



**Chapel in the Pines
Presbyterian Church
North Chatham County, North Carolina**

Reformation Sunday
Thirtieth Sunday in Ordinary Time {Liturgical Day/date}
October 25, 2009

Welcome to Chapel in the Pines Presbyterian Church, where all our members are ministers. We open our doors to all persons to join in worship, fellowship, educational programs and service. We welcome into membership all who profess faith in Jesus Christ without regard to gender, race, ethnic origin, worldly conditions, sexual orientation, ability, or any other human condition. We hope that you feel warmly welcomed here and that you find the presence of the risen Christ in this place as we worship together today.

THE GATHERING

Worship begins with God. God takes the initiative and calls us into being. In the name of Christ we answer God's call and assemble as the community of faith. We greet one another as we enter the worship space. Some may choose to be seated for quiet prayer or meditation. Others might reflect upon the music played, which helps them focus on God and God's kingdom. Announcements about the work of the community are shared at this time.

SILENT PRAYER OF PREPARATION

PRELUDE

WELCOME AND ANNOUNCEMENTS (Please sign the fellowship pad & pass it on.)
This is the day the Lord has made.
Let us rejoice and be glad in it.

MINUTE FOR MISSION {Message from Committee Chairs}

*CALL TO WORSHIP

The people are called to worship God. Words from scripture or words calling the people to reflection are spoken or sung to proclaim who God is and what God has done. We are thus reminded that our worship centers in God and not in ourselves.

***HYMN OF PRAISE**

The people sing praise to God in a hymn, psalm or spiritual, which tells of God's greatness, majesty, love and goodness. Praise is the joyful response to the incomparable gift of God in Jesus Christ and so is dominant in Christian worship.

***PRAYER OF CONFESSION**

The people are called to confess the reality of sin in personal and common life. Claiming the promises of God sealed in our baptism, we humbly confess our sin.

Confession is made by using a prayer, a penitential psalm, or appropriate music. Whatever the form, it will engage us in acknowledging our sinfulness and in confessing our sin to God. A period of silence may be observed before, within, or following the confession of sin. Music of a penitential character may follow the prayer.

Silent Confession

Kyrie Eleison

**Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.**

(Hymn #572)

Assurance of Pardon

Having confessed our sin, we remember the promises of God's redemption, and the claims God has on all human life. The assurance of God's forgiving grace is declared in the name of Jesus Christ. We accept God's forgiveness, confident that in dying to sin, God raises us to new life.

Passing of the Peace

Having been reconciled to God in Jesus Christ, the people are invited to share signs of reconciliation and the peace of Christ. In sharing the peace, we express the reconciliation, unity, and love that come only from God, and we open ourselves to the power of God's love to heal our brokenness and make us agents of that love in the world.

The peace of Christ be with you.
And also with you.

(The congregation is invited to exchange the peace of Christ with one another, greeting each other with the words, "The peace of Christ be with you," or simply, "Peace." The response is, "and also with you.")

Response of Praise

With gladness and thanksgiving for such reconciling love, God is praised in song, for the gift of God's grace brings joy.

(Hymn# 577)

*Glory be to the Father, and the Son, and the Holy Ghost;
as it was in the beginning, is now, and ever shall be,
world without end. Amen. As it was in the beginning,
is now, and ever shall be, world without end. Amen (7x).*

THE WORD

CHILDREN'S TIME (Children are invited to join the leader down front.)

PENNIES FOR HUNGER {Special offering received on last Sunday of each month}

PRAYER FOR ILLUMINATION

A prayer for illumination may be offered before the reading and proclaiming of scripture. This prayer seeks the illumination of the Holy Spirit and calls upon God to make us receptive to the life-giving Word, which comes to us through scripture.

The scripture readings are to be selected with care. Their selection should be guided by the seasons of the liturgical calendar, pastoral concerns, world events and conditions, and the church's mission. Attention should be given to ensure that over a period of time, worshipers will be provided all of the many and varied themes and emphases of the scripture.

OLD TESTAMENT READING

The Word of the Lord.

Thanks be to God.

NEW TESTAMENT READING

The Word of the Lord.

Thanks be to God.

When the Bible has been read, its message is proclaimed in a sermon or other form of exposition of God's Word. The God who speaks in scripture speaks to us now. The God who acted in biblical history acts today. Through the Holy Spirit, Christ is present in the sermon, offering grace and calling for obedience.

