



SERVICE FOR THE LORD'S DAY

PEWEE VALLEY PRESBYTERIAN CHURCH

THIRD SUNDAY IN ADVENT – DECEMBER 16, 2018

10:30 A.M.

Please worship silently through the ringing of the bells.

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 Luke**:

As you wait for the Ringing of the Bell, reflect on your understanding of what it can mean to incarnate God as "Shepherds." How might we, like the Shepherds in Luke's Christmas story, overcome our fear, hear the Good News, and share it with the world?

THE RINGING OF THE BELL

INTROIT (ALL)

The Lord is in his ho-ly tem-ple, the Lord is in his ho-ly

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.

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."

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.

PREPARING OUR HEARTS

LIGHTING OF THE ADVENT CANDLE

Williams Family

Today we light the third of five candles in our Advent wreath. Each candle this year represents a different understanding of Incarnation. As Christians, we are all called to be shepherds of the Good News of Great Joy. We have heard the angels sing and we have seen this thing which has taken place. As we light our Third candle let us, like the Shepherds, consider how we, too, must return to glorify and praise God for all we have seen and heard.

Dear God, we are the shepherds. All year we keep watch over our own –our own interests and our own livelihood. Help us, in this season, to look up and see beyond ourselves. And having seen, let us never stop praising and glorifying the birth of Promise and Hope for all the world. Amen.

*OPENING HYMN NO. 16

"The Angel Gabriel from Heaven Came"

GABRIEL'S MESSAGE

CALL TO CONFESSION

MacKenna Williams

Now is the time to wake from sleep.

Salvation is near. Let us confess our sins:

Shepherd of Israel, God of hosts, we have turned away from you, neglecting the welfare of your creation, ignoring the plights of your people, and taking from the Earth what we cannot give back. We have not helped our neighbors in need, kept peace within our families, or tended the vine you have planted in our own lives. Forgive us and lead us to a more gracious life. In your compassion, turn us to your way. Restore us, O Lord, God of hosts; let your face shine upon us, and we shall be saved. In Christ's name, 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

Margaret Hill

MUSICAL OFFERING

"A Winter Night"

The Chancel Choir

DAVID WAGGONER

SCRIPTURE LESSON Luke 2:8 - 20

(Page 58, NT, Pew Bible)

The Word of the Lord.

Thanks be to God.

SERMON

INCARNATION: SHEPHERDING

Reverend Joel Weible

This African American spiritual provides a reminder that the good news of the Incarnation should lead Christians not only to awe and adoration but also to living and acting in ways that make God's purposes known to others.

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 "Book of Confessions." It celebrates the rediscovery that for all our diversity, we are bound together by a common faith and a common task.

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

RESPONDING TO GOD'S WORD

*PROCLAMATION HYMN NO. 50

"Rise Up, Shepherd, and Follow"

AFRICAN AMERICAN SPIRITUAL

*AFFIRMATION OF FAITH

FROM A BRIEF STATEMENT OF FAITH

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

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 "He Shall Feed His Flock"

G.F. HANDEL

*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.

*CLOSING HYMN NO. 17

"Sleepers, Wake!" A Voice Astounds Us"

WACHET AUF

*CHARGE AND BENEDICTION

Reverend Joel Weible

THE RINGING OF THE BELL

POSTLUDE "God Rest You Merry, Gentlemen"

M. KIM

"He Shall Feed His Flock" is a summary of the Savior's deeds in a compilation of words from both Isaiah and Matthew. "He shall feed His flock like a shepherd; and He shall gather the lambs with His arm, and carry them in His bosom, and gently lead those that are with young" (Isaiah 40:11). "Come unto Him, all ye that labor, come unto Him that are heavy laden, and He will give you rest. Take His yoke upon you, and learn of Him, for He is meek and lowly of heart, and ye shall find rest unto your souls" (Matthew 11:28-29).

"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 text of this hymn is based on the parable of the wise and foolish bridesmaids (Matthew 25:1-13), but contains allusions to many other New Testament passages. Because one person created both text and tune, they combine majestically to form what is often called "the king of chorales."

The text of this postlude was first published in 1833: both tune and words are anonymous, but they may have their origins among the 16th-century Waits bands that travelled round London singing in taverns. Some early printings of the carol change its sense slightly by putting the comma in the first line after 'you',

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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