

**ORDER OF WORSHIP
FIRST SUNDAY IN LENT**

March 10, 2019

10:00 a.m.

*The beginning of the opening voluntary is a call to silent, personal meditation.
Please silence all electronic device as we prepare our hearts and minds to worship God.*

OPENING VOLUNTARY

Prelude on “*O Mensch, beweine deine Sünde groß*”
(*O man, bewail thy grievous sin*)

J. S. Bach
(1685-1750)

INTROIT

Make me a clean heart, O God.
Renew a right spirit within me.
For I acknowledge my faults
and my sin is ever before me.
Thou shalt make me hear of joy and gladness
that the bones which thou hast broken may rejoice.

Gerre Hancock
(1934-2012)

CALL TO WORSHIP

Minister: “Those who love me, I will deliver,” says the Lord.
People: “**I will protect those who know my name.**”
Minister: “When they call to me, I will answer them.”
People: “**I will be with them in trouble.**”
Minister: Let us worship God.

***HYMN 77**

Forty Days and Forty Nights

AUS DER TIEFE RUFTE ICH

PRAYER OF CONFESSION

God of the covenant,
on the cross your son embraced the power of death
and broke its hold over your people.
In this time of repentance,
draw all people to yourself,
that we who confess Jesus as Lord
may put aside the deeds of death
and accept the gift of abundant life.

TRISAGION (*sung by all, three times*)

Alexander Archangelsky
(1846-1924)

Ho - ly God, Ho - ly and Might - y,
Ho - ly Im - mor - tal One, Have mer - cy up - on us.

PROMISE OF THE GOSPEL

***RESPONSE**

WONDROUS LOVE

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!

***THE PEACE**

Minister: As a forgiven people, let us share Christ’s peace with one another.
The peace of Christ be with you.

People: And also with you.

Because he is bound to me in love, therefore will I deliver him;
I will protect him, because he knows my name.

He shall call upon me, and I will answer him;
I am with him in trouble; I will rescue him and bring him to honor.

With long life will I satisfy him,
and show him my salvation.

WELCOME AND ANNOUNCEMENTS

PRAYER FOR ILLUMINATION

Gracious God,
Your people live not by bread alone, but by every word that flows from you. Make us hunger
for this word that it will nourish in us a desire to do your will, through Jesus Christ our Lord,
the bread of heaven.
Amen.

OLD TESTAMENT LESSON

Deuteronomy 26:1-11 (p. 180)

Minister: Holy wisdom, holy Word.

People: Thanks be to God.

PSALTER

Psalms 91:9-16

Edward John Hopkins
(1818-1901)

Because you have made the Lord your refuge,
and the Most High your habitation,

There shall no evil happen to you,
neither shall any plague come near your dwelling.

For he shall give his angels charge over you,
to keep you in all your ways.

They shall bear you in their hands,
lest you dash your foot against the stone.

You shall tread upon the lion and adder;
you shall trample the young lion and the serpent under your feet.

NEW TESTAMENT LESSON

Luke 4:1-13 (p. 61)

Minister: Holy wisdom, holy Word.

People: Thanks be to God.

CHILDREN’S ANTHEM

Song of Praise

Joe E. Parks
(1917-1996)

Lord of the heavens, Lord of the earth,
to you we sing our praise,
praise for watching over us
in these uncertain days;
You have delivered from ev’ry harm,
kept us within your gaze,
Lord of the heavens, Lord of the earth,
to you, we sing our praise.

*Children through fifth grade may process
to the Chapel to meet for the Gathering.*

SERMON

Broken Bread

Austin Crenshaw Shelley

*The devil said to him, “If you are the Son of God, command this stone to become
a loaf of bread.” Jesus answered him, “It is written, ‘One does not live by bread alone.’”*

Luke 4:3-4

***HYMN 502**

Bread of the World in Mercy Broken

RENDEZ Á DIEU

PRAYERS

Minister: The Lord be with you,
People: And with your spirit.
Minister: Let us pray. O Lord show thy mercy upon us,
People: And grant us thy salvation.
Minister: O God, make clean our hearts within us,
People: And take not thy Holy Spirit from us.

Prayers concluding with 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.

OFFERING

OFFERTORY ANTHEM

Francisco Guerrero
(1528-1599)

Hei mihi, Domine, quia peccavi nimis
in vita mea:
quid faciam miser, ubi fugiam, nisi ad te,
Deus meus?
Miserere mei, dum veneris
in novissimo die.

