

From Kim's Open Door to FUMC Community

Thank you for your generous support! We are making the world a better place!

We are better together!

Thanks to you the Virus will not stop us!

We received a wonderful letter from the Children's Home explaining some of the things they were able to do because of our support. They greatly appreciated our congregation's recent gift of \$1,650.

Next week I'll put more in the bulletin.

Psalm 17: 1-7, 15

¹ Hear a just cause, O LORD; attend to my cry;
give ear to my prayer from lips free of deceit.

² From you let my vindication come;
let your eyes see the right.

³ If you try my heart, if you visit me by night,
if you test me, you will find no wickedness in me;
my mouth does not transgress.

⁴ Concerning what others do:
I have avoided the ways of the violent by following your word.

⁵ **My steps have held fast to your paths;**
my feet have not slipped.

⁶ I call upon you, for you will answer me, O God;
incline your ear to me, hear my words.

⁷ Wondrously show your steadfast love,
O savior of those who seek refuge
from their adversaries at your right hand.

¹⁵ **As for me, I shall behold your face in righteousness;**
when I awake I shall be satisfied with beholding your presence.

Genesis 32: 22-31

²² And he arose that night and took his two wives, his two female servants, and his eleven sons, and crossed over the ford of Jabbok.
²³ He took them, sent them over the brook, and sent over what he had.
²⁴ Then Jacob was left alone; and a Man wrestled with him until the breaking of day. ²⁵ Now when He saw that He did not prevail against him, He touched the socket of his hip; and the socket of Jacob's hip was out of joint as He wrestled with him. ²⁶ And He said, "Let Me go, for the day breaks." But he said, "I will not let You go unless You bless me!" ²⁷ So He said to him, "What *is* your name?" He said, "Jacob." ²⁸ And He said, "Your name shall no longer be called Jacob, but Israel; for you have struggled with God and with men, and have prevailed."

²⁹ Then Jacob asked, saying, “Tell *me* Your name, I pray.”
And He said, “Why *is it that* you ask about My name?” And He blessed him there.

³⁰ So Jacob called the name of the place Peniel: “For I have seen God face to face, and my life is preserved.” ³¹ Just as he crossed over Penuel the sun rose on him, and he limped on his hip.

St. Matthew 14: 13-21

¹³ When Jesus heard *it*, He departed from there by boat to a deserted place by Himself. But when the multitudes heard it, they followed Him on foot from the cities. ¹⁴ And when Jesus went out, He saw a great multitude; and He was moved with compassion for them, and healed their sick. ¹⁵ When it was evening, His disciples came to Him, saying, “This is a deserted place, and the hour is already late. Send the multitudes away, that they may go into the villages and buy themselves food.”

¹⁶ But Jesus said to them, “They do not need to go away. You give them something to eat.”

¹⁷ And they said to Him, “We have here only five loaves and two fish.”

¹⁸ He said, “Bring them here to Me.” ¹⁹ Then He commanded the multitudes to sit down on the grass. And He took the five loaves and the two fish, and looking up to heaven, He blessed and broke and gave the loaves to the disciples; and the disciples gave to the multitudes.

²⁰ So they all ate and were filled, and they took up twelve baskets full of the fragments that remained. ²¹ Now those who had eaten were about five thousand men, besides women and children.

The History of our Call to Worship Hymn

And Are We Yet Alive by Charles Wesley

Charles Wesley (1707-1788) first wrote this hymn for his 1749 collection. John Wesley included it in a 1780 collection at the beginning of the section titled, "For the Society... at meeting." Sometime around its appearance in the 1780 collection, Wesley began using this hymn at the opening of annual society meetings, a practice that has remained largely in use since. While John Wesley's decision to appropriate his brother's hymn text for holy conferencing assured it near immortality in the

Methodist psyche, his editing significantly altered the theology of Charles' text. Charles originally conceived his text in four eight-line stanzas instead of the six four-line stanzas we have today. One of the original stanzas has been dropped. The original four stanzas represent a progression through the Wesleyan "way of salvation." The first stanza reminds us that God's prevenient grace has been present with us, preserving and protecting us even in our absence from one another; the second that God's justifying grace has saved us from sin and imputed to us his righteousness. In the third stanza, we see that God's redeeming grace has saved us and starts the work of regeneration in us. The final (omitted) stanza reminds us that God's sanctifying grace continues to work in us until the day we finally meet Christ, moving us from our imperfect state to entire sanctification. Charles' final stanza reads thus:

*Jesus, to Thee we bow, And, for thy Coming wait:
Give us for Good some Token Now In our imperfect State;
Apply the Hallowing Word, Tell Each who looks for Thee,
Thou shalt be perfect as thy Lord, Thou shalt be all like me!*

It seems a shame to lose this powerful reminder that our final zeal is Christian perfection, all for the sake of a hymn that tells us we've been through "toils and snares" since we last saw each other.

The hymn as we now know it:

And Are We Yet Alive

1. And are we yet alive, and see each other's face?
Glory and thanks to Jesus give for his almighty grace!
2. Preserved by power divine to full salvation here,
again in Jesus' praise we join, and in his sight appear.
3. What troubles have we seen, what mighty conflicts past,
fightings without, and fears within, since we assembled last!
4. Yet out of all the Lord hath brought us by his love;
and still he doth his help afford, and hides our life above.
5. Then let us make our boast of his redeeming power,
which saves us to the uttermost, till we can sin no more.
6. Let us take up the cross till we the crown obtain,
and gladly reckon all things loss so we may Jesus gain.