

WESTOVER HILLS PRESBYTERIAN CHURCH

A CONGREGATION OF THE PRESBYTERIAN CHURCH (USA)



The Broad and the Narrow Path (Der breite und der schmale Weg), 1866

Concept Charlotte Reihlen Execution Paul Beckmann

FIFTH SUNDAY AFTER EPIPHANY

A SERVICE OF THE WORD AND SACRAMENT

FEBRUARY 5, 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	David Austin, Music Director
CALL TO WORSHIP	Bob Estes, Liturgist

We are here,
in the name of Christ Jesus.

So ask right now,
and it shall be given to you.

Seek right now,
and you will find.

Knock right now,
and the door will be opened.

OPENING PRAYER

Seeking One, you are the beginning and the end of our search.

Finding One, you are the alpha and omega of all discovery.

Asking One, you are the voice and the silence of our exploration.

Giving One, you are the fullness and the emptiness of all yearning.

Persistent One, you never abandon your search for us, nor tire of our repetitive to-ings and fro-ings.

Receiving One, you endlessly welcome us home, and spread before us a feast in the face of our constant requests for mere morsels of bread.

Strengthen our courage; bolster our endurance; spur us onward in your way in our world through the power of the Holy Spirit and the name of Christ. Amen.

Descant

Al - le - lu - ia,

1 Seek ye first the king - dom of God
2 Ask, and it shall be giv - en un - to you;
3 You shall not live by bread a - lone,

Grace Notes

The author of this hymn, Karen Lafferty, wrote the first verse in a folk style after attending a bible study. At the time, the first verse was the whole of the composition. Over time the second and third verses appeared from anonymous sources.

al - le - lu - ia,
 and its righ - teous - ness,
 seek, and you shall find;
 but by ev - ery word

al - le - lu - ia,
 and all these things shall be add - ed un - to you.
 knock, and the door shall be o - pened un - to you.
 that pro - ceeds from the mouth of God.

al - le - lu - ia!
 Al - le - lu, al - le - lu - ia!

†HYMN OF PRAISE

“Seek Ye First”

LAFFERTY

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)

**You call us to be your voices in this world
 and we stay silent.**

You call us to be your hands in this world

Grace Notes

Why do some prayers of confession address God, some address Christ, and some seem to address no one but are instead a recitation of confessions? The answer is simply one of liturgical style. All three are common designs for confession.

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.

and we keep them hidden.
You call us to be your feet in this world
and we go our own way.
When we meet those who are doubting
and say nothing, forgive us.
When we meet those who need your touch
and do nothing, forgive us.
When we are called to take up your cross
and carry nothing, forgive us.
Breathe life into these bones
bring freedom to these lives
that we might declare
with heart and soul and voice
that you are our Lord and our God. Amen

Silence is kept

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.

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

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.

WE PROCLAIM GOD'S WORD

NEW TESTAMENT READING

Matthew 7:1-14, 24-29

Matthew 7 is a rich text filled with some of the most memorable words of Jesus.

Interestingly, when “knock and the door will be opened to you” is depicted in art, the door is shown without a doorknob or handle. The only way to open the door is for it to be opened for you from the other side. At Second Presbyterian Church, this is depicted in the second window from the back on the left hand side in the sanctuary.

“Don’t judge, so that you won’t be judged. You’ll receive the same judgment you give. Whatever you deal out will be dealt out to you. Why do you see the splinter that’s in your brother’s or sister’s eye, but don’t notice the log in your own eye? How can you say to your brother or sister, ‘Let me take the splinter out of your eye,’ when there’s a log in your eye? You deceive yourself! First take the log out of your eye, and then you’ll see clearly to take the splinter out of your brother’s or sister’s eye. Don’t give holy things to dogs, and don’t throw your pearls in front of pigs. They will stomp on the pearls, then turn around and attack you.

“Ask, and you will receive. Search, and you will find. Knock, and the door will be opened to you. For everyone who asks, receives. Whoever seeks, finds. And to everyone who knocks, the door is opened. Who among you will give your children a stone when they ask for bread? Or give them a snake when they ask for fish? If you who are evil know how to give good gifts to your children, how much more will your heavenly Father give good things to those who ask him.

Therefore, you should treat people in the same way that you want people to treat you; this is the Law and the Prophets.

“Go in through the narrow gate. The gate that leads to destruction is broad and the road wide, so many people enter through it. But the gate that leads to life is narrow and the road difficult, so few people find it.

“Everybody who hears these words of mine and puts them into practice is like a wise builder who built a house on bedrock. The rain fell, the floods came, and the wind blew and beat against that house. It didn’t fall because it was firmly set on bedrock.

But everybody who hears these words of mine and doesn’t put them into practice will be like a fool who built a house on sand. The rain fell, the floods came, and the wind blew and beat against that house. It fell and was completely destroyed.”

When Jesus finished these words, the crowds were amazed at his teaching because he was teaching them like someone with authority and not like their legal experts.

SERMON

“Worth the Walk”

Dr. Lowry

QUESTIONS AT STAKE

“If the Christian life is walked through the narrow gate on the more difficult path, what makes it worth the effort?”

+HYMN OF RESPONSE #364 “I Sing a Song of the Saints of God” GRAND ISLE

+AFFIRMATION OF FAITH

Grace Notes

We are a cloth of diverse colours
made from many gifts and graces.

We are the people flowing forth from Creator God,
surprising ourselves with the things which can be done.

We are raw material for rewarding relationships as our lives interweave,
**contributing one to the other,
holding each other firm when one is weak or breaking.**

We are each worthy of being respected and cared for
**essential to the pattern,
skilled in our appointed tasks,
sources of laughter and sharers of tears.**

We commit ourselves to work together,
**that one day, this world may be a place
where all people live in justice, freedom and peace.**

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.

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 ELDERS AND DEACONS-ELECT

Ruling Elders

Ann Patterson

Roy Nash

Bill Smith

Deacons

Alice Ahart

Ann Bell

Nancy Blackstone

Carol Enderlin

Charlotte Frith

Kay McCollum

Joy Thomas

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.

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.**

Grace Notes

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.

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

WE GATHER AT GOD'S TABLE

1 Come to the ta - ble of grace. Come to the
ta - ble of grace. This is God's ta - ble; it's
not yours or mine. Come to the ta - ble of grace.

(A) C (D) F (A) C (D) F (Em) Gm
(D/A) F/A (G) B^b (D/A) F/C (A7) C7 (D) (G) (D) F B^b F

- 2 Come to the table of peace...
- 3 Come to the table of love...
- 4 Come to the table of hope...
- 5 Come to the table of joy...

INVITATION TO THE TABLE "Come to the Table"

SURSUM CHORDA

The Lord be with you.

And also with you.

Lift up your hearts.

We lift them up to the Lord.

Let us give thanks to the Lord our God.

It is right to give thanks and praise.

THE GREAT THANKSGIVING

BREAKING THE BREAD

Grace Notes

This setting of the Aaronic blessing to a familiar Welsh lullaby is a beautiful blessing to conclude worship. Usually this tune is used for evening hymns so the writer set out to write a song for use in the day.

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.

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

THE COMMUNION OF THE PEOPLE

THE PRAYER AFTER COMMUNION

WE DEPART IN GOD'S NAME

1 "Go, my chil-dren, with my bless-ing, nev-er a-lone.
 2 "Go, my chil-dren, sins for-giv-en, at peace and pure.
 3 "Go, my chil-dren, fed and nour-ished, clos-er to me.

Wak-ing, sleep-ing, I am with you, you are my own.
 Here you learned how much I love you, what I can cure.
 Grow in love and love by serv-ing, joy-ful and free.

In my love's bap-tis-mal riv-er I have made you mine for-
 Here you heard my dear Son's sto-ry; here you touched him, saw his
 Here my Spir-it's pow-er filled you; here my ten-der com-fort

ev-er. Go, my chil-dren, with my bless-ing, you are my own."
 glo-ry. Go, my chil-dren, sins for-giv-en, at peace and pure."
 stilled you. Go, my chil-dren, fed and nour-ished, joy-ful and free."

+PARTING HYMN

"Go My Children, with My Blessing"

AR HYDY NOS

+CHARGE & BENEDECTION