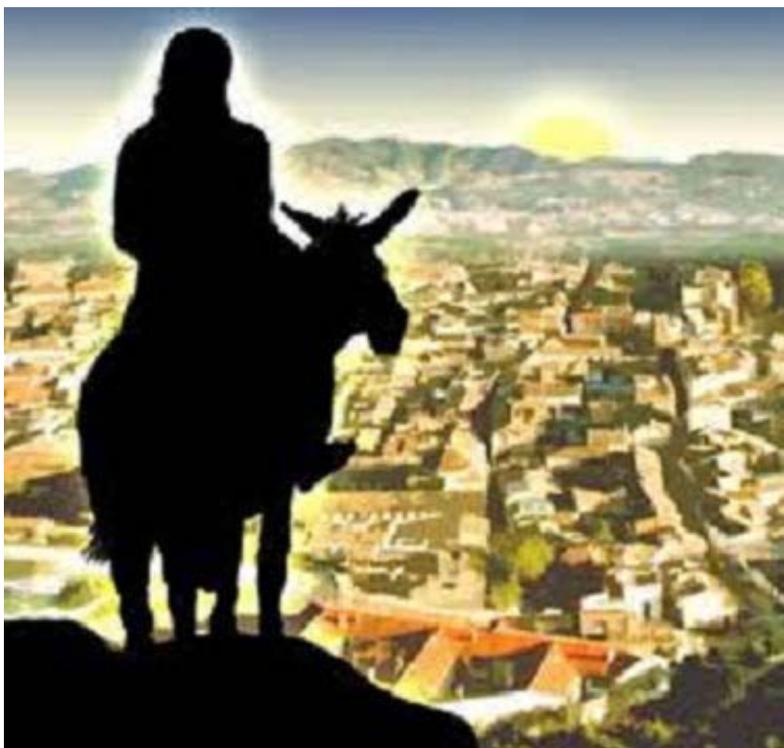


# PALM SUNDAY



## THE SERVICE FOR THE LORD'S DAY

March 28, 2021  
10:45 a.m.

First Presbyterian Church, Bryan, Texas  
Link to worship videos available at: [www.fpcbryan.org](http://www.fpcbryan.org)

### ANNOUNCEMENTS

### PREPARATION FOR WORSHIP

All Glory, Laud and Honor

arr. Cindy Berry

### WELCOME

"Hosanna!" children, youth, and adults chanted; and Jesus rode among them on a donkey.

"Hosanna!" meaning, "Bring salvation!" It's our prayer all the time.

Let us praise God's gift in Jesus Christ who is among us again today – and forevermore. "Hosanna!"

### HYMN NO. 196

All Glory, Laud, and Honor

VALET WILL ICH DIR GEBEN

REFRAIN **All glory, laud, and honor to thee, Redeemer, King,  
to whom the lips of children made sweet hosannas ring!**

**Thou art the King of Israel, thou David's royal Son,  
who in the Lord's name comest, the King and blessed one.** REFRAIN

**The people of the Hebrews with palms before thee went;  
our praise and prayers and anthems before thee we present.** REFRAIN

**To thee, before thy passion, they sang their hymns of praise;  
to thee, now high exalted, our melody we raise.** REFRAIN

**Thou didst accept their praises; accept the prayers we bring,  
who in all good delightest, thou good and gracious King!** REFRAIN

PRAYER OF CONFESSION, ASSURANCE OF PARDON, AND JOYFUL RESPONSE

Expressing praise and confession to God, let us pray . . . **On a borrowed donkey, O God, Jesus accepts the allegiance and the loyalty of a group of followers who desired his leadership; yet he laments how clueless they and others can be about the ingredients of peace. Forgive us all our cheers, heralding, and desiring, which fail the test of your judgment and chosen path; for we can be and are as misled today as others have been of old. In these moments of silence, receive our confessions, expressing our responsibility for brokenness in the world and our contributions to brokenness. . .** *(pausing in silence for prayer)*

Forgive us all our sin, O God. Restore us to a repaired and empowered life for faithfully and steadfastly serving you in the way and spirit of Jesus Christ. Friends, let us hear and share with gladness the blessed news of the Gospel:

**In Jesus Christ, we are forgiven. Thanks be to God!**

HYMN OF RESPONSE NO. 606

Praise God, from Whom All Blessings Flow

OLD HUNDREDTH

**Praise God, from whom all blessings flow; praise him all creatures here below;  
praise him above, ye heavenly host; praise Father, Son, and Holy Ghost. Amen.**

SCRIPTURE READINGS

Job 39:19; 40:1-8; 42:1-6; Luke 19:36-42, 45-48

This is the Word of the Lord. **Thanks be to God.**

GOSPEL PROCLAMATION

Verbs Revealing Jesus as a Jobian Character: Seek (God's Reconciling)

HYMN NO. 175

Seek Ye First

LAFFERTY

**Seek ye first the kingdom of God and its righteousness,  
and all these things shall be added unto you. Allelu, alleluia!**

HYMN NO. 172 *(st. 1,2,5)*

Blest Are They

BLEST ARE THEY

**Blest are they, the poor in spirit; theirs is the kingdom of God.  
Blest are they, full of sorrow; they shall be consoled.**

REFRAIN

**Rejoice and be glad! Blessed are you; holy are you!  
Rejoice and be glad! Yours is the kingdom of God!**

**Blest are they, the lowly ones; they shall inherit the earth.  
Blest are they who hunger and thirst; they shall have their fill.** REFRAIN

**Blest are you who suffer hate, all because of me.  
Rejoice, be glad; yours is the kingdom; shine for all to see.** REFRAIN

PRAYERS OF THANKSGIVING, CONSECRATION, INTERCESSION, AND THE LORD’S PRAYER

Let us pray . . . Eternal Sovereign, how we thank you that your presence is not limited to daylight, and the dark of night is as full of your presence as any moment of sunshine. We honor you for those who have lived and died in you, whose life testimony – however long or few their years – have exhibited love, grace, joy, inquisitiveness, courage, conscience, and compassion. And we thank you for the duties, commitments, and fulfilling nature of our callings and relationships, however simple or complex. Source of all mercy and justice, grant us eyes to behold and minds to comprehend how great the burden of human inhumanity to one another is. Inspire us with insight and steadfastness to overcome the impulses and inclinations to reach for what divides, alienates, bruises, and disregards. As Jesus wept and prayed over Jerusalem centuries ago, “Help us to know what makes for your peace,” plus help us to remember the cost of the sacred life of the author of that prayer – on the Friday we call Good but is so full of anguish. Visit each person with your healing power. Through hours, days, and years make us whole in your love, which is forever and ever. As well, may the prayer Jesus taught be ours again this morning as we turn to you, saying together:

**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.**

HYMN NO. 372

O for a World

AZMON

**O for a world where everyone respects each other’s ways,  
where love is lived and all is done with justice and with praise.**

**O for a world where goods are shared and misery relieved,  
where truth is spoken, children spared, equality achieved.**

**O for a world preparing for God’s glorious reign of peace,  
where time and tears will be no more, and all but love will cease.**

DISMISSAL AND BLESSING

POSTLUDE

Lift High the Cross

arr. Cindy Berry

+ + + + +

**ASSISTED LISTENING DEVICES** are available in the narthex.

Please help yourself or ask an usher for assistance.

**NEW MEMBERS** may be received any Sunday by profession of faith, reaffirmation of faith, or transfer of membership. If you feel led to inquire about becoming a church member or deepening your commitment as a disciple of Jesus Christ, please indicate your desire on the fellowship folder or call the church (979.823.8073) or email Pastor Ted Foote ([tfoote@fpcbryan.org](mailto:tfoote@fpcbryan.org)) or Associate Pastor Emily Béghin ([ebeghin@fpcbryan.org](mailto:ebeghin@fpcbryan.org)). They will be glad to arrange a mutually convenient Sunday when you can be received by the Elders and introduced to the congregation.



## A WARM WELCOME!

*We are delighted that you chose to worship with us today.*



### WORSHIP NOTES

#### PREACHER

Rev. Ted Foote

#### LITURGISTS

Bailey Cravat

Avery Cravatt

Rev. Emily K. Béghin

Rev. Dr. George E. Klett

#### USHERS & GREETERS

David Holdredge; Karon Mathews;

Roger Reese; Debe Shafer;

Scott Shafer

#### MUSICIANS

David Kipