

# COMMUNION SERVICE

Northampton Presbyterian Church

*Twenty-Fourth Sunday after Pentecost*

*November 7, 2021*

*10:00 AM*

# WELCOME & ANNOUNCEMENTS

- Outreach Committee, Monday (11/8) at 1 PM.
- Facilities Committee, Monday (11/8) at 7 PM.
- Refugee Assistance Collection, Tuesday (11/9) and Thursday (11/11) from 10 AM—12 PM.
- Worship Committee, Tuesday (11/9) at 7 PM.
- Men's Breakfast, Wednesday (11/10) at 8:30 AM—Robin Hood.
- Shoebox Dedication, Next Sunday (11/14).
- *Danielle Dembrosky Bossert, a Refugee Resettlement Director from Bethany, will be visiting with us next Sunday, November 14th.*

## RESPONSIVE CALL TO WORSHIP

*ONE: O God, you broke down the barriers when you crept in beside us. In Jesus, your hands touched all, and touched us. You opened our eyes to see how the hands of the rich were empty, and the hearts of the poor were full. You took the widow's mite and the child's loaves and used them to show us the Kingdom.*

**MANY: Here in the company of the neighbor whom we know and the stranger in our midst, and the self from whom we turn, we ask to love as Jesus loved.**

*ONE: Make this the place and time, good Lord, when heaven and earth become one, and we in word and flesh know ourselves beloved.*

**ALL: Amen.**

# **SONG OF GATHERING**

*Awesome God*

Praise Band

**Our God is an awesome God  
He reigns from heaven above;  
With wisdom, power and love  
Our God is an awesome God!**

**Our God is an awesome God  
He reigns from heaven above;  
With wisdom, power and love  
Our God is an awesome God!**

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He reigns from heaven above;  
With wisdom, power and love  
Our God is an awesome God!**

# RESPONSIVE PRAYER OF CONFESSION

*(Inspired by Psalm 27):*

*ONE: God of Abraham, Isaac and Jacob; of Sarah, Rebekah and Ruth, we have worked without letting you work in us; we have not let you watch over us; we perversely cherish our busy, busy days.*

**MANY: By your very present Spirit give us the freedom to let you work in us, to let you care for us, to let you fill our days, that we may live, not in the strength of our own hands, but in the strength that comes from life in you, through Jesus Christ our Lord. Amen.**

*(We pause for a moment of silent personal confession).*

# **ASSURANCE OF PARDON**

## **SONG OF RESPONSE**

*Jesus Messiah*

Praise Band

**He became sin, who knew no sin  
That we might become His righteousness  
He humbled Himself and carried the cross  
Love so amazing, love so amazing**

**Jesus Messiah, name above all names  
Blessed Redeemer, Emmanuel  
The rescue for sinners, the ransom from Heaven  
Jesus Messiah, Lord of all**

**His body the bread, His blood the wine  
Broken and poured out all for love  
The whole earth trembled, and the veil was torn  
Love so amazing, love so amazing, yeah**

**Jesus Messiah, name above all names  
Blessed Redeemer, Emmanuel  
The rescue for sinners, the ransom from Heaven  
Jesus Messiah, Lord of all**



**All our hope is in You, all our hope is in You  
All the glory to You, God, the Light of the World  
Jesus Messiah, name above all names  
Blessed Redeemer, Emmanuel  
The rescue for sinners, the ransom from Heaven  
Jesus Messiah, Lord of all  
Jesus Messiah, Lord of all  
You're the Lord of all, the Lord of all**

## **SCRIPTURE READINGS**

*From the New Testament – **Hebrews 9:24-28***

*From the Gospel – **Mark 12:38-44***

## **SERMON**

*The Faith of a Loser*

Rev. Judith A. Dwyer

## **AFFIRMATION OF FAITH**

*The Apostles' Creed*

**I believe in God the Father Almighty, Maker of heaven and earth, and in Jesus Christ his only Son our Lord; who was conceived by the Holy Ghost; born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried; he descended into hell; the third day he rose again from the dead; he ascended into heaven and sitteth on the right hand of God the Father Almighty; from thence he shall come to judge the quick and the dead. I believe in the Holy Ghost, the holy catholic church, the communion of saints, the forgiveness of sins, the resurrection of the body; and the life everlasting. Amen.**

# OFFERING & PRAYER OF DEDICATION

## COMMUNION HYMN

*Softly and Tenderly (vss. 1, 4)*

THOMPSON

Softly and tenderly Jesus is calling  
Calling for you and for me;  
See, on the portals He's waiting and watching,  
Watching for you and for me.

Come home, come home,  
Ye who are weary, come home;  
Earnestly, tenderly, Jesus is calling,  
Calling, O sinner, come home!

