

WORSHIP GUIDE: SUNDAY, 7 JUNE 2020

PREPARATION (spoken or sung)

LET ALL MORTAL FLESH KEEP SILENCE

TEH#85

*Let all mortal flesh keep silence, and with fear and trembling stand;
ponder nothing earthly-minded, for with blessing in his hand,
Christ our God to earth descendeth, our full homage to demand.*

CALL TO WORSHIP

Liturgist: O LORD, our Lord, Your greatness is seen in all the world! Your praise reaches up to the heavens;

Church: When I look at the sky, which You have made, at the moon and the stars, which You set in their places—what are human beings, that You think of them; mere mortals, that You care for them?

Liturgist: Yet You made them inferior only to Yourself; You crowned them with glory and honor.

A L L : O LORD, our Lord, Your greatness is seen in all the world!

HYMN OF PRAISE

HOLY, HOLY, HOLY LORD GOD ALMIGHTY

TEH#11

*Holy, holy, holy! Lord God Almighty!
Early in the morning our song shall rise to Thee.
Holy, holy, holy! Merciful and mighty,
God in three persons, blessed Trinity!*

*Holy, holy, holy! All the saints adore Thee,
casting down their golden crowns around the glassy sea;
cherubim and seraphim falling down before thee,
which wert, and art, and evermore shalt be.*

*Holy, holy, holy! Though the darkness hide Thee,
though the eye of sinful man Thy glory may not see,
only Thou art holy; there is none beside Thee,
perfect in power, in love and purity.*

*Holy, holy, holy! Lord God Almighty!
All Thy works shall praise Thy name, in earth and sky and sea.
Holy, holy, holy! Merciful and mighty,
God in three persons, blessed Trinity.*

PRAYER OF APPROACH (Unison)

Everlasting God: You have revealed Yourself as Father, Son, and Holy Spirit, and ever live and reign in the perfect unity of love. Grant that we may always hold firmly and joyfully to this faith, and, living in praise of Your divine majesty, may finally be one in You; who are three persons in one God, for ever and ever. Amen.

RESPONSE

FATHER IN HEAVEN (Stanza 1)

TEH#R13

*Father in heaven, grant to thy children
mercy and blessing, songs never ceasing,
love to unite us, grace to redeem us,
Father in heaven, Father, our God.*

CALL TO CONFESSION

The God revealed to us in Scripture directs us to love one another. Let us seek to remove all barriers that keep us from that love. Come now to confess all that separates you from others and from God.

PRAYER OF CONFESSION (Unison)

We are reluctant O God of Love, to set aside our hurt, our anger, our disappointment. Heal us with Your tender touch, that we might be cleansed of all unclean thoughts, all schemes of revenge, all hope of vindictive retribution. Open our eyes to the power of Your love shown to us in the unselfish sacrifice of Your Son, our Savior, Jesus Christ. Amen. *(Moment of silent reflection and personal confession)*

ASSURANCE OF PARDON

Minister: Psalm 51 verses 1 and 2 reads: “Be merciful to me, O God, because of Your constant love. Because of Your great mercy wipe away my sins! Wash away all my evil and make me clean from my sin!” Because of God’s love, we are forgiven.

Church: Thanks be to God. Amen.

RESPONSE

FATHER IN HEAVEN (Stanza 2)

TEH#R13

*Jesus, Redeemer, may we remember
Thy gracious passion, Thy resurrection.
Worship we bring Thee, praise we shall sing Thee,
Jesus, Redeemer, Jesus, our Lord.*

GREETINGS AND CHURCH CONCERNS

CHURCH AT PRAYER

RESPONSE

FATHER IN HEAVEN (Stanza 3)

TEH#R13

*Spirit descending, whose is the blessing,
strength for the weary, help for the needy;
sealed in our kinship, Thine be our worship,
Spirit descending, Spirit adored.*

SCRIPTURE READING

Old Testament
New Testament

Genesis 1:1–2:4a
2 Corinthians 13:11–13

THE ANTHEM

PROCLAMATION OF THE WORD (See attached)

HOLY COMMUNION (See attached)

OFFERTORY SENTENCE

Psalm 103 verse 2 reads: "Praise the LORD, O my soul, and forget not all His benefits."
Let our giving reflect our thanksgiving for God's loving kindness.

PRAYER OF DEDICATION (In Unison)

Let these offerings O Lord be an acknowledgement of the responsibility given to us to continue the work and ministry of Jesus. Use these gifts that it may be a blessing to those who need it the most as we preach the timeless truth of Your saving grace even in this time of difficulty. We thank You for this opportunity to take part in the work of Your church. Amen.

DECLARATION OF THE UCCP STATEMENT OF FAITH (ARTICLE II)

We believe persons are created in the image of God and destined to live in community with God, with other persons and with all creation. That by disobedience, they have become sinful, but, by grace through faith, they are redeemed in Jesus Christ. That being entrusted with God's creation, they are called to participate in the establishment of a just and compassionate social order.

CLOSING HYMN GOD, THAT MADEST EARTH AND HEAVEN TEH#58

*God, that madest earth and heaven, darkness and light;
who the day for toil hast given, for rest the night;
may thine angel guards defend us, slumber sweet thy mercy send us;
holy dreams and hopes attend us, this livelong night.*

*And when morn again shall call us to run life's way
May we still, whate'er befall us, They will obey.
From the power of evil hide us, In the narrow pathway guide us,
Nor Thy smile be e'er denied us The livelong day.*

*Guard us waking, guard us sleeping, and when we die,
May we in Thy mighty keeping All peaceful lie;
When the last dread call shall wake us, Do not Thou, our God, forsake us,
But to reign in glory take us With Thee on high. Amen.*

CLOSING PRAYER

BENEDICTION

RESPONSE

THREE-FOLD AMEN



**UNITED CHURCH OF CHRIST IN THE PHILIPPINES
ELLINWOOD-MALATE CHURCH**



7 June 2020



**"THE HOLY SPIRIT
BRINGS OUT
A CREATIVE SPIRIT
IN US"**

1st Sunday After Pentecost

Trinity Sunday

Communion Sunday

English Liturgy

1660 Dr. A. Vasquez Street, Malate, Manila, Philippines

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A GUIDE TO CELEBRATION OF THE LORD'S SUPPER AT HOME

The Lord's Supper is a memorial of our Savior's death by which He atoned for all our sins. This is one of the two sacraments in the Reformed Protestant tradition, the other is Baptism. While sacraments are done in the context of congregational worship in church setting, the continued community quarantine due to COVID 19 allows us to celebrate this in the confine of our homes as a family which serves as the "church in smaller groups scattered abroad". May it be clear that this "Lord's Supper at Home" does not in any way replace the sacramental celebration in public worship at church. We uphold communal celebration of the sacraments in God's house with member families and individuals gathering and doing this act as often as we do it in remembrance of Him. It is just that the current situation forbids as from coming together in keeping with the physical distancing order.

Prior to the in-home celebration, prepare small cuts of loaf bread or bits of biscuits and a small glass with grape juice (symbolic of wine) for each person/family member participating. The head of family/group may facilitate the celebration or any family member agreed upon.

HOLY COMMUNION

Hymn of Preparation **O LOVE OF GOD MOST FULL** **TEH#79**

*O love of God most full, O love of God most free,
Come, warm my heart, come fill my soul, Come, lead me unto Thee!*

*Warm as the glowing sun, So shines Thy love on me;
It wraps me 'round with kindly care, It draws me unto Thee!*

*The wildest sea is calm, The tempest brings no fear,
The darkest night is full of light Because Thy love is near.*

*O love of God most full, O love of God most free,
Thou warm'st my heart, Thou fill'st my soul,
With might Thou strengthen'st me.*

Opening Verses from Scriptures **1 Corinthians 11:23-29**

For I received from the Lord the teaching that I passed on to you: that the Lord Jesus, on the night he was betrayed, took a piece of bread, gave thanks to God, broke it, and said, "This is my body, which is for you. Do this in memory of me." In

the same way, after the supper he took the cup and said, "This cup is God's new covenant, sealed with my blood. Whenever you drink it, do so in memory of me."

