



FINDING GOD AT THE INTERSECTION OF OUR LIVES

July 4, 2020

DUE TO SOUTHERN CALIFORNIA CONFERENCE AND L.A. COUNTY GUIDELINES REGARDING THE CORONAVIRUS COVID-19 OUTBREAK, ALL SERVICES WILL ONLY BE LIVE-STREAMED, AT LEAST UNTIL FURTHER NOTICE. GATES AND DOORS WILL BE LOCKED. PLEASE FOLLOW OUR WEBSITE [GLENDALECITYCHURCH.ORG](https://www.glendalecitychurch.org) OR FACEBOOK PAGE AS FURTHER INFORMATION BECOMES AVAILABLE.

City Church Online Weekly Schedule:

- **Spanish-language Services**, Saturdays, 8:30 a.m.: with Pastor Johnny Ramirez-Johnson on our YouTube Channel.
- **Saturday Morning English Worship** 11:00 a.m., [YouTube.com/c/GlendaleCityChurch](https://www.youtube.com/c/GlendaleCityChurch).
- **Worship After-Party with Tom & George** 12:15 p.m.: Immediately after the worship service concludes, join the chat and catch up with other church members at [https://Zoom.us/j/2139156248](https://zoom.us/j/2139156248).
- **Social Jesus Heartgroup**, hosted by Herb Montgomery, Wednesdays at 7:00 p.m. ([https://Zoom.us/j/8182447241](https://zoom.us/j/8182447241)), where we discuss Jesus' call to bringing justice and equality to all. In preparation for each meeting, check out Herb's study guide or podcast ([https://RenewedHeartMinistries.com](https://renewedheartministries.com)).



TODAY'S LIVE-STREAMED SERVICE, JULY 4:

- 11:00 a.m.: Online **4th of July** Worship Service with Pastor Leif Lind: "A Celebration of America — Living with Religious Freedom"

NEXT SATURDAY, JULY 11:

- 11:00 a.m.: Online Worship Service and **Communion** with Pastor Mike Kim

FOR ALL FUTURE EVENTS, DUE TO THE CORONAVIRUS, PLEASE CHECK WEBSITE AND FACEBOOK UPDATES

SATURDAY WORSHIP—11:00 A.M. (PLEASE SILENCE YOUR ELECTRONIC DEVICES)

We welcome you as you worship with us online today. Please feel free to contact any of our pastoral staff if you have a question, want a visit, or need help:

- <https://glendalecitychurch.org>
- <https://www.facebook.com/glendalecitychurch>
- 818-244-7241

GLENDALE CITY SEVENTH-DAY ADVENTIST CHURCH **July 4, 2020**

☆ *“A Celebration of America—Living with Religious Freedom”* ☆

Prelude

“Trumpet Tune in D Major”
Kemp L. Smeal, *organ*

Henry Purcell

Invocation

Leif Lind, Jesse L. Martin

God of the ages, by whose almighty hand the founders of this country won freedom for themselves and for us, and lit the torch of freedom for nations then unborn;

God of our fathers and our mothers, by whose almighty hand the founders of this country defined a nation where we are free to believe;

Help us and all Americans maintain our liberties in righteousness and peace; through Jesus Christ our Savior,

Amen.

★ Opening Hymn

“God of the Ages”

Tune: NATIONAL HYMN

(1) God of the ages, whose almighty hand
Leads forth in beauty all the starry band
Of shining worlds in splendor through the skies,
Our grateful songs before your throne arise.

(2) Your love divine has led us in the past,
In this free land by you our lot is cast;
Be now our ruler, guardian, guide, and stay,
Your word our law, your paths our chosen way.

(3) From war's alarms, from deadly pestilence,
May your strong arm be now our sure defense;
Your true religion in our hearts increase,
Your bounteous goodness nourish us in peace.

(4) Refresh your people on their toilsome way,
Lead us from night to neverending day;
Fill all our lives with wonder as we praise:
All honor now before your throne we raise.