**O for the wonderful love He has promised,  
Promised for you and for me!  
Though we have sinned, He has mercy and pardon,  
Pardon for you and for me.**

**Come home, come home,  
Ye who are weary, come home;  
Earnestly, tenderly Jesus is calling,  
Calling, O sinner, come home!**

# SACRAMENT OF COMMUNION

*Invitation*

*Words of Institution*

*Distribution of the Elements*

*Pastoral Prayer and 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.**

## **CLOSING HYMN**

*Take My Life and Let It Be (1, 2, 4, 6)*

HENDON

**Take my life and let it be  
Consecrated, Lord, to Thee;  
Take my moments and my days—  
Let them flow in ceaseless praise,  
Let them flow in ceaseless praise.**

**Take my hands and let them move  
At the impulse of Thy love;  
Take my feet and let them be  
Swift and beautiful for Thee,  
Swift and beautiful for Thee.**

**Take my silver and my gold—  
Not a mite would I withhold;  
Take my intellect and use  
Ev'ry pow'r as Thou shalt choose,  
Ev'ry power as Thou shalt choose.**

**Take my love— my Lord, I pour  
At Thy feet its treasure store;  
Take myself— and I will be  
Ever, only, all for Thee,  
Ever, only, all for Thee.**

## **CHARGE & BENEDICTION**



## WORSHIP NOTES:

*The sharing of joys and concerns is very much a part of the fabric and prayer life of many congregations. It is a way we lift to God those for whom we have deep concern or with whom we celebrate life's joys. Pre-COVID, we were accustomed to an intimate level of sharing details of one another's blessings and woes. Post-COVID, we find ourselves in a new worship context that includes livestreaming, recording and archiving every service. In order to care for those whom we are praying, best practice invites us to divulge as few details as possible. It is perfectly acceptable to ask for prayer just by mentioning a person's first name. God knows every hair on our heads and each person we bring to him, and that is sufficient. Let's be good stewards of one another's lives by bringing to public prayer (and to our recordings!) the least amount of detail necessary to bring those for whom we pray to God's loving attention.*

The *Call to Worship* is posted on the website of Old South Church in Boston.

The *Pastoral Prayer* is adapted from a prayer written by Rev. Iain Macdonald and posted on the Church of Scotland's Starters for Sunday website. <http://www.churchofscotland.org.uk>

# Christian Life Groups

## Questions for November 7, 2021

### Mark 12:38-44

*“... but she out of her poverty has put in everything she had, all she had to live on.”*

In this scene Jesus speaks a word of caution to his disciples, warning them to be on guard against those scribes who pursue prestige, respect, and honor and yet would ‘devour widows’ houses.’ These are the scribes who misuse the authority entrusted to them by demanding more than what a widow could sustain and/or mismanaging her assets. Given the concern for widows that was so much a part of the culture in which Jesus lived (see Deuteronomy 6, 12) this would come as no great surprise to his disciples.

The surprise comes in the form of a widow who gives two *lepta*, the smallest monetary denomination in first century Palestine. “The NRSV here softens the Greek expression *olon ton bion autēs* from ‘her whole life’ to ‘all she had to live on.’ Jesus, somehow knowing this woman’s financial situation, indicates that she has put in her whole life.”<sup>1</sup> Over and above those with power and influence in the community, Jesus identifies the widow as having given more, because she gives her whole self.

1. Jesus reminds us that the house of God is not a place where anyone should be devoured because of who they are or their life circumstances. Where have you found your self devoured in the last year or so? For what are you hungry?
2. Here we are asked the question of what is all- consuming in our lives. Where do we put our energy, our finances, our time, and our patience? What results or recognition do we expect in return?
3. In giving her all in public, the widow knows that she will need to rely on the resources from the temple – her religious institution - to provide for her. How do we provide for those who are not “public” to us? How might we engage the people to whom we are giving food, household goods and financial support?

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<sup>1</sup> Commentary on Mark 12:38-44 for November 7, 2021 by Amanda Brobst-Renaud in Working Preacher. [www.workiingpreacher.org](http://www.workiingpreacher.org). Accessed October 31, 2021.

# **MINUTE FOR MISSIONS:**

## *Presbyterian Disaster Assistance*

**Some of our NPC Mission envelope/online offerings have been designated to support Presbyterian Disaster Assistance. Religious groups have a long history of working together to respond to emergency needs – helping to build, rebuild, and renew communities after disasters. God’s people know the saving grace and power of God and God’s love for all creation.**

**Scripture is filled with examples of the people of God preparing for disasters, responding to them, and rebuilding after disaster strikes. In Exodus, the detailed instructions of how the Israelites are to prepare the Passover meal and gather their household in anticipation of the catastrophic events mirrors the same preparations we make today. Jesus feeding the 5000 reminds us of both the compassion and the community resiliency aspects of the relief stages of disaster response. And finally, the story of Nehemiah rebuilding the wall around Jerusalem demonstrates that the need to work collaboratively, develop recovery programs that include the people affected by the disaster.**

**Individual congregations -- in cooperation with the wider religious community -- play a unique role among disaster agencies because people of faith recognize the sanctity of all human life. Along with responding to the spiritual and pastoral needs of survivors, they are also called to advocate for the equitable allocation of material resources according to need following disasters.**

**After a disaster strikes, people of God: 1) stand on the side of the oppressed to offer advocacy with and for those most in need, 2) seek out unmet needs of people who were vulnerable and marginalized before the disaster, 3) provide a larger vision of life that includes emotional and spiritual care as well as physical rebuilding, 4) assist in long-term recovery of those in need, regardless of the type of disaster that occurred and 5) restore and rebuild community relationships.**

**Visit their website for more information: [www.pda.pcusa.org](http://www.pda.pcusa.org).**

**“Ways to Help Presbyterian Disaster Assistance” - God Can Use You - Volunteer Work Team video link - <https://vimeo.com/68220785>**

**“But someone will say, ‘You have faith and I have works.’ Show me your faith apart from your works, and I will show you my faith by my works,” (James 2:18).**

