The Order for Morning Worship

Third Sunday in Lent

March 3, 2024 Ten-Thirty O'Clock

**At these moments, we invite you to stand in body or spirit Please silence all electronic devices prior to the service*

Nursery is available in the Children's area on the lower level.
Children's church (age 3–5th grade) is available after the Children's sermon

Assemble in God's Name

Voluntary "Meditation" Maurice Duruflé

Welcome and Worship Notes

Call to Worship

Leader: O give thanks to the Lord, call on his name, *Ps. 105:1–6*
make known his deeds among the peoples.
People: Sing to him, sing praises to him;
tell of all his wonderful works.
Leader: Glory in his holy name;
let the hearts of those who seek the Lord rejoice.
People: Seek the Lord and his strength;
seek his presence continually.
Leader: Remember the wonderful works he has done,
his miracles, and the judgments he uttered,
O offspring of his servant Abraham,
children of Jacob, his chosen ones.

***Hymn #49** "The God of Abraham Praise" Leoni

***Prayer of the Day**

Leader: God of Abraham, Isaac, and Jacob,
Father of our Lord Jesus Christ,
who gives us birth by water and Holy Spirit,
People: teach us how to live always
in integrity of body, mind, and spirit,
in obedience to your love,
Leader: in the name of Jesus Christ,
to whom, with you and the Holy Spirit,
be all honor and glory now and forever. Amen.

Call to Confession

The apostle John wrote:
My little children,
I am writing these things to you so that you may not sin.
But if anyone does sin,
we have an advocate with the Father,
Jesus Christ the righteous;
and he is the atoning sacrifice for our sins,
and not for ours only but also for the sins of the whole world.
In the strength of this assurance,
let us confess our sins to God.

Prayer of Confession (*in unison*)

O God, on lonely Mount Moriah
you put your servant Abraham to the test.
We confess that we have failed much lesser tests of our faith.
We have allowed sin to run our lives,
to shape how we act toward others,
and to kill our relationship with you.
In your great mercy, forgive us.
Change even our bodies from implements of destruction
to instruments of your peace;
for the sake of the Lamb of God, Jesus Christ,
who lives and reigns with you and the Holy Spirit,
one God, now and forever. Amen.

Kyrie: Hymn #437 Wayfaring Stranger

You are the Lord, giver of mercy!
You are the Christ, giver of mercy!
You are the Lord, giver of mercy!

***Assurance of Pardon**

Leader: Who is a God like you, pardoning iniquity
and passing over the transgression
of the remnant of his possession?

People: He does not retain his anger forever
because he delights in showing steadfast love.
He will again have compassion upon us;
he will tread our iniquities under foot.

Leader: You will cast all our sins into the depths of the sea.
You will show faithfulness to Jacob
and steadfast love to Abraham,
as you have sworn to our ancestors from the days of old.

***Response to the Assurance of Pardon: Hymn #435** In Babilone

There's a wideness in God's mercy, like the wideness of the sea.
There's a kindness in God's justice, which is more than liberty.
There is no place where earth's sorrows are more felt than up in heaven.
There is no place where earth's failings have such kindly judgment given.

Children are now invited to come forward.

Listen for God's Word Read and Proclaimed

Message for Children

Following the children's message, children ages 3 through 5th grade are invited to follow the teachers out the pulpit-side door for Kids' Church. They can be picked up in the lower level following the service.

Prayer for Illumination

God of redemption, summon us to Sarah's joy,
Abraham's wonder,
and Paul's confident hope
through the word and work of the Good Shepherd, *Matt. 9:36;*
Jesus Christ our Lord, in whose name we pray. **Amen**. *John 10:11*

Hebrew Reading *"The Command to Sacrifice Isaac"* Genesis 22:1–18
Leader: The Word of the Lord Pew Bible pp. 15–16
People: Thanks be to God Large Print Bible pp. 21–22

Gospel Reading *"Jesus and Abraham"* John 8:31–38
Leader: The Gospel of the Lord Pew Bible p. 871
People: Thanks be to God Large Print Bible pp. 123–24

Canticle *Abraham and Isaac*, op. 51 Benjamin Britten
Sarah Pozderac-Chenevey, alto
Michael Wallace, tenor
Heather Cooper, piano

God speaketh
Abraham!
My servant Abraham
take Isaac, thy son by name,
that thou lovest the best of all
and in sacrifice offer him to me
upon that hill there besides thee.
Abraham,
I will that so it be,
for ought that may befall.