Welcome, Greetings & Prayers of the Congregation

(Opportunity for members to greet each other)

Leif Lind

Virtual Choir Anthem*

"America the Beautiful"
Clarissa Shan, *director*

arr. Mack Wilberg



Introduction:

Tom Chatt

Today we continue what has become a long-standing tradition, a celebration of American freedom. Freedom to believe. We hear readings from the Scripture and from history. We sing and hear music that celebrates our freedom as believers. Some may wonder why we do this in worship today: it is because we are citizens who believe that all are welcome and loved by God; because he created us free to obey, free to believe. As *Patriarchs and Prophets* puts it, "God made our first parents free moral agents, capable of appreciating the wisdom and benevolence of his character and the justice of his requirements, and with full liberty to yield or to withhold obedience. God might have created us without the power to transgress; but in that case man would have been, not a free moral agent, but a mere automaton. Without freedom of choice, his obedience would not have been voluntary, but forced." Today we celebrate again that freedom — freedom to believe.

Virtual Choir Anthem*

"I Dream a World"
Clarissa Shan, *director*

André J. Thomas, Langston Hughes

*Of such I dream: I dream a world where man no other man will scorn,
Where love will bless the earth and peace its paths adorn.*

A reading from Micah 6:

Taylor Ruhl

With what shall I come before the Lord and bow down before the exalted God? Shall I come before him with burnt offerings, with calves a year old? Will the Lord be pleased with thousands of rams, with ten thousand rivers of olive oil? Shall I offer my firstborn for my transgression, the fruit of my body for the sin of my soul? He has shown you, O mortal, what is good. And what does the Lord require of you? To act justly and to love mercy and to walk humbly with your God.

The New World:

Leif Lind

The first two lasting English settlements in what is now the United States were at Jamestown, Virginia (1607) and Plymouth, Massachusetts (1620). Jamestown was established as a business venture by London investors.

The Plymouth Colony, however, was settled by people we call Puritans who were dissatisfied with the pace of Protestant reform in Europe. Many came to America to avoid being persecuted for their beliefs. Puritan ministers and leaders, however, sought levels of political and religious conformity that proved unattainable. Many of the Europeans who first settled on this continent were looking for religious freedom for themselves — but not for others. In many ways, they established colonies that conformed to their respective versions of Christianity. Some made it illegal to engage in business on Sundays. Others used wooden stocks to humiliate and torture those they deemed wayward. Some executed women they called witches. Religious dissenters were put on trial and banished, or at least encouraged to depart.



“It was the desire for liberty of conscience that inspired the Pilgrims to brave the perils of the long journey across the sea, to endure the hardships and dangers of the wilderness, and with God’s blessing to lay, on the shores of America, the foundation of a mighty nation. Yet honest and God-fearing as they were, the Pilgrims did not comprehend the great principle of religious liberty. The freedom which they sacrificed so much to secure for themselves, they were not equally ready to grant to others.” (*The Great Controversy*, p. 292)

Some who pioneered this nation believed that the new government should be religiously neutral. Others who wanted the nation to have no state religion were skeptics. Still others wanted the federal government to leave this matter in the hands of the various states. A number were Christian believers who realized that the only way to guarantee religious freedom for themselves was to grant it to others, too. There were many who agreed with the principle stated by Roger Williams, that “forced worship stinks in the nostrils of God.”

★ Hymn of Response

“Faith of our Fathers”

Tune: ST. CATHERINE

(1) Faith of our fathers! living still, in spite of dungeon, fire, and sword,
O how our hearts beat high with joy whene'er we hear that glorious word.
Faith of our fathers! holy faith! We will be true to thee till death.

(2) Faith of our mothers, Christian faith, is truth beyond our stumbling creeds,
Still serve the home and save the Church, and breathe thy spirit through our deeds:
Faith of our mothers, Christian faith! We will be true to thee till death.

The American Experiment — Mixed Results:

Tom Chatt, Taylor Ruhl

“Up! Up! I beseech you.... Shut your gates,” said a leading would-be politician from New York. An enemy nation was sending “their criminals” to the United States because this country hadn’t as yet erected protective “gates”, as he called it.