This means that every time you eat this bread and drink from this cup you proclaim the Lord's death until he comes. It follows that if one of you eats the Lord's bread or drinks from his cup in a way that dishonors him, you are guilty of sin against the Lord's body and blood. So then, you should each examine yourself first, and then eat the bread and drink from the cup. For if you do not recognize the meaning of the Lord's body when you eat the bread and drink from the cup, you bring judgment on yourself as you eat and drink.

Prayer of Consecration of the Visible Elements for God's Invisible Grace

Our heavenly Father, pour out your Holy Spirit on us gathered here, and on these gifts of bread and wine. Make them be for us the body and blood of Christ, that we may be for the world the body of Christ, redeemed by His blood. Amen.

Eating the Bread *(the tray containing the bread shall be passed, each one getting a piece and partakes altogether)*

"This is my body, which is for you. Do this in memory of me."

Drinking the Wine. *(the tray containing the glasses with juice shall be passed, each one getting a glass and drinks altogether)*

*"This cup is God's new covenant, sealed with my blood.
Whenever you drink it, do so in memory of me."*

Prayer of Thanksgiving (Unison)

Almighty God, Your blessed Son, our Savior Jesus Christ, ascended far above all heavens, that He might fill all things. Mercifully gives us faith to perceive that, according to His promise, He abides with His Church on earth, even to the end of the world; through Your Son, Jesus Christ our Lord. Amen.

“GOD IN US...”

Genesis 1:1-2:4a
II Corinthians 13:11-13

Good morning!

How are you after 85 days under quarantine? Imagine those who were tested positive and have to undergo a solitary quarantine in a hospital or even a good room in a five-star hotel. I know of a member who went into solitary confinement at the Ospital ng Maynila and after twenty days told me that it was really, really sad being alone.

And so to lighten our mood amidst the quarantine period, to open our meditation, hear this story..

There was this 15-year-old farm boy named Rogelio who accidentally overturned his cartload of camote on rugged road to the market place. The farmer who lived nearby came to investigate. “Hey, Rogelio,” he called out, “ It’s so early to have problems, why don’t you forget your troubles for a while and come and have breakfast with us. Then I’ll help you overturn your cart.” “That’s very nice of you,” Rogelio answered, “but I don’t think tatay would like me to.” “Aw, come on, son!” the farmer insisted. “Well, okay,” the boy finally agreed, “but tatay will really won’t like it.”

After a hasty breakfast, Rogelio thanked the host. “I feel a lot better now, but I know tatay’s going to be real upset.” “Don’t be silly!” said the neighbor. Ako ang bahala...”By the way, where is he?” After a few moment of silence, Rogelio replied, “Under the wagon po...”

Let us pray...Open our hearts, clear our minds O Lord..bless those who will hear Your words and especially bless those who will live Your words. In Jesus’ name we pray. Amen.

Magandang umaga po ulit sa inyong lahat!

Last Sunday, we celebrated Pentecost Sunday. And today, the first Sunday after Pentecost is marked in the Christian calendar as Trinity Sunday.

The Trinity is a difficult concept to understand let alone preach about, and part of the reason is because the Trinity is not specifically mentioned anywhere in the Scriptures, even though the concept of the Trinity is mentioned throughout the Bible. There is always a danger when a man-made perspective is introduced into something God has created. The early church introduced the concept of the Trinity to explain how God works in our lives to restore our relationship with Him.

In essence, the Trinity is the belief that God is one in essence, but distinct in person. In other words, the Father, the Son and the Holy Spirit are somehow distinct from one another, yet at the same time they are completely united in essence, will and tasks. God has a life in which all three members of the Trinity relate to each other, give to each other, and love each other.

At the onset, let us take the first four words in our Old Testament reading found in the book of Genesis chapter one, “In the beginning God.” This implies that God existed before the beginning of time. No mere thing existed before the beginning, but only God. There is no duality, no struggle between equal forces of good and evil: just God.

Yet we see God in community with Himself. When God created the first human, He says let “us” make man in “our” image, after “our” likeness.

