



Plymouth

CONGREGATIONAL CHURCH

May 21, 2023 • 9 a.m.
Racial Justice Sunday

GATHERING MUSIC	LIFT EVERY VOICE AND SING	<i>J. Rosamond Johnson</i>
OPENING SONG	SWEET, SWEET SPIRIT (see next pages)	<i>"Sweet, Sweet Spirit"</i>
WELCOME		DeWayne Davis
LIGHTING OF THE PEACE CANDLE		Louise Matson <i>White Earth Band of Ojibwe</i>
SUNG RESPONSE	ANISHINABE KWE Asiginaak Singers Indian Woman, she was given a clan. Everyone, you all come in/enter here To dance in a good way (you all).	<i>Traditional Ojibwe</i>
PASSING OF THE PEACE		
SCRIPTURE READING	GENESIS 16:1–10, 13	
MESSAGE	WHERE HAVE WE COME FROM? WHERE ARE WE GOING?	Rev. Dr. Jessica Chapman Lape

Sweet, Sweet Spirit

2 Cor. 3:17-5:5

Doris Akers, 1962; alt.

Slowly

1 There's a sweet, sweet Spir - it in this place, and I
2 There are bless - ings you can - not re - ceive till you

The first system of musical notation is in 4/4 time with a key signature of one sharp (F#). It features a vocal line in the treble clef and a bass line in the bass clef. The melody is simple and hymn-like, with a slow tempo indicated by the word 'Slowly'. The lyrics are arranged in two lines, with the first line starting with '1' and the second with '2'. The music consists of quarter and eighth notes, with some chords in the bass line.

know that it's the Spir - it of the Lord; there are
know that Spir - it's full - ness and be - lieve; you're the

The second system of musical notation continues the melody from the first system. It maintains the same 4/4 time and key signature. The lyrics are arranged in two lines, with the first line starting with 'know that it's the' and the second with 'know that Spir - it's'. The music consists of quarter and eighth notes, with some chords in the bass line.

sweet ex - pres - sions on each face, and I
one to prof - it when you say, "I am

The third system of musical notation continues the melody from the second system. It maintains the same 4/4 time and key signature. The lyrics are arranged in two lines, with the first line starting with 'sweet ex - pres - sions on each face,' and the second with 'one to prof - it when you say, "I am'. The music consists of quarter and eighth notes, with some chords in the bass line.

to Refrain

know they feel the pres - ence of the Lord.
going to stay with Je - sus all the way."

The fourth system of musical notation concludes the piece with a refrain. It maintains the same 4/4 time and key signature. The lyrics are arranged in two lines, with the first line starting with 'know they feel the pres - ence of the Lord.' and the second with 'going to stay with Je - sus all the way."'. The music consists of quarter and eighth notes, with some chords in the bass line.

This is one of the most popular gospel songs from the corpus of African-American songwriters who emerged during the golden age of gospel (1930-1969). Although this era was dominated by the Baptists, Doris Akers had Methodist roots.

Tune: SWEET, SWEET SPIRIT
9.11.9.11. with refrain
Doris Akers, 1962

Refrain

Sweet Ho - ly Spir - it, sweet heav-en-ly Dove, stay right here

with us, fill-ing us with your love; And for these bless-ings we

lift our hearts in praise. With-out a doubt we'll know that we have

been re - vived when we shall leave this place.

Rev. Dr. Jessica Chapman Lape is a womanist pastoral theologian, a clinically trained chaplain, and a community trained doula. Jessica received a B.S. in health education with an emphasis in community health from Johnson C. Smith, a historically black university in Charlotte, NC, and received her M.Div. with an emphasis in faith and health of the public from Wake Forest University School of Divinity. During her studies, Jessica served as a chaplain for community organizations, integrating her experience in health education with faith-based community health programs.

Jessica received her Ph.D. in Practical Theology from Claremont School of Theology, and is committed to advancing the field of pastoral theology and clinical pastoral care to include the profession of black indigenous birthwork in order to address and interrupt black women's mistreatment in U.S. healthcare. Jessica is an ordained minister in the United Church of Christ. She lives with her partner, J.D., and their rambunctious yet adorable rescue pit bull, Andie.

INVITATION TO OFFERING

One: In deep humility and gratitude to God, who shepherds and comforts us,
let us bring our offerings to God.

All: In thanks and gratitude, we offer these gifts to you.

OFFERING

THE STORM IS PASSING OVER *Charles Albert Tindley*
Chapel Singers; Mary Laymon, *director* *arr. Barbara W. Baker*

Courage, my soul, and let us journey on, The storm is passing over, Hallelu!
Tho' the night is dark it won't be very long. Hallelujah! Hallelujah!
Thanks be to God, the morning light The storm is passing over,
appears. Hallelujah!

BLESSING

NIGONI ASEMAA *Ojibwe Tobacco song*
Asiginaak Singers

THE LORD'S PRAYER

Tender, loving God, 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 for ever. Amen.

CLOSING SONG

LIFT EVERY VOICE AND SING *"Lift Every Voice"*
(see next pages)

SENDING

As the postlude is played, you are welcome to leave the sanctuary or stay and enjoy the music.

POSTLUDE

WE SHALL OVERCOME *United States traditional*
gospel and protest song

The congregation is welcome to sing along.

We shall overcome, Oh, deep in my heart
We shall overcome, I do believe
We shall overcome some day. That we shall overcome some day.



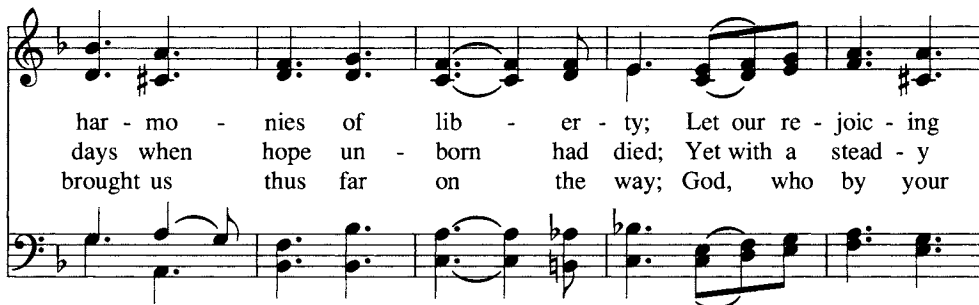
Lift Every Voice and Sing

James Weldon Johnson, 1921; alt.

Tune: LIFT EVERY VOICE Irr.
J. Rosamond Johnson, 1921



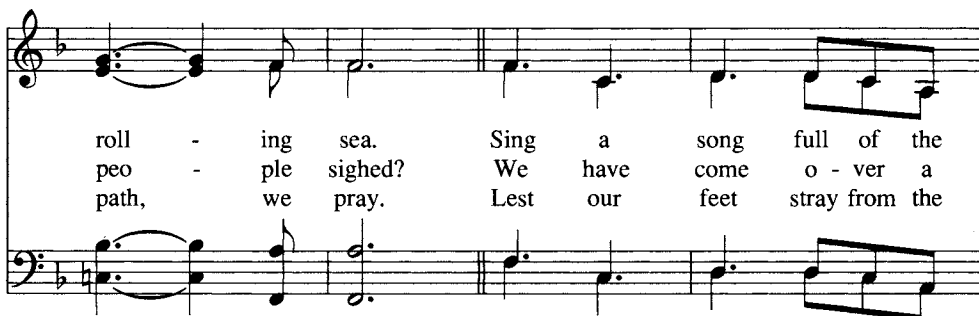
1 Lift ev-ery voice and sing, till earth and heav - en ring, ring with the
2 Ston-y the road we trod, bit - ter the chas - tening rod, felt in the
3 God of our wea - ry years, God of our si - lent tears, God who has



