



SERVICE FOR THE LORD'S DAY

PEWEE VALLEY PRESBYTERIAN CHURCH
FIRST SUNDAY IN ADVENT – DECEMBER 2, 2018
10:30 A.M.

*Please worship silently through
the ringing of the bell.*

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.*

*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 that are
fortunate enough to have them,
bells are rung just before the
liturgy to call the people
together.*

*An "Introit" is the name given to
a piece of music which is sung at
the beginning of the service, a
tradition which began in the 16th
century.*

*This introit is based on scripture
from the Old Testament book of
Habakkuk 2:20, and was written
by Dr. George F. Root, author of
more than 130 hymns.*

GATHERING IN GOD'S NAME

A TIME OF SILENT REFLECTION

This Advent we are pondering more deeply what **"Incarnation"** must mean for us today. We will search our Gospels to consider how they write about "God *in* us," and we'll further contemplate how we understand this "incarnation." This morning we consider the **Gospel of John**:

As you wait for the Ringing of the Bell, reflect on your understanding of what "The Word Incarnate" means. How does God "speak" today? How might you be God's "Word Incarnate," the "Word made Flesh?" Why aren't you?

THE RINGING OF THE BELL

INTROIT (ALL)

The Lord is in his holy tem - ple, the Lord is in his holy
tem-ple; let all the earth keep si-lence, let all the earth keep
silence be-fore him, keep silence, keep silence be-fore him.

PREPARING OUR HEARTS

The Advent wreath is perhaps the most common Advent symbol, and is also one of the most popular traditions in private homes. Each part of the Advent wreath symbolizes our spiritual preparation for the birth of Jesus Christ, on Christmas Day. The circular shape of the Advent wreath symbolizes eternal life; the purple candles symbolize our repentance and waiting; the pink Advent candle symbolizes our joy that Christmas is coming soon. The white "Christ" candle, lit on Christmas Eve, symbolizes the coming of Jesus as "The Light of the World."

This hymn, originally in Latin, takes us back over 1,200 years to monastic life in the 8th or 9th century. Seven days before Christmas Eve, monasteries would sing the "O antiphons" in anticipation of Christmas.

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.

We sing in thanksgiving for the gifts of forgiveness and new life.

The Passing of the Peace is one of the most ancient responses in worship. Having received Christ's peace, we pass it on.

LIGHTING OF THE ADVENT CANDLE

The Weible Family

Today we begin the season of Advent by lighting the first of five candles in our Advent wreath. Each candle this year will represent different understandings of Incarnation:

As Christians, we experience God as "Word." God has spoken to us in creation. God has spoken to us in the person of Jesus. God has spoken to us in scripture. As we light our first candle let us consider how we, too, are God's Word made Flesh.

Dear God of the Word, give us this day the courage to find your creative Word in our own life. Give us the courage to, like Jesus before us, claim our identity as your Word Incarnate. What has come into being in us is life. And that life is the light of all people. May it be so. Amen.

*OPENING HYMN NO. 9

"O Come, O Come, Emmanuel"

VENI EMMANUEL

CALL TO CONFESSION

Annie Weible

Now is the time to wake from sleep.

Salvation is near. Let us confess our sins:

God our Maker, we confess that we are not ready to meet You. We study the trends of our times and ignore the signs of Your reign. We trust in things that pass away and forget Your eternal promise. Forgive us, God of grace. Strengthen us, by Your hand, so that we may be ready for that day when You come to reign in glory; through Jesus Christ our Lord, hear our silent prayers of return...

(a time of silence for personal confession)

ASSURANCE OF PARDON

Every valley is lifted up; every mountain, made low.

Now the glory of the Lord is revealed, for the mouth of the Lord has spoken.

In the name of Jesus Christ, we are forgiven!

Thanks be to God.

*CONGREGATIONAL RESPONSE, HYMN NO. 1 (First Stanza)

Come, Thou, long-expected Jesus,
Born to set Thy people free;
From our fears and sins release us;
Let us find our rest in Thee.

*PASSING OF THE PEACE

The peace of Christ be with you.

And also with you.

HEARING GOD'S WORD

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

TIME WITH THE YOUNGER DISCIPLES

Rev. Joel Weible

MUSICAL OFFERING

The Chancel Choir

“Every Valley”

J.N. BECK

SCRIPTURE LESSON John 1:1-5, 14, 18

(Page 91, NT, Pew Bible)

The Word of the Lord.

Thanks be to God.

SERMON

INCARNATION: THE WORD

Reverend Joel Weible

RESPONDING TO GOD'S WORD

This Advent hymn references Isaiah 40:3-4, “In the wilderness prepare the way of the Lord, make straight in the desert a highway for our God.”

*PROCLAMATION HYMN NO. 13

“Prepare the Way”

BEREDEN VAG FOR HERRAN

*AFFIRMATION OF FAITH

FROM A BRIEF STATEMENT OF FAITH

In 1983 the two largest Presbyterian churches in the United States reunited. The “Brief Statement of Faith” was commissioned and accepted for inclusion in the in the “Book of Confessions.” It celebrates the rediscovery that for all our diversity, we are bound together by a common faith and a common task.

In a broken and fearful world, God's Spirit gives us courage to pray without ceasing, to witness among all peoples to Christ as Lord and Savior, to unmask idolatries in church and culture, to hear the voices of peoples long silenced, and to work with others for justice, freedom and peace.

In gratitude to God and empowered by the Spirit, we strive to serve Christ in our daily tasks and to live holy and faithful lives, even as we watch for God's new heaven and earth, saying: “Come Lord Jesus!”

TIME OF GIVING THANKS

CELEBRATIONS AND ANNOUNCEMENTS

PRAYERS OF THE PEOPLE AND THE LORD'S PRAYER

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

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 “Branle de L’Officiel”

ANDREW UNSWORTH

*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

We give you thanks and praise, O God, that you have built us up in faith and bound us together in love. By your grace, may all that we do show the glory of your name and serve the good of your people, through Jesus Christ, our Lord. Amen.

THE SACRAMENT OF HOLY COMMUNION

SEE INSERT

Serving Communion: Jay Poole, Richard Ray, Myles Scott, Annie Weible

*CLOSING HYMN NO. 15

“Rejoice! Rejoice, Believers”

LLANGLOFFAN

*CHARGE AND BENEDICTION

Reverend Joel Weible

THE RINGING OF THE BELL

POSTLUDE “Awake! Sleepers, Awake!”

DAVID CHERWIEN

This French carol was written in 1588 by Jehan Tabourot. Some 300 years later, English text was added by George Woodward. “Ding dong! Merrily on high, in heav’n the bells are ringing!”

“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.”

The invitation to the Lord’s Supper is extended to all who desire to follow Christ, remembering that access to the communion table is not a right conferred upon the worthy, but a privilege given to the undeserving who come in faith, repentance, and love. Even one who has doubts or whose trust is wavering is invited to the table in order to be assured of God’s love and grace in Christ Jesus.

Laurentius Laurenti wrote our closing hymn based on the parable of the wise and foolish maidens (Matt. 25: 1-13). While the first two stanzas center on the expected coming of the bridegroom; stanza 3 is a prayer for Christ’s return to complete the work of redemption.

This postlude is based on the Parable of the Wise and Foolish Virgins in Matthew 25:1-13. It calls the followers of Christ to be roused and alert for His Second Coming.

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; manuscripts and audio podcasts can also be found:

PeweeValleyPresbyterian.org