

WESTOVER HILLS PRESBYTERIAN CHURCH

A CONGREGATION OF THE PRESBYTERIAN CHURCH (USA)



Wheat and Tares, Jorge Coco

SIXTH SUNDAY AFTER EPIPHANY

A SERVICE OF THE WORD

ORDINATION AND INSTALLATION OF RULING ELDERS AND DEACONS

FEBRUARY 12, 2023 10:30AM

Grace Notes

Welcome to WHPC! If you are visiting us today, we are so glad you joined us for worship. If you have not already, please take a moment to record your contact information on the visitor card you will find in the pew and drop it in the offering box or hand it to a greeter at the door. We are always glad to share the great things happening at WHPC!

If you are looking for a new church home and would like to join in fellowship with Westover Hills, please join us in the Parlor (outside the sanctuary doors) and we will gladly share more about life at WHPC or, if you are ready, receive you into membership.

Childcare is available in the nursery. Please check with a greeter.

WESTOVER HILLS PRESBYTERIAN CHURCH

A SERVICE OF WORD AND SACRAMENT

**Indicates the congregation is invited to stand.*

Bold text indicates unison readings.

WE GATHER AT GOD'S INVITATION

WELCOME & OPPORTUNITIES FOR DISCIPLESHIP Dr. Robert Wm Lowry, Pastor

PRELUDE "Lift Every Voice and Sing" David Austin, Music Director

J. Rosamond Johnson

Kathy Ogilvie, Violin

CALL TO WORSHIP Mary Ellen Holder, Liturgist

What mysteries there are in God's world!

We, so sophisticated, stand in awe at the wonders of the natural world.

We look at the tiniest of seeds and wonder what will happen

From that small seed will grow a large shrub.

Although we consider our gifts to be small and insignificant,

God will use our gifts in miraculous ways.

Praise the God of small seeds and mighty power. Amen.

OPENING PRAYER

God of small seeds and mighty plants, you take our meager lives and with your love cause them to produce acts of loving kindness for you in this world.

You hear our cries and find us when we are lost and wandering in fear.

You bring us home with you so that we may be made whole, rejoicing in your goodness.

Help us to joyfully serve you all our days, knowing that you are always watching over us.

Prepare our hearts to receive your word and our spirits to respond in eagerness to serve you. In Jesus' name, we pray. Amen.

*HYMN OF PRAISE "For the Fruit of All Creation" AR HYD Y NOS

1 For the fruit of all cre - a - tion, thanks be to God.
2 In the just re - ward of la - bor, God's will be done.
3 For the har - vests of the Spir - it, thanks be to God.

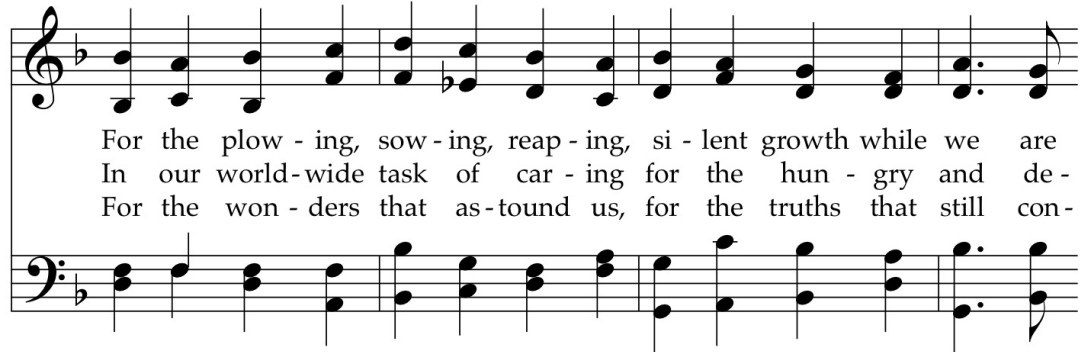
Grace Notes

A traditional Welsh lullaby tune, the name of this hymn tune translates as “All through the night”).

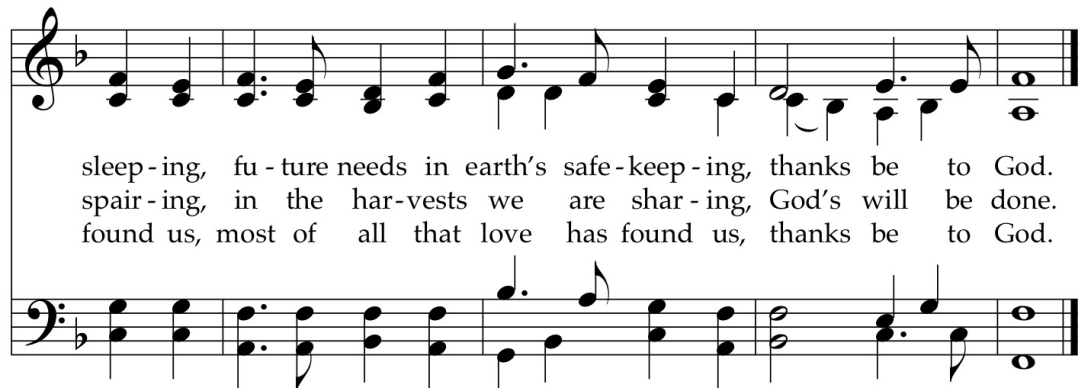
The first record of the tune is in Edward Jones’ “Musical and Poetical Relics of the Welsh Bards” in 1784.



For the gifts to ev - ery na - tion, thanks be to God.
In the help we give our neigh - bor, God's will be done.
For the good we all in - her - it, thanks be to God.



For the plow - ing, sow - ing, reap - ing, si - lent growth while we are
In our world - wide task of car - ing for the hun - gry and de -
For the won - ders that as - tound us, for the truths that still con -



sleep - ing, fu - ture needs in earth's safe - keep - ing, thanks be to God.
spair - ing, in the har - vests we are shar - ing, God's will be done.
found us, most of all that love has found us, thanks be to God.

CALL TO CONFESSION

If we say we are completely put together, the truth is not in us.

But if we confess our distractions, our errors, and our anxieties, God will meet us and renew us. Together let us confess our sins against God and one another.

PRAYER OF CONFESSION (IN UNISON)

Merciful God, you plant each of us like seeds in the same field and together we are nourished and nurtured by the sun. We sway in the wind and are refreshed by the rain. We are blessed by the knowledge that you want us to grow towards what you call us to be.

When we deprive others of that same opportunity,

forgive us.

When we want to uproot those whom we believe do not belong in our part of the field,

forgive us.

When we label others as good or bad rather than accept them for who they are,

forgive us.

Grace Notes

Unlike a unison prayer, a litany is a series of petitions offered in response between leader(s) and the congregation.

The history of the church includes numerous modes of prayer. Litany and unison praying are two examples.

Throughout scripture the Holy Spirit is depicted as being sent by God just as it is in this song.

Respectful of individual preferences concerning contact, please extend either a hand or a gesture of peace to your neighbors.

When we are reluctant to acknowledge that we ourselves are a mixture of weeds and wheat,

forgive us.

When we are afraid to look into the fields of our own lives to see what is growing there,

forgive us.

O God, you know us inside and out, through and through.

You search us out and lay your hand upon us.

You know what we are going to say even before we speak.

So we pray that you will help us to reach out to the uprooted and rejected,

the lonely and the outcast,

and to develop and grow the good in ourselves, in others and in the world. This we pray in Jesus' name. Amen

Silence is kept

SUNG RESPONSE *Lord, Listen to Your Children Praying* CHILDREN PRAYING

Lord, lis-ten to your chil - dren pray - ing.

Lord, send your Spirit in this place. Lord, listen to your children

pray - ing. Send us love; send us power; send us grace.

ASSURANCE OF PARDON

...in Jesus Christ, we are forgiven.

Thanks be to God!

+THE PEACE OF CHRIST

The peace of our Lord Jesus Christ which passes all understanding be with you all.

And also with you.

Matthew 13 is a series of Jesus' parables of the Kingdom.

Rich with images of trees, fields, and creation as a whole, the Kingdom parables include some of Jesus's most impactful teachings and insights into what it is to live the Christian life.

Jesus told them another parable: "The kingdom of heaven is like someone who planted good seed in his field. While people were sleeping, an enemy came and planted weeds among the wheat and went away. When the stalks sprouted and bore grain, then the weeds also appeared.

"The servants of the landowner came and said to him, 'Master, didn't you plant good seed in your field? Then how is it that it has weeds?'

"An enemy has done this,' he answered.

"The servants said to him, 'Do you want us to go and gather them?'

"But the landowner said, 'No, because if you gather the weeds, you'll pull up the wheat along with them. Let both grow side by side until the harvest. And at harvesttime I'll say to the harvesters, "First gather the weeds and tie them together in bundles to be burned. But bring the wheat into my barn."'"

He told another parable to them: "The kingdom of heaven is like a mustard seed that someone took and planted in his field. It's the smallest of all seeds. But when it's grown, it's the largest of all vegetable plants. It becomes a tree so that the birds in the sky come and nest in its branches."

He told them another parable: "The kingdom of heaven is like yeast, which a woman took and hid in a bushel of wheat flour until the yeast had worked its way through all the dough."

Jesus said all these things to the crowds in parables, and he spoke to them only in parables. This was to fulfill what the prophet spoke:

I'll speak in parables;

I'll declare what has been hidden since the beginning of the world.

Jesus left the crowds and went into the house. His disciples came to him and said, "Explain to us the parable of the weeds in the field."

Jesus replied, "The one who plants the good seed is the Human One. The field is the world. And the good seeds are the followers of the kingdom. But the weeds are the followers of the evil one. The enemy who planted them is the devil. The harvest is the end of the present age. The harvesters are the angels. Just as people gather weeds and burn them in the fire, so it will be at the end of the present age. The Human One will send his angels, and they will gather out of his kingdom all things that cause people to fall away and all people who sin. He will throw them into a burning furnace. People there will be weeping and grinding their teeth. Then the righteous will shine like the sun in their Father's kingdom. Those who have ears should hear."

SERMON

"Soul Weeding"

Dr. Lowry

+HYMN OF RESPONSE

"Now the Green Blade Rises"

NOEL NOUVELET

1 Now the green blade rises from the buried grain,
 2 In the grave they laid him, love by hatred slain,
 3 Forth he came at Easter like the risen grain,
 4 When our hearts are wintry, grieving, or in pain,

Grace Notes

Wheat and weeds are common motifs in scripture. The successful harvest often meant the difference between life and death. Heat tolerant strains of wheat were a staple in the common diet and made a good simile or metaphor for storytellers.

“**O Waly, Waly**” (also known as “The Water is Wide”) is a familiar Scottish tune. First published in 1906, the tune remains widely popular today.

The phrase “O waly, waly” is itself a lament saying, “woe is me!”



wheat that in dark earth man - y days has lain;
think - ing that he would nev - er wake a - gain,
he that for three days in the grave had lain;
your touch can call us back to life a - gain;

love lives a - gain, that with the dead has been;
laid in the earth like grain that sleeps un - seen;
raised from the dead, my liv - ing Lord is seen;
fields of our hearts that dead and bare have been;

love is come a - gain like wheat a - ris - ing green.

OFFERING

OFFERTORY

“O WALY, WALY”

English Folk Melody
Kathy Ogilvie, Violinist

THE ORDINATION AND INSTALLATION OF RULING ELDERS AND DEACONS

OPENING WORDS

There are different gifts,
But it is the same Spirit who gives them.
There are varieties of ways to serve God,
But it is the same Lord who is served.

Grace Notes

With the exception of the last questions, that are unique to each office, ruling elders, teaching elders (pastors) and deacons all answer the same questions of ordination.

These questions are asked and answered both at the time of ordination and at all subsequent installations to active service.

The laying on of hands is a tradition that reaches back into ancient cultures. In some churches, the laying on of hands indicates the connection of the church back to Peter, the first bishop. Roman Catholic and Episcopal bishops can often trace their own apostolic succession through centuries to the early bishops.

Protestant churches do not recognize the necessity of apostolic succession; however, we do practice the laying on of hands by ruling and teaching elders as a sign of the connection between generations of leaders.

God works through people in different ways.

But it is the same God who inspires a faithful response.

Each one is given gifts by the Spirit, to use for the common good.

Together we are the body of Christ.

PRESENTATION OF ELDER AND DEACONS-ELECT

Ruling Elders

Ann Patterson

Roy Nash

Bill Smith

Deacons

Alice Ahart

Ann Bell

Nancy Blackstone

Carol Enderlin

Charlotte Frith

Brenda Lelansky

Joy Thomas

CONSTITUTIONAL QUESTIONS FOR RULING ELDERS AND DEACONS

CONSTITUTIONAL QUESTIONS FOR THE CONGREGATION

Do we, the members of the church accept these men and women as elders and deacons, chosen by God through the voice of this congregation to lead us in the way of Jesus Christ? **We do.**

Do we agree to encourage them, to respect their decisions, and to follow as they guide us, serving Jesus Christ, who alone is Head of the Church? **We do.**

ORDINATION PRAYER AND LAYING ON OF HANDS

All ordained ruling elders and teaching elders (Ministers of the Word and Sacrament) are invited to come forward for the laying on of hands.

The Lord be with you.

And also with you.

Let us give thanks to the Lord our God.

It is right to give our thanks and praise.

DECLARATION OF ORDINATION AND INSTALLATION

PRAYERS OF THE PEOPLE

THE LORD'S PRAYER (ΟΠΙΣΘ)

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, the power and the glory, forever and ever. Amen.

Grace Notes

Elders will be in the Parlor (outside the sanctuary doors) following worship if you would like to learn more about WHPC or if you are ready to join as part of the congregation.

+PARTING HYMN #552

“Give Thanks, O Christian People”

ES FLOG EIN KLEINS WALDVOGELEIN

+CHARGE AND BENEDICTION

+POSTLUDE

+++++

Announcements, calendar, and pastoral care concerns may be found on the insert in today’s bulletin.

