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**January 8, 2012**  
**Order of Worship for 11:00 a.m.**

## **THE COMMUNITY GATHERS...**

**Prelude**

“Lullaby”

Louis Vierne

**Welcome**

### **A word on the Worship, the Introit and the Opening Hymn**

Worship. We gather each week and sing our hymns, pray the prayers, hear musicians sing and play to our hearts’ inspiration. We hear scripture read and sermon after sermon after sermon... and why? For what purpose? To what end?

The roots of our worship come from the ancient Jewish synagogue. The Early Church developed its practice, resulting in the standard Lord’s Day service, composed of the liturgy of the Word and the liturgy of the Sacrament.<sup>1</sup> This standard sets the format for most traditional main-line Christian worship. Word and Sacrament.

For what purpose? To what end? Without worship life would only be ordinary. Finite. *Really*: without hope. By meeting together, hearing God’s Word with acts of prayer and music and breaking bread at the Lord’s table in the act of Communion: we believe we make contact. Somehow the veil is lifted a little: we get face-to-face with the tremendous mystery of the Creator of the Universe and Love of our souls. *There* is the reason. You and I were made to praise and serve. That’s the stuff we are made of: and here, together, praise and serve we do. Gathered here together: we are God’s Church. Worship is what the church does.

So we begin with the opening movements of worship. The organ Prelude, played as you were seated was a Protestant invention, cultivated first especially in Lutheran churches. This *opening voluntary* invites people to come in from the world to adore God together.<sup>2</sup> Our acolytes come forward at this time bearing light that represents the presence of Christ, and place it before us by lighting the candles at the altar table to burn.

Worship opens with the Choral Introit, which is about to be sung. The words are often from the Psalms or some other scripture as the church’s unity is declared and worshipers’ thoughts are turned to the celebration of God’s praise.<sup>3</sup>

This leads us into singing the first hymn, which often reflects the current season of the Christian year, such as Advent, or Epiphany, or Lent. Otherwise, it will usually be an expression of praise.<sup>4</sup>

### **Choral Introit**

\* **Hymn #540** “I Love Thy Kingdom, Lord”

## **A Word on the Call to Worship and the Passing of the Peace**

With the Introit and the opening hymn, the congregation has begun its worship. With these the choir and worship leaders enter when there is a formal procession. The Call to Worship is an announcement: from the days of the Early Church, it has been a declaration that the congregation is united by our faith in Jesus Christ. The Call today is a very traditional call and response and is still typically used in Roman Catholic churches as a matter of course. In mainline Protestant churches it developed into free, creative varieties that reflect the season of the church year or the theme of the worship service.

We follow the Call to Worship with the Passing of the Peace, a time to greet one another in the name of Jesus Christ, expressing a blessing that calls for the peace of Christ to be given to one another. The origins of this practice date to the kiss of peace expressed in the early church. Nowadays in English-speaking churches, a handshake or an embrace is an expression more in keeping with our culture, following the practice of Quakers, who popularized it as a show of our equality in God.<sup>5</sup>

### **\* Call to Worship**

**Leader:** The grace of our Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all.

**People:** **And also with you.**

### **\* Passing of the Peace**

- \* Fellowship Hymn** “Spirit Song” (Hymnal #347) (please stand next to someone while we sing)  
**Jesus, O Jesus, come and fill your lambs.** (repeat)

**Ritual of Friendship** The ushers will hand out the Friendship Folders; please fill out the form completely, including name, address, phone, and email if you have one; pass the folder down the row and back again so that our records are accurate and we can all greet each other by name. Following the Offertory Prayer the ushers will collect the Friendship Folders from the center aisle.

**Time with Children** Dismissal to Sunday school will follow Time with Children. For those attending for the first time, parents should accompany children to the Narthex to meet the leaders and sign in. Following Worship, parents may pick up their children from their classrooms.

## **TO SPEAK AND LISTEN TO GOD...**

### **A Word on Prayer in Worship**

Prayer takes place at the heart of our worship. It is our time of turning to God with what’s on our hearts, asking for forgiveness of sins, direction for living, and intervention in the world to bring peace and justice and healing. It is also our time to listen for the voice of God who will speak to us as surely now as in the reading and preaching of the Word.

Our service combines several forms of prayer to be prayed in one section of worship. Some liturgies more traditional than ours will disburse these prayers to different moments in worship. In some of our worship services we may begin this time with a choral anthem offered as the first word of prayer.

The Pastoral Prayer follows and will include thanksgivings; petitions to God appropriate to events in the world and the church; and asking God to intercede in the lives of people in need. The Pastoral Prayer comes from John Wesley's "Order for the Administration of the Lord's Supper," which allowed "for the Elder, if he (or she) sees it expedient, (to) put up an extempore prayer."<sup>6</sup>

Our unison prayer of the people follows as a *prayer collect* – a written prayer we say together. This may be a unison prayer of confession (and always is the case on Sundays that we celebrate the Lord's Supper). In confession we become honest before God about what we have done and failed to do, who we are and have failed to be, and whatever our brokenness and need might entail. At other times it may rather be an invocation, calling on God to be present with us; or a petition in which we ask God for direction or blessing pertinent to the theme of worship.

