



GRACE COVENANT PRESBYTERIAN CHURCH

11100 College Blvd., Overland Park, KS 66210 ♦ 913-345-1256 ♦ gcpc.org

Service of Worship March 14, 2021 10:00am
4th Sunday In Lent

Gathering

PRELUDE

“When I Survey the Wondrous Cross”
Linda Dover, organ

arr. Robert Lau

WELCOME & ANNOUNCEMENTS

CALL TO WORSHIP (*spoken together*)

We worship the God who inhabits our world and indwells our lives.

**We need not look up to find God, we need only to look around:
within ourselves, beyond ourselves, into the eyes of another.**

**We need not listen for a distant thunder to find God,
we need only listen to the music of life,**

the words of children, the questions of the curious, the rhythm of a heartbeat.

We worship the God who inhabits our world and who indwells our lives.

GOD'S COVENANT WITH ISRAEL

49 The God of Abraham Praise



1 The God of A-braham praise, who reigns en-throned a - bove,
 2 Your spir - it still flows free, high surg - ing where it will.
 3 Your good - ly land we seek, with peace and plen - ty blest,
 4 You have e - ter - nal life im - plant - ed in the soul;



the An - cient of E - ter - nal Days, the God of love!
 In proph-et's word you spoke of old and you speak still.
 a land of sa - cred lib - er - ty and Sab - bath rest.
 your love shall be our strength and stay, while a - ges roll.



The Lord, the great I AM, by earth and heaven con-fessed,
 Es - tab-lished is your law, and change-less it shall stand,
 There milk and hon - ey flow, and oil and wine a - bound,
 We praise you, liv - ing God! We praise your ho - ly name:



we bow be - fore your ho - ly name, for - ev - er blest.
 deep writ up - on the hu - man heart by your strong hand.
 and trees of life for - ev - er grow with mer - cy crowned.
 the first, the last, be - yond all thought, and still the same!



Shaped by its traditional Jewish tune, this selection of English stanzas conveys the essence of the *Yigdal*, a canticle based on a medieval Hebrew statement of faith about the nature of God and often used in synagogue worship, alternately chanted by cantor and congregation.

TEXT: Moses Maimonides, 12th cent.; vers. Daniel ben Judah Dayan, 1404; stanzas 1, 3, trans. Thomas Olivers, c.1770, alt.; LEONI
 stanzas 2, 4, trans. Max Landsberg, Newton M. Mann, and William C. Gannett, 1884, 1910, alt. 6.6.8.4.D
 MUSIC: Jewish melody, 17th cent.; adapt. Meyer Lyon and Thomas Olivers, 1770

A TIME WITH STEWART

PRAYER FOR REFLECTION (video)

ASSURANCE OF GOD’S LOVE & SHARING THE PEACE OF CHRIST

One: May the peace of Christ be with you.

All: **And also with you and all others!**

HYMN 777

“How Long, O Lord”

HOW LONG, O LORD

LAMENT AND LONGING FOR HEALING

How Long, O Lord 777
(Psalm 13)



1 How long, O Lord, will you for - get an an - swer to my
2 How long, O Lord, will you for - sake and leave me in this
3 How long, O Lord? But you for - give with mer - cy from a -



prayer? No to - tens of your love I see; your face is
way? When will you come to my re - lief? My heart is
bove. I find that all your ways are just; I learn to



turned a - way from me; I wres - tle with de - spair!
o - ver - whelmed with grief, by e - vil night and day!
praise you and to trust in your un - fail - ing love!

Guitar chords do not correspond with keyboard harmony.

This paraphrase of Psalm 13 convincingly captures the psalm’s initial sense of self-centered desperation. Then, like sunlight breaking through clouds of despair, this mood is suddenly dispelled by an awareness of God’s mercy and love, which is so much greater than we can imagine.

