

First Presbyterian Church of Martinsville



December 5, 2021

Worship 10:00 am

www.fpcmartinsville.org



The Worship of God

Second Sunday of Advent



Gathering

The Call of the Carillon

May the carillon bells call us to gather in the sanctuary, entering into a time of silent preparation to encounter the Living God.

Prelude

Vom Himmel Hoch, setting 1
(*From Heaven Above*)

Johann Pachelbel

Preparing to Hear the Word

Welcome

Rev. John Erickson

Opening Prayer

Call to Worship

 —based on Isaiah 40:3, NRSV

Lynette Liberge

A voice cries out:

**“In the wilderness prepare the way of the Lord,
make straight in the desert a highway for our God.”**

As we worship today, let us prepare to welcome God’s dramatic work in our midst,
in our hearts, in our community, and in all of creation.

Let us worship God.

Lighting of Advent Wreath

The Tedrow Family

♦ Hymn of Praise

Now the Heavens Start to Whisper

insert

Prayer of Confession

Almighty God,

**you who shaped out of nothing all that is,
forgive us for returning empty-handed.**

You who called forth light,

forgive our preference for the dark.

You who sent John to be a voice crying,

forgive our unwillingness to say anything at all.

Create in us clean hearts, O God,

and renew a right spirit within us.

Through Jesus Christ our Lord.

Amen.

Silent Prayer

Kyrie

Musical score for Kyrie eleison. The score is in 4/4 time and B-flat major. The melody is written on a treble clef staff, and the accompaniment is on a bass clef staff. The lyrics are: Lord_ have mer - cy, Christ have mer - cy, Lord have mer - cy on us.

WORDS: Kyrie eleison
MUSIC: Jacques Berthier, 1982

DOMINE DEUS

Assurance of Pardon —based on Psalm 85:9-13, NRSV

Surely God's salvation is at hand for those who fear him,
that his glory may dwell in our land.
Steadfast love and faithfulness will meet;
righteousness and peace will kiss each other.
Faithfulness will spring up from the ground,
and righteousness will look down from the sky.
The Lord will give what is good,
and our land will yield its increase.
Righteousness will go before him and will make a path for his steps.
In Christ, God's salvation is at hand, and righteousness has come.

Thanks be to God!

♦ *Gloria Patri*

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

Passing of the Peace

The Word

Prayer for Illumination

Lynette Liberge

First Scripture Reading

Malachi 3: 1-4

Pew Bible: OT p. 838

This is the word of the Lord. **Thanks be to God.**

Anthem

Carol of the Bells

Traditional Ukrainian

Children's Message

Marge Lake

Second Scripture Reading

Luke 3: 1-6

Pew Bible: NT p. 56

This is the word of the Lord. **Thanks be to God.**

Sermon

Rev. John Erickson

Responding to the Word

♦ Affirmation of Faith ~ The Apostles' Creed (Ecumenical)

I believe in God, the Father almighty, maker of heaven and earth.

And in Jesus Christ, God's only Son, our Lord,
Who was conceived by the Holy Spirit, born of the Virgin Mary,
Suffered under Pontius Pilate, was crucified, died, and was buried;
He descended to the dead; On the third day he rose again;
He ascended into heaven, he is seated at the right hand of the Father,
And he will come to judge the living and the dead.

I believe in the Holy Spirit; the holy catholic Church,
The communion of saints, the forgiveness of sins,
The resurrection of the body, and the life everlasting. Amen.

♦ Hymn of Response

On Jordan's Bank the Baptist's Cry

insert

Call for the Offering

Prayers of the People and the Lord's Prayer

Sending

♦ Hymn of Dedication

While We Are Waiting, Come

insert

Benediction

Benediction Response

Lead Me Lord

Lead me, Lord, lead me in thy right-eous-ness, make Thy way plain be - fore my face.

For it is Thou, Lord, Thou, Lord, On - ly that mak - est me dwell in safe - ty.

WORDS: Psalms 5:8, 4:8
MUSIC: Samuel S. Wesley, 1861

LEAD ME, LORD

Postlude

Vom Himmel Hoch, setting 2
(From Heaven Above)

Johann Pachelbel

(During the postlude, you are invited to remain seated or to quietly make your way to Assembly Hall, allowing others to continue their worship.)

♦ All who are able, please stand



Rev. John Erickson, Pastor
Kira Garvie, Music Director / Organist
Anna Ambartsumian, Joseph Canter, and Cecelia Fornuto / Soloists

MUSIC NOTES
DECEMBER 5TH, 2021
2ND SUNDAY IN ADVENT

This year for Advent I have been exploring a theme that I noticed cropping up quite a bit in both my own musical planning and the hymns John and I were discussing for the services: many of our favorite hymns and carols are arrangements and versions of folk songs. I want to pause here to define two things: “carols,” and “folk songs.” A carol can be a hymn, but is a song specifically associated with a festive season, usually Christmas (and sometimes Easter!) “Folk songs” can be thought of as the traditional vocal music of a particular culture or group of people, usually transmitted orally across generations, and often with no known composers. These songs frequently vary in melody and words from region to region, and are often representative of the values and traditions of that particular culture.

The tune for “Carol of the Bells” is one such folk song. The melody is taken from a Ukrainian *shchedrivka*, or New Years Song, called *Shchedryk* (Bountiful Evening). The original lyrics tell of a swallow singing of health and wealth awaiting a family in the coming year. Peter J. Wilhousky heard the original song sung by the Ukrainian National Chorus at Carnegie Hall in 1921, and he adapted it and republished it with English lyrics associated with Christmas. The repeating figure that is so famous in this song reminded Wilhousky of bells, which is why he included that imagery in his new lyrics.

I believe that there is another reason why folk music is so intrinsically tied to Christmas, and it has to do with the very nature of the Nativity. Folk music was historically thought of in academic circles as the music of the “common” and “uneducated” people; the very people to whom the angels appeared, the shepherds who were the first to visit the manger, and by extension the very people with whom Jesus ate, talked, healed, and taught throughout his whole life. Jesus was radical in that he wasn’t the King of the wealthy, he was the Messiah of the common people.

Every year some communities across the world perform the Oberufer Shepherd’s Play, which dates back to Medieval Austria. At the end of the play, after having seen the baby Jesus in the stable, one of the shepherds says:

*On earth is he born in this poor fashion
So that on us he hath compassion,
And make us rich in Heaven great
That like to angels shall be our state.
Yea, poorly is he born this day
That so from pride men turn them away,
And choose not riches and glorification,
But to live content in humble station*