

391 By All Your Saints Still Striving

1 By all your saints still striv - ing, for all your saints at rest,
 2 *Insert the stanza appropriate to the day.*
 3 A - pos - tles, proph - ets, mar - tyrs, and all the no - ble throug
 4 Then let us praise the Fa - ther and wor - ship God the Son

your ho - ly name, O Je - sus, for ev - er - more be blessed.
 who wear the spot - less rai - ment and raise the cease - less song:
 and sing to God the Spir - it, e - ter - nal Three in One,

You rose, our king vic - to - rious, that they might wear the crown
 for them and those whose wit - ness is on - ly known to you,
 till all the ran - somed num - ber who stand be - fore the throne

and ev - er shine in splen - dor re - flect - ed from your throne.
 by walk - ing in their foot - steps, we give you praise a - new.
 as - cribe all pow'r and glo - ry and praise to God a - lone.

TEXT: St. 1,3,4 Jerry D. Godwin (b. 1944), based on Horatio Nelson (1823-1913)
 ©1985 The Church Pension Fund. St. 2a-e, C. Daniel Crews (1993)
 TUNE: Melchior Teschner (1615); C. Gregor Choralbuch (1784)

Alternate key, hymn 268
 7.6.7.6.D. Iambic

ST. THEODULPH (151 G)

2a For the Martyrdom of John Hus

For Hus the fearless martyr
 we give you thanks and praise,
 whose bright and pure example
 still shines in these our days.
 May we with dedication
 so preach and live your love
 that all may hear your witness
 and strive for heav'n above.

2c For Stewardship and Service

For Zinzendorf we praise you,
 who loved you from the heart,
 who gave a home to exiles
 and took with slaves a part.
 So may the church today, Lord,
 your gospel summons hear,
 and give ourselves in service
 to all both far and near.

2b For Education

With thanks we now remember
 Comenius the wise,
 who helped by education
 your suff'ring world to rise.
 Inspire us, Lord, to offer
 our best, our all, to you,
 that faith, and love, and true hope
 your people may renew.

2d For Spread of the Gospel

For all who left their homelands,
 for all who gave their lives,
 to spread your holy message
 from which all hope derives,
 we give you thanks and praises
 and ask your Spirit's power
 to move, increase, and strengthen
 within us at this hour.

2e For Congregational Festivals

All praise, dear God, for founders
 who built this church by grace,
 our mothers and our fathers,
 whose legacy we trace.
 Renew us now for service
 that we may hallow all,
 possessions, time, and talents,
 to answer to your call.

a John Hus (Jan Hus) (1369-1415), was a Czech priest and reformer whose followers formed the *Unitas Fratrum*, which later became known as the Moravian Church. Hus was burned at the stake on July 6, 1415.

b John Amos Comenius (Jan Amos Komenský) (1592-1670), Bishop of the *Unitas Fratrum*, has been called the "Father of Modern Education."

c Nicholas Ludwig von Zinzendorf (1700-1760) granted refuge to the descendants of the *Unitas Fratrum* seeking sanctuary from religious persecution; these refugees founded the town of Herrnhut (the Lord's Watch) on Zinzendorf's estate in Saxony.

ALL SAINTS

(Standing)

Behold, a great multitude, which no one can number, out of every nation and of all tribes, and peoples, and tongues, standing before the throne and before the Lamb, with palm branches in their hands,

And they cry with a loud voice saying, "Salvation belongs to our God, who is seated on the throne, and to the Lamb."

LYONS

Sal - va - tion to God, who sits on the throne! Let all cry a -
Then let us a - dore and give him his right, all glo - ry and

loud and hon - or the Son, the prais - es of Je - sus the
pow'r and wis - dom and might, all hon - or and bless - ing, with

an - gels pro - claim, fall down on their fac - es and wor - ship the Lamb.
an - gels a - bove, and thanks nev - er ceas - ing for in - fi - nite love.

These are the ones of whom the world was not worthy. They wandered in deserts and mountains, and in caves and the holes in the ground. They were stoned to death, they were sawn in two, they were slain with the sword, they were burned at the stake, they were killed by an assassin's bullet. They were destitute, persecuted, tormented. These are the ones who have come out of great tribulation; they have washed their robes and cleansed them in the blood of the Lamb.

