



SERVICE FOR THE LORD'S DAY

PEWEE VALLEY PRESBYTERIAN CHURCH
THIRD SUNDAY IN LENT – MARCH 4, 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?

A Listening, Ann Weems
(from *Kneeling in Jerusalem*)

Going through Lent is a listening.
When we listen to the word,
we hear where we are
so blatantly unliving.

If we listen to the word,
and hallow it in our lives.
we hear how we can so
abundantly live again.

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 stand outside the door behind which our families and friends wait in breathless joy for us to enter. In our humility we wonder: "Are we good enough for them?" In our arrogance we wonder: "Are they good enough for us?"

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

The prelude is two variations on the hymn, "Mein junges Leben hat ein End," composed by Dutch organist, Jan Sweelinck (1562 – 1621). The text speaks of one near the end of life asking God for forgiveness.

This familiar text from the beginning of the 18th century grew out of Isaac Watt's desire to give Christians the ability to sing about gospel events. It is set here to a very restrained tune from the early 19th century inspired by the patterns of Gregorian chant.

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."

PREPARING OUR HEARTS

PRELUDE "My Young Life Has an End"

JAN PIETERSZOOM SWEELINCK

CALL TO WORSHIP

Dan Kinnicutt

Leader: The message of the cross sounds foolish to the world.

People: **But to us it is the power of God!**

Leader: Together, we proclaim Christ crucified, for the foolishness of God is wiser than human wisdom.

People: **And the weakness of God is stronger than our strength.**

ALL: **LET US WORSHIP TOGETHER!**

*OPENING HYMN NO. 101

"When I Survey the Wondrous Cross"

HAMBURG

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...**

Eternal God, from the beginning of time you have called your children into communion with you. Yet we confess like all the rest, we have turned to our own way and refused your love and grace. Restore us to the joy of knowing you, and of recognizing your reign among us. In Christ's name, who brings us your good news, 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 (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.

This 20th century ballad-like retelling of the life of Christ, though written for this Shaker tune, has many similarities with the pre-Reformation carol "Tomorrow shall be my dancing day." Such narrative carols were common both at Christmas and as part of medieval mystery plays.

In the *New York Observer* of August 7, 1868, this text was titled "Always Rejoicing," and was attributed to "Pauline T." This may well be where the Baptist pastor and musician, Robert Lowry, to whom it is usually credited encountered the words that he later published with his tune.

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

Mark Lane

MUSICAL OFFERING

"Lord of the Dance"

The Chancel Choir
JOHN RUTTER

SCRIPTURE LESSON

Genesis 7:1, 6-7 and 9:8-13

(Pages 6-7, OT, Pew Bible)

The Word of the Lord.

Thanks be to God.

SERMON

ALL ABOARD!

Reverend Joel Weible

RESPONDING TO GOD'S WORD

*PROCLAMATION HYMN – SEE INSERT

"My Life Flows On"

HOW CAN I KEEP FROM SINGING

*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.

This text is a remarkable expression of faith born of grief. The author, Horatio Spafford, an active Presbyterian layman who had just lost four daughters in a tragic shipwreck, wrote it while sailing to Paris to meet his wife, who had survived. The tune, Ville Du Havre, was named for the ship that sank.

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.”

This text on stewardship was one of about 450 submissions in a search for such hymns conducted by the Hymn Society of America in 1961. These words are well grounded by their musical setting, an early American shape note tune named for a Baptist church in Harris County, Georgia.

The postlude is Dietrich Buxtehude’s version of “ERHALT UNS HERR.” While the original text was written by Martin Luther, it’s also the tune of No. 87, “The Glory of These Forty Days,” which seeks to celebrate Lent “with songs of praise for Christ by whom all things were made.”

PRESENTATION OF GIFTS, TITHES, AND OFFERINGS

OFFERTORY “It is Well with My Soul”

ELEANOR WHITSETT

*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.

THE SACRAMENT OF HOLY COMMUNION

SEE INSERT

*CLOSING HYMN NO. 422

“God, Whose Giving Knows No Ending”

BEACH SPRING

*CHARGE AND BENEDICTION

Reverend Joel Weible

THE RINGING OF THE BELL

POSTLUDE

DIETRICH BUXTEHUDE

“Erhalt uns, Herr, bei deinem Wort” (Sustain us, Lord with your word)

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

Get instant alerts by following us on Facebook and Twitter