



**FIRST  
BAPTIST  
CHURCH**  
OF MADISON



Freedom | Courtenay Raffalovich

**SUNDAY, JULY 5, 2026 | 10:30 AM**

## Welcome to Worship at First Baptist Church

**We extend a special greeting to our guests.  
We hope you find today's worship meaningful.  
If this is your first time visiting with us,  
we invite you to pick up a free welcome gift  
from one of our deacons.**

### **NEW HERE?**

Please let us know!  
[firstbaptistmadison.org/visitor](http://firstbaptistmadison.org/visitor)



**ORDER OF WORSHIP**  
**Sixth Sunday after Pentecost**

**GATHERING**

Prelude	Zach Busch
	<i>"Andante religioso" from Organ Sonata No. 4, Felix Mendelssohn</i>
Gathering Words	Amanda Huff
<sup>†</sup> Opening Song	Congregation
	<i>Woke Up This Morning, <u>Chalice (Red) Hymnal</u> #623</i>
Welcome	Rev. Tim Schaefer
<sup>†</sup> Call to Worship & Invocation	Amanda Huff & Congregation
	<i>Rev. Tim Schaefer</i>

One: We come to the One who calls us into freedom.

**Many: We come to seek God with open hands and hearts.**

One: Scripture tells us, "For freedom Christ has set us free."

**Many: Not freedom to harm or to dominate,  
but freedom to love and serve one another.**

One: When fear tells us to build walls,

**Many: God invites us to build longer tables.**

One: When power tells us there is only one faithful voice,

**Many: God teaches us to listen for the sacred in many voices.**

One: Let us pray:

**Many: God of liberation,  
you call us from fear into freedom,  
from division into love.**

**Help us to see your image in one another.**

**Teach us to use our freedom not for ourselves alone,  
but for the flourishing of every neighbor.**

**Open our hearts to your Spirit,  
and make us a people who embody your love,  
your justice, and your peace. Amen.**

<sup>†</sup>Denotes a writer, composer, or artist that is known to be a member of a historically marginalized community.

## WORD

†The Word in Music

Congregation

*Jesu, Jesu, Fill Us with Your Love,*  
The New Century (Black) Hymnal #498

First Reading

Galatians 5:1, 13-15

Janet Reinke

†Acclamation

Congregation

*We Shall Overcome, v. 5*

The truth shall make us free, the truth shall make us  
free, The truth shall make us free some day;  
Oh, deep in my heart, I do be - lieve,  
the truth shall make us free some day.

The image shows a four-line musical score for the hymn 'We Shall Overcome, v. 5'. Each line consists of a treble clef staff with a 4/4 time signature. The lyrics are written below the notes. The first line has a circled measure containing a quarter note G4 and a quarter note F4. The second line has a circled measure containing a quarter note G4 and a quarter note F4, and a circled measure containing a triplet of eighth notes G4, A4, and B4. The third line has a circled measure containing a quarter note G4 and a quarter note F4. The fourth line has a circled measure containing a quarter note G4 and a quarter note F4.

Second Reading

1 Corinthians 10:29b

Rev. Tim Schaefer

Sermon

“Freedom”

Rev. Dr. Quintin Robertson

†Response to the Word

Congregation

*Oh Freedom, see page 6.*

<sup>†</sup>Denotes a writer, composer, or artist that is known to be a member of a historically marginalized community.

## COMMUNITY

†Invitation to the Table  
*Adapted from “enfleshed”*

Amanda Huff & Congregation

One: The Holy One be with you  
**Many: And also with you**

One: Open your hearts to the One who is Love  
**Many: We open our hearts to you, O God**

One: Let us give thanks to God who shapes our world  
**Many: For every creature and creation, we give you thanks, O God!**

†Prayer of Thanksgiving  
*Adapted from “enfleshed”*

Rev. Tim Schaefer & Congregation

**God of abundance,  
we give you thanks for the grace we experience at your table.  
For forgiveness. For connection. For sustenance.  
For a renewed vision of who we are as a people set free.  
Keep us from returning to any yoke that binds us again.**

**Our gratitude abounds. Amen.**

Sharing the Meal

Congregation

*All are invited to take part in communion.  
Please come forward by the center aisle and return to your seat by either side aisle.  
If you are unable to come forward, you can be served at your seat.  
We use only gluten-free bread and grape juice for communion.*

Communion Song

*How Beautiful, Our Spacious Skies,  
The New Century (Black) Hymnal #594*

<sup>†</sup>Denotes a writer, composer, or artist that is known to be a member of a historically marginalized community.