Abraham riseth and saith:
My Lord, to thee is mine intent
ever to be obedient.
That son that Thou to me hast sent
offer I will to Thee
Thy bidding done shall be.

Here Abraham, turning to his son Isaac, saith:
Make thee ready, my dear darling,
for we must do a little thing.

Here Isaac speaketh to his father, and taketh a bundle of sticks and beareth after his father.
Father, I am all ready.
This woodë do on thy back it bring,
We may no longer abide.
Father, I am all ready.
A sword and fire that I will take,
for sacrifice behoves[1] me to make;
God's bidding will I not forsake,
but ever obedient be.
Father, I am all ready
to do your bidding most meekëly,
And to bear this wood full bayn[2] am I,
As you commanded me.

please turn the page quietly

[1] "Behoves" means "it is necessary for."
[2] "Bayn" means "willing."

Here they go both to the place to do sacrifice

My dear father, I will essay,[1] I will essay
to follow you, follow you full fain[2]

Now, Isaac son, go we on our way
To yonder mount if that we may

Abraham being minded to slay his son Isaac, lifts up his hands, and saith the following:

O! My heart will break in three,
to hear thy words I have pitye;
as Thou wilt, Lord, so must it be,
to Thee I will be bayn.

Lay down thy faggot,[3] my own son dear.

All ready father, lo, it is here.
But why make you such heavy cheer?
Are you anything adread?

Ah! Dear God! That me is woe!

Father if it be your will,
Where is the beast that we shall kill?

Thereof, son, is none upon this hill.

Father, I am full sore affeared
to see you bear that drawnë sword.

Isaac, son, peace, I pray thee,
Thou breakest my heart even in three.

I pray you, father, layn[4] nothing from me,
but tell me what you think.

Ah! Isaac, Isaac, I must thee kill!

Alas! Father, is that your will,
your ownë child for to spill
upon this hillës brink?
If I have trespassed in any degree,
With a yard[5] you may beat me;
put up your sword, if your will be,
for I am but a child,
for I am but a child.

Would God my mother were here with me!
She would kneel down upon her knee,
Praying you, father if it may be,
For to save my life,
To save my life.

O Isaac, son, to thee I say
God hath commannded me today
Sacrifice, this is no nay.[6]
To make of thy bodye,
This is no nay.

Is it God's will I shall be slain?

Yea, son, it is not for to layn.[7]

Here Isaac asketh his father's blessing on his knees, and saith:

Father, seeing you mustë needs do so,
Let it pass lightly and over go;
Kneeling on my kneës two,
Your blessing on me spread.

[1] "Essay" means "try" or "attempt."
[2] "Fain" means "gladly" or "willingly"
[3] "Faggot" means "bundle of sticks."
[4] "Layn" means "keep."
[5] "Yard" here means "rod" or "staff."
[6] "Nay" here means "denial."
[7] "Not for to layn" means "truly"

My blessing, dear son, give I thee
And thy mother's with heart free;
The blessing of the Trinity,
My dear son, on thee light.

Here Isaac riseth and cometh to his father, and he taketh him, and bindeth and layeth him on the altar to sacrifice him, and saith:

Come hither, my child, thou art so sweet,
Thou must be bound both hands and feet.

Father, do with me as you will,
I must obey, and that is skill,
Godes commandment to fulfill,
For needs so it must be.

Isaac, Isaac, blessèd must thou be.

Father, greet well my brethren ying,[1]
And pray my mother of her blessing,
I come no more under her wing,
Farewell for ever and aye.

Farewell, my sweete son of grace!

Here Abraham doth kiss his son Isaac, and binds a kerchief about his head

I pray you, father, turn down my face,
for I am sore adread.

Lord, full loth were I him to kill

Ah, mercy, father, why tarry you so?

Jesu! On me have pity,
That I have most in mind.

Now, father, I see that I shall die:
Almighty God in majesty!
My soul I offer unto thee!

To do this deed
I am sorryë!

Here let Abraham make a sign as though he would cut off his son Isaac's head with his sword;

Then God speaketh:

Abraham!
My servant dear, Abraham!
Lay not thy sword in no manner
on Isaac, thy dear darling.
For thou dreadest me, well wot[2] I,
that of thy son has no mercy,
to fulfil my bidding.