Therefore they are before the throne of God, and they worship day and night in the temple.

They shall hunger no more, neither thirst anymore; the sun shall not strike them, nor any scorching heat; for the Lamb at the center of the throne will be their shepherd, and will guide them to springs of living water.

And God shall wipe away every tear from their eyes.

BEDFORD (14 C)

Glo - ry to God whose wit - ness train, those he - roes bold in faith,
 God whom we serve, our God can save, can damp the scorch - ing flame,
 Lord, if your arm sup - port us still with its e - ter - nal strength,

could smile on pov - er - ty and pain, and tri - umph e'en in death.
 can build an ark, can smooth the wave, for such as love his name.
 we shall o'er - come the might - iest ill, and con - quer'rs prove at length.

(Kneeling or sitting)

Almighty God, Redeemer and Sustainer, we offer you thanks and praise for the holy lives of all your servants — the prophets, apostles, and martyrs — who have shone forth as lights in the world and sacrificed their lives in testimony of their faith.

(On the Sunday nearest July 6 the following sentence is added:)

We thank you for calling your servant John Hus to be an instrument of reformation and renewal in your church, and for keeping him faithful even unto a martyr's death.

We thank you for the triumphant fellowship of all the saints in glory. We remember before you all who have been called to the more immediate presence of the Savior, and especially those most dear to us and our congregation. We rejoice in our present fellowship with them, in our continuing hope, and in the promise of eternal joy. Let the great cloud of witnesses, the innumerable company of those who have gone before and entered into rest, be to us an example of godly life. May we run with perseverance the race that is set before us, looking to Jesus, the pioneer and perfecter of our faith; and may we obtain entrance into your eternal kingdom, and with the glorious assembly of the saints, worship and adore you.

In the name of Je - sus. A - men.

(Standing)

LANCASHIRE (151 M)

A - pos - tles, proph - ets, mar - tyrs, and all the sa - cred throng

who wear the spot - less rai - ment, who raise the cease - less song;

for those passed on be - fore us, our Sav - ior, we a - dore,

and walk - ing in their foot - steps, would serve you more and more.

Blessed are those who are persecuted for righteousness' sake,
For theirs is the kingdom of heaven.

ALL SAINTS

Who shall separate us from the love of Christ? Shall hardship, or distress, or persecution, or famine, or nakedness, or peril, or sword?

No, in all these things we are more than conquerors through him who loved us. If God is for us, who can be against us!

Hear the words of the Amen, the Faithful and True Witness, who was dead and is alive again: Be faithful until death, and I will give you the crown of life.

To him who loves us and washed us from our sins by his blood, and made us to be a kingdom, priests to God, to him be glory and dominion forever and ever. Amen.

("Ten Thousand Times Ten Thousand," Hymn 394, may be used in place of the following to conclude the liturgy.)

GOUDIMEL (205 A)

O ex - alt and praise the Lord, sing to Christ for - ev - er - more,
Let us call to mind with joy those who have be - fore us gone,

grate - ful - ly with one ac - cord with the an - gels now a - dore,
who ob - tained the vic - to - ry through the blood of Christ a - lone,

thank him for the faith - ful - ness where - with he his wit - ness - es,
that we all may zeal - ous - ly im - i - tate their con - stan - cy,

who in heav'n are per - fect - ed, through great trib - u - la - tion led.
till we too the prize re - ceive and with them in glo - ry live.



CALVARY
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**FESTIVAL OF THE MARTYRDOM
OF JOHN HUS
JULY 10, 2022**



CALVARY
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Unity. Liberty. Love. Serve.

We welcome all members and guests to our service today and we are glad that you have joined us for worship this morning at Calvary!