*Alas, Lord, I have sinned greatly in the
course of my life:
What should I, poor wretch, do? In whom
should I find refuge if not in you, my God?
Have mercy on me when thou shalt come
at the the last judgment.*

*AFFIRMATION OF FAITH

The Apostles' Creed

I believe in God the Father Almighty, Maker of heaven and earth,
And in Jesus Christ his only Son our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried; he descended into hell; the third day he rose again from the dead; he ascended into heaven, and sitteth on the right hand of God the Father Almighty; from thence he shall come to judge the quick and the dead.
I believe in the Holy Ghost; the holy catholic church, the communion of saints; the forgiveness of sins; the resurrection of the body; and the life everlasting. Amen.

*HYMN

O Love, How Deep, How Broad, How High

DEUS TUORUM MILITUM

1. O Love, how deep, how broad, how high, how pass - ing
2. For us bap - tized, for us he bore his ho - ly
3. For us he prayed, for us he taught, for us his
4. For us to e - vil pow'r be - trayed, scourged, mocked, in

1. thought and fan - ta - sy, that God, the Son of
2. fast and hun - gered sore; for us tempt - ta - tions
3. dai - ly works he wrought, by words and signs and
4. pur - ple robe ar - rayed, he bore the shame - ful

1. God, should take our mor - tal form for mor - tals' sake.
2. sharp he knew, for us the tempt - er o - ver - threw.
3. ac - tions, thus still seek - ing not him - self, but us.
4. cross and death, for us gave up his dy - ing breath.

This tune in a lower key: 372

5. For us he rose from death again;
for us he went on high to reign;
for us he sent his Spirit here
to guide, to comfort, and to cheer.

6. All glory to our Lord and God
for love so deep, so high, so broad —
the Trinity whom we adore
forever and forevermore.

***BENEDICTION**

CLOSING VOLUNTARY

Grand Jeu (Premier Livre d'Orgue)

Pierre Du Mage
(1674-1751)

*Congregation standing

LEADING WORSHIP: Cynthia A. Jarvis, Brian D. Russo and Austin Crenshaw Shelley; **MUSIC:** Gallery Choir; Daniel Spratlan, Conductor; Ken Lovett, Organist and Julie Bishop, Conductor, Church School Sings

GREETERS: Elders: Kevin Raphael and Beth Nell Vaccaro; Deacons: Diane Cornely and Linda Lipscomb

USHERS: Barbara Keeler, Team #4 Leader; Shannon Cavanaugh, James Cupp, Joan Demme and Anne Standley

FLOWER GUILD: Linnea Johnson and Barrett Stewart

*Flowers in the chancel are given to the glory of God
and in loving memory of
Henry Miller Fahrig
by Page Pendse.*

LENTEN NOTES

THE SEASON OF LENT *

Though early traditions are unclear, the season of Lent evolved as a time of preparation of candidates for baptism—at a time when all baptisms were performed at Easter. Lent also became a time for the renewal of the faithful. By the fourth century, the season had developed from a two-day fast, through a week-long fast, to a biblical “forty days.” Though the season of Lent contained elements of penitence, it seems to have originally developed as a period of learning, with a focus on what it means to be a follower of Christ. Those preparing for baptism learned the creed, the teachings of Jesus (perhaps the Sermon on the Mount), and the disciplines of the Christian faith. The period of Lent had and still has an emphasis on reaffirming baptismal identity, of knowing and living the faith. During Lent, we have the opportunity to reaffirm who we are and always will be, in anticipation of Easter.

WORSHIP DURING LENT

Sundays in Lent are not counted among the forty days of the season; rather, they are days of rejoicing—sometimes called “Little Easters.”

The word “Alleluia” is traditionally not sung or said during Lent. It is not that we give up rejoicing during this season, but rather that after an absence, the restoration of our alleluias will be a dramatic sign of the new life of Easter.

In place of the *Kyrie eleison*, we will sing a setting of the *Trisagion* (“thrice holy”) following the confession. This text is of great antiquity, and has been part of the church’s worship since at least the fifth century. It remains a standard hymn of the Divine Liturgy of the Orthodox churches. The musical setting is an adaption of a composition by the Russian composer Alexander Archangelsky (1846-1924).

We will sing a verse of the American folk hymn “What wondrous love is this” in place of the more celebratory GLORIA PATRI.

* adapted from *The Companion to the Presbyterian Book of Worship*