- Their crime? They were practicing a religion that would destroy our democracy with its ignorance and despotism.
- The man with a warning? None other than Samuel Morse, later renowned as the inventor of the telegraph and Morse code.
- And the religion being attacked in 1835? Not Islam — but Catholicism! In the 1830s and '40s Protestants burned Catholic convents and churches, killing several Catholics for good measure. Anti-Catholic fears would continue until well into the 20th century. (*Adapted from “Sacred Liberty” by Steven Waldman, published 2019*)

As historians have pointed out, despite what we’re taught in school, America did not have robust religious freedom for most of its history:

- In the 17th century, Puritans hanged Quakers from trees in Boston Common for the crime of practicing their faith.
- At the time of the American Revolution half of the evangelical Baptist preachers in Virginia had been imprisoned for their preaching.
- When the Declaration of Independence was signed, 9 of the 13 colonies barred Catholics and Jews from holding office.
- In 1838 the governor of Missouri issued Executive Order 44, calling for the “extermination” of Mormons, leading to many of their deaths.
- Hundreds of thousands of Africans were stripped not only of liberty but also of their religions, in what has been termed “a spiritual holocaust”.



- After the Civil War the US government banned many Native American spiritual practices, coercing their children to convert to Christianity.
- Before and during World War Two, Jehovah's Witnesses were imprisoned, beaten, or castrated for refusing, as a matter of conscience, to salute the American flag.

It was World War Two that led President Franklin Roosevelt — at the time facing the opposing threats of fascism and communism — to declare that religious freedom was a defining characteristic of American patriotism. True democracy, he said, requires four essential liberties: freedom of speech and expression; freedom from want; freedom from fear; and the “freedom of every person to worship God in his own way — everywhere in the world.”

★ **Hymn of Response**

“This Is My Song”

Lloyd Stone, Georgia Harkness

Tune: FINLANDIA (*Sibelius*)

(1) This is my song, O God of all the nations,
A song of peace for lands afar and mine;
This is my home, the country where my heart is;
Here are my hopes, my dreams, my holy shrine:
But other hearts in other lands are beating
With hopes and dreams as true and high as mine.

(2) My country's skies are bluer than the ocean,
And sunlight beams on cloverleaf and pine;
But other lands have sunlight too, and clover,
And skies are everywhere as blue as mine:
O hear my song, thou God of all the nations,
A song of peace for their land and for mine.

(3) May truth and freedom come to every nation;
May peace abound where strife has raged so long;
That each may seek to love and build together,
A world united, righting every wrong;
A world united in its love for freedom,
Proclaiming peace together in one song.

The Nineteenth Century and Beyond:

Leif Lind

Religion without governmental sanction or support: How would this actually work out in a rapidly expanding nation? It soon became necessary for the U.S. Supreme court to distinguish between the kinds of church controversies that civil courts should deal with and those they should not. The Supreme Court declared, “Whenever the questions of discipline

or of faith, or ecclesiastical rule, custom or law have been decided” by the highest authorities in the church, all federal courts, must accept such decisions as final.” Other nations may act differently, Justice Samuel Miller admitted, but in the United States citizens have ‘the full and free right to entertain any religious belief, to practice any religious principle, and to teach any religious doctrine which does not infringe on personal rights.” To emphasize its point, the Court pointed out that “the law knows no heresy, and is committed to the support of no dogma, the establishment of no sect.”

In the 19th century, then, federal attention to First Amendment religion cases was quite limited. In the 1840s and 1850s the most passionate controversy of all concerned slavery. This bitter issue divided families, churches, and entire denominations, and ultimately the country itself. The major implication of the Civil War and its aftermath for church-state matters is found in the Fourteenth Amendment to the Constitution, adopted in 1868. That amendment reads as follows: “No State shall make or enforce any law which shall abridge the privileges or immunities of citizens of the United States; nor shall any State deprive any person of life, liberty, or property, without due process of law; nor deny to any person within its jurisdiction the *equal protection of the law*” — wording that was clearly intended to hinder racial discrimination within State governments. Today there is renewed urgency to address the systemic racism found in our country, a failure that has never been adequately addressed. As the Rev. Dr. Martin Luther King, Jr. famously said, “No one is free until we are all free.” It is an ongoing struggle for freedom and equality to which all Christians should aspire.



