



SERVICE FOR THE LORD'S DAY

PEWEE VALLEY PRESBYTERIAN CHURCH
FIRST SUNDAY IN LENT – FEBRUARY 18, 2018
10:30 A.M.

Bold text is read or sung by the congregation.

**Please stand if able.*

PVPC welcomes children and encourages them to participate in our entire worship service. Pick up a children's worship tote bag at the sanctuary door.

Lent, meaning "spring" begins on Ash Wednesday, the Wednesday before the sixth Sunday before Easter. Lent was referred to for the first time by the Council of Nicea in 325 C.E. as an extended fast before the Passover and as a period of preparation for baptism.

Lenten disciplines traditionally include fasting, prayer, the study of scripture, and the giving of alms. We invite you to pick up a *Lenten Devotional* and the *One Great Hour of Sharing* bank and giving guide in the back of our sanctuary after worship.

The origin of bells in Christian worship can be traced to the ram's horns and silver trumpets used in the Old Testament to announce the beginning of a feast. In churches which are fortunate enough to have them, bells are rung just before the liturgy to call the people together.

During the Prelude on the six Sundays of Lent, mediate on the "Lenten Welcome" and how you may more faithfully engage the world in your Easter life.

GATHERING IN GOD'S NAME

CONSIDERING LENT: 2018

Unlike the Christmas season with all its parties, running around, buying presents, baking cookies, and decorating, the season of Lent is a slower time, a time of reflection, self-examination, and commitment. The traditional forty days of Lent offer people a chance to focus on how to live a more Christian life.

Use these moments before the ringing of the bell to greet your neighbor and consider:
How might you live a more Christian life?

Lent, by Ann Weems
(from Kneeling in Jerusalem)

Lent is a time to take the time to let the power of our faith story take hold of us,
A time to let the events get up and walk around us,
A time to intensify our living into Christ,
A time to hover over the thoughts of our hearts,
Lent is a time to place our feet in the streets of Jerusalem,
Or to walk along the sea and listen to his word,
Or to touch his robe and feel the healing surge through us,
Or to ponder and to wonder.
Lent is a time to allow a fresh new taste of God!

THE RINGING OF THE BELL

A LENTEN WELCOME

Pastor: We have each gone our own way. You have, and you have, and I have, too. We have each, at least once, failed utterly the sister or brother whom we loved beyond words, who believed in us beyond doubt and fear, and never stopped loving us.

People: **We have each gone our own way. Lord have mercy.**

PREPARING OUR HEARTS

"Through Adam's sin, all are cursed to the depths of their soul," wrote lyricist Lazarus Spengler in 1524. "Only those who believe in the Redeemer can count on God's mercy." Buxtehude sets it to music, with descending bass lines, depicting a fall. Then, a hopeful melody...with God, we climb back up! And the end is resolved.

Our opening hymn, from the 15th century, is a "survey of the mystery of the Incarnations." Each verse is a repeated reminder that what God in Jesus did was all "for us."

In the presence of a holy God, we become aware of the ways we fall short of God's best hopes for us, and the ways we have hurt others. We turn to God in prayer, asking for forgiveness.

We express gratitude that through God's grace and Christ's giving of himself on the cross we are forgiven and restored to God and one another.

The "Kyrie" is derived from several New Testament scriptures (Mt. 15:22, Mk. 12:46, Lk 18:13) where those in need cry out to Jesus to "Have mercy." The phrase became the basis for this liturgical prayer.

We sing in thanksgiving for the gifts of forgiveness and new life. During the Lenten season we remain seated, aware that the only adequate response to this "wondrous love" is to "sing on."

PRELUDE "Durch Adams Fall"

DIETRICH BUXTEHUDE

CALL TO WORSHIP

Shawn Harmon

Leader: People of God, on this wilderness journey, what will you eat?
People: **The word of the Lord is our daily bread.**
Leader: People of God, in this time of temptation, how will you live?
People: **Our faith is in the faithfulness of God.**
Leader: People of God, at this kingdom crossroad, whom will you serve?
People: **We worship the Lord our God alone.**
ALL: **NOW, LET US BEGIN ...**

*OPENING HYMN NO. 83

"O Love, How Deep, How Broad, How High"

DEO GRACIAS

CALL TO CONFESSION

Leader: We come before you, O God, in the shadow of the cross, grateful for your great love for us.
People: **As you came to us in Jesus, reveal yourself among us still.**

Lord God, you know the ways of good and evil. You know the things that tempt us and the things that give us life. You know our nakedness, and you know our sins. We confess that we have disobeyed your word, denying your providence and care, and relying on our own cleverness. Have mercy on us, we pray; cover us with your grace, feed us with the bread of life, and re-create us in your image once again. Through Jesus Christ our Savior, hear our silent prayers of return ... *(a time of silence for personal confession)*

KYRIE, Hymn No. 574

Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.