Abraham riseth and saith:

Ah, Lord of Heav'n and King of bliss,
Thy bidding shall be done, iwiss![3]

please turn the page quietly

[1] "Ying" means "young" or "innocent."
[2] "Wot" means "know."
[3] "Iwiss" means "surely."

A hornèd wether[1] here I see,
among the briars tied is he,
to Thee offered shall he be
anon[2] right in this place.

Then let Abraham take the lamb and kill him.

Sacrifice here sent me is,
and all, Lord, through Thy grace.

Envoi[3]

Such obedience grant us, O Lord!
Ever to thy most holy word.
That in the same we may accord
As this Abraham was bayn;
And then altogether shall we
That worthy king in heaven see,
And dwell with him in great glorye
Forever and ever, Amen.
Forever and ever, Amen.

silence is kept

Leader: Thanks be to God
People: Amen

Our Response to the Word

***Affirmation of Faith** *The Nicene Creed,* p. 34

The Great Thanksgiving

The bread used for Holy Communion
is free of nuts, gluten, dairy, and preservatives.

Invitation to the Lord's Table

***Hymn #496** "Bread of Heaven, on Thee We Feed" Arfon

***The Great Thanksgiving**

Leader: The Lord be with you.
People: And also with you.
Leader: Lift up your hearts.
People: We lift them to the Lord.
Leader: Let us give thanks to the Lord our God.
People: It is right to give our thanks and praise.

Leader: It is truly right and our greatest joy
to give you thanks, Creator God,
for you made the world and all that is in it.
You called us into relationship with you,

[1] A wether is a castrated male sheep.
[2] "anon" means "at once"
[3] An *envoi* is a concluding section of a poem, often addressing the reader, that summarizes or explains the poem it concludes.

providing all we need for abundant life.
Yet we turned away, violating our relationship with you
and acting with violence toward one another and all creation.
Yet you did not reject us but continued to reach out and restore us.
Over and over again, you have made covenant to be our God,
calling us to be your faithful people.
We give thanks for signs of your covenantal love:
you put your bow in the cloud, *Gen. 9:13–17*
a unilateral promise never to destroy the earth in anger again.
You pointed to the night sky, promising Abraham and Sarah a son *Gen. 17:1–7, 15–16*
and descendants to outnumber the stars in the heavens.
As your covenantal love continued,
you gave us commandments carved in stone *Exod. 20:1–17*
so that we might know how to live faithfully with you and one another.
Through the prophet Jeremiah,
you promised to make still a new covenant with us, *Jer. 31:31–34*
one written on our very hearts.
Therefore we praise you for your great mercy and steadfast love.
With the faithful of every time and place,
we sing to the glory of your name:

Sanctus: Hymn #552 LAND OF REST

Holy, holy, holy Lord, God of power and might, heaven and earth are full of your glory.
Hosanna in the highest.
Blessed is he who comes in the name of the Lord. Hosanna in the highest, hosanna in the highest.

Leader: You are holy, Lord of hosts,
and blessed is Jesus Christ, your Son, our Savior.
You sent him into the world, calling us to repent *Mark 1:15*
and to welcome the kingdom you bring.
Tempted in every way as we are, *Mark 1:12–13*
he never sinned.
Instead, he turned away from violence,
teaching us the way of peace.
He rejected power that corrupts,
choosing instead to live as a servant among us.
He did not turn stones into easy bread *Matt. 4:3–4*
but instead offered us the bread of life—
justice, freedom, health, unconditional love—
so that we might never be hungry again.
Showing the depth of your love,
he offered us the cup of the new covenant, *Matt. 26:28*
sealed in his blood.

We give thanks that the Lord Jesus,
on the night before he died,
took bread,
and, after giving thanks to you,
broke it, and gave it to his disciples, saying,

Take, eat.
This is my body, given for you.
Do this in remembrance of me.

In the same way he took the cup, saying,
This cup is the new covenant sealed in my blood,
shed for you for the forgiveness of sins.
Whenever you drink it,
do this in remembrance of me.