★ Hymn of Response

“In Egypt Under Pharaoh”

Dosia Carlson; Tune: LANCASHIRE

(1) In Egypt under Pharaoh the Israelites were bound,
From plagues and tribulations no respite could be found.
Praise God who in surprising ways, gave passage through the waves.
Our Liberator rescues, our Liberator saves.

(2) From Africa to gang-planks, across a friendless sea,
Black captives harshly treated all struggled to be free.
Praise God who strengthened advocates with power that does and dares.
Our Liberator rescues, our Liberator cares.

(3) Wherever hurting humans unjustly live in pain,
The hungry, homeless, hopeless, cry out for growth and gain.
Praise God whose great redeeming love each servant freely gives.
Our Liberator rescues, our Liberator lives!

Persecution & the Seventh-day Adventist Response:

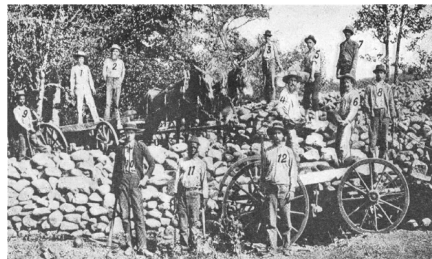
Taylor Ruhl

Below the federal level, however, a whole universe of Sunday law cases opened up, to be heard by municipal and state courts and decided in a wide variety of ways. Actually, Sunday laws were universal in the colonies, waned after the American Revolution, then expanded in the early 19th century.

America's last great surge of Sunday laws, which took place in the 1880s, was particularly hard on Seventh-day Adventists, many of whom were imprisoned for weeks or months, and sometimes assigned to chain gangs. The *SDA Encyclopedia* reports that many Adventists at that time served lengthy prison terms for disrupting the Sunday sacredness. Fears were high. Recent research suggest that several teachers and students at Southern Adventist University, including the principal, were imprisoned, but did not actually serve on chain gangs, though other local Adventists did.

Adventists, expecting Christ to return to earth well before the end of the 19th century, did not see these events as a foretaste of a final conflict generations later, but as the early stages of the final conflict itself. A national Sunday law seemed imminent, and the arrests and prison sentences seemed to be leading to a not-very-distant death penalty.

This prompted the denomination's first religious liberty journals and organizations. Before the actual threat to Sabbath observance (as opposed to the theoretical danger that had been anticipated since the identification of the two-horned beast in the 1850s), Adventists had not been actively concerned with religious liberty. Once that threat had manifested itself, religious liberty became a major Adventist preoccupation.



Adventists serving in U.S. prison gangs for failing to observe Sunday laws

★ Hymn

“God of Grace, and God of Glory”

Tune: CWM RHONDDA

(1) God of grace and God of glory, on your people pour your power;
Now fulfill your church's story, bring her bud to glorious flower.
Grant us wisdom, grant us courage, for the facing of this hour.

(2) See, the hosts of evil 'round us scorn your Christ, assail his ways;
From the fears that long have bound us, free our hearts to faith and praise.
Grant us wisdom, grant us courage, for the facing of this hour.

(3) Cure your children's warring madness, bend our pride to your control;
Shame our wanton, selfish gladness, rich in goods and poor in soul.
Grant us wisdom, grant us courage, lest we miss your kingdom's goal.

(4) Set our feet on lofty places, gird our lives that they may be
Armored with all Christ-like graces in the fight to set all free.
Grant us wisdom, grant us courage, that we fail not man nor thee.

*Adventism in the Fight for Religious Liberty and Church-State
Separation:*

Tom Chatt

From its beginning the Adventist Church has been in the forefront in emphasizing the importance of religious liberty and the separation of church and state. The first article on the subject, written by J. N. Andrews, appeared as early as 1851.