*Praise God from Whom All Blessings Flow*

**Praise God, from whom all blessings flow;  
praise Christ, all creatures here below;  
praise Holy Spirit evermore;  
one God, triune, whom we adore. Amen.**

†Prayers of the People

Amanda Huff & Congregation

***Share your joys & concerns with us!***

*To view and submit prayers, scan the QR code  
or visit [firstbaptistmadison.org/prayer](https://firstbaptistmadison.org/prayer)*



One: We join together in echoing the words Jesus taught us to pray:  
Many: **Our Creator, who is in heaven, hallowed be your name  
Your kin-dom come, your 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.  
Lead us not into temptation but deliver us from evil.  
For yours is the kin-dom, the power, and the glory forever.  
Amen.**

## SENDING

Sending Song

Congregation

*This Is My Song, The New Century (Black) Hymnal #591*

Benediction

Rev. Dr. Quintin Robertson

Postlude

Zach Busch

*"Allegretto" from Organ Sonata No. 4, Felix Mendelssohn*

<sup>†</sup>Denotes a writer, composer, or artist that is known to be a member of a historically marginalized community.

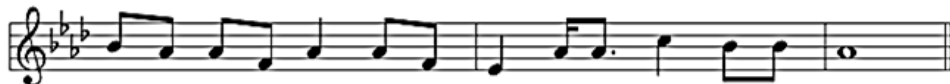
# Oh, Freedom



- 1 Oh, free - dom, oh, free - dom,
- 2 No more moan - ing, no more moan - ing,
- 3 There'll be sing - ing, there'll be sing - ing,
- 4 There'll be shout - ing, there'll be shout - ing,
- 5 There'll be pray - ing, there'll be pray - ing,



oh, free-dom o - ver me,  
no more moan-ing o - ver me,  
there'll be sing - ing o - ver me, and be-fore I'd be a slave, I'll be  
there'll be shout-ing o - ver me,  
there'll be pray - ing o - ver me,



bur-ied in my grave, and go home to my Lord, and be free.

Text: African American spiritual

Music: FREEDOM OVER ME, African American spiritual

<sup>1</sup>Denotes a writer, composer, or artist that is known to be a member of a historically marginalized community.



**THE REV. DR. QUINTIN L. ROBERTSON** (known as Pastor Q to his congregants and Dr. Q to his students) has served in the academy and church for over thirty years in the Atlanta and Philadelphia metropolitan areas. Dr. Robertson serves as the Regional Executive Minister of the Philadelphia Baptist Association after having served for 12 years in interim pastoral ministry. He served four American Baptist congregations in the Philadelphia Baptist Association and served as a supply minister to three congregations in the Baptist (ABCUSA), Lutheran (ELCA), and Congregational (UCC)

traditions. He is an Associate Minister at the Monumental Baptist Church and serves on the faculty at United Lutheran Seminary directing the Urban Theological Institute and Black Church Studies.

His ministry is ecumenical and intercultural, having served diverse congregations with members from Africa, Asia, Europe, North America, and South America. He has preached and lectured at many churches across denominational lines in North America and Asia and has preached and lectured at more than thirty colleges, universities, and seminaries. He has facilitated workshops and classes on Leadership, Preaching, Church History and Theology. During his time in Atlanta, he led a weekly Bible Study with students at Morehouse College, Spelman College, and Clark Atlanta University.

Dr. Robertson is a native of Newark, NJ where he was raised at Greater Harvest Baptist Church. He earned his DMIN degree and MDIV degree from the Interdenominational Theological Center, his MBA degree from Clark Atlanta University and his BBA degree from Howard University. He is a life member of the Kappa Alpha Psi Fraternity and has been inducted into the Martin Luther King, Jr. Board of Preachers at Morehouse College.