har - mo - nies of lib - er - ty; Let our re - joic - ing
days when hope un - born had died; Yet with a stead - y
brought us thus far on the way; God, who by your



rise, high as the lis - tening skies, let it re - sound loud as the
beat, have not our wea - ry feet, come to the place for which our
might, led us in - to the light, keep us for - ev - er in the



roll - ing sea. Sing a song full of the
peo - ple sighed? We have come o - ver a
path, we pray. Lest our feet stray from the

faith that the harsh past has taught us, Sing a song full of the
 way that with tears has been wa - tered, We have come, tread - ing our
 plac - es, our God, where we met you, Lest our hearts, drunk with the

hope that the pres - ent has brought us; Fac - ing the
 path through the blood of the slaugh - tered, Out from the
 wine of the world, for - get you; Shad - owed be -

ris - ing sun of our new day be - gun, let us march
 gloom - y past, till now we stand at last where the white
 neath your hand, may we for - ev - er stand, true to our

on till vic - to - ry is won.
 gleam of our bright star is cast.
 God, true to our na - tive land.

PLYMOUTH CONGREGATIONAL CHURCH GRATEFULLY ACKNOWLEDGES that we are on the sacred traditional territory of the Dakota people. It is an honor to live, pray, seek justice, and create community alongside Dakota, Ojibwe, and other Indigenous people in the Twin Cities.

MANY AFRICAN AMERICAN SPIRITUALS AND HYMNS were never credited to their creators or were claimed by other individuals. When Plymouth Congregational Church uses music or music texts created by people who were kept in chattel slavery, we will donate to a historically Black institution as a reparative action in honor of the creators and their descendants.

CHANCEL FLOWERS are given by Darrel Hildebrant in loving memory of former Plymouth minister Martha Gustuson Hendricks, whose birthday was May 17.

ACCESSIBILITY: The Sanctuary is equipped with a hearing loop for those with compatible hearing aids. Sit in the long pews on the ground floor. To receive the audio, hearing aids need a telecoil, or "T coil." Wireless FM listening devices are also available for use throughout the Sanctuary and balcony. Ask an usher.

WORSHIP STAFF: DeWayne L. Davis, *Lead Minister*; Beth Hoffman Faeth, *Minister for Congregational Life*; Seth Patterson, *Minister for Justice & the Arts*; Philip Brunelle, *Organist and Choirmaster*; Marie Scholtz, *Associate Music Director & First Service Music Coordinator*; Laura Caviani, *First Service Trio Director*; Cody Bourdot, *AV Production Manager*; Chris Bohnhoff, *Digital Ministry Specialist*

JAZZ TRIO: Laura Caviani, *piano*; Chris Bates, *bass*; Daryl Boudreaux, *percussion*

TRIO ARRANGEMENTS: Laura Caviani

ASIGINAAK SINGERS: Louise Matson, Ardie Medina, Pauline Danforth, Shashana Craft, Maryanna Harsted; **CHAPEL SINGERS:** Mary Laymon, *director*