We see Him as the Creator, making all things of nothing. We see Him as the Spirit moving across the face of the deep. And when He speaks the word which sets Creation in motion, we have a hint of the One whom we see more clearly in the New Testament: Jesus. The first few verses at the beginning of gospel according to John states, “In the beginning was the Word, and the Word was with God, and the Word was God..”

The rhythm of Creation is nicely balanced in this introductory words of the gospel. And although Genesis 1 is not a scientific thesis, it would not be true to say that it is unscientific. The order of events is not in dispute. From the first day even up to the seventh day when God rested. But God did not stop from creating, in fact even up to this time, even in the midst of a pandemic, He is still in the business of creating.

When the Spirit came on the day of Pentecost, the Church was born. A creation of God to manifest His glorious power, to prove that He is alive more than ever and to

reassure each one who believes that we are called to witness, to serve and be an instrument of His Authority. Assuring us that He is in us. That His presence is always with us.

And it is the Holy Spirit Who always reminds us of this great truth. That's what the Holy Spirit is all about. This mysterious third Person of the Trinity that is so hard to nail down, He comes to enable us to do what we could never do on our own. And that is exactly the creative authority God is giving us. Creating in us the ability to speak the truth even in every language available, as the Spirit leads us.

I heard once a preacher who contemporizes these language abilities. I quote, "When the Spirit comes, we can speak in languages that we didn't even know we knew. Instead of languages of hurt and anger and revenge, we are fluent in forgiveness and reconciliation. Instead of limitation and doubt and anxiety, we speak hope and joy like natives. Instead of accusation and blame, love rolls off our tongues as though we were born to it, with a perfect accent as though it were a part of us." This is exactly what our theme is all about. The Holy Spirit brings out creative spirit in us. The creativity to do things for God which we cannot do in our own strength and ability.

And with this in mind, permit me to lead you now to apostle Paul's second epistle to the Corinthians. At a first glance of this New Testament text for this Sunday, it seems it has no connection to the Genesis account. Correlating these two scriptural texts will also lead us to wonder where is the emphasis on the Trinity.

Second Corinthians Chapter 13 tells us that the apostle Paul is dealing with problems within the church and Paul tells them in verse 2 that if he has to come again, he will not spare to give due consequence of what these people had done. However, I do not believe that Paul is dealing with those folks who have been saved but with sinners inside the church. After Paul writes his letter he writes the benediction that is the most unique in the Bible. He says in verse 14 "The grace of the Lord Jesus Christ, and the love of God and the communion of the Holy Spirit, be with you all. Amen."

What makes this benediction so unique is that it is the only one in the entire Bible that embrace all three members of the Trinity in one verse. Even though Paul had to be rough with these Corinthian people he still loved them and he was reaching out to them through love.

The order of Paul's blessing is no accident. Grace leads to love, and love leads to fellowship. In this promise, we can accomplish all things God desires us to accomplish for His sake.

This familiar formula begins exactly where our encounter with God begins: "GOD'S GRACE" as revealed to us in the Lord Jesus Christ. The Triune God makes the first move to secure our salvation by sending Jesus to become human and exchanged places for us and die for our sins. GRACE is spelt out in the acrostic: God's Riches At Christ's Expense.

In the midst of all these essentials, we have already encountered the God of love and peace (2 Corinthians 13:11). 'God is love' - and peace is only possible because of the prior love of God. We love Him because He first loved us. The Father's love is demonstrated in the sending of the Son (John 3:16).

We also encountered the fellowship of the wider church in the second to the last verse. This is only possible in and through our mutual fellowship - or "communion" - in the Holy Spirit. As we participate in Him, we also participate in the fellowship of the Godhead, and are thus enabled to have fellowship with one another.

Paul thus concludes with a prayer in the prophetic perfect: both a desire, and a fulfilled hope, that "we all" would participate in the grace, love and fellowship of the Triune God.

Trinity Sunday is not just another Sunday. It affirms the "One God In Us" as we participate in the continuous creating authority of God even to this very day. Yes, indeed God is in us. Amen.

Let us now prepare to participate in the Sacrament of the Holy Communion where God reminds us of His great love from the beginning up to the time He comes back to be with us...

Trinity Sunday
07 June 2020
Ellinwood Malate Church