



GRACE COVENANT PRESBYTERIAN CHURCH
Service of Worship October 11, 2020 10:00am
1st Sunday in the Season of Thanks Giving

Gathering

PRELUDE

“Aria”

Paul Manz

Linda Dover, organ

WELCOME & ANNOUNCEMENTS

CALL TO WORSHIP *(spoken together)*

Ever-present God, forever seeking and always teaching:

Open our minds to the truth of your care;

Open our hearts to the gentle caress of your love;

Open our lips to share stories of faith;

Open our hands to create beauty, do justice and show kindness;

Open our souls to the breath of your Spirit;

Open our mouths to sing boldly and loudly your praises.

HYMN 665

“As Morning Dawns”

WAREHAM

665

As Morning Dawns

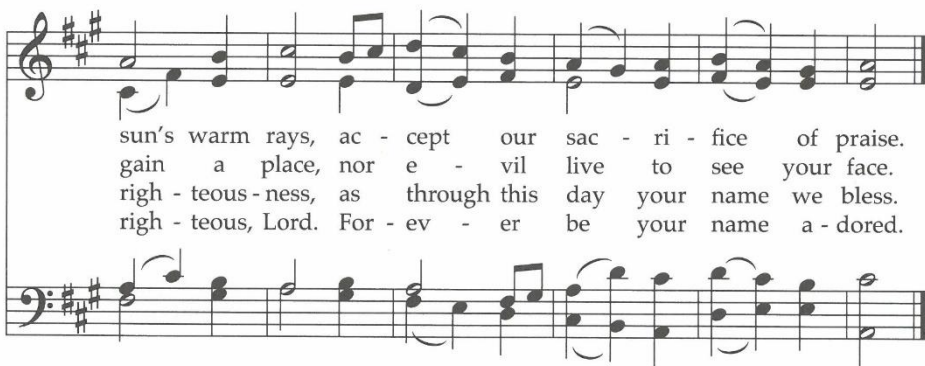
(Psalm 5)



1 As morn - ing dawns, Lord, hear our cry. O sov - ereign
 2 Be - fore you, Lord, the wick - ed fall, and none shall
 3 Your stead - fast love shall wel - come all who seek your
 4 Let all who seek you then re - joice, and sing to



God, now hear our sigh. As first light brings the
 dwell with - in your hall. The proud shall nev - er
 house and on you call. O lead us, Lord, in
 you with joy - ful voice. For you shall bless the



sun's warm rays, ac - cept our sac - ri - fice of praise.
 gain a place, nor e - vil live to see your face.
 righ - teous - ness, as through this day your name we bless.
 righ - teous, Lord. For - ev - er be your name a - dored.

This paraphrase of Psalm 5 emphasizes shared human experience by beginning with the common hope that a new day offers new opportunities and by recasting the lone psalmist's voice into plural expressions. The tune is named for the composer's birthplace in Dorset, England.

A TIME WITH STEWART

PRAYER OF THE DAY AND THE LORD'S PRAYER

Lord of Creation, you give us your Word to teach us, to encourage us, to allow us to know you more. May the words we hear, read and speak today change us from the inside out. Let us not be only hearers of the Word but doers also. Clear our minds of distraction as we prepare to hear from you. We love you and thank you for giving us a message of hope, truth and life. Let us not keep it to ourselves, but help us go from this place eager to share it with others. We pray this as we also pray the prayer Jesus taught his disciples to pray, saying:

**“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.”**

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 630

“Fairest Lord Jesus”

CRUSADERS' HYMN

ADORATION

630

Fairest Lord Jesus

1 Fair - est Lord Je - sus, Rul - er of all
 2 Fair are the mead - ows, fair - er still the
 3 Fair is the sun - shine, fair - er still the
 4 Beau - ti - ful Sav - ior, Rul - er of the

na - ture, O thou of God to earth come
 wood - lands, robed in the bloom - ing garb of
 moon - light, and all the twink - ling, star - ry
 na - tions, Son of God and Son of

down, thee will I cher - ish, thee will I
 spring. Je - sus is fair - er; Je - sus is
 host. Je - sus shines bright - er; Je - sus shines
 Man! Glo - ry and hon - or, praise, ad - o -

hon - or, thou, my soul's glo - ry, joy, and crown.
 pur - er, who makes the woe - ful heart to sing.
 pur - er, than all the an - gels heaven can boast.
 ra - tion, now and for - ev - er - more be thine!

Franz Liszt used this melody for a "Crusaders' March" in an oratorio, but this hymn had nothing to do with the Crusades. No record of the German text exists before the middle of the 17th century or of the Silesian folk melody before the first half of the 19th century.