CHURCH REGISTER

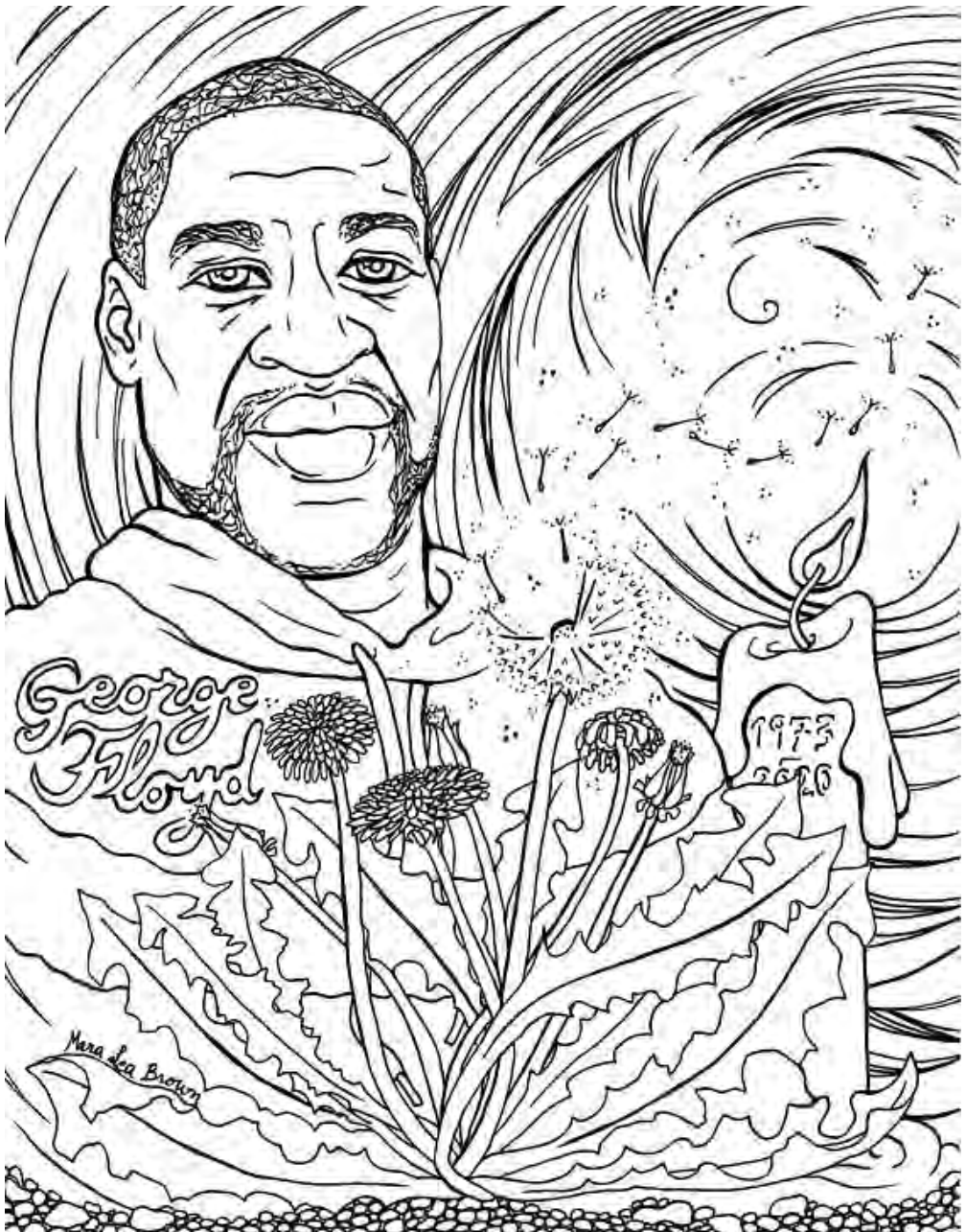
RECENTLY BEREAVED

Mary Steinson & Jerry Storck, death of Mary's nephew, Michael Scott Brasel (May 6, 2023)

RECENTLY DECEASED

James Armin Jenkins (May 5, 2023), stepfather of Kristin Makhholm, grandfather of Lila Franklin and Leo Franklin. Celebration of life for James and recently deceased wife, Dolores Lenore, will occur at Covenant Living of Golden Valley, Friday, July 14, 3 p.m.
Ronald "Ron" Palosaari (February 14, 2023), husband of Audrey Palosaari. A memorial for Ron has been held.

COLORING PAGE FOR EVERY AGE



*If you'd like to share your art with the church,
please drop off this page at the Jones Commons desk after worship!*

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