



SERVICE FOR THE LORD'S DAY

PEWEE VALLEY PRESBYTERIAN CHURCH
FOURTH SUNDAY IN LENT – MARCH 11, 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, meditate 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?

The Way, Ann Weems
(from *Kneeling in Jerusalem*)

O God, I've only just begun and already I feel I've lost my way. Surely this is not the road and surely these are not the ones to travel with me. This Lenten journey calls for holy retreat, for reflection and repentance.

Instead of holiness the highway is crammed with the cacophony of chaos. Is there no back road to Jerusalem? No quiet path where angels tend to weary travelers? No sanctuary from the noise of the world? Can this hectic highway be the highway to heaven?

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. From on high and down low and everywhere in between we have been called; we have been called together from out of our way into the way of love. But we do not answer.

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

PREPARING OUR HEARTS

Unfairly viewed as a one-hit wonder, German composer, Pachelbel is best known for his "Canon in D major." However, during his lifetime (1653 – 1706), he composed over 200 organ pieces and was central in the development of Protestant church music.

This hymn is a testimony of experience. The original seven-stanza German text (based on Psalm 55:22) and its tune were created by the author at the age of 20 in thanksgiving for finding employment many weeks after being left almost penniless following a robbery

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.

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 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.

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 "Chaconne in F minor"

JOHANN PACHELBEL

CALL TO WORSHIP

Sis Sleadd

Leader: The Lord is our Shepherd, there is nothing we lack.

People: **God guides us in proper paths.**

Leader: God bathes our heads in oil and our cups are so full, they spill over.

People: **God's goodness and faithful love will pursue us all the days of our life.**

ALL: **LET US WORSHIP IN THE HOUSE OF THE LORD
FOREVER!**

*OPENING HYMN NO. 282

"If Thou but Trust in God to Guide Thee"

WER NUR DEN LEIBEN GOTT

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. Hear our prayer...**

Merciful God, we confess the folly of our sin and the hypocrisy of our complaints. We grumble about the evils of our world, even as we commit injustices and profit through deceit. We fret about the scarcity of resources while hoarding earth's goods and cheating the poor. We protest the problems of our world, but we do not actively work to address them. Expose our sins in the light of your grace. Heal us and free us from our foolish ways that we may know the joy of eternal life in Jesus Christ. In his name, 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

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

People: **For the steadfast love of God endures forever ...**

Leader: Through the Holy Spirit, God nourishes us into life.

People: **For the steadfast love of God endures forever ...**

ALL: **WHAT WONDROUS LOVE IS THIS?**

CONGREGATIONAL RESPONSE, HYMN NO. 85

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.

This Lenten anthem speaks of Jesus in the garden of Gethsemane just before he was arrested. From Mark 14:32, *"They went to a place called Gethsemane; and he said to his disciples, 'Sit here while I pray.'"*

The author wrote this proclamation hymn based on Micah 6:6-8. It asks questions and states commands as if Micah were a modern-day prophet. The refrain line "Do justly. . ." subtly shifts from the imperative voice in stanzas 1 through 4 to a corporate confession in stanza 5.

The Iona Community is an ecumenical Christian community that is committed to seeking new ways of living the Gospel in today's world. 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

Rev. Joel Weible

MUSICAL OFFERING

Richard Ray, soloist

"When You Prayed Beneath the Trees"

LLOYD LARSON

SCRIPTURE LESSON Micah 6:1-8

(Page 866, OT, Pew Bible)

The Word of the Lord.

Thanks be to God.

SERMON LIVING FULLY

Reverend Joel Weible

RESPONDING TO GOD'S WORD

*PROCLAMATION HYMN NO. 405

"What Does the Lord Require"

SHARPTHORNE

*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 "I've Got Peace Like A River"

CHARLES CALLAHAN

This African-American spiritual (No. 368) is a song of declaration using water as a simile to describe the qualities of peace, joy, and love. The image, "peace like a river," may have come from Isaiah 66:12, where a similar picture is used.

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."

*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.

* Or "God"

*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. 291

"O God of Earth and Altar"

LLANGLOFFAN

*CHARGE AND BENEDICTION

Reverend Joel Weible

THE RINGING OF THE BELL

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

PAUL MANZ

The closing hymn references 2 Chronicles 7:14, "if my people who are called by my name humble themselves, pray, seek my face, and turn from their wicked ways, then I will hear from heaven, and will forgive their sin and heal their land."

The postlude is a variation of the Lenten tune, DEO GRACIAS (No. 83).

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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