In this Lenten season,
we rejoice that we share in his baptism,
in his dying and rising again,
and we look with hope for the kingdom of God in its fullness.
Great is the mystery of faith:

People: **Christ has died,**
Christ is risen,
Christ will come again.

Leader: Gracious God,
as your Spirit hovered over creation, *Gen. 1:2*
as your Spirit descended like a dove on Jesus, your beloved Son, *Mark 1:10–11*
may your Spirit now hover over us,
and descend on us and these your gifts of bread and wine,
that the bread we break and the cup we bless
may be the communion of the body and blood of Christ.
By your Spirit, make us one with Christ,
and one with all who share this feast.
Bind us in covenantal love to you
and to one another in the church,
that we may reach out to the world
with justice, freedom, health, and unconditional love
in Christ's name,
until the promised day of your kingdom.

Through Christ, with Christ, in Christ,
in the unity of the Holy Spirit,
all glory and honor are yours, almighty God,
now and forever. **Amen**.

Music During Communion
Fugue in A♭ Minor — Johannes Brahms

Prayers of the People *and* the Lord's Prayer

Invitation to the Offering

Offertory Anthem "Lord, for Thy Tender Mercy's Sake" — Farrant
Lord, for thy tender mercy's sake, lay not our sins to our charge,
but forgive that is past, and give us grace to amend our sinful lives:
to decline from sin and incline to virtue,
that we may walk in a perfect heart before thee now and evermore. Amen.

***Doxology: Hymn #606** OLD HUNDREDTH

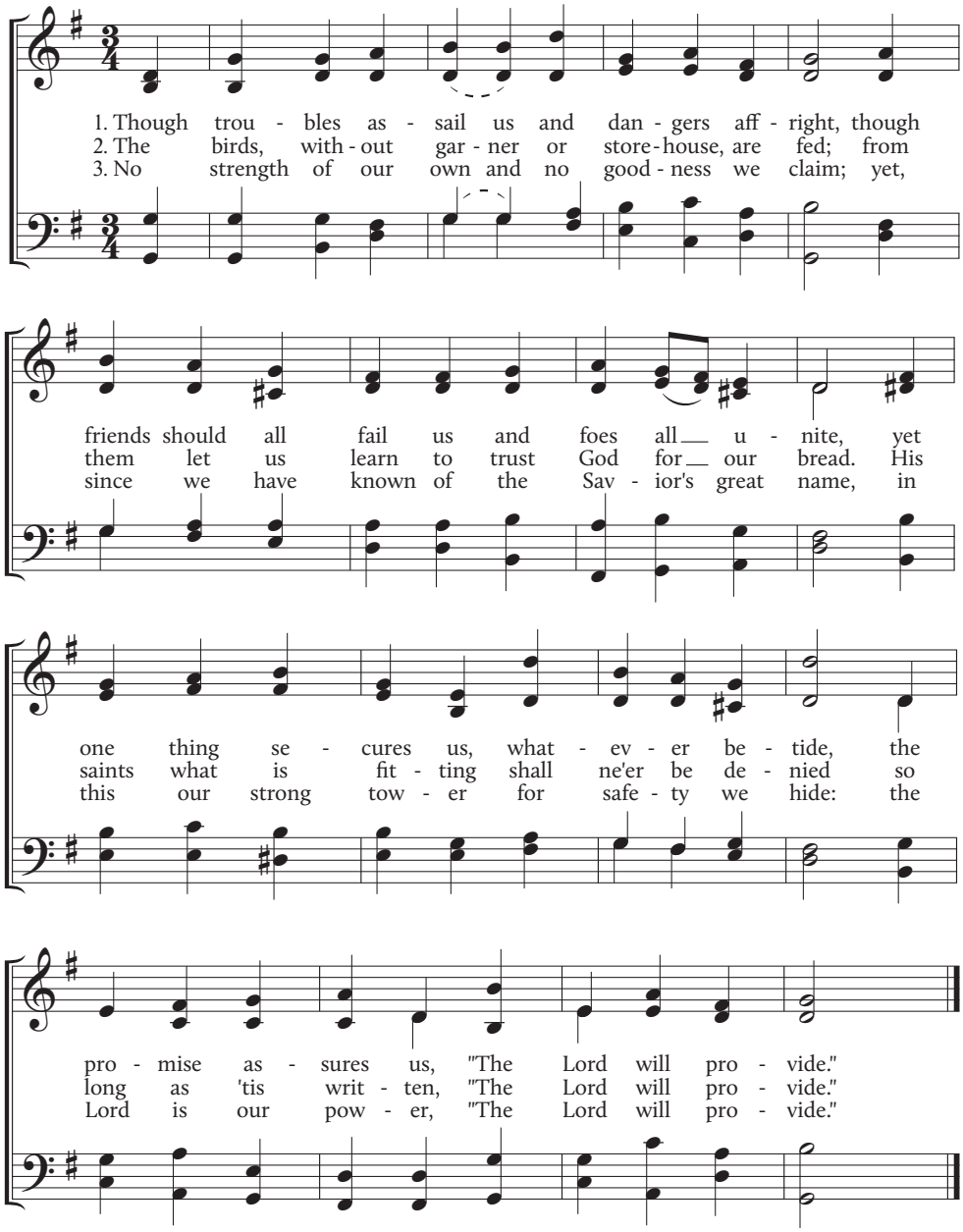
Praise God from whom all blessings flow,
Praise God, all creatures here below,
Praise God above, ye heavenly Host,
Praise Father, Son, and Holy Ghost. Amen

