



1st Sunday in Lent

March 6, 2022

10:30 a.m. Worship



Photo by Christa Wallis

When we walk our appointed path in peace,
We find our home and our way.

--from Psalm 84

First Presbyterian Church

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MINISTRY OF PASTORAL SUPPORT: REV. DR. STEPHEN SMITH

COMMISSIONED LOCAL PASTOR: DR. WENDY L. LAMB

MINISTRY OF VISITATION: LAURIE STAFFORD

PASTOR EMERITUS: REV. JAMES C. HUFFSTUTLER

MINISTRY OF MUSIC: CURTISS ALLEN, JR., DIRECTOR OF MUSIC;
WILLIAM ZEITLER, ORGANIST; AMY GANO, BELLS

Welcome to Worship at First Presbyterian Church

This service is being livestreamed and can be viewed on our YouTube channel in real time or as a recording. **Large-print copies of this order of service**, as well as **audio enhancement devices** are available from the ushers.

We are in the season of Lent, the Church's time of preparation for Easter. It is traditionally a time of making space for God by means of fasting, giving, and prayer. Our focus this season in worship and preaching will be **A Season of Earth and Soul**; we will be seeking God's presence and guidance found in the natural world, as a way of focusing our prayer, our giving and our fasting (or letting go). In creating these liturgies we have relied on three writers:

Christine Valters Paintner, whose website abbeyofthearts.com includes a set of morning and evening prayers called the Earth Monastery prayer cycle.

Sam Hamilton-Poore, a pastor in Alabama who taught at SFTS for a time, has written a beautiful book called *Earth Gospel*, from which we have drawn joyfully.

John Philip Newell has authored many books on Celtic spirituality. His newest book is *Sacred Earth, Sacred Soul: remembering what our hearts already know and healing the world*. Anticipating John Philip's visit in February inspired us to shape this season as an extended reflection on how the Holy One speaks to us through the created world, and how we might respond in love and faithfulness.

It is our prayer that our worship this season may speak to your heart, and ready you for a glorious celebration of Resurrection on Easter Day!

Information on our common life can be found on our website www.fpcsb.net, along with sermons and newsletters. You can participate in our work by supporting us financially with a one-time or sustaining donation.

Children are **welcome** in worship. Younger children may go to the Nursery at any time.

OUR NEXT COMMUNION will be Sunday, April 3rd.

Morning Worship†

GATHERING MUSIC

WELCOME

PRELUDE *Toccata in Gm* D. Buxtehude (1637-1707)
Allow the music to usher you into sacred space and time.

***HYMN 15** *All Creatures of Our God and King* LASST UNS ERFREUEN
Verses 1-4

BURIAL of the ALLELUIA

CHANGING PARAMENTS

We will sing this until the paraments are changed:

SONG *Stay With Me*¹

✘ **Stay with me, remain here with me,
watch and pray. Watch and pray.** (*Repeat*)

TIME with the CHILDREN

[Children are always welcome in worship. After the time with Children, our children are encouraged to remain with us in worship.

Infants through pre-Kindergarten may go to the Nursery at any time.]

ANTHEM *Jesus is a Rock in a Weary Land*² Mark Hayes

Jesus is a rock in a weary land, a shelter in the time of storm. Stop and let me tell you 'bout the chapel of one. The Lord God's work has just begun. Stop and let me tell you 'bout the chapel of two. The Lord God's written His Bible, too. Stop and let me tell you 'bout the chapel of three. My God died on Calvary. Stop and let me tell you 'bout the chapel of four. The devil's power is no more. Stop and let me tell you 'bout the chapel of five. The Lord God's brought us, so stand alive. Stop and let me tell you 'bout the chapel of six. He readied Jerusalem and healed the sick. My Jesus is a rock in a weary land, a shelter in the time of storm. Stop and let me tell you 'bout the chapel of sev'n. The Lord God's risen and He went to heav'n. Children stop and let me tell you 'bout the

† The symbols you will see in this order of worship mean:

*** Stand if you are able** **✘ The congregation will read.**

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² Written and Arranged by Mark Hayes, based on a Traditional Spiritual. © 2016 Lorenz Publishing Company. All rights reserved. Used by permission of ONELICENSE #A706254.

chapel of eight. I see Him standing at the Golden Gate. Stop and let me tell you 'bout the chapel of nine. The Lod God's turning that water to wine. Stop and let me tell you 'bout the chapel of ten. Children, John said He's coming to the world again. Jesus is a rock in a weary land, a shelter in the time of storm.

PSALM OPENING

O Love, open my lips and my mouth will declare your praise.

SCRIPTURE Psalm 84

The sparrow has a place in the rafters.

The swallow raises her young in the nest she has made. They live and move easily in their places.

They flit and soar around your world altar.

They are home.

It is not so easy for me.

I long for that ease of being and pray
for the grace to live in the world as at your altar.

Happy are they who live in the Pilgrim way;

They walk through desolate landscapes
and find your springs.

They toil through mountains and discover your peaks. They set themselves to the tasks of love and service and know deep satisfaction

One day lived in this grace is better than a thousand spent at our own devices.

When we walk our appointed path in peace,

We find our home and our way.

SCRIPTURE Genesis 1:1-5

In the beginning when God created the heavens and the earth, the earth was a formless void and darkness covered the face of the deep, while a wind from God swept over the face of the waters. Then God said, 'Let there be light'; and there was light. And God saw that the light was good; and God separated the light from the darkness. God called the light Day, and the darkness he called Night. And there was evening and there was morning, the first day.

SCRIPTURE Luke 4:1-4, 13

Jesus, full of the Holy Spirit, returned from the Jordan and was led by the Spirit in the wilderness, where for forty days he was tempted by the devil. He ate nothing at all during those days, and when they were over, he was famished. 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.'" . . .
When the devil had finished every test, he departed from him until
an opportune time.

This is the word of faith that we proclaim

✘ **Thanks be to God.**

SERMON

Beginnings

Rev. Dr. Sandy Tice

CELEBRATION of HOLY COMMUNION

INVITATION

SURSUM CORDA

The Lord be with you.

✘ **And also with you.**

Lift up your hearts.

✘ **We lift them to the Lord.**

Let us give thanks to the Lord our God.

✘ **It is right to give our thanks and praise.**

SANCTUS

James C. Huffstutler

✘ **Holy, holy, Lord Almighty, God of power and might.**

Heaven and earth are full of your glory,

Glory in the highest!

Blessed! Blessed!

Blessed is he who comes in the name of the Lord.

Hosanna, hosanna, hosanna, hosanna,

hosanna in the highest.

PRAYERS of the PEOPLE

*(The Sung Response is the Kyrie by James Huffstutler that we use
frequently. Our musicians will lead us in singing it today in response to
the Prayers.)*

SUNG RESPONSE

✘ **Lord, have mercy! Christ, have mercy! Lord, have mercy on us!**

OUR 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.

The PRAYER of CONSECRATION

The WORDS of INSTITUTION

SHARING of the BREAD and CUP

The cup is non-alcoholic. Gluten free option is available and marked. Please come forward by the center aisle, take a communion packet, and return to your seat by the side aisle. After everyone has returned, we will all receive together.

There is a rover to bring you elements if you prefer to remain seated. When the service is finished, please gather the remains of the packets and deposit them in the box as you leave.

SUNG PRAYERS

As we go forward to pick up the bread and cup, and as we wait and pray before and after, we sing our prayers together. These refrains will be sung over and over as we make them our own prayers.

*Wait for the Lord*³

Jacques Berthier

- ✘ Wait for the Lord, whose day is near.
Wait for the Lord, be strong take heart!

*Jesus, Remember Me*⁴

Jacques Berthier

- ✘ Jesus, remember me, when you come into your kingdom.
Jesus, remember me, when you come into your kingdom.

WE RECEIVE TOGETHER

PRAYER after COMMUNION

- ✘ God of grace,
You renew us at your table with the bread of life.
May this food give us strength for the journey
and help us to love and serve you in each other
and in the name of Jesus the Lord. Amen.

***HYMN 43** *You Who Dwell in the Shelter of the Lord* *Michael Joncas*

*MOMENT for REFLECTION

*BLESSING and BENEDICTION

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RESPONSE

Sevenfold Amen

John Stainer, 1873

POSTLUDE

Improvisation

William Zeitler

(For health reasons we are not greeting at the door)

A Season of Earth and Soul worship series created by Sandy Tice and Wendy Lamb with resources from Earth Gospel by Sam Hamilton-Poore and Earth, Our Original Monastery prayers by John and Christine Valters Paintner.

GREETERS: Gil & Jane Snyder

USHERS: Dave Grindahl, *Lead Usher*

Dave Thomas, Rick Rodriguez, *Security Ushers*

SOUND ENGINEER: Dan Direen

VIDEO ENGINEER: James Welte

CAMERA OPERATOR: Merry Beth Grindahl, Dave Grindahl

Music Box

The ancient literature of the Mediterranean world is rather divided whether you go 'up' to find wisdom/enlightenment, or 'down'. Interestingly, John's gospel (John 1:51) talks about angels both ascending and descending on the Son of Humanity. (BTW, the Greek word for 'Man' in the phrase commonly translated "Son of Man" is actually gender neutral. "Son of Humanity" is more accurate.)

