

ORDER FOR THE PUBLIC WORSHIP OF GOD
August 2, 2009, 10:00 am—18th Sunday in Ordinary Time

GATHERING

PRELUDE *Morning Has Broken* arr. L. Smith

WELCOME

TOLLING OF THE CARILLON

CALL TO WORSHIP

One: Sing praises and give thanks to God you faithful Ones.

All: *Let us give thanks to God and praise God's holy name.*

One: For God has turned our mourning into dancing and has clothed us with joy.

All: *O Lord, our God, we will give thanks to you forever and ever.*

One: Together, let us worship God.

+*HYMN 327 *O Word of God Incarnate* Munich

*PRAYER OF CONFESSION and ADORATION

Leader: The Lord be with you.

People: *And also with you.*

Leader: Let us pray.

People: *God of mercy and justice, you turn mourning into dancing, darkness into light, sorrow into joy. Yet we look to our own wisdom to guide us; we rely on our own strength to protect us. In mercy, forgive us. Empower us by your Spirit to entrust ourselves fully to your way, that we may faithfully display and proclaim the good news of your abundant goodness, through Jesus Christ, our Lord. Amen.*

*ASSURANCE OF PARDON

Leader: Hear the good news! Through Jesus Christ our sins are forgiven.

People: *Thanks be to God. Amen.*

*+GLORIA PATRI 579

TIME WITH THE CHILDREN

WELCOMING OF NEW MEMBERS

SOLO *The Lord Is My Shepherd* P. I. Tchaikovsky
Soloist: David Swain, baritone

The Lord is my shepherd;
I shall not want.
He maketh me to lie down in green pastures,
beside the still waters.
He restoreth my soul:
he leadeth in paths of righteousness for his name's sake.

Tho' I walk through the valley of the shadow of death,
I will fear no evil:
for thou art with me;
thy rod and thy staff they comfort me.

Thou preparest a table before me,
before me in the presence of mine enemies:
my cup runneth over.

Surely goodness and mercy shall follow me
all the days of my life:
and I will dwell in the house of the Lord forever.

THE WORD

SCRIPTURE READING Luke 3:1-15 NRSV

Now there was a Pharisee named Nicodemus, a leader of the Jews. He came to Jesus by night and said to him, "Rabbi, we know that you are a teacher who has come from God; for no one can do these signs that you do apart from the presence of God." Jesus answered him, "Very truly, I tell you, no one can see the kingdom of God without being born from above." Nicodemus said to him, "How can anyone be born after having grown old? Can one enter a second time into the mother's womb and be born?" Jesus answered, "Very truly, I tell you, no one can enter the kingdom of God without being born of water and Spirit. What is born of the flesh is flesh, and what is born of the Spirit is spirit. Do not be astonished that I said to you, 'You must be born from above.' The wind blows where it chooses, and you hear the sound of it, but you do not know where it comes from or where it goes. So it is with everyone who is born of the Spirit." Nicodemus said to him, "How can these things be?" Jesus answered him, "Are you a teacher of Israel, and yet you do not understand these things? "Very truly, I tell you, we speak of what we know and testify to what we have seen; yet you do not receive our testimony. If I have told you about earthly things and you do not believe, how can you believe if I tell you about heavenly things? No one has ascended into heaven except the one who descended from heaven, the Son of Man. And just as Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up, that whoever believes in him may have eternal life.

OFFERTORY

*DOXOLOGY (592) and PRAYER OF DEDICATION

SERMON *The Gospel According to St. John*
The Rev. Thomas D. York

*HYMN 340 *Eternal Light, Shine in My Heart* Jacob

SHARING CONCERNS

PRAYERS OF THE PEOPLE AND LORD'S PRAYER

SENDING

*HYMN 493 *Dearest Jesus, We Are Here* Liebster Jesu

*CHARGE and BENEDICTION

POSTLUDE *Hymn to Joy* Arr. E. Broughton

+ + + + +

*Please stand as you are able + Latecomers may be seated

During the tolling of the carillon we invite you to remember all who work for peace and justice in our world today.

We thank Janice Cook for serving as organist/pianist and David Swain, for serving as soloist today.

We thank Gary Schmitt for serving as liturgist this morning.

Today's flowers are given to the glory of God and in loving memory of L. Jean Cahall, from her family.

From Today's Sermon

He wrote his gospel about 100 AD probably from the city of Ephesus, a Greek city.

He gives us the image that the Orthodox Church understands so well—that Jesus became the lamb of the world, to take away its sins.

John alone gives us a lovely picture of Jesus at the Last Supper taking a basin and some water and going around the table and washing the feet of his disciples.

It is true that most artists who try to capture on canvas some picture of Jesus, inevitably report to the 4th gospel more than to the other three, for John paints the pictures.

John also wrote, however, to combat what we call the "Gnostic Heresy."

John addressed a changing church. By 100 AD Christianity had gone out into the gentile world.

And he wrote to bolster the sagging spirits of the Apostolic Church at the turn of the century.

There are two words, at least two words, I need to begin to comprehend what the fourth gospel is trying to say—spiritual and paradox.

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