SERVING IN WORSHIP

The Rev. Chaz Snider, *Preaching*

The Rt. Rev. Lane A. Sapp, *Pastor*

Mrs. Amanda Schumpert, *Director of Music*

Mr. Bill Burke, *Lay Reader*

Mrs. Mary Louise Kapp Peeples, *Organist*

Mr. Brian C. Lott, *Band Director*

The Calvary Band

The Calvary Chancel Choir

The flowers in the sanctuary are given to the Glory of God and in loving memory of **Doris L. Peddycord**, by Scott and Elaine Peddycord, and Meghan, Wes, and Will Peddycord on the anniversary of her birthday.

CHURCH OFFICE HOURS

Monday-Thursday 8 AM-4 PM

Lunch Hour: 12:30-1:30 PM

Closed on Fridays

Cover: Ludwig III. von der Pfalz bei der Hinrichtung von Jan Hus
(Ulrich Richental)

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PREPARATION FOR WORSHIP

WATCHWORD FOR THE WEEK (PSALM 25:4)

Make me to know your ways, O Lord; teach me your paths.

BAND PRELUDE

TRINITY CHIME

PRELUDE

Jesus Christ Our Sure Foundation

Karoly Köpe

WELCOME

THE PRAISE OF GOD

HYMN #391

By All Your Saints Still Striving

ST. THEODULPH

LITURGY FOR ALL SAINTS

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Moravian Book of Worship

THE WORSHIP OF GOD WITH OUR TITHES AND OFFERINGS

OFFERTORY

Lord, Christ Jesus, Our Salvation

Brian Henkelman

DOXOLOGY AND OFFERTORY PRAYER

OLD HUNDREDTH

Praise God from whom all blessings flow;
Praise God, all creatures here below;
Praise God above, ye heav'nly hosts;
Praise Father, Son, and Holy Ghost!

THE PROCLAMATION OF THE WORD OF GOD

CHILDREN'S MOMENT

Jesus Loves Me! This I Know

JESUS LOVES ME

Jesus loves me! This I know, for the Bible tells me so.
Little ones to him belong; they are weak but he is strong.
Yes, Jesus loves me, yes, Jesus loves me,
yes, Jesus loves me, the Bible tells me so.

THE HOLY SCRIPTURES

EPISTLE: 1 CORINTHIANS 1:18-24

GOSPEL: MARK 8:34-38

The Word of God for the People of God
Thanks be to God.

MEDITATION

THE SACRAMENT OF HOLY COMMUNION

*In the Moravian Church, we exercise an open communion,
meaning all who confess Christ as Lord are welcome at His table.*

COMMUNION IN CELEBRATION OF ATONEMENT

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Moravian Book of Worship

POSTLUDE

Lord Jesus Christ Be Present Now (Hus)

J.S. Bach

TRINITY CHIME

THE SERVICE FOR HOLY COMMUNION

In Celebration of the Atonement

(An ordained minister presides and consecrates the elements.)

Grace, mercy, and peace, from God our Father, and from the Lord Jesus Christ, be with you all.

Amen. Thanks be to God.

(Standing. The congregation gives the right hand of fellowship, signifying oneness in Christ and the desire to be at peace with one another.)

CASSEL (167 A)

Come then, come, O flock of Je - sus, cov - e - nant with him a - new;

un - to him, who con - quered for us, pledge we love and ser - vice true;

let our mu - tual love be glow - ing, thus the world will plain - ly see

that we, as on one stem grow - ing, liv - ing branch - es are in thee.

PRAYER OF THANKSGIVING

(The Lord's Prayer may be used as a conclusion to this prayer.)

Our Lord Jesus Christ, on the night he was betrayed, took bread, and when he had given thanks, he broke it, gave it to his disciples, and said: Take, eat, this is my body which is given for you. Do this in remembrance of me.

(Sitting. As the bread is served, the communicants stand to receive it.)

SELENBRÄUTIGAM (68 A)

Ho - ly Trin - i - ty, we con - fess with joy
 Had we an - gels' tongues, with ser - a - phic songs,
 Je - sus is my joy, there - fore blessed am I;

that our life and whole sal - va - tion flow from Christ's blessed in - car - na - tion
 bow - ing hearts and knees be - fore you, Tri - une God, we would a - dore you
 O, his mer - cy is un - bound - ed, all my hope on him is ground - ed,

and his death for us on the shame - ful cross.
 in the high - est strain, for the Lamb once slain.
 Je - sus is my joy, there - fore blessed am I.