So, ruminating about the ideas of 'ascent' vs. 'descent' to Knowledge, it occurs to me that there are certain folks whose life arc is largely one of Ascent: they're born into good families, go to the right schools, and work their way up the ladder to make their contribution to Society. Which is all good, and probably how most of the improvements to Society come about.

But it seems to me there are some who make their contribution to Humanity through a life arc largely of Descent. Van Gogh comes to mind — whose initial inner calling was to be a pastor to desperately poor coal miners, living among them and sharing their poverty. He gave away his possessions and slept on the floor, living and serving among them. Nevertheless, his funding organization found him wanting and didn't renew his contract. So almost out of desperation he turned to painting — and didn't sell a painting in his lifetime.

Or Dr. Ignaz Semmelweis (1818-1865): in his day physicians would routinely go from performing an autopsy, to assisting with a childbirth without washing their hands — with a horrendous incidence of 'childbed fever' that killed the mothers. With detailed and systematic observation Semmelweis was able to demonstrate beyond all reasonable scientific doubt that if physicians *simply washed their hands* before delivering a child (or attending living patients more generally), that deadly 'childbed fever' could be reduced to less than 1%. But this didn't fit with the existing Medical Science of the day, so Semmelweis' ideas were vehemently rejected by the medical establishment. (For example, one argument against Semmelweis' assertions was that "a gentleman's hands couldn't possibly transmit disease.") Finally, in 1865, the increasingly shrill Semmelweis suffered a nervous breakdown and was committed to an asylum by his colleagues. In the asylum he was put in solitary confinement, beaten by the guards, and died shortly thereafter. Although the rules of the Hungarian Association of Physicians and Natural Scientists specified that a commemorative address be delivered in honor of a member who had died, there was no address for Semmelweis — indeed, his passing wasn't even mentioned.

And many credit the depth of the influence of Socrates on Western thinking to the fact that he chose to drink poison rather than renounce his principles.

I note that those in my list above didn't seem to have had much choice about 'choosing' the Path of Ascent vs. Descent as their life arc. (Their main choice being whether to stay true to their path or not.)

It seems to me that the Path of Ascent is good for advancing and improving the existing way of thinking. Which is well and good when the existing way of thinking is well and good. But the Path of Descent may be necessary when the existing way of thinking needs major revision. That is, it would seem that sometimes 'crucifixion' — going all the way DOWN — is the only way UP and forward.

-- William Zeitler

Lenten Prayer Practice

As part of our Season of Earth and Soul, we will be using images of the four elements—earth, air, water, fire—as part of our worship and practice. We will also offer a prayer practice each week connected with an element.

Fire

I am the light of the world. Whoever follows me will never walk in darkness, but will have the light of life.

—John 8:12

Scripture is filled with images of light and fire as symbols of the ways in which God illuminates our world and our souls.

Practice: Contemplative walk

Go for a slow and mindful contemplative walk. In this practice you aren't trying to get anywhere, just bringing your awareness fully present to each moment.

Begin by offering a prayer for your eyes to be opened and to see clearly. Pay attention to the world around you and moments that shimmer forth. As you walk you might notice the way light illumines the trees and other plants. There might be a flower that seems to call you to draw closer. Stay open to these encounters with the transfiguration of the world.

When something does shimmer, pause and stay with it for as long as you need. Offer a prayer of gratitude for the ways the world behind the world is revealed to you.

--Christine Valters Paintner

The practices and further information can be found in the article, "Pray with the four elements to connect to God and Earth," linked below:

<https://uscatholic.org/articles/201907/connect-with-god-and-the-earth-by-praying-with-the-four-elements/>

CLOSING POEM

Into the Forest

Come to the forest, I hear the whisper
but I delay, so many tasks ahead
a list as long as the highway,
the engine of doing so loud.

Come to the forest, she teases
but I delay, afraid of the dark,
of the hundred kinds of mosses
the beasts hiding in hollows.

Come to the forest, she insists
but I delay, wanting to locate maps
that chart the way, find my compass,
fill my pack with essentials

Come to the forest, she still cries,
the reasons not to go are so many
and I look back on them
floating behind me like smoke,

even as I lower my head
to pass under branches,
place bare feet on quiet earth
and find a place to rest

eyes closed and I am there
among ash and elder,
hawthorn and yew, all singing
Welcome: at last.

--Christine Valters Paintner, *The Wisdom of Wild Grace*
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