In the 19th century, if secular laws ended up inadvertently violating a person's religious belief, the individual typically received no accommodation for their pain or inconvenience. That changed in the 1963 landmark case involving Adele Sherbert, a Seventh-day Adventist textile worker in South Carolina. Her factory instituted a six-day workweek, putting Adele in a no-win situation since her conscience would not allow her to work on Saturday, the biblical Sabbath. Other factories in the area also required Saturday work, so she was forced to quit without any alternative job offer available. However, when she applied for unemployment benefits she was rejected on the grounds that she had "voluntarily quit her job". On June 17, 1963 the Supreme Court ruled 7-2 in favor of Adele, saying that the state can infringe on someone's religious practice only if there is a "compelling state interest" — and only if no further recourse is available for the individual.

This profoundly changed the nature of religious liberty. No longer would it be defined merely as absence of active persecution, but would now also include a recognition of allowing individuals' freedom of faith, even when that conflicted with laws that most other people have to obey.

★ Hymn

"Amazing Grace"

Tune: NEW BRITAIN

(1) Amazing grace! how sweet the sound, that saved a wretch like me!
I once was lost, but now am found, was blind, but now I see.

(2) 'Twas grace that taught my heart to fear, and grace my fears relieved;
How precious did that grace appear the hour I first believed!

(3) When we've been there ten thousand years, bright shining as the sun,
We've no less days to sing God's praise than when we'd first begun.



An Ongoing Challenge to Religious Freedom:

Leif Lind

While great steps have been made in religious freedom in recent times, it has not all been encouraging. The worst attack on Jews in this country took place as recently as 2018 at the Tree of Life synagogue, where 11 people died. Religious hate crimes against Jews, Muslims and others have surged dramatically in recent years. Since persecution against Mormons and Catholics in previous centuries was justified by claims that they were “not legitimate religions”, it was troubling to read televangelist Pat Robertson’s claim a few years ago that: “We have to recognize that Islam is **not a religion**. It is a worldwide **political movement** bent on domination of the world.” Such language intends to strike fear and does nothing to foster James Madison’s original vision of religious “freedom for all.”

Attempts by recent alt-right groups seeking to make our country, like Israel of old, into a Christian “theocracy” are not only unconstitutional, but also ominously reminiscent of the religiously rigid Puritan settlements of the 1600s.

While we may not find all our neighbors equally endearing, we should try to understand them. In each generation, generalizations have been made against religious and social minorities that we don’t like or understand. Baptists were labeled as ignorant; Catholics were a danger to the United States; Jews were greedy; Jehovah’s Witnesses were unpatriotic; Christians were bigots; Muslims were terrorists. As we learn to accept and co-exist with those we may not always see eye-to-eye with, we will find ourselves well on the way to the goal our founders envisioned for our country.

Worship in Giving

Leif Lind

Virtual Offertory Duet

“Gift of Love”

arr. Hal H. Hopson

Clarissa Shan Lewis and Drew Lewis

★ Closing Hymn

“For This Land and All Its Wonder” *Carolyn Winfrey Gillette, 1999*

Tune: REGENT SQUARE

(1) For this land in all its wonder, for each city, farm and town,
For each mountain filled with splendor, for each place where love is found,
For the freedoms we enjoy here, God, may thanks to you abound!

(2) For your peace and love unending, breaking barriers that divide;
For the joy of cultures blending as we live here side by side;
God, we thank you and we pray now: May we all be unified!



(3) For your hand to lead and guide us, for your work in history,
For your vision born inside us of a just society,
God, we thank you and we pray now: May this vision come to be!

(4) May we be a nation seeking ways that are both wise and fair,
May our living and our speaking serve your purpose everywhere.
May we follow where you lead us; God, this is our hope and prayer!

Benediction

Leif Lind

Go to proclaim the freedom of Jesus Christ!
Go to live the freedom of America!
Go to protect the freedom to believe!
May God bless us each! God bless America!
May God bless the world we love!