COMMUNION: ATONEMENT

RHAW (22 A)

The cross, the cross, O, that's my gain, be -
 Here does the Lord of life pro - claim to

cause on that the Lamb was slain; 'twas there my Lord was
 all the world his sav - ing name; re - pent - ing souls, in

cru - ci - fied, 'twas there my Sav - ior for me died.
 him be - lieve; you wound - ed, look on him and live.

SWABIA (582 K)

Je - sus, we thus o - bey your last and kind - est word, and
 Your pres - ence makes the feast; now let our spir - its feel the
 Now let our souls be fed with man - na from a - bove, and

in your own ap - point - ed way we come to meet you, Lord!
 glo - ry not to be ex - pressed, the joy un - speak - a - ble.
 o - ver us the ban - ner spread of ev - er - last - ing love.

COMMUNION: ATONEMENT

BREAD OF LIFE

The first system of music consists of a vocal line and a piano accompaniment line. The vocal line is in a treble clef with a key signature of two flats (B-flat and E-flat) and a 2/2 time signature. The lyrics are: "You are the bread of life, O Lord, to me; Bless your own truth, dear Lord, to me, to me,". The piano accompaniment is in a bass clef with the same key signature and time signature, providing harmonic support with chords and moving lines.

You are the bread of life, O Lord, to me;
Bless your own truth, dear Lord, to me, to me,

The second system of music continues the vocal and piano parts. The vocal line lyrics are: "your ho - ly Word the truth that res - cues me. as when you blessed the bread by Ga - li - lee." The piano accompaniment continues with similar harmonic textures.

your ho - ly Word the truth that res - cues me.
as when you blessed the bread by Ga - li - lee.

The third system of music continues the vocal and piano parts. The vocal line lyrics are: "Give me to eat and live with you a - bove; Then shall all bond - age cease, all fet - ters fall;" The piano accompaniment continues with similar harmonic textures.

Give me to eat and live with you a - bove;
Then shall all bond - age cease, all fet - ters fall;

The fourth system of music concludes the vocal and piano parts. The vocal line lyrics are: "teach me to love your truth, for you are love. and I shall find my peace, my All in All!" The piano accompaniment concludes with a final chord and a double bar line.

teach me to love your truth, for you are love.
and I shall find my peace, my All in All!

COMMUNION: ATONEMENT

PILGRIMAGE (166 A)

Wel - come a - mong your flock of grace with joy - ful ac - cla -
O Christ, the church's Head and Lord, you as a Shep - herd

ma - tion, our Shep - herd whom we now con - fess! Come,
lead us, your flock, and rich - ly with your word and

feed your con - gre - ga - tion. We own the doc - trine
sa - cra - ment still feed us. What shall we say? Lost

of your cross to be our sole foun - da - tion; ac -
in a - maze, our hearts bow down be - fore you; for

cept from ev - 'ry one of us the deep - est ad - o - ra - tion.
none suf - fi - cient - ly can praise, love, hon - or, or a - dore you.

(When the bread has been served, the communicants stand.)

Our Lord Jesus Christ said: Take, eat; this is my body which is given for you.

(All partake together.)

SILENT PRAYER

By your divine presence,
 By the holy sacraments,
 By all the merits of your life, sufferings, death, and resurrection,

Bless and comfort us, gracious Lord and God. Amen.

In the same way, after supper our Lord Jesus Christ took the cup, gave thanks, and gave it to his disciples, saying: Drink from this, all of you; this is my blood of the new covenant, which is shed for you and for many for the forgiveness of sin. Do this, whenever you drink it, in remembrance of me.

(Sitting. As the cup is served, the communicants stand to receive it.)

RHAW (22 A)

The Sav - ior's blood and right - eous - ness my
 The ho - ly, spot - less Lamb of God, who
 Re - fresh your thirst - ing peo - ple, Lord, and

beau - ty is, my glo - rious dress; thus well ar - rayed, I
 free - ly gave his life and blood, for all my num - erous
 bid our droop - ing spir - its live; and more, that en - er -

need not fear, when in his pres - ence I ap - pear.
 sins to a - tone, I for my Lord and Sav - ior own.
 gy af - ford a Sav - ior's love a - lone can give.

