



SERVICE FOR THE LORD'S DAY

PEWEE VALLEY PRESBYTERIAN CHURCH
SECOND SUNDAY IN ADVENT – DECEMBER 8, 2019
10:30 A.M.

Bold text is read or sung by the congregation.

**Please stand if able.*

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.

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

This morning's prelude is based on the traditional French carol, "Shepherds, Shake off Your Drowsy Sleep," ("People, Look East"). It also quotes "Bring a Torch, Jeanette Isabella," "While Shepherds Watched Their Flocks by Night," and Bach's "Sheep My Safely Graze."

GATHERING IN GOD'S NAME

THE TRUE SOUNDS OF CHRISTMAS: Advent 2019

This Advent we are celebrating the "true sounds" of Christmas that will never be found in the sounds of cash registers and the ringing of smart phones! The true sounds of Christmas are found in the lives we live with one another and with those we love. They are **HOPE, PEACE, JOY, and LOVE!**

You are encouraged as you gather in the sanctuary this year, *not* to sit down right away, but to go meet with others who are gathering. Share the true sounds of the season as we prepare to worship with one another! This morning: **PEACE**

In the words of Dr. Martin Luther King, Jr., "**PEACE**" is not just the absence of something negative, but the presence of something positive. Jesus is known as the Prince of **PEACE**. What was "absent and present" in him that should be "absent and present" in you? What sound does **PEACE** make in your life?

THE RINGING OF THE BELL

*WELCOME AND THE PASSING OF THE PEACE

The peace of Christ be with you.
And also with you.

PREPARING OUR HEARTS

PRELUDE "The Shepherds' Dance"

R. ELLIOTT

LIGHTING OF THE ADVENT CANDLE

The Warrens and the Vices

Today we continue the season of Advent by lighting the second of five candles in our Advent wreath. Each candle this year will represent **A TRUE SOUND OF CHRISTMAS: Hope, Peace, Joy, and Love**

Each part of the Advent wreath symbolizes our spiritual preparation for the birth of Jesus Christ. 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. The white "Christ" candle, lit on Christmas Eve, symbolizes the coming of Jesus as "The Light of the World."

This hymn is a paraphrase of Isaiah 40:1-5, in which the prophet looks forward to the coming of Christ. Though Isaiah's voice crying in the desert is anonymous, the third stanza ties this prophecy and one from Malachi (4:5) to a New Testament fulfillment.

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.

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

The 17th century text from "While By Our Sleeping Flock We Lay" marked an important moment in the transition from the older practice of psalm-singing to the newer style of hymn-singing.

As Christians, we experience God as "Peace." God gives us "Peace" in the very act of living. God speaks to us of "Peace" in the very person of Jesus. God offers us "Peace" every day we live into God's will and Christ's Way. As we light our second candle let us consider how we, too, are God's "Peace" in the world.

Dear God of Peace, give us this day the courage to find your full Peace in our own life. Give us the courage to, like Jesus before us, claim our identity as your Peace Incarnate. May we, too, be a true sound of Christmas – Peace for all who live with turmoil and strife. May it be so. Amen.

*OPENING HYMN NO. 3

"Comfort, Comfort You My People"

PSALM 42

CALL TO CONFESSION

Violet Sears

Now is the time to wake from sleep.

Salvation is near. Let us confess our sins:

Gracious and welcoming God, have mercy on your people. We confess this morning that we do not fully believe in your Peace. We do not heed your word each day that wars, global and personal must end. We too often do not see neighbors, families, and friends as beloved children who we should trust. In your mercy, forgive us, for we repent of our ways and look to your power to heal us and raise us up, so that you will gather us to you and give us true peace. 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. 2 (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.
Israel's strength and consolation, Hope of all the earth thou art;
Dear desire of every nation, Joy of every longing heart.

HEARING GOD'S WORD

TIME WITH THE YOUNGER DISCIPLES

Violet Sears

MUSICAL OFFERING

The Chancel Choir

"While By Our Sleeping Flock We Lay"

HUGO JUNGST

The Word of the Lord.

Thanks be to God.

SERMON

THE SOUND OF PEACE

Reverend Joel Weible

RESPONDING TO GOD'S WORD

*PROCLAMATION HYMN NO. 29

“Go, Tell It on the Mountain”

GO TELL IT

*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 “Gesù Bambino”
 James Bates, Trumpet

R. WALTERS

*DOXOLOGY

Praise God, from whom all blessings flow;
 Praise Him, all creatures here below;
 Praise Him above, ye heavenly host;
 Praise Father, Son, and Holy Ghost
 Amen.

Like other material from oral traditions, 19th century African American spirituals flourished without being written down. Their refrains were their most stable parts, and narrative stanzas were often improvised to fit. The nativity stanzas of this hymn attempt to recall that tradition.

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.

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

“Gesù Bambino,” (The Infant Jesus), is an Italian Christmas carol composed by Pietro Yon in 1917. The melody was used by Frederick H. Martens in his English language carol, “When Blossoms Flowered ‘mid the Snows.”

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

Beginning as a paraphrase of Psalm 24:7-10, the text of this hymn then applies the door imagery to the singer's heart, and concludes with the individual's welcome of the approaching Savior.

Today's postlude is Antonio Vivaldi's choral setting of the hymn, "Gloria in excelsis Deo," whose words date probably from the 4th century. "Gloria" is one of the most popular pieces among sacred works by Vivaldi.

***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. 8**

"Lift Up Your Heads, Ye Mighty Gates"

TRURO

***CHARGE AND BENEDICTION**

Reverend Joel Weible

THE RINGING OF THE BELL

POSTLUDE

"Gloria in Excelsis Deo"

A. VIVALDI

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