Postlude

“Trumpet Voluntary”

Jeremiah Clarke



**Special thanks to Clarissa Shan and choir members for the creative work of producing today's virtual music. This is a practice that we intend to continue!*

Keep Up With City Church!

- Get your copy of **Intersections**, our monthly magazine, mailed each month. To subscribe, email Serena Miller at glendalesda@gmail.com
- Visit our website & sign up for our weekly e-newsletter: GlendaleCityChurch.org
- Follow us on Facebook, Twitter, and Instagram
- Download our “Glendale City Church” app at your App Store

ANNOUNCEMENTS:

Pastors and Staff on Call. Even though the church office is closed, you can still connect with anyone on our team. Call 818-244-7241 and enter their extension:

- Serena Miller: x 202
- Todd Leonard: x 205
- Leif Lind: x 207
- Mike Kim: x 206
- Johnny Ramirez-Johnson: x 219

The Church Board has recently voted *not* to reopen our church until the state, county, city, and conference restrictions are significantly reduced from what they are currently. Reopening date to be determined. **Online services will continue to function** as they have up till now.

Prayers for: Tom McCurry, pastor of Lifeway Church, recovering at home; Cristina Bustos’ father, **Jose Bustos**, who is seriously ill in New York; **Kay Silvestri**, recovering from knee surgery — several in her family are Covid positive, including her **grandson Justin**, who is on a ventilator.

Glendale Noon Concert July 15 this week, featuring violinist **Jacqueline Suzuki** and pianist **Brendan White** in Respighi’s Violin Sonata in B minor. Full info at <http://glendalenoonconcerts.blogspot.com>.

Get woke! Shelby Mumford has created a Google Doc, https://docs.google.com/document/d/1r89v9JNQppacd7fT10kKrnw3ry_jaWib9P-znbmq114/edit?usp=sharing, with racial justice/equality references including: Ways you can help, petitions to sign, what racial bias really means, achieving racial healing, books to read, movies/TED talks to watch, questions to ponder.

Online Communion next Saturday, July 11: Be sure to prepare your own bread and juice at home!

Student Tuition Assistance Applications Now Available. If you are an active member of Glendale City Church and need financial assistance to send your child to a local Adventist elementary or secondary school, please contact the church office to receive an application: x202 or glendalesda@gmail.com. Completed applications are due by Monday, July 13. Contact Pastor Mike Kim for more information: x206 or mikekim3@gmail.com.

Expanded Tax Benefits for Giving to Glendale City Church and other Charities. Under the stimulus package those who do not itemize their deductions may contribute up to \$300 in contributions as an “above the line” expense (expenses that are deducted to calculate an individual’s adjusted gross income, AGI). This was not previously available to taxpayers. Additionally, the stimulus legislation lifts the existing cap on annual contributions for itemizers from 60 percent of adjusted gross income (AGI) to 100 percent of AGI for contributions made in 2020. Thank you for continued support for our church family at this time!



*Who is **Carolyn Winfrey Gillette**? You have probably noticed today and also, from time to time, Glendale City Church uses hymns by Carolyn. In an era when praise music is often the music of choice for church services, it may be surprising for some to discover that there are still well-known contemporary hymn writers. Names such as Brian Wren, Fred Kaan, Timothy Dudley-Smith, Ruth Duck, and Fred Pratt Green come to mind — several of whose hymns are found in our current Seventh-day Adventist Hymnal.*

Carolyn fills a niche that is unusual, in that she writes dynamic, contemporary hymn texts and pairs them with well-known hymn tunes, thus eliminating the “need to learn a new hymn”! Gillette, a Methodist minister, now co-pastors a Presbyterian church in

Philadelphia together with her husband Bruce. Her website, www.carolynshymns.com showcases beautiful hymns arranged alphabetically, by scripture index, lectionary, subject matter, etc. Having written several hundred modern hymns (set to half as many familiar hymn tunes), Carolyn is continually writing fresh new hymns, addressing almost every religious concern (including relevant major socio-political events or natural catastrophes). The classic hymn of old has thus found a new setting in the modern Christian world!