TEXT: Münster Gesangbuch, 1677; stanzas 1-3, trans. *Church Chorals and Choir Studies*, 1850, alt.; stanza 4, trans. Joseph August Seiss, 1873, alt.

MUSIC: Silesian folk melody; *Schlesische Volkslieder*, 1842

CRUSADERS' HYMN
 5.6.8.5.5.8

Equipping

GOSPEL LESSON THE BOOK OF THE EXODUS 24:1–18 *(Common English Bible)*

Then the Lord said to Moses, “Come up to the Lord, you and Aaron, Nadab and Abihu, and seventy of Israel’s elders, and worship from a distance. Only Moses may come near to the Lord. The others shouldn’t come near, while the people shouldn’t come up with him at all.”

Moses came and told the people all the Lord’s words and all the case laws. All the people answered in unison, “Everything that the Lord has said we will do.” Moses then wrote down all the Lord’s words. He got up early in the morning and built an altar at the foot of the mountain. He set up twelve sacred stone pillars for the twelve tribes of Israel. He appointed certain young Israelite men to offer entirely burned offerings and slaughter oxen as well-being sacrifices to the Lord. Moses took half of the blood and put it in large bowls. The other half of the blood he threw against the altar. Then he took the covenant scroll and read it out loud for the people to hear. They responded, “Everything that the Lord has said we will do, and we will obey.”

Moses then took the blood and threw it over the people. Moses said, “This is the blood of the covenant that the Lord now makes with you on the basis of all these words.”

Then Moses and Aaron, Nadab and Abihu, and seventy elders of Israel went up, and they saw Israel’s God. Under God’s feet there was what looked like a floor of lapis-lazuli tiles, dazzlingly pure like the sky. God didn’t harm the Israelite leaders, though they looked at God, and they ate and drank.

The Lord said to Moses, “Come up to me on the mountain and wait there. I’ll give you the stone tablets with the instructions and the commandments that I’ve written in order to teach them.”

So Moses and his assistant Joshua got up, and Moses went up God’s mountain. Moses had said to the elders, “Wait for us here until we come back to you. Aaron and Hur will be here with you. Whoever has a legal dispute may go to them.”

Then Moses went up the mountain, and the cloud covered the mountain. The Lord’s glorious presence settled on Mount Sinai, and the cloud covered it for six days. On the seventh day the Lord called to Moses from the cloud. To the Israelites, the Lord’s glorious presence looked like a blazing fire on top of the mountain. Moses entered the cloud and went up the mountain. Moses stayed on the mountain for forty days and forty nights.

The Book of Proverbs 18:21

(from The Message by Eugene Peterson)

Words kill, words give life; they're either poison or fruit—you choose.

ANTHEM

“Now Thank We All Our God”
Chancel Ensemble

arr. Michael Rosewall

SERMON

“Better Read Than Done”

Rev. Mitch Trigger

Sending

A CALL TO STEWARDSHIP

A STEWART-SHIP MOMENT

HYMN 462

“I Love to Tell the Story”

HANKEY

I Love to Tell the Story

1 I love to tell the sto - ry of un - seen things a - bove,
 2 I love to tell the sto - ry; 'tis pleas - ant to re - peat
 3 I love to tell the sto - ry, for those who know it best

of Je - sus and his glo - ry, of Je - sus and his love.
 what seems, each time I tell it, more won - der - ful - ly sweet!
 seem hun - ger - ing and thirst - ing to hear it, like the rest.

I love to tell the sto - ry, be - cause I know 'tis true;
 I love to tell the sto - ry, for some have nev - er heard
 And when, in scenes of glo - ry, I sing the new, new song,

it sat - is - fies my long - ings as noth - ing else could do.
 the mes - sage of sal - va - tion from God's own ho - ly Word.
 'twill be the old, old sto - ry that I have loved so long.

This text is drawn from the second part of a fifty-stanza poem on the life of Christ written in 1866, during the author's recovery from a serious illness. The tune named for her first appeared three years later, and the composer was responsible for the creation of the refrain.

Refrain

I love to tell the sto - ry; 'twill be my theme in glo - ry

to tell the old, old sto - ry of Je - sus and his love.

The musical score consists of two systems of music. Each system has a vocal line on a treble clef staff and a piano accompaniment on a bass clef staff. The key signature is one sharp (F#) and the time signature is 4/4. The lyrics are: "I love to tell the sto - ry; 'twill be my theme in glo - ry" and "to tell the old, old sto - ry of Je - sus and his love."

CHARGE & BENEDICTION

POSTLUDE

"Carillon"
Linda Dover, organ

Gordon Young

GOD'S PEACE TO YOU

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