***Prayer of Dedication**

O Lord our God, we want to follow all your commandments—
to love only you, not worshiping the things of this world; *Exod. 20:2–4*
to love our neighbor freely, not desiring for ourselves something they possess. *Exod. 20:17*
Accept these offerings, we pray, and teach us to be generous,
giving fully of ourselves that we may truly be the body of Christ in this world. **Amen**.

RE-ENTRY INTO THE WORLD TO SERVE THE LORD

Being Christ's Church—Living Our Faith

***Hymn** "Though Troubles Assail Us" HANOVER

***Benediction**

Such obedience grant us, O Lord!
Ever to thy most holy word.
That in the same we may accord
As this Abraham was bayn;
And then altogether shall we
That worthy king in heaven see,
And dwell with him in great glorye
Forever and ever, Amen.

Response:	"Let Every Creature Rise"	Duke Street
Voluntary	Prelude in Phrygian Mode	Thomas Tallis

Program Notes

Benjamin Britten's "Abraham and Isaac," Op. 51, was written for, dedicated to, and premiered by Kathleen Ferrier and Peter Pears in 1952. Ferrier, the famed English contralto, was at the height of her career, which included the roles of Lucretia in Britten's *The Rape of Lucretia* and Orfeo in Christoph Willibald Gluck's *Orfeo ed Euridice*. Pears, Britten's long-time artistic and romantic partner, was also involved in the premiere of *The Rape of Lucretia* and had just created the role of Captain Vere in Britten's opera *Billy Budd*. Britten himself was at the piano for the premiere of "Abraham and Isaac."

The story of Abraham and Isaac has been heard so many times that its shocking narrative has lost some of its edge, but the dramatic telling in this Canticle explores the emotional distress of both father and son. Britten adapted the text for the canticle not from a translation of the Bible but from one of the Chester Miracle Plays, specifically play #4, "The Histories of Lot and Abraham." The Plays were performed in Chester, England, by members of specific trades and guilds; #4 was designated to be performed by "The Barbers and the Waxe Chaundlers" (candle makers). The works were first performed no later than the early sixteenth century, with earlier versions of some dating back perhaps a century before that. The Chester Plays expand on Biblical stories, adding details to the ancient accounts.

Britten streamlined the text of the play, reducing the number of "characters" to four: God, Abraham, Isaac, and the unnamed messenger, originally designated as the "expositor" (narrator), in the final *envoi* section. Each singer takes on three roles in the drama, both voicing God and the expositor in addition to father or son. The voice of God is heard first, recited homorhythmically by alto and tenor. The overlap of the singers' vocal ranges enables Britten to write close harmonies, dissonances, and even unison passages, entwining the two singers into a voice that is neither masculine nor feminine but both simultaneously. At the end of the work, both vocalists share the role of expositor, speaking directly to the audience. The pianist must also fulfill a variety of roles: at times, Britten's writing for the piano is atmospheric and evocative; at others, it is in dialogue with the singers. The dynamic range demanded of the pianist is vast—the piano must sound as otherworldly as the androgynous voice of God, as innocent as Isaac, as conflicted as Abraham, and as dramatic as a drawn sword.

