



Westkirk
PRESBYTERIAN CHURCH

Worship Leader: Great and amazing are your deeds, O Lord
God the Almighty!

ALL: Just and true are your ways, O King of the nations!



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WL: Who will not fear, O Lord, and glorify your name? For you alone are holy.

ALL: All nations will come and worship you, for your righteous acts have been revealed.



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WL: The LORD--Father, Son, and Holy Spirit--calls you to himself this day.

ALL: Let us worship God!

Jesus, the Very Thought of Thee

Text attributed to
Bernard of Clairvaux (1090-1153)

Music by John B. Dykes (1866)

Je - sus the ver - y thought of Thee with sweet-ness

fills my breast; but sweet - er far Thy

face to see and in Thy pres - ence rest.

The image shows a musical score for the hymn 'Jesus, the Very Thought of Thee'. It consists of three staves of music in G major (one sharp) and 3/4 time. The lyrics are written below the notes. The first staff contains the first line of the hymn, the second staff the second line, and the third staff the third line. The music is written in a simple, clear style suitable for a hymn book.

2



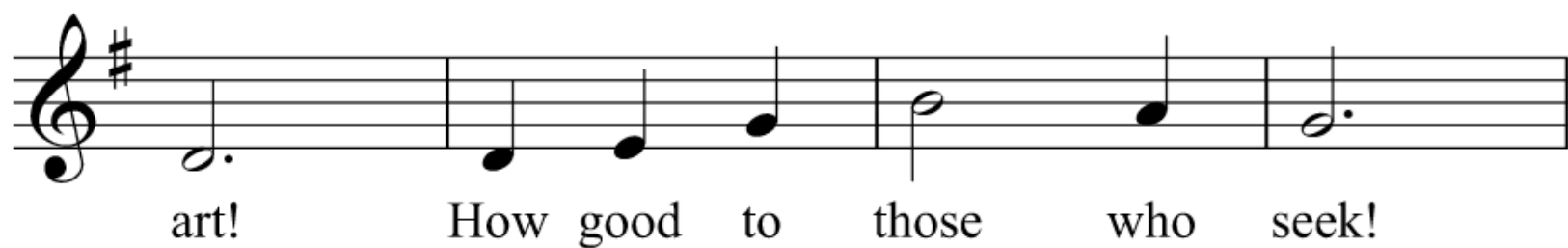
No voice can sing, no heart can frame, nor can the



mem - 'ry find a sweet - er sound than



Thy blest name, O Sav - ior of man - kind.



