

## Sunday, 14 September 2025 – Fourteenth Sunday after Pentecost

The Sundays after Pentecost (like the Sundays after Epiphany) are sometimes called Ordinary Time - not because they are routine or mundane, but because their primary rhythm has to do with following the Sundays “in order.” Indeed, each Sunday is a celebration of Christ’s resurrection from the dead on the first day of the week, and it is this holy mystery that animates, renews, and transforms our life of faith. – *The Book of Common Worship*, 2018

### Prelude and Sermon Hymn

O WALY WALY is a traditional English melody associated with the song "O Waly, Waly, gin love be bony," the words of which date back at least to Ramsay's *Tea Table Miscellany* (1724-1732), and as the setting for a folk ballad about Jamie Douglas. It is also well known in the Appalachian region of the United States. The hymn version of this tune appears three times in our purple *Glory to God Hymnal*, #202, *An Upper Room Did Our Lord Prepare* and #302, *When Hands Reach Out and Fingers Trace*, and #847, *Our Hope, Our Life*. Hal H. Hopson adapted and arranged O WALY WALY as an anthem in 1971 for his setting of 1 Corinthians 13. The hymn setting of this arrangement appears in our hymnal at #693, *Though I May Speak*, with the tune name GIFT OF LOVE.

### Handbell Anthem

*What Was I Made For?* by the sister and brother team of Billie Eilish and Finneas O’Connell, won numerous awards, including the Academy Award for best original song and the Grammy for song of the year in 2024.

Rabbi Anna Boswell-Levy is the spiritual leader of Congregation Kol Emet in Yardley, Bucks County, PA. She referenced the song in a [sermon](#) on September 18, 2023:

In the movie, Billie Eilish sings:  
*I used to float, now I just fall down*  
*I used to know but I’m not sure now*  
*What I was made for*  
*What was I made for?*

What is it that makes someone human? Is it that we have feelings, are mortal, have memory? That we have a sense of selfhood apart from others’ perceptions of us, that we have hopes/dreams?

As humans, we are made of feelings. We often live in our mind and heart. About experiencing humanity, Ruth says to Barbie: “Take my hand, close your eyes. Now, feel.” Close your eyes, she says, because it isn’t in the seeing that we experience being human; it is in the feeling. The joy, the pain of loss, even confusion.

It strikes me that **being human is to have an internal experience no one else can fully know.**

### **New Zealand Lord's Prayer**

Originally published in 1989, The New Zealand Prayer Book (created by the Anglican Church in Aotearoa) was re-published in a new version by Harper Collins in 1997. This prayer book was celebrated by clergy and lay people alike for the way it combined the traditional Anglican prayers and forms of worship with the rich earth-based spirituality of the Maori and other Pacific Island cultures. It is eloquent in its wonderful simplicity and diversity, and is worthy addition to anyone's book of prayers.

An alternate version of the Lord's Prayer is included within The New Zealand Book of Prayer, which demonstrates the unique character of the New Zealand Anglican Church and the impact that Polynesian culture has had upon it.

### **Offertory Anthem**

*Love Is Little* is a Shaker tune from 1834. It comes from the South Union Shaker Village in South Union, Kentucky. The South Union village was founded in 1807 in Auburn, Kentucky in 1807 and closed in 1922.

### **Recessional Hymn**

Earlier this year we conducted a survey of favorite hymns. 58 people responded to the survey and submitted 139 different hymns from 253 submissions. The hymn receiving the most submissions was...drum roll, please...

#### *How Great Thou Art*

Carl P. Daw, Jr. writes about this hymn in [\*Glory to God: A Companion\*](#)

“The starting point appears to be the summer of 1885, when a Swedish editor, Carl G. Boberg (1859–1940), moved by the beauty of creation around him and stimulated by the ringing of church bells, wrote a text beginning “O store Gud” (O great God).

A German translation by Manfred van Glehn (1867–1924) beginning “Wir gross bist Du” (How great art Thou) was published in 1907 and became popular throughout Germany.

Twenty years later, I. S. Prokhanoff (1869–1933) made a Russian translation based on the German version, and it was printed in a large hymnal (1,233 hymns!), *Kimvali* (Cymbals), published by a Baptist press in Lutz, Poland.

Stuart K. Hine (1889-1989) encountered this Russian version when he was working as a Methodist missionary in the Ukraine; he was not aware of its Swedish origins. Some years later Hine was serving in the Carpathian mountains of Czechoslovakia when, in the midst of a thunderstorm, he made an English translation of the first stanza of the Russian text. Later he added two more stanzas, largely of his own creation. After World War II broke out in 1939, Hine returned to England, where he used the three-stanza version in preaching campaigns. He added a fourth stanza in 1948 and printed that version in leaflet form.

This was the version of the hymn that came to the attention of George Beverly Shea during the Billy Graham Crusade in London in 1954.”