SERMON

Mindy Douglas

(Followed by silent reflection)

RESPONDING TO THE WORD

The proclamation of God's Word in scripture and sermon invites a response of faith. We respond in affirmation of faith, song, prayer and offering.

*AFFIRMATION OF FAITH

The people respond to the proclamation of the Word by affirming the faith.

The faith of the church both shapes our lives and expresses the hope and expectancy that are a part of the Christian life. From early in the church's life, an affirmation of faith has been central in corporate worship.

The people may affirm the faith by saying or singing a creed of the church. Or the people may affirm the faith in the form of an affirmation drawn from scripture, a hymn or other appropriate musical response, or one of the other confessions of the confessions of the church.

*HYMN

A hymn related to the scripture readings or in preparation for the rest of the service may be sung.

THE THANKSGIVING

OFFERING

CITP Choir

The Christian life is marked by the offering of one's self to God to be shaped, empowered, directed, and changed by God. In worship, God presents us with the costly self-offering of Jesus Christ. We are claimed by Christ and set free. In response to God's love in Jesus Christ we offer God our lives, our gifts, our abilities, and our material goods for God's service.

*DOXOLOGY

**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 (7x).**

CONCERNS AND CELEBRATIONS

PASTORAL PRAYER (ending with The Lord's Prayer)

In response to the Word, prayers are offered. In these prayers, we acknowledge God's presence in the world and in daily life. Across the ages the church in its worship has prayed for the church universal, the world, all in authority, and those in distress or need. At no other time in its worship is the community of faith more conscious of the needs of the life of the world.

We pray for the world because God loves it. God created the world and cares for it. God sent Jesus, who died for it. God is working to lead the world toward the future God has for it. To abide in God's love is to share God's concern for the world. Our prayers should therefore be as wide as God's love and as specific as God's tender compassion for the least ones among us.

The congregation makes prayers of intercession for worldwide and local concerns. The congregation prays for its own life and ministry, offering supplications for the local church, that it may have the mind of Christ in facing special issues and needs; those who struggle with their faith, that they be given assurance; those in midst of transitions in life, that they be guided and supported; those who face critical decisions, that they receive wisdom; those who are sick, grieving, lonely, and anxious, that they be comforted and healed; all members, that grace conform them to God's purpose.

The 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 SENDING

*HYMN

*CHARGE AND BENEDICTION

The charge renews God's call to us to engage in obedient and grateful ministry as God's agents to heal life's brokenness. By the power of the Spirit, we are to be in life and ministry what Christ has redeemed us to be.

God calls the church to join in the mission of Christ in service to the world. As the church engages in that mission, it bears witness to God's reign over all of life. God sends the church in the power of the Holy Spirit to proclaim the gospel to engage in works of compassion and reconciliation, to strive for peace and justice in its own life and in the world, to be stewards of creation and of life, caring for creation until the day when God will make all things new.

The dismissal shall include words of blessing, using a Trinitarian benediction. Assured of God's peace and blessing, we are confident that God goes with us to our tasks.

*RESPONSE

(Hymn #595)

*Alleluia, alleluia; alle, alleluia;
alleluia, alleluia; alle, alleluia.*

** Please stand if you are able.*

We are glad that you found us and worshipped with us today! If you have pastoral concerns you would like prayers for, please let the pastor or one of our members know. You can contact Pastor Mindy Douglas during the week at 960-0616 or mindy@chapelinthepinespc.org. We look forward to seeing you again!

For copies of sermons or general church information please visit our website at www.citppc.org

Large print editions of the worship bulletin, hymnals and Bibles are available at the worship entrance.

Acknowledgements:

A deacon or elder will be in the narthex from 10:00 to 10:45 a.m. each Sunday. This person will be wearing a red carnation and is available to greet and assist members and visitors who may have questions, comments or special needs. Today, we thank Elder Jerry Wehmuller for his help in the narthex.

The ushers for October: Madge and David Webster, co-leaders; Julia Trimmer and Keith Glidewell, co-leaders; Stan, Georgia, Nathan & Maria Campbell; Pat Chappell, Maggie Walkup, Catherine & Bill Ragland; Doug & Barbra Carson; Stephanie Miller, Shirley Wilson, Joe & Edith Hammond; Susan Pierson, Lydia Creagh & Lillie Herman. Thanks for all you do to help with worship!

Sacraments and Celebrations

Baptism

When Baptism is celebrated, it appropriately follows the reading and proclaiming of the Word. Baptism is a sign and act of God's self-giving, by which God's grace is made available to us. The sacraments give a distinctive shape to Christian worship and are the primary signs of the covenant of grace.

Baptism proclaims God's grace and love for us. In Baptism God claims us and marks us as God's own. Baptism signifies our engrafting into Christ, and so affirms our new identity as members of the Body of Christ. Through the waters of Baptism, we participate in Christ's death and resurrection by which we die to all that separates us from God and are raised to new life in Christ. In Baptism we are assured of cleansing from sin, of inclusion in God's grace and covenant, and of the gift of the Holy Spirit.

The significance of Baptism is not limited to the one being baptized. Those present who have been baptized are reminded of their place in the covenant community, of God's claim on their lives, and of their dependence upon God's grace.

Pastoral Rites of the Church

Response to the Word may include other acts of commitment and recognition. Those previously baptized may join the church by making public their profession of faith for the first time. Baptized believers may reaffirm the covenant into which they were baptized.

Christian marriage, ordination and installation of church officers, and commissioning for service in and to the church are other acts of commitment that may appropriately be included as responses to the Word.

The Lord's Supper

From New Testament times the celebration of the Eucharist on each Lord's Day has been the norm of Christian worship. The Eucharist was given by Christ himself. Before church governments were devised, before creeds were formalized, even before the first word of the New Testament was written, the Lord's Supper was firmly fixed at the heart of Christian faith and life. From the church's inception, the Lord's Day and the Lord's Supper were joined. Along with the reading and proclamation of the scripture, the Eucharist has given witness to God's redemptive acts each Lord's Day, giving Christian worship its distinctive shape.

In this sacrament, the bread and wine, the words and actions, make the promises of God visible and concrete. The Word proclaimed in scripture and sermon is confirmed, for all that the life, death, and resurrection of Christ means is focused in the Sacrament.

It is appropriate, therefore, that the Eucharist be celebrated as often as on each Lord's Day. It shall be celebrated regularly and frequently enough so that it is clear to all that the Lord's Supper is integral to worship on the Lord's Day, and not an addition to it.

In the Eucharist the church blesses God for all that God has done, is doing, and promised to do, and offers itself in obedient service to God's reign. The church is renewed and empowered as in thanksgiving it remembers Christ's life, death, resurrection, and promised return. The people of God are sustained by the promised presence of Christ, and are assured of participation in Christ's self-offering. Christ's love is received, the covenant is renewed, and the power of Christ's reign for the renewing of the earth is proclaimed. Being made one with Christ, we are made one with all who belong to Christ, united with the church in every time and place. In this sacrament we also participate in God's future as well. It is a glad resurrection feast. Gathering around this table, the church anticipates the great banquet of the new age in God's eternal kingdom.

The Lord's Supper is therefore more than a reminder of Christ's sacrificial death and resurrection. It is a means, given us by Christ, through which the risen Lord is truly present as a continuing power and

reality, until the day of his coming. While the meaning of Christ's sacrificial death is at the heart of this sacrament, it is a resurrected, living Christ whom we encounter through the bread and the wine.

These worship service descriptions are found in *The Book of Common Worship*, prepared by The Theology and Worship Ministry Unit for the Presbyterian Church (U.S.A.) and the Cumberland Presbyterian Church. Published by Westminster/John Knox Press, Louisville, Kentucky, 1993.

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The description of the Service for the Lord's Day found in *The Book of Common Worship* is based upon and draws much of its language from the directories for worship of the Presbyterian Church (U.S.A.) and the Cumberland Presbyterian Church:

"Directory for Worship," *Book of Order, Presbyterian Church (U.S.A.)* (Louisville, Ky.: Office of the General Assembly), W-2.1000-2.2010; 2.4000-2.4012; W-3.1000-3.1004; W-3.3000-3.3702; W-7.1000-7.6002.

"Directory for Worship," in *Confession of Faith and Government of the Cumberland Presbyterian Church and the Second Cumberland Presbyterian Church* (Memphis, Tenn.: Frontier Press), sections entitled "The Corporate Worship of God" and "The Sacraments."

This section also incorporates material appearing on pp. 12-26 of *Service for the Lord's Day, Supplemental Liturgical Resource 1* (Philadelphia: Westminster Press, 1984), which was prepared for that trial-use resource to describe the movement of the Service for the Lord's Day and the meaning of its parts.