COMMUNION: ATONEMENT

ZURICH (168 A)

You have can-celled my trans-gres-sion, Je-sus, by your

pre-cious blood; may I find there-in sal-va-tion,

hap-pi-ness, and peace with God; and since you, for

sin-ners suf-f'ring on the cross were made an off-'ring,

from all sin de-liv-er me, that I whol-ly yours may be.

COMMUNION: ATONEMENT

EISLEBEN (519 A)

Most ho - ly Lord and God, ho - ly, al - might - y
 Most ho - ly Lord and God, ho - ly, al - might - y
 Most ho - ly Lord and God, ho - ly, al - might - y

God, ho - ly and most mer - ci - ful Sav - ior,
 God, ho - ly and most mer - ci - ful Sav - ior,
 God, ho - ly and most mer - ci - ful Sav - ior,

our e - ter - nal God! Grant that we may nev - er
 our e - ter - nal God! Bless your con - gre - ga - tion
 our e - ter - nal God! Lamb of God un - spot - ted,

lose the com - forts from your death. Have mer - cy, O Lord.
 through your suf - f'ings, death, and blood. Have mer - cy, O Lord.
 to our prayers, O lend an ear. Have mer - cy, O Lord.

COMMUNION: ATONEMENT

INNSBRUCK (79 A)

Je - sus, your - self to us re - veal. Grant that we may not
O let us know you al - ways near, as is the light that

on - ly feel some draw - ings of your grace, but
shines so clear, or as the air we breathe; in

in com - mun - ion with you live, and dai - ly from your
all our thoughts, our words and ways, thus may our lives show

death de - rive the need - ful strength to run our race.
forth your praise, our hearts be freed from things be - neath.

COMMUNION: ATONEMENT

BERTHELSDORF (141 A)

Own your con - gre - ga - tion, gra - cious Pas - chal Lamb;
 You have kind - ly led us through our joys and tears;
 May your church, ar - ray - ed in the glo - rious dress

we are here as - sem - bled in your ho - ly name;
 now ac - cept our prais - es and re - move our fears.
 of the Lord and Sav - ior's spot - less right - eous - ness,

look up - on your peo - ple whom you by your blood
 Grant us all with glad - ness to o - bey your voice;
 be both now and ev - er by your blood kept clean,

have in love re - deem - ed and brought nigh to God.
 let your will and plea - sure be our on - ly choice.
 and in all its mem - bers may your grace be seen.

COMMUNION: ATONEMENT

(When the cup has been served, the communicants stand.)

Our Lord Jesus Christ said: Drink from this, all of you. Do this, whenever you drink it, in remembrance of me.

(All partake together.)

SILENT PRAYER

Christ, the Lamb of God, you take away the sin of the world;

Grant to us your peace. Amen.

GOUDIMEL (205 A)

Eat and rest at this great feast, then to serve him free - ly go,

as it is for pil - grims fit, as dis - ci - ples ought to do.

We, when Je - sus we shall see com - ing in his maj - es - ty,

shall the mar - riage sup - per share, if we his true fol - lowers are.

Whenever you eat this bread and drink this cup, you proclaim the Lord's death,
Until he comes.

(The congregation gives the right hand of fellowship, signifying renewed dedication and unity of purpose in the service of Christ.)

COVENANT (185 A)

We who here to - geth - er are as - sem - bled, join - ing hearts and

hands in one, bind our - selves, with love that's un - dis - sem - bled,

Christ to love and serve a - lone. O may our im - per - fect songs and

prais - es be well - pleas - ing un - to you, Lord Je - sus.

Say: "My peace I leave with you." A - men, a - men, be it so.