Whatever the Unison Prayer, we are given a time of silence in which the collected body of individuals may have a brief moment of private time for prayer: when personal confession and petition may be lifted up to the Lord. We always have our church prayer list written in our worship notes, so prayers for the church may be offered as well.

Words of Assurance are then given: a brief word of scripture or another source to remind us that God hears and God forgives.

Finally we say the Lord's Prayer together. In the Early and Medieval Church this was done silently by the priest; but during the English Reformation Thomas Cranmer instructed the priest to lead the congregation in saying it with a loud voice. The concluding words of the prayer, "For thine is the kingdom and the power..." is not from the Bible, but was added from the *1637 Scottish Book of Common Prayer*.

## Pastoral Prayer

### Unison Prayer of the People

**O God, the Giver of life, we pray for the Church throughout the world. Sanctify its life, renew its worship, empower its witness, restore its unity. Remove from your people all pride and every prejudice that dulls their will for unity. Strengthen the work of all those who strive to seek that common obedience that will bond us together. Heal the divisions which separate your children from one another, that they may keep the unity of the spirit in the bond of peace. Amen.**

(Prayer used in the Ecumenical Centre, Geneva, on the occasion of the visit of Pope John Paul II, 20<sup>th</sup> cent.)

### Moments of Silent Prayer for Others and Ourselves

**Prayers for our church family:** Larry Oberdier, Charles Halsig, Marilyn McCreedy, Michael Sharpe, Muriel Shepard, June Stephan, Louella Wright, Dick Bryan, (Eula) Rhea Embry, Craig Sleeman, Tom Evans, Florence Fowler

**Prayers for our extended family:** Isabella Anderson, Jack Murdock, Mary Springstead, Tom Taylor, Mary Walmsley, Steve Seizert, Cindy Sheets, Whitney Drake, Sandy McMurray, Doris Rowland, Jennifer Sun, Karen & Jim Belling, Phyllis Norton & family

**Homebound Members of the Week:** James & Shirley Olsen

## Words of Assurance

## **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 trespasses, as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory, forever. Amen.**

## **TO RENEW COMMITMENT...**

### **A Word on Sacrifice and Offering**

In days of old sacrifices were made to God in the Temple to atone for sin and to thank God for blessings. Christian witness claims that Christ Jesus made himself to be the one and only sacrifice necessary for our reconciliation with God. Yet sacrifice remains essential to our worship. We become the “living sacrifice” and we use this moment in the service to renew our commitment to live for God, following Jesus Christ in all we do. Our generosity is the essential, authentic response to God’s generosity. It is our thanks-giving.

The moment started in the Early Church as the time for the people to bring forward their offerings of bread and wine for Communion. In 1549 the church was supported by government taxes. Even-so, Thomas Cranmer called on the people to bring their money offering “to the poor men’s box, each according to her or his ability and charitable mind.”<sup>7</sup>

The offertory is often initiated by a choral anthem: our music ministry’s sacrifice to God. We present our gifts with the singing of the doxology, a song of the ancient church that gives God a sacrifice of praise; and after dedicating the gifts to God for the blessings they will become, we sing a hymn to praise God and underscore the message of the scripture and sermon to come. We, ourselves, and the money we give, become gifts of God to change the world.

### **Presentation of Tithes and Offerings**

**Offertory**

“Now Let Us All Praise God and Sing”

Gordon Young

Sanctus Choir

\* **The Doxology** (Hymn #95)

\* **Prayer of Dedication**

\* **Hymn #252** “When Jesus Came to Jordan”

## **TO HEAR GOD’S WORD...**

### **A Word on The Place of the Word of God in Worship**

God has acted throughout history; and every time God’s shown up it’s created a buzz. People reflect on the event and gain insight. They talk and write about it and as they compare notes they refine their understandings and the conversation continues. And in the midst of the conversation, God’s voice comes through. It corrects and inspires, God’s voice gives hope and direction. God moves people to call for justice: and the conversation – this holy conversation – keeps going.

At the heart of the conversation is the Bible: the Hebrew Scriptures and the Christian Testament. The very heart of the conversation: becoming, in its entirety, the powerful way that we can read and listen to the words and hear again and again the Word of God.

Some churches will read several scripture lessons in each worship service: lessons from Psalms, Hebrew Scriptures, Epistles, and Gospels chosen for each date in a three-year schedule known as the *Lectionary*. We do that sometimes.

Other churches have eliminated the separate reading of the scriptures altogether, referring to selected verses only through the course of the pastor's sermon. I am cautious about this practice, as it can reduce use scripture's words out of context to prove particular point and miss the points the passage really makes. . Should the sermon be drawn from the scripture lesson or should the sermon employ scripture to serve its points? I believe that Scripture best serves us if we use it to shape us by standing more on its own.

And so we read it. Our worship team will discuss the needs of our congregation in the context of our time and place. We talk about what we need to consider as we seek to understand God and our world and grow in Christ. We ask you for your interests and questions and insights to gain your wisdom and creativity as well. Then we choose an appropriate scripture to guide us.

## **Scripture**

Isaiah 6:1-8

Pew Bible OT p. 604

In the year that King Uzziah died, I saw the Lord sitting on a throne, high and lofty; and the hem of his robe filled the temple. Seraphs were in attendance above him; each had six wings: with two they covered their faces, and with two they covered their feet, and with two they flew. And one called to another and said: 'Holy, holy, holy is the Lord of hosts; the whole earth is full of his glory.' The pivots on the thresholds shook at the voices of those who called, and the house filled with smoke. And I said: 'Woe is me! I am lost, for I am a man of unclean lips, and I live among a people of unclean lips; yet my eyes have seen the King, the Lord of hosts! Then one of the seraphs flew to me, holding a live coal that had been taken from the altar with a pair of tongs. The seraph touched my mouth with it and said: 'Now that this has touched your lips, your guilt has departed and your sin is blotted out.' Then I heard the voice of the Lord saying, 'Whom shall I send, and who will go for us?' And I said, 'Here am I; send me!' (NRSV)

## **Sermon**

"Sermon!"

Rev. John H. Hice

First of the series, "*Contact: Meeting God in worship*"

## **TO GO FORTH IN MISSION...**

### **A Word on the Recessional and Benediction**

Through our worship the community of God gathers from the world. We speak and we listen to God. We hear God's Word. We renew our commitment. Once-a-month we celebrate the Lord's Supper. Once-a-month we baptize new sisters and brothers into the faith. And in the end, we go forth in mission. We sing a hymn that often speaks of our commitment as we prepare to go into the world. Acolytes gather the flame from the altar to lead us from the sanctuary, following the light of Christ.

At last we hear the Benediction. Rabbis sometimes raise their hands as they pronounce this blessing to the people, then lower their hands to the visual effect of having blessings fall on the heads of the faithful like a blanket that covers them. Roman Catholic, Orthodox, and Anglican priests as well as some Protestant pastors will give the sign of the Cross to remind you of your

Baptism and to whom you belong. I might do either; or I might hold my hands out as a sign of God's embrace and then forward as an offering for you to take.

Then we go out into the world with a sung response and a postlude that sends us forward with the resonance of God's word.

We have gathered to speak and listen to God, to hear God's Word, to renew commitment, and to go forth in mission.

We have worshiped. And because we did, we will forever be changed.

\* **Hymn #605** "Wash, O God, Our Sons and Daughters"

\* **Benediction**

\* **Congregational Response** (Hymnal #432)

Jesu, Jesu, fill us with your love,

Show us how to serve the neighbors we have from you.

\* **Postlude**

"Wie Schon Leuchtet der Morgenstern"  
(O Morning Star, How Fair and Bright)

J. Pachelbel

**Opportunity for Fellowship** Everyone is encouraged to join us in the Fellowship Hall. Come, greet one another in Christian fellowship and support.

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\* All who choose may stand

**Liturgist** – Megan Bell; **Head Usher** - Paul Perkins; **Ushers** – Joel Foster, Paul Kremer, Jorge Suarez;  
**Acolytes** – Summer Loeffler, Casie Mitchell; **PA Operator** – Joe Foster; **Fellowship Time Hosts** –  
Peggy Waisanen & Team #2; **Mug Ministry Team** – Megan Bell, Sue Buxton, Donna Yates

"Sermon!"  
Notes

**Questions for Reflection:** *What happens to you when you worship?*

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<sup>1</sup> John A. Lambe, *The Psalms in Christian Worship*. The Faith Press © 1962. p 34.

<sup>2</sup> James F. White, "The Order of Worship: The Ordinary Parts", *Companion to the Book of Worship*, William F. Dunkle, Jr. and Joseph D. Quillian, Jr., eds. Nashville, TN: Abingdon Press. 1970. p 17.

<sup>3</sup> "Introit", Wikipedia. <http://en.wikipedia.org/wiki/Introit>.

<sup>4</sup> White, op.cit. p. 17.

<sup>5</sup> "Kiss of Peace", Wikipedia. [http://en.wikipedia.org/wiki/Holy\\_kiss](http://en.wikipedia.org/wiki/Holy_kiss).

<sup>6</sup> White, op. cit. p. 23.

<sup>7</sup> Ibid., p 24.