

himself completely in it. And it is only then that he can influence matter in a really fitting and useful manner.

The fruits of work that is understood in this way will not be wasted or badly used but will become a blessing for the world.

—Stefan Wyszynski in *All You Who Labor* (1995) slightly amended

Rock of Ages

Augusta M. Toplady (words); James Ward (tune)

Rock of Ages, cleft for me,
Let me hide myself in Thee;
Let the water and the blood,
From Thy wounded side which flowed,
Be of sin the double cure;
Cleanse me from its guilt and power.

Not the labor of my hands
Can fulfill Thy law's demands;
Could my zeal no respite know,
Could my tears forever flow,
All for sin could not atone;
Thou must save, and Thou alone.

Nothing in my hand I bring,
Simply to Thy cross I cling;
Naked, come to Thee for dress;
Helpless look to Thee for grace;
Foul, I to the fountain fly;
Wash me, Savior, or I die.

While I draw this fleeting breath,
When mine eyes shall close in death,
When I soar to worlds unknown,
See Thee on Thy judgment throne,
Rock of Ages, cleft for me,
Let me hide myself in Thee.

Cover Art:

Christ Preaching From the Ship and the Parable of the Sower, woodcut in a book by Ludolphus of Saxony. Antwerp, 1487.

Old Orchard Church

September 6, 2009—10:15 to 11:45 a.m.

***And whatever you do,
whether in word or works,
do it all in the name of the Lord Jesus,
giving thanks to God the Father through him.***

Colossians 3:17

Celebrating Jesus Christ, Lord of Our Work

God made us with ambition, God made us with energy—
filled with a passion to live, to understand,
to create and to accomplish.

Blessed be his great Name,
For the Lord has called us to work;
He has given us the stewardship of his world
And inspires us with his Spirit:
To invent, to organize, to entertain,
To buy and sell, to build, to cook,
To preach, to paint, to plough, to sing, to teach—
To work, for the sake of love.
We gather to praise the Lord Almighty
For the successes of our work!
We gather to lay our failures at the foot of Christ's cross.
Sing praise to your God as long as you live!
Alleluia!



Scripture Readings

Old Testament Lesson: from Genesis 1 & 2

Pearl String on Work:

Ephesians 4:28; II Thessalonians 3:6-13;
I Timothy 4:4-6, 5:8; Philippians 2:14-15;
Colossians 3:17

Today's Exhortation

"Faith at Work at Work:
A Testimony from Donna Knobbe"

We celebrate the Lord's Supper weekly—and in a circle, at the end of worship. A word of direction is given, and with this everyone stands and moves to the walls. The cup is passed in two forms: in a chalice and then in small individual cups. You are free to choose.

And as this is the Supper of the Lord Christ, please listen to the instructions we give as to what qualifies a visitor to participate. **But whether you intend to take communion or not, please join us in the circle.**

More Than Drudgery

Work has a human character only when all of our faculties are joined together in it.

It is the working person himself who most benefits from work understood in this way. This is not because he gets his wages for his work, but because his work, which is bound inseparably with his person, shapes and develops his mind, will, feelings, and various moral virtues and characteristics, as well as his physical and spiritual skills....

The organizers of every kind of work should rely not only on our obedience but also on those particular virtues that, together with our reason and freedom, should develop in us under the influence of the work we do.

Work, based on our reason and freedom, should develop our conscientiousness, our sense of duty, and our responsibility. Only then will it be the work of a rational being.

Work, understood in this sense, immediately reveals to us two aims that every person ought to focus on in his personal work: *the perfecting of things and the perfecting of himself...*

In work we seek to bring things to perfection and goods to completion. We wish to bestow a new usefulness, a new value and perfection on things. For only then does work achieve its aim, and herein lies its meaning. By conferring a new worth on matter, work becomes the sole author of wealth, well-being, and national abundance. All that exists around us has to acquire new values by the will of God: **"Fill the earth, and subdue it."** (Genesis 1:28)....

But the perfecting of matter and of things is not the only aim of human work. Its second aim is the perfecting of the person who is doing the work.

Work is one of the means of our spiritual progress. It has to be performed in such a way that man becomes better not only in the sense of physical efficiency but also in the moral sense.

This truth is almost completely forgotten today. The myth of payment for work [i.e., the false idea that the only reason I should work is to get money so I can survive and improve my lot in life] has conquered all of us: payment by the hour, piecework, salaries, fees. Man is lost in the pursuit of profit, driven by "duty," which he often understands more as a sense of external need than as a moral value. Moreover, we are becoming the slaves of things. We are so absorbed in and engrossed by the perfecting of what we do that we completely forget about ourselves. We even consider that excessive work frees us from the duty of molding our own souls....

It is true that many wonderful works of human hands and of the human soul are to be seen around us. Yet the world works but does not change. In this way, it departs from God's plan. So it is not strange that man neither becomes happy nor feels well as a result of the work of his hands.

There is only one solution: to break with the notion that assigns only one aim to work (that is, the satisfaction of the needs of our existence), and to return to the one real judgment by which work is not so much a sad necessity and a mere safeguard against hunger and thirst, as it is a need of the rational nature of man, who gets to know himself fully through work, and learns to express

(continued on the back)