Since the beginning of his ministry, he has been a mentor to many and has found himself providing safe space for many students, ministers, and laity as they seek advice and counseling. He exemplifies through his ministry that “every day is a new beginning,” and that God’s “grace is sufficient.”

# WELCOME TO FIRST BAPTIST CHURCH OF MADISON

## Our Mission

The Mission of First Baptist Church is to follow Jesus by doing justice, loving people, and advocating for equity.

## Our Purpose

The purpose of First Baptist Church of Madison is to invite all people, regardless of race, culture, gender, gender identity, sexual orientation, or marital status, to unite as full participants in this Christian fellowship.

## Our Shared Beliefs

God loves all people unconditionally and seeks a personal relationship with every person.  
God offers forgiveness and hope to heal our lives and make us whole.  
Jesus shows us who God is and who we can become.  
God is present, speaking to us through prayer,  
our sacred scriptures, other people, and creation.

## Our Core Values

Inclusive Community ♦ Soul Freedom ♦ Spiritual Growth ♦ Mission  
Beyond these shared values and beliefs, a great diversity of personal faith, beliefs, and values is found and treasured within our community.  
We expect no conformity to any creed.

### Ways To Give

-   
**OFFERING BOXES**  
Place your cash or check gift in the black offering boxes located in the Gathering Space.
-   
**ONLINE**  
[firstbaptistmadison.org/give](http://firstbaptistmadison.org/give)  

-   
**MOBILE**  
Text the word "GIVE" to (608) 610-1600  
Or give through the Church App  
[firstbaptistmadison.org/app](http://firstbaptistmadison.org/app)
-   
**MAIL**  
Mail your gift to:  
First Baptist Church  
518 N. Franklin Ave.  
Madison, WI 53705

### Did you find something in this service particularly meaningful?

Let us know about it by emailing the church office or filling out a feedback card in the Gathering Space and dropping it in one of the black offering boxes.

623

## Woke Up This Morning

F

1. Oh, I woke up this morn - ing with my mind, (and it was)  
 2. Can't hate your neigh - bor in your mind, (if you keep it)  
 3. Makes you love ev - 'ry bod - y with your mind, (when you keep it)

F7 Bb

stayed on Je - sus. Woke up this morn - ing with my  
 stayed on Je - sus. Can't hate your neigh - bor in your  
 stayed on Je - sus. Love ev - 'ry - bod - y with your

F

mind, (and it was) stayed on Je - sus,  
 mind, (if you keep it) stayed on Je - sus,  
 mind, (when you keep it) stayed on mind, Je - sus,

woke up this morn - ing with my mind, (and it was)  
 can't hate your neigh - bor in your mind, (if you keep it)  
 love ev - 'ry - bod - y with your mind, (when you keep it)

WORDS and MUSIC: African-American spiritual

WOKE UP  
Irr.*\*Denotes a writer, composer, or artist that is known to be a member of a historically marginalized community.*

All hymn and song lyrics are reprinted by permission under the following licenses: CCLI #544039 and OneLicense.net #737692-A

A7 Dm F  
 stayed on Je - sus, Hal - le - lu, Hal - le -  
 Hal - le - lu,  
 C B♭ F  
 lu, Hal - le - lu Hal - le - lu - jah.

Detailed description: The image shows a musical score for a hymn, consisting of two systems of music. Each system has a treble clef staff and a bass clef staff. The first system starts with a treble clef staff containing a whole note chord (F, A, C) and a bass clef staff with a whole note chord (F, A, C). The lyrics 'stayed on Je - sus,' are written below the first staff. The second system continues with 'Hal - le - lu, Hal - le - lu, Hal - le - lu, Hal - le - lu - jah.' The treble clef staff has a whole note chord (F, A, C) and a bass clef staff with a whole note chord (F, A, C). The lyrics 'lu,' are written below the first staff. The second system continues with 'Hal - le - lu Hal - le - lu - jah.' The treble clef staff has a whole note chord (F, A, C) and a bass clef staff with a whole note chord (F, A, C). The lyrics 'lu,' are written below the first staff. The second system continues with 'Hal - le - lu Hal - le - lu - jah.' The treble clef staff has a whole note chord (F, A, C) and a bass clef staff with a whole note chord (F, A, C). The lyrics 'lu,' are written below the first staff. The second system continues with 'Hal - le - lu Hal - le - lu - jah.' The treble clef staff has a whole note chord (F, A, C) and a bass clef staff with a whole note chord (F, A, C). The lyrics 'lu,' are written below the first staff. The second system continues with 'Hal - le - lu Hal - le - lu - jah.'