4



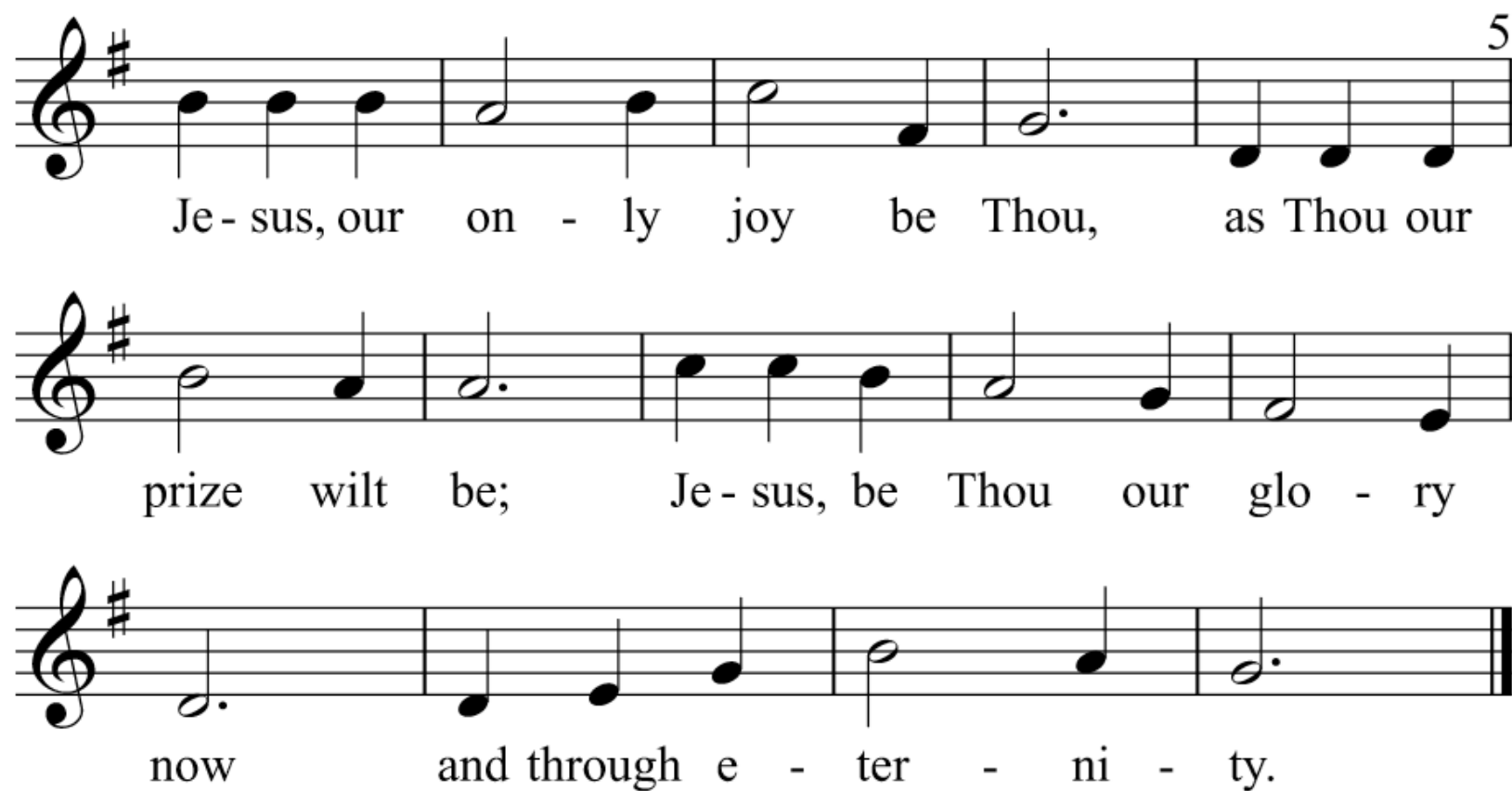
But what to those who find? Ah, this no tongue or



pen can show; the love of Je - sus,



what it is none but His loved ones know.



Je - sus, our on - ly joy be Thou, as Thou our

prize wilt be; Je - sus, be Thou our glo - ry

now and through e - ter - ni - ty.

5

The image shows a three-staff musical score in G major (one sharp) and 4/4 time. The first staff contains the melody for the first line of the hymn, ending with a measure number '5'. The second staff continues the melody. The third staff concludes the piece with a double bar line. The lyrics are written below the notes, with hyphens indicating syllables that span across multiple notes.



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Almighty and merciful God, we have erred and strayed from your ways like lost sheep. We have followed too much the devices and desires of our own hearts. We have offended against your holy laws. We have left undone those things which we ought to have done; and we have done those things which we ought not to have done.



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O LORD, have mercy upon us. Spare those who confess their faults. Restore those who are penitent, according to your promises declared to the world in Christ Jesus, our LORD. And grant, O merciful God, for his sake, that we may live a holy, just, and humble life to the glory of your name. Amen.

Jerusalem

Words and music by Jonny Robinson,
Rich Thompson, and Tiarne Kleyn (2014)

The musical score is written on three staves in treble clef with a key signature of one sharp (F#). The first staff contains the melody for the first line of the song, with lyrics 'See Him in Je - ru - sa-lem, walk ing where the'. The second staff continues the melody with lyrics 'crowds are. Once these streets had__'. The third staff concludes the melody with lyrics 'sung to Him, now they cry for mur - der.' and includes a time signature change from 4/4 to 2/4.

See Him in Je - ru - sa-lem, walk ing where the

crowds are. Once these streets had__

sung to Him, now they cry for mur - der.

Jerusalem. Words and music by Jonny Robinson, Rich Thompson, and Tiarne Kleyn.

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2



Such a frail and lone - ly Man hold-ing



up the heav - y__ cross; see Him walk-ing in Je-



ru - sa-lem on the road to save us.



4





6



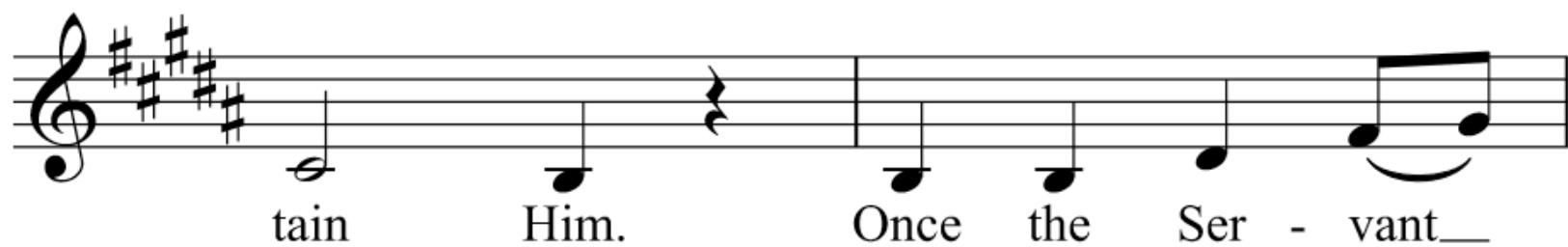
Feel the earth is sha - king now; see the



veil is split in_ two, and He stood be - fore the



wrath of God, shield-ing sin -ners with His blood.



8



Lift your voi-ces to the One who is seat-ed on the



throne! See Him in the new Je - ru - sa-lem.



Praise the One who saved us!

Lift your voi-ces to the One who is seat-ed on the
throne! See Him in the new Je - ru - sa-lem.
Praise the One who saved us!
Praise the One who saved us!

Jerusalem. Words and music by Jonny Robinson, Rich Thompson, and Tiarne Kleyn.

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When Trials Come

Keith and Kristyn Getty

When tri - als come, no long - er fear, for_ in the pain our
God draws near, to_ fire a faith worth more than_
gold; and_ there His faith - ful - ness is_ told, and_
there His faith - ful - ness is_ told.

When Trials Come. Words and music by Keith and Kristyn Getty

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2



With - in the night I know Your peace; the_ breath of God brings



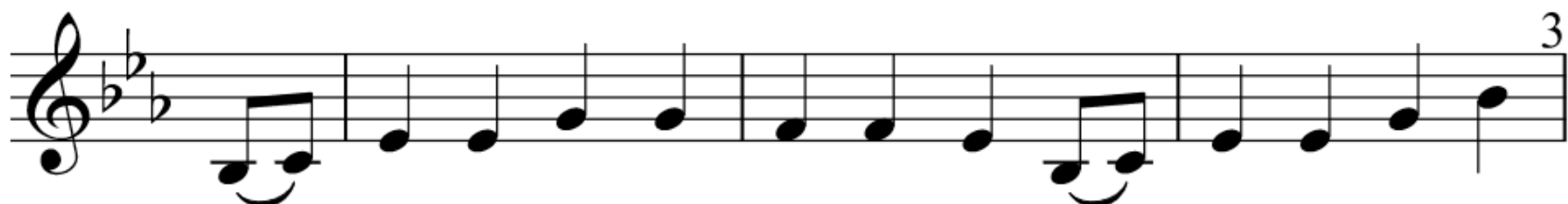
strength to me. And_ new each morn-ing mer - cies_



flow as__ trea-sures of the dark - ness_ grow; as__



trea - sures of the dark - ness__ grow.



I___ turn to wis-dom not my own, for___ ev - 'ry bat - tle



You have known; my___ con - fi-dence will rest___ in___



You. Your love en-dures, Your ways are___good; Your



love en - dures, Your ways are___ good.

4



When I am wear-y with the cost, I___ see the tri-umph



of the cross; so,___ in its sha-dow I___ shall



run 'til___ He com-pletes the work be - gun; 'til___



He com - pletes the work be - gun.

One day all things will be made new, I'll_ see the hope You've
called me to; and_ in Your King-dom paved with_
gold I'll_ praise Your faith-ful - ness of_ old; I'll_
praise Your faith - ful - ness of_ old.

The musical score is written for a single voice on a treble clef staff in the key of B-flat major (two flats). The melody is simple and hymn-like. The lyrics are written below the staff, with underscores indicating where the voice should breathe or pause. The score is divided into four lines of music. The first line ends with a fermata over the final note. The second line ends with a double bar line. The third line ends with a double bar line. The fourth line ends with a double bar line. The tempo and style are indicated by the notation, which includes various note values and rests.



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The Lord's Prayer

Our Father 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 forever. Amen.



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¹⁷ When we had come to Jerusalem, the brothers received us gladly. ¹⁸ On the following day Paul went in with us to James, and all the elders were present. ¹⁹ After greeting them, he related one by one the things that God had done among the Gentiles through his ministry.



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²⁰ And when they heard it, they glorified God. And they said to him, “You see, brother, how many thousands there are among the Jews of those who have believed. They are all zealous for the law,



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²¹ and they have been told about you that you teach all the Jews who are among the Gentiles to forsake Moses, telling them not to circumcise their children or walk according to our customs. ²² What then is to be done? They will certainly hear that you have come.



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²³ Do therefore what we tell you. We have four men who are under a vow; ²⁴ take these men and purify yourself along with them and pay their expenses, so that they may shave their heads. Thus all will know that there is nothing in what they have been told about you, but that you yourself also live in observance of the law.



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²⁵ But as for the Gentiles who have believed, we have sent a letter with our judgment that they should abstain from what has been sacrificed to idols, and from blood, and from what has been strangled, and from sexual immorality.”



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²⁶ Then Paul took the men, and the next day he purified himself along with them and went into the temple, giving notice when the days of purification would be fulfilled and the offering presented for each one of them.



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²⁷ When the seven days were almost completed, the Jews from Asia, seeing him in the temple, stirred up the whole crowd and laid hands on him,



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²⁸ crying out, “Men of Israel, help! This is the man who is teaching everyone everywhere against the people and the law and this place. Moreover, he even brought Greeks into the temple and has defiled this holy place.”



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29 For they had previously seen Trophimus the Ephesian with him in the city, and they supposed that Paul had brought him into the temple.



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³⁰ Then all the city was stirred up, and the people ran together. They seized Paul and dragged him out of the temple, and at once the gates were shut. ³¹ And as they were seeking to kill him, word came to the tribune of the cohort that all Jerusalem was in confusion.



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³² He at once took soldiers and centurions and ran down to them. And when they saw the tribune and the soldiers, they stopped beating Paul. ³³ Then the tribune came up and arrested him and ordered him to be bound with two chains. He inquired who he was and what he had done.



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³⁴ Some in the crowd were shouting one thing, some another. And as he could not learn the facts because of the uproar, he ordered him to be brought into the barracks.

³⁵ And when he came to the steps, he was actually carried by the soldiers because of the violence of the crowd, ³⁶ for the mob of the people followed, crying out, “Away with him!”

Acts 21:27-36 ESV



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³⁷ As Paul was about to be brought into the barracks, he said to the tribune, “May I say something to you?” And he said, “Do you know Greek? ³⁸ Are you not the Egyptian, then, who recently stirred up a revolt and led the four thousand men of the Assassins out into the wilderness?”



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³⁹ Paul replied, “I am a Jew, from Tarsus in Cilicia, a citizen of no obscure city. I beg you, permit me to speak to the people.” ⁴⁰ And when he had given him permission, Paul, standing on the steps, motioned with his hand to the people. And when there was a great hush, he addressed them in the Hebrew language, . . .

Acts 21:40 ESV

All Praise To Our Redeeming Lord

Text by Charles Wesley (1747)

Music by Carl G. Gläser (1828)

The musical score is written on three staves in treble clef, with a key signature of one sharp (F#) and a time signature of 3/2. The melody consists of eighth and quarter notes, with some measures containing rests. The lyrics are printed below the notes, aligned with the syllables.

All praise to our re - deem-ing Lord, Who
joins us by His grace and bids us, each to
each re-stored, to - geth - er seek His face.

2



He bids us build each oth - er up; and



gath-ered in - to one, to our high call - ing's



glo-rious hope, we — hand in hand go on.

Doxology

Text: Thomas Ken (1674)

Music: "Old Hundredth"
from the *Genevan Psalter*, 1551.

Praise God from whom all bless - ings flow; praise
Him all crea-tures here be - low; praise Him a-bove, ye
heav'n - ly host; praise Fa - ther, Son, and
Ho - ly Ghost. A - men.