ASSURANCE OF PARDON

Our hearts are washed anew in the healing waters of God's love.

For the steadfast love of God endures forever ...

Through the Holy Spirit, God nourishes us into life.

For the steadfast love of God endures forever ...

WHAT WONDROUS LOVE IS THIS?

CONGREGATIONAL RESPONSE, HYMN NO. 85 (first stanza, seated)

What wondrous love is this, O my soul, O my soul,
What wondrous love is this, O my soul!
What wondrous love is this that caused the Lord of bliss
To bear the heavy cross for my soul, for my soul,
To bear the heavy cross for my soul!

HEARING GOD'S WORD

We invite children to come to the front at this time.

"Give Me Jesus" is an African-American spiritual which refers to Psalm 92:1-4. "It is a good thing to give thanks to the LORD, to sing praises to your name, O Most High: To declare your steadfast love in the morning, and your faithfulness by night."

Each stanza in this hymn is anchored by a final weighty word – "praise, save, thanks, life, peace, home." These words remind us of God's eternal presence in an ever-changing world.

THE IONA COMMUNITY

The Iona Community is an ecumenical Christian community that is committed to seeking new ways of living the Gospel in today's world. It was founded in 1938, the community now has over 250 members, women and men, lay and ordained, from many backgrounds and different church traditions. AT the three residential centers –on Iona and on the Ross of Mull – guests are welcomed from March through October and over Christmas.

We bring to God our joys and concerns, praying for the world, the church and those close to us.

TIME WITH THE YOUNGER DISCIPLES

Ashia Stoess

MUSICAL OFFERING

The Chancel Choir

"Give Me Jesus"

BENJAMIN HARLAN

SCRIPTURE LESSON Genesis 3:8-13, 21, 24

(Page 3, OT, Pew Bible)

The Word of the Lord.

Thanks be to God.

SERMON BEGINNING THE JOURNEY HOME

Reverend Joel Weible

RESPONDING TO GOD'S WORD

***PROCLAMATION HYMN NO. 272**

"God of the Sparrow"

ROEDER

***AFFIRMATION OF FAITH**

from THE IONA COMMUNITY

With the whole church ...

We affirm that we are made in God's image, befriended by Christ, and empowered by the Spirit.

With people everywhere ...

We affirm God's goodness at the heart of humanity, planted more deeply than all that is wrong.

With all creation ...

We affirm and celebrate the miracle and wonder of life and the unfolding purposes of God, forever at work in ourselves and the world. Amen.

TIME OF GIVING THANKS

CELEBRATIONS AND ANNOUNCEMENTS

PRAYERS OF THE PEOPLE AND 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.

PRESENTATION OF GIFTS, TITHES, AND OFFERINGS

OFFERTORY "Jesus Walked This Lonesome Valley"

DALE WOOD

*DOXOLOGY

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

*PRAYER OF DEDICATION (unison)

God of all true power and glory, we thank you that once again we travel with Jesus toward Jerusalem, not with a sword to challenge the powers of this world, but with Love to transform them. May these gifts be a sign of the offering of our whole selves in this season. Amen.

*CLOSING HYMN NO. 293

"This Is My Father's World"

TERRA BEATA

*CHARGE AND BENEDICTION

Reverend Joel Weible

THE RINGING OF THE BELL

POSTLUDE "Variation on GROSSER GOTT"

ROBERT POWELL

PLEASE NOTE: Food and drinks are not allowed in the Sanctuary

IN CASE YOU MISSED IT...

All elements of recent services may be heard on our website; transcripts, videos, and audio podcasts can also be found:

PeweeValleyPresbyterian.org

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The offertory is a variation of Hymn no. 80 and is a Lenten song which encourages us to bear our own burdens by reminding us that Jesus did so in His earthly life and death. As we walk our lonesome valley, we do not walk it by ourselves, for God sent His Son to walk it with us.

Doxology literally means "words of glory." Doxologies have long been used by Jews and Christians to praise God. Here we honor and thank God "from whom all blessings flow."

When a pastor of a Presbyterian church in Lockport, NY, the author of this text referred to his morning walks as "going out to see my Father's world." The tune created for these words is based on an English melody the composer learned from his mother when he was a boy.

The postlude is a variation of hymn no. 460, "Holy God, We Praise Your Name." The original German, "Grosser Gott, wir loben dich," is a paraphrase of the important fourth or fifth-century canticle, Te Deum Laudamus ("We praise you God").