<sup>1</sup>Denotes a writer, composer, or artist that is known to be a member of a historically marginalized community.

John 13:1-20; Gal. 5:13-14

Tom Colvin, 1969; rev. 1994

Refrain  
Unison

Je - su, Je - su, fill us with your love, show

us how to serve the neigh-bors we have from you. Last time, end

1 Knelt at the feet of his friends, si - lent - ly wash - ing their  
 2 Neigh-bors are rich and poor, var - ied in col - or and  
 3 These are the ones we should serve, these are the ones we should  
 4 Lov - ing puts us on our knees, show - ing our faith by our  
 5 Kneel at the feet of our friends, si - lent - ly wash - ing their

feet, Je - su, you act - ed as ser - vant to them.  
 race, neigh-bors are near and far a - way.  
 love; all these are neigh-bors to us and you.  
 deeds, serv - ing the neigh-bors we have from you.  
 feet, this is the way we should live with you.

to Refrain

*This African folk melody was presented to the Church at Chereponi, Northern Ghana, by Ghanaian musicologist, A. A. Mensah, when United Church of Christ missionaries, Al and Sue Krass were serving there. Like Tom Colvin, a Scottish missionary in neighboring Tamale, Al Krass was encouraging the making of hymns to indigenous melodies. Tom Colvin wrote these words to this adapted form of the melody in dedication to the Church at Chereponi.*

Tune: CHEREPONI Irr. with refrain  
 Ghanaian folk song; adapt. Tom Colvin, 1969  
 Arr. Jane Marshall, 1982

Words Copyright © 1969; arr. Copyright © 1982 by Hope Publishing Company

<sup>1</sup>Denotes a writer, composer, or artist that is known to be a member of a historically marginalized community.

All hymn and song lyrics are reprinted by permission under the following licenses: CCLI #544039 and OneLicense.net #737692-A

## **First Reading, Galatians 5:1, 13-15 – Janet Reinke**

### **New Revised Standard Version Updated Edition**

**5** <sup>1</sup>For freedom Christ has set us free. Stand firm, therefore, and do not submit again to a yoke of slavery.

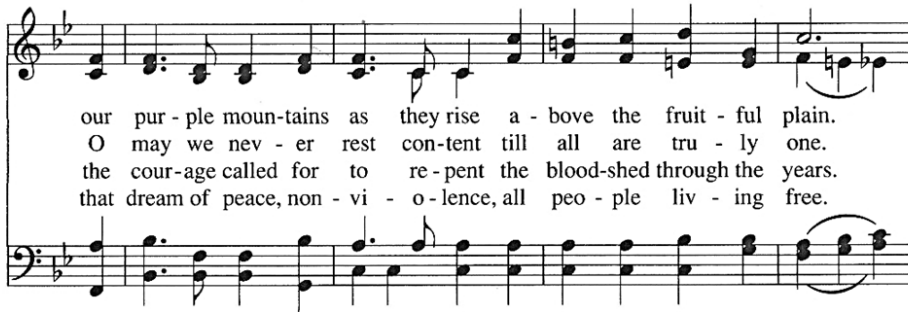
**13** For you were called to freedom, brothers and sisters, only do not use your freedom as an opportunity for self-indulgence, but through love become enslaved to one another. <sup>14</sup>For the whole law is summed up in a single commandment, “You shall love your neighbor as yourself.” <sup>15</sup> If, however, you bite and devour one another, take care that you are not consumed by one another.