Daily Grace
CPC Rhythms of Worship and Discipleship
The Week of March 3, 2024

Using Sunday's Order of Worship, we enter into worship and prayer every day of the week. We worship together…separately.

The Call to Worship
The Prayer of Adoration (followed by silence)
The Prayer of Confession (followed by silence)
The Assurance of Pardon
Scripture Readings: Worship texts for March 10, 2024

Mon: Numbers 21:4–9
Tues: Psalm 107:1–3, 17–22
Wed: Ephesians 2:1–10
Thurs: John 3:14–21
Fri: Numbers 21:4–9
Sat: Psalm 107:1–3, 17–22

Silent Meditation and Prayer (Listening for God's Voice in Scripture and Silence)
Prayers of the People (Lifting others before God)
Prayer of Dedication

Preparing for Sunday, March 10, 2024

Consider: What does the light of God's truth reveal about your life? Are there parts of your life that you want to hide from God? Can you imagine what it would be like to live completely transparent to God's piercing light?

The Cathedral Hour this morning is given in memory of my mother, Vivian Everhard Griffin, from Steve and Cyndy Lucas.

The worship arrangement today is presented by the floral art ministry.
Do this in remembrance of me.

Elders of Christ Presbyterian Church
Jennifer Anderson
Charles Ash
Becky Banfield
Jennie George
David Hudson
Richard Milligan
Nancy Okonak
Adam Wiggins
Kristi Wood

Liturgist: Steve Stocker
Sound Technician: Joel Maze

Christ Presbyterian Church
Ministers: The People of Christ Church
Senior Pastor: Rev. David de Vries
Associate Pastor: Rev. Michael Wallace
Director of Music & Organist: Heather Cooper
Director of Chancel Choir: Dr. Britt Cooper
Director of Family and Children's Ministries: Kate George
Director of Youth Ministry: Bonnie Wiggins
Pastor and Director of Camp Wakonda: Rev. Benjamin George
Assistant Director of Camp Wakonda: Zack White
Business Administrator/Assistant Treasurer: Diane Nave
Office/Financial Assistant: Audrey Hilton
Music Associate & Managing Editor: Dr. Sarah Pozderac-Chenevey
Head Custodian: Kurt A. Gottschick
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Geoffrey Darling
Mary Jane Ebie
Terry Everett
Mike Gravilla
Debbie Jacob
Lorraine Murphy
Susan Oliver
Judy Smith

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HEARING LOOP INSTALLED
Switch hearing aid to T-coil

Activities for the Week of March 3, 2024

Sunday, March 3, 2024

9:00 AM	Children's Choir Rehearsal (Choir Room)
9:15 AM	Sunday School (Multiple Locations)
9:15 AM	Confirmation Class (Youth Room)
9:30 AM	Chancel Choir Rehearsal (Sanctuary)
10:30 AM	Worship Service (Sanctuary)
10:30 AM	Youth/Confirmation field trip to the Islamic Society of Northeast Ohio

Monday

10:00 AM	Staff Meeting (Parlor)
6:30 PM	Negotiating Diversity with Dr. Ivory Lyons (Parlor)

Tuesday

9:30 AM	Pastor Dave's Bible Study (Parlor)
11:15 AM	Handbell Rehearsal (Sanctuary)
6:00 PM	Special Session Meeting (Parlor)

Wednesday

8:00 AM	Men's Bible Study (Zoom)
6:30 PM	Visitation Training (Pine Room)
7:00 PM	Pastor Dave's Bible Study (Zoom)

Thursday

9:30 AM	Women's Bible Study (Parlor)
1:30 PM	Alzheimer Caregiver Support Group (Parlor)
7:15 PM	Chancel Choir Rehearsal (Sanctuary)

Friday

5:30 PM	Youth/Confirmation meet at Temple Israel

Saturday

8:00 AM	Food Ministry Saturday Breakfast (Westminster Hall)

Sunday, March 10, 2024

8:30 AM	Worship Service (Chapel)
9:00 AM	Children's Choir Rehearsal (Choir Room)
9:15 AM	Sunday School (Multiple Locations)
9:15 AM	Confirmation Class (Youth Room)
9:30 AM	Chancel Choir Rehearsal (Sanctuary)
10:30 AM	Worship Service (Sanctuary)