TEXT: Barbara Woollett, 1990
MUSIC: Christopher Norton, 1990
Text © 1990 The Jubilate Group (admin. Hope Publishing Company)
Music © 1993 HarperCollins Religious (admin. U.S.A. and Canada Music Services)

HOW LONG, O LORD
8.6.8.8.6

Equipping

GOSPEL LESSON

John 3:14–21

(Common English Bible)

Just as Moses lifted up the snake in the wilderness, so must the Human One be lifted up so that everyone who believes in him will have eternal life. God so loved the world that he gave his only Son, so that everyone who believes in him won't perish but will have eternal life. God didn't send his Son into the world to judge the world, but that the world might be saved through him. Whoever believes in him isn't judged; whoever doesn't believe in him is already judged, because they don't believe in the name of God's only Son. "This is the basis for judgment: The light came into the world, and people loved darkness more than the light, for their actions are evil. All who do wicked things hate the light and don't come to the light for fear that their actions will be exposed to the light. Whoever does the truth comes to the light so that it can be seen that their actions were done in God."

SUNG SCRIPTURE

"God So Loved the World"

Music by John Stainer

Chancel Singers I

Text from John 3:16–17

Liz Chandler, Terri Monrad, Sue Trigger, Connie Richards,
Gene Wilson, Mitch Trigger, and Joe Hoffman
(See text from above Scripture)

SERMON

"Promises in the Dark"

Rev. Mitch Trigger

SUNG RESPONSE

"Abide With Me"

arr. Molly Ijames

Chancel Singers III

Words by Henry F. Lyte

Lauren Bond, Karen Kesler, Susan Sutherland, Susan Hayden,
David Sutherland, Linda Bruns, Paul Bruns, and Bob Dover

*Abide with me, fast falls the eventide; the darkness deepens;
Lord, with me abide! When other helpers fail and comforts flee,
help of the helpless, O abide with me.*

*I need thy presence ev'ry passing hour;
what but thy grace can foil the tempter's pow'r?
Who, like thy self, my guide and stay can be?
Through cloud and sunshine O abide with me.*

*Hold thou thy cross before my closing eyes;
shine through the gloom and point me to the skies.
Heav'n's morning breaks and earth's vain shadows flee,
in life, in death, abide O Lord with me. Amen.*

Sending

A CALL TO STEWARDSHIP

PRAYERS OF THE PEOPLE

HYMN 177

“I Will Come to You”
(Solos on verses; All Refrain)

YOU ARE MINE

I Will Come to You You Are Mine

Leader or All

1 "I will come to you in the si - lence;
 2 "I am hope for all who are hope - less;
 3 "I am strength for all the de - spair - ing,
 (4) am the Word that leads all to free - dom; I

I will lift you from all your fear.
 I am eyes for all who long to see. (2) In the
 heal - ing for the ones who dwell in shame.
 am the peace the world can - not give.

You will hear my voice; I claim you as my choice. Be
 shad - ows of the night, I will be your light.
 All the blind will see; the lame will all run free, and
 I will call your name, em - brac - ing all your pain. Stand

still and know I am here. (to stanza 2)
 Come and rest in me. (to Refrain)
 all will know my name. (to Refrain)
 up, now walk and live! (to Refrain)

Refrain All

Do not be a - fraid, I am with you. I have called you each by

name. Come and fol - low me, I will bring you home; I

love you and you are mine." 4 "I

Presuming to speak in the voice of God, as this song does, can only be done with integrity if the singers understand their words as an expression of what they believe about God's nature and God's intentions. It is an occasion for affirming faith, not for wishful thinking.

CHARGE & BENEDICTION

POSTLUDE

“Christa, Du Lamm Gottes”
(Lamb of God, Our Savior)
Linda Dover, organ

J.S. Bach

GOD’S PEACE TO YOU

Some music is reprinted by permission of CCLI 1154643 and OneLicense A-705105.
Our Church Streaming & Podcast Licenses are CSPL 048834 through CCLI & included in OneLicense A-705105.
Any videos are shown by permission of CVLI #504087502.