## How Beautiful, Our Spacious Skies

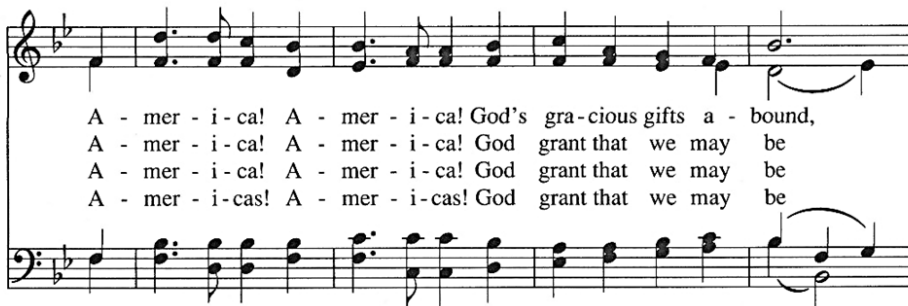
Miriam Therese Winer, 1993; Adapted from  
"America the Beautiful" by Katharine Lee Bates, 1893



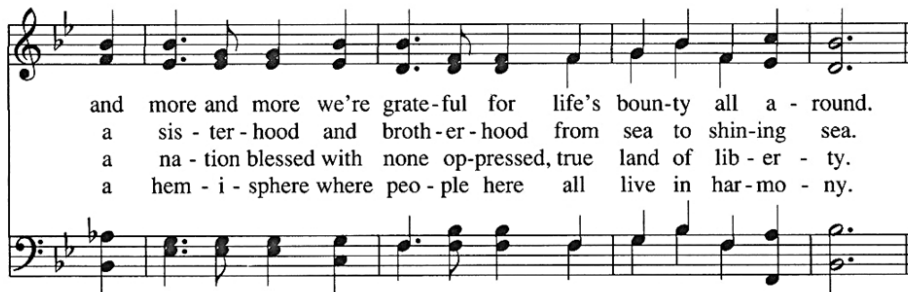
1 How beau-ti-ful, our spa-cious skies, our am - ber waves of grain;  
2 In - dig - e-nous and im - mi - grant, our daugh-ters and our sons:  
3 How beau-ti-ful, sin - cere la - ment, the wis - dom born of tears,  
4 How beau-ti-ful, two con - ti - nents, and is - lands in the sea



our pur - ple moun-tains as they rise a - bove the fruit - ful plain.  
O may we nev - er rest con-tent till all are tru - ly one.  
the cour-age called for to re - pent the blood-shed through the years.  
that dream of peace, non - vi - o - lence, all peo - ple liv - ing free.



A - mer - i - ca! A - mer - i - ca! God's gra - cious gifts a - bound,  
A - mer - i - ca! A - mer - i - ca! God grant that we may be  
A - mer - i - ca! A - mer - i - ca! God grant that we may be  
A - mer - i - cas! A - mer - i - cas! God grant that we may be



and more and more we're grate-ful for life's boun-ty all a - round.  
a sis - ter - hood and broth - er - hood from sea to shin-ing sea.  
a na - tion blessed with none op-pressed, true land of lib - er - ty.  
a hem - i - sphere where peo - ple here all live in har - mo - ny.

On her first trip west in the summer of 1893 the distinguished New England educator Katharine Lee Bates was inspired to write "O Beautiful for Spacious Skies." One hundred years later Miriam Therese Winer wrote new stanzas to clearly include all of the Americas.

Tune: MATERNA C.M.D.  
Samuel A. Ward, 1882

<sup>1</sup>Denotes a writer, composer, or artist that is known to be a member of a historically marginalized community.

1 This is my song, O God of all the na - tions, a song of -  
2 My coun - try's skies are blu - er than the o - cean, and sun - light

peace for lands a - far and mine. This is my home, the  
beams on clo - ver - leaf and pine; But oth - er lands have

coun - try where my heart is; here are my hopes, my  
sun - light, too, and clo - ver, and skies are ev - ery -

dreams, my ho - ly shrine; But oth - er hearts in oth - er lands are  
where as blue as mine. O hear my song, O God of all the

beat - ing with hopes and dreams as true and high as mine.  
na - tions, a song of peace for their land and for mine.

*These stanzas, published during the period between the two world wars, express a hope for lasting peace among all nations, races, and cultures. Finlandia is derived from a "tone poem" of the same name by Finnish composer Jean Sibelius.*

Tune: FINLANDIA 10.10.10.10.10.10.  
Jean Sibelius, 1899  
Arr. for The Hymnal, 1933

<sup>1</sup>Denotes a writer, composer, or artist that is known to be a member of a historically marginalized community.