COMMUNION: ATONEMENT

The Lord bless you and keep you;
The Lord make his face shine upon you and be gracious unto you;
The Lord lift up his countenance upon you and give you peace;

(539 B)

The musical score consists of two staves, a treble clef staff on top and a bass clef staff on the bottom. The key signature has two flats (B-flat and E-flat), and the time signature is 4/4. The melody is written in the treble clef, and the accompaniment is in the bass clef. The lyrics are: "In the name of Je - sus. A - men." The melody starts on a G4 note, moves to A4, Bb4, and C5, then descends to Bb4, A4, and G4. The accompaniment consists of chords: G4-Bb4, G4-Bb4, G4-Bb4, and G4-Bb4, with some eighth-note patterns in the final two measures.

REMEMBER CALVARY MEMBERS IN PRAYER

Eddie Johnson; Jane Sofley; Margaret Higgins; Bill and Mary Hampton; Ursula Pierce; Camilla Williams; Ron Griggs; Bernard Williams; Jan Trivette; Carloyn Perry; Logan Shaw; John Polychron; Richard Fearington; Ramona Burke; Hubert Poindexter; Larry Linville; Davison Clark; Patricia Poindexter Garr; Earline Pryor; Pat George; Richard and Frances Swing; Ramona Prestwood; Sarah Kane; Beth Nance

REMEMBER FRIENDS AND FAMILY IN PRAYER

Dr. Tad Lowdermilk; Cheryl Morrison; Stephanie Miller; Andrea Burke Yeager; Will Streicker; Susan Johnston; Ignatius Niemiec; Anita Cirba; Richard Shouse; Gordon Bascom

Vacation Bible School

Join us on a monumental adventure to celebrate God's greatness! There will be two opportunities to participate in VBS – a weekend family VBS and a weekday morning VBS. Our weekend VBS will be July 22-24 here at Calvary Moravian - Friday from 5:30 - 7:30 PM, Saturday from 9 AM - Noon, and Sunday from 11 AM - Noon. The weekday VBS will be at Centenary United Methodist Church, July 25-28 from 9 AM until noon. Please register at centenary-ws.org/engage.

School Donation Request

We know it's the middle of summer, but the Calvary Mission and Christian Education Committees, Family Ministry at Centenary United Methodist, and Christian Education Ministry at Home Moravian are asking for school supply donations for Brunson Elementary and Reynolds High School. As we collaborate on our upcoming VBS experiences, we'll be collecting supplies through the end of July. There's a box in the Narthex and one in the West Lobby to drop them off. Here are some specific needs:

Pencils

Wide Ruled Notebook Paper (packs of 50 or 100)

Markers/Colored Pencils

Crayons (small packs)

Spiral Bound Notebooks

Blue/Black Pen packs

Pencil Cases

1" 3-ring Binders

FESTIVAL OF THE MARTYRDOM OF JOHN HUS

Our service of Holy Communion this morning marks the occasion of the martyrdom of John Hus. On Saturday, July 6, 1415, the town of Constance, situated on both banks of the river Rhine, witnessed the last act of a tragedy. The Czech priest and preacher, marked as a heretic by Rome, passed the cemetery where his books were being burned and, in the next moment, he ascended the stake. In 1400 Hus was ordained to the priesthood, and the following year was elected Dean of the Faculty of Arts at Prague University. Hus was especially impressed with the views of Oxford theologian John Wyclif, stressing the importance of preaching and the necessity of striving for a moral revival of the Church. In 1402 Hus was appointed a preacher at Bethlehem Chapel in Prague. From the pulpit of Bethlehem Chapel as well as at the University, Hus constantly promoted reform within the Church. The number of his friends increased, as did the number of his adversaries.

Finally, the Archbishop, Zbynek Zajíc of Hasenburk, forbade Hus to continue preaching. Hus did not obey. Hus's message of fidelity to the truth, passed on from generation to generation, forms the inner core of his legacy to the Church and to his nation. This message still needs to be heard by all who care for the truth: "Seek the truth, listen to the truth, learn the truth, love the truth, speak the truth, abide by the truth, defend the truth unto death" (Jaroslav Necas and Vaclav Starý, *Master John Hus and the Town of Husinec*).

In 1457, followers of Hus established in Kunvald (currently in the Czech Republic) an intentional community they called the *Unitas Fratrum*, Latin for "Unity of Brethren," which ultimately became known as the Moravian Church. This year marks the 607th anniversary of Hus's martyrdom.

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