling—can you hear?
God is calling—can you hear?

2 God is calling through the voices
of our neighbors' urgent prayers,
through their longing for redemption
and for rescue from despair.
Place of hurt or face of needing;
strident cry or silent pleading:
God is calling—can you hear?
God is calling—can you hear?

3 God is calling through the music
of sublime and human arts,
through the hymns of earth and angels,

and the carols of our hearts.
Lift of joy and gift of singing;
days and nights our praises bringing:
God is calling—and we hear!
God is calling—and we hear!

Prayer of Confession (in unison)

Rev. Kelley Shin

Mighty and patient God, you freely give us gifts beyond our understanding, yet we squabble over petty measures of greatness, power, and success. We presume to lord over others or we presume that we are of no value. Our pride and our shame both delude us to our true identity and value in you. Forgive us our folly and our ignorance. Forgive our sin. Take away our pride and our shame that we may behold who we are and who we are in you so that we may be washed clean and grow into the fullness our baptism.

Assurance of Pardon

Congregational Response #581

Glory Be to the Father

Gloria Patri

Glory be to the Father, and to the Son, and to the Holy Ghost; as it was in the beginning, is now, and ever shall be, world without end. Amen, amen.

Passing of Christ's Peace

We ask you to remain in place and share Christ's peace through your words and your eyes, not your hands and hugs.

Leader: The peace of Christ be with you.

People: **And also with you.**

Time with Our Children

Loralei Harding

Children will remain seated in the pews for the Children's Time.

After the Time with Children, children ages 3 - 5th grade may leave for their Sunday School classes.

Children will be directed to the appropriate class in the Sunday School wing.

Hymn 482

Baptized in Water
verse 1

Bunessan

1 Baptized in water,
sealed by the Spirit,
cleansed by the blood of Christ our King;
heirs of salvation,
trusting the promise,
faithfully now God's praises we sing.

Sacrament of Baptism

Avery Miller and Cora Stephens

Hymn 482

Baptized in Water
verse 2

Bunessan

2 Baptized in water,

sealed by the Spirit,
dead in the tomb with Christ our King;
one with his rising,
freed and forgiven,
thankfully now God's praises we sing.

Anthem

I Want Jesus to Walk with Me
Rachael Watts, *soprano*

Lloyd Larson

Prayer for Illumination

Scripture Reading

Mark 10:35-44

James and John, the sons of Zebedee, came forward to [Jesus] and said to him, "Teacher, we want you to do for us whatever we ask of you." And he said to them, "What is it you want me to do for you?" And they said to him, "Grant us to sit, one at your right hand and one at your left, in your glory." But Jesus said to them, "You do not know what you are asking. Are you able to drink the cup that I drink, or be baptized with the baptism that I am baptized with?" They replied, "We are able." Then Jesus said to them, "The cup that I drink you will drink; and with the baptism with which I am baptized, you will be baptized; but to sit at my right hand or at my left is not mine to grant, but it is for those for whom it has been prepared." When the ten heard this, they began to be angry with James and John. So Jesus called them and said to them, "You know that among the Gentiles those whom they recognize as their rulers lord it over them, and their great ones are tyrants over them. But it is not so among you; but whoever wishes to become great among you must be your servant, and whoever wishes to be first among you must be slave of all. For the Son of Man came not to be served but to serve, and to give his life a ransom for many."

Leader: The Word of the Lord.
People: **Thanks be to God.**

Sermon

Be Careful What You Wish For

Rev. Brian Maguire

Hymn 300

We Are One in the Spirit

They'll Know We Are Christians

1 We are one in the Spirit; we are one in the Lord;
we are one in the Spirit; we are one in the Lord,
and we pray that all unity may one day be restored:

Refrain:

And they'll know we are Christians by our love,
by our love;
yes, they'll know we are Christians by our love.

2 We will walk with each other; we will walk hand in hand;
we will walk with each other; we will walk hand in hand,
and together we'll spread the news that God is in our land: (Refrain)

3 We will work with each other; we will work side by side;
we will work with each other; we will work side by side,
and we'll guard human dignity and save human pride: (Refrain)

4 All praise to the Father, from whom all things come,
and all praise to Christ Jesus, God's only Son,
and all praise to the Spirit, who makes us one: (Refrain)

Affirmation of Faith

The Apostles' Creed

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

Pastoral Prayer (concluding with the Lord's Prayer)

Our Father, who art in heaven, hallowed be thy name, thy kingdom come, thy will be done, on earth as it is in heaven. Give us this day our daily bread; and forgive us our debts, as we forgive our debtors; and lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory, forever. Amen.

Doxology *Praise God, from whom all blessings flow; Praise God, all creatures here below;
Praise God above, Ye heavenly host; Praise Father, Son and Holy Ghost. Amen.*

Invitation and Prayer of Discipleship

Hymn 485

We Know That Christ Is Raised

Engelberg

1 We know that Christ is raised
and dies no more.
Embraced by death he broke
its fearful hold,
and our despair he turned
to blazing joy. Alleluia!

2 We share by water in
his saving death.
Reborn we share with him
an Easter life
as living members of
a living Christ. Alleluia!

3 The Father's splendor clothes
the Son with life.
The Spirit's power shakes

the church of God.
Baptized we live with God
the Three in One. Alleluia!

4 A new creation comes
to life and grows
as Christ's new body takes
on flesh and blood.
The universe, restored
and whole, will sing: Alleluia!

Charge and Benediction

Postlude

We Know that Christ is Raised

David Cherwien

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Within the Fellowship

For prayer concerns or if you would like to be part of the Email Prayer Chain Team, please contact:
Rev. Kelley Shin at kshin@fairmontchurch.org.

For emergencies, contact Rev. Brian Maguire at (937) 269-2864 or Rev. Kelley Shin at (937) 751-0752.

Announcements

Music fun with Acoustic Grace! Starting after the first service today, we will be resuming our monthly Jam Session. On the 3rd Sunday of each month, we will gather in Fellowship Hall to play acoustic instruments and sing. We have a songbook but welcome new songs. Everyone is invited to sing along or just to listen!

Sunday, August 15th for Children, Youth, and their Families:

"Back-to-School Bash" at 5:00 p.m. in Fellowship Hall and the church Courtyard.
Join us as we say goodbye to summer and hello to the beginning of a new school year!
An allergy-safe dinner will be provided. Come for an evening of food, crafts, and games.
This event is for children, youth, and their families!

Fairmont Men's Group: Our Men's Group Luncheon will meet on Thursday, August 19, 2021 at 11:30am at MCL Cafeteria. Please RSVP to the office by noon on Wednesday if you are planning to attend.

Thursday Evening Bible Study: Join us every Thursday night for Bible Study at 7:30 p.m. on Zoom. Each week we will be examining the Bible text for the following Sunday. This Thursday we will be exploring Joshua 24:1-2, 14-22. Watch for Fairmont's weekly Beside Still Waters email for the link or here:

Bible Study: Thursday, 7:30pm

Zoom Meeting Link: <https://us02web.zoom.us/j/86422990477>

Zoom Meeting ID: 864 2299 047

Theology on Tap: Join us for Theology on Tap this Friday, August 20th at 5:00 p.m. on Zoom. Just because we do not have a bar does not mean we cannot still get together and share. Bring your favorite beverage and join us for our virtual "Theology on Tap." Watch for the link in our weekly Beside Still Waters email or here:

Theology on Tap: Friday, August 20th at 5:00pm

Zoom Meeting Link: <https://us02web.zoom.us/j/89247878247>

Zoom Meeting ID: 892 4787 8247

Books for Kids: Kids haven't had in-school programming or perhaps access to library books during the pandemic. If you have any lightly used or new books at the elementary school level you could donate we will distribute them, primarily to JFK Elementary School and also to the YWCA. Please leave your donations in the coat room next to the church office.

Back-to-School Supplies: We are also starting our annual school supplies drive for Fairmont's JFK Elementary School. Needy students often have none or do not replace when their initial supply is depleted. Please leave your donations in the Black & White Narthex. We plan to distribute these items in August. Here are examples of some supplies you might donate:

Box of 24 Crayola crayons	Red pens	Various highlighters
Large glue sticks	Scissors	Erasers
Pocket folders	Wide-ruled paper	Boxes of tissues
Clorox wipes	Gallon Ziplock bags	Paper towels

Thank you for your support of these worthy projects.

Monitors: We are currently looking for those who may be interested in monitoring some of our evening meetings and Sunday mornings. If you are 16 and above and have interest in this employment, please call or email Jennifer at the church office at (937) 299-3539 or jmason@fairmontchurch.org

Our soloist today: Rachael Watts received her Masters degree in Vocal Performance from Wright State University in 2020. She is currently preparing for a role in Strauss' *Elektra* with the Dramatic Voices Program Berlin. Rachael gives piano and voice lessons in the Dayton area.

Worship Staff

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Associate Pastor

Children's Ministry Coordinator

Director of Music

Praise and Worship Leader

Church Organist

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Brian's Nerdy Bible Notes

So, who exactly were James and John?

James and his younger brother John were the sons of Zebedee the fisherman. They lived in Capernaum. Jesus referred to them as the "sons of thunder" after they tried to call down lightning on an unfriendly Samaritan village. Maybe they had anger control issues. This James was not James the brother of Jesus mentioned in Acts. James was the first disciple to die a martyr around 44 AD. The legend is that his bones were later transported to Northwest Spain where they remain a destination of pilgrims at the church of St. James (Santiago de Compostela, Iago is Spanish for James). John was counted as the youngest of the disciples and may or may not be the author or the source for the Gospel of John.

What is the deal with the cup?

The cup was a metaphor for one's portion in life, what one has been given to drink, whether good or bad. An overflowing cup can symbolize a happy and abundant life like in Psalm 23:5. But the cup can also symbolize the poisoned chalice of God's wrath and punishment as in Psalm 75:8, Isaiah 15:17, Jeremiah 25:15-18, and Revelation 16:19. Jeremiah suggests that the innocent may have to drink a cup of suffering they do not deserve, Jeremiah 49:12.

What is "baptism," especially what does baptism mean before the church's practice of baptism?

Setting aside all the church's later understandings, in the secular world of the first century, baptism meant the immersion or drowning of people in all sorts of trouble. Floods, for example, baptized cities and not in a good way.

Is Jesus saying that leaders must be a servant of everyone she or he would lead?

Actually, the word Jesus uses is even more poignant. Jesus says a leader must become a *doulos* of all. A *doulos* was usually a slave, but could be a freed slave who servant engaged in some form of involuntary service. *Doulos* is contrasted with the normal Greek term for a servant, *diakonos*, from which we get the English word deacon.

Who or what exactly is the "Son of Man?"

No one is exactly certain. It can mean in Aramaic, simply a human being. In Daniel 7-12, the Son of Man is the shadowy figure representing humankind's identity and final judgment. Jesus uses the term often of himself in Mark, and in this case it is a stark role reversal from the function of the Son of Man described in Daniel.

Jesus says the Son of Man came to give his life as a ransom for all. What does that mean?

Essentially this is Mark's explanation of the atonement in one sentence. Atonement is the theological term that refers to how Jesus causes our salvation to happen. Mark, unlike say Paul, uses the language of ransom (*Lutron* in Greek) that refers to the price one pays to secure the freedom of prisoners of war, slaves, or those incarcerated in debtor's prison. Such ransoms could be a cash payment to secure release or sometimes could involve the substitution of one prisoner for another. Ransom was already a part of Jewish atonement thinking (e.g. Exodus 21:30, 30:10-12; Numbers 3:31). By Jesus time, some Jews in the diaspora held that a righteous individual or group could function as a ransom for the foolishness of sins of a larger group of people (e.g. Philo, Sacrifices of Abel and Cain, 121; 4 Maccabees 6:28-29, 17: 21-22). Finally, ransom, riches and eternal life all are interrelated in Psalm 49:7-9: "Truly, no ransom avails for one's life, there is no price one can give to God for it. For the ransom of life is costly, and can never suffice, that one should live on forever and never see the grave."

GATHERING

410 God Is Calling through the Whisper

1 God is call-ing through the whis-per of the Spir - it's deep-est sighs,
 2 God is call-ing through the voic-es of our neigh-bors' ur-gent prayers,
 3 God is call-ing through the mu-sic of sub-lime and hu-man arts,

through the thrill of sud-den beau-ties that can catch us by sur-prise.
 through their long-ing for re-demp-tion and for res-cue from de-spair.
 through the hymns of earth and an-gels, and the car-ols of our hearts.

Flash of light-ning, crash of thun-der; hush of still-ness, rush of won-der:
 Place of hurt or face of need-ing; stri-dent cry or si-lent plead-ing;
 Lift of joy and gift of sing-ing; days and nights our prais-es bring-ing;

God is call - ing—can you hear? God is call - ing—can you hear?
 God is call - ing—can you hear? God is call - ing—can you hear?
 God is call - ing—and we hear! God is call - ing—and we hear!

This wide-ranging text reminds us of the many surprising and urgent ways God calls to us, both to draw us near and to send us forth. In the third line of music it is especially effective at harnessing the momentum of the phrases that are each a note higher than the one before.

BAPTISM

482

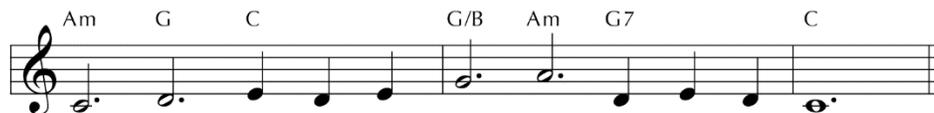
Baptized in Water



1 Bap-tized in wa - ter, sealed by the Spir - it, cleansed by the
 2 Bap-tized in wa - ter, sealed by the Spir - it, dead in the
 3 Bap-tized in wa - ter, sealed by the Spir - it, marked with the



blood of Christ our King; heirs of sal - va - tion, trust - ing the
 tomb with Christ our King; one with his ris - ing, freed and for -
 sign of Christ our King; born of the Spir - it, we are God's



prom - ise, faith - ful - ly now God's prais - es we sing.
 giv - en, thank - ful - ly now God's prais - es we sing.
 chil - dren; joy - ful - ly now God's prais - es we sing.

Each stanza of this compact and carefully constructed text about baptism begins with allusions to John 3:5 and Ephesians 1:13. The interplay of constant and changing lines accentuates each added image. It is set here to a Gaelic tune first transcribed in the 19th century.

We Are One in the Spirit 300

They'll Know We Are Christians by Our Love

Capo 1: (Em) (Bm) (Em)
 Fm Cm Fm

1 We are one in the Spir - it; we are one in the Lord;
 2 We will walk with each oth - er; we will walk hand in hand;
 3 We will work with each oth - er; we will work side by side;
 4 All praise to the Fa - ther, from whom all things come,

(Am) (Em)
 B^bm Fm

we are one in the Spir - it; we are one in the Lord,
 we will walk with each oth - er; we will walk hand in hand,
 we will work with each oth - er; we will work side by side,
 and all praise to Christ Je - sus, God's on - ly Son,

(Am) (Em)
 B^bm Fm

and we pray that all u - ni - ty may one day be re - stored:
 and to - geth - er we'll spread the news that God is in our land:
 and we'll guard hu - man dig - ni - ty and save hu - man pride:
 and all praise to the Spir - it, who makes us one:

Refrain (C) (Em)
 D^b Fm

And they'll know we are Chris - tians by our love, by our

(Am) (Em) (Am) (Bm) (Em) (Am/E) (Em)
 B^bm Fm B^bm Cm Fm B^bm/F Fm

love; yes, they'll know we are Chris - tians by our love.

A parish priest at St. Brendan's on the South Side of Chicago in the 1960s was very involved in the local Civil Rights movement and needed something for his youth choir to sing at ecumenical, interracial events. Finding nothing, he wrote this song in a single day.

