



*Presbytery of Tropical Florida
in a time of national crisis
morning worship
September 27, 2005*

out of the depths we cry to Thee....

PRELUDE

CALL TO PRAYER *presentation of gifts:
the symbols of our common life*

***HYMN** **Presbyterian Supplement #2177**
Wounded World That Cries for Healing

INVOCATION

PSALM 46

Lord, hear our voice; let our cries come unto thee

THE HEBREW SCRIPTURES **Jeremiah 8 and 9,**
selected.*

THE REVELATION TO SAINT JOHN **21:1-4; 22:1-2**
we hold up a vision of Christ's kingdom. of healing & peace

THE GOSPEL **Mark 14:3-9**
We learn from the model of the unnamed woman disciple who offered a healing touch to Jesus before his passion

A WORD MADE FLESH

see note below

for with the Lord there is steadfast love

RESPONSE **Ubi caritas et amor, deus ibi est.**

Where charity and love are found, God is there.

This Taize song may be found in the Presbyterian supplement #2179.

TIME OF SILENCE

PRAYERS OF THE PEOPLE

*...for the victims of disaster and their families
...for those who labor in the work of recovery
...for the communities and congregations impacted by
the hurricanes (here, representatives of each
congregation affected are invited to stand and offer their
concerns and needs in prayer)
...for the spirit of our presbyteries and church
...for justice tempered with mercy, and for peace*

If appropriate, small candles may be lit by the liturgist as each prayer is voiced.

***HYMN** *God of Creation* Carolyn Winfrey Gillette
tune: **Herzliebster Jesu #93, Presby. Hymnal**

Note: Hymnwriter Carolyn Winfrey Gillette wrote this hymn in response to the 2005 tragedy of Hurricane Katrina. She gives free one-time use of this hymn to congregations that support the ministry of the National Council of Churches and Church World Service. She and husband Bruce

Gillette are pastors of Limestone Presbyterian Church in Wilmington, Delaware.

God of Creation

*God of creation, We have seen the horror—
Great devastation, Overwhelming sorrow!
Hear now your people—homes and loved ones taken—
Feeling forsaken.*

*Christ of compassion, You who calmed the rough sea—
Hurricane crashing, we prayed for your mercy!
Comfort your people! Hold them close, now giving
Hope for their living.*

*Give to your children food to end their hunger,
Clean water's blessing, news of those they long for!
And by your Spirit, use our gifts and labors
To help our neighbors.*

***THE BENEDICTION**

POSTLUDE

***Note:** A Word Made Flesh may be reserved for a pastoral meditation, a video or picture powerpoint of affected communities, or brief testimonies from congregations or individuals telling the story of their experience in the storm and its aftermath. This time is intended to be after the model of our Jewish forbearers, whose own experiences in exodus and wilderness wandering were made liturgy and scripture in Deuteronomy 26:1-11. These stories, pictures, and cries are indeed the “firstfruits” of our experiencing the journey through disaster to healing.

READINGS FROM SCRIPTURE

Jeremiah 8 and 9

My joy is gone, grief is upon me, my heart is sick. Hark, the cry of my poor people from far and wide in the land: 'Is the Lord not among us? The harvest is past, the summer is ended, and we have not been saved.' Because my people is shattered I am shattered; I am dejected, seized by desolation. Is there no balm in Gilead? Can no physician be found? Why has healing not yet come to my poor people? Oh that my head were water, my eyes a fount of tears! Then I would weep day and night for the slain of my people. Thus said the Lord of Hosts: Listen! Summon the dirge-singers, let them come. Send for the skilled women, let them come. Let them quickly start a wailing for us, that our eyes may run with tears, our pupils flow with water. For the sound of wailing is heard from Zion: how we are despoiled! How greatly we are shamed! Ah, we must leave our land, abandon our dwellings.

Revelation 21:1-4, 22:1-2

Then I saw a new heaven and a new earth: for the first heaven and the first earth had passed away, and the sea was no more. And I saw the holy city, new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband. And I heard a loud voice from the throne saying 'see! The home of God is among mortals. God will dwell with them; they will be God's people, and God will be with them; God will wipe every tear from their eyes. Death will be no more; mourning and crying and pain will be no more, for the first things have passed away.' Then the angel showed me the

river of the water of life, bright as crystal, flowing from the throne of God and of the Lamb through the middle of the streets of the city. On either side of the river is the tree of life with its twelve kinds of fruit, producing its fruit each month; and the leaves of the tree are for the healing of the nations.

Mark 14:3-9

While Jesus was at Bethany in the home of Simon the leper, as he sat at the table, a woman came with an alabaster jar of very costly ointment of nard, and she broke open the jar and poured the ointment on his head. But some were there who said to one another in anger, 'why was the ointment wasted in this way? For this ointment could have been sold for more than three hundred denarii, and the money given to the poor.' And they scolded her. But Jesus said, "let her alone; why do you trouble her? She has performed a good service for me. For you always have the poor with you, and you can show kindness to them whenever you wish; but you will not always have me. She has done what she could; she has anointed my body beforehand for its burial. Truly I tell you, wherever the good news is proclaimed in the whole world, what she has done will be told in remembrance of her.

The Opening of Presbytery Meetings

Lights in sanctuary are dimmed at 5: 30 p.m.

*A Paschal candle is brought to the front of the sanctuary from the back and set in the center of the chancel as a voice speaks: **

"In the beginning, when it was very dark, God said 'Let there be light' And there was. Jesus Christ is the light of the world, the light no darkness can overcome. "

Lights are gradually raised in the chancel.

*A Bible is placed on a podium or pulpit as a voice speaks:**

"In the beginning, when it was very quiet, the Word was with God. And what God was, the Word was. The Bible-our book of remembrance"

A Cross is carried forward and placed in a predominant place in the chancel as a voice speaks: *

"When the time was right, God's son was sent into the world, full of truth and peace. Jesus came among us, he was one of us. Through his death on a cross and his resurrection from the dead, we have eternal life. "

Chancel lights are fully lit.

*Water is poured into a large bowl or baptismal font as a voice speaks:**

"God created life dependent on water, using it to cleanse and deliver his children; by water we are marked as Christ's 'own through baptism and reclaimed through his redemption. This is the fountain of our identity. "

*A chalice containing wine and plate containing bread are placed on the communion table as a voice speaks:**

"On the night before he was betrayed Christ took bread and cup, saying 'this is my body... this is my blood. Eat...

drink... in remembrance of me.' This is the table of our sustenance"

"In the name of Christ, through God's love, and the blessings of the Holy Spirit, we are gathered here this evening. This is our common history. From this-our unity."

Lights in sanctuary are fully lit.

If worship is to be the first order of the day, it begins immediately, otherwise the Moderator will call the meeting to order, with worship to follow at a later time.

**NOTE: Persons carrying the various elements to the chancel are to remain in the chancel as a symbol of the gathered body and our unity in Christ, until the lights in the sanctuary are fully lit and the prelude for worship begins or the moderator calls the meeting to order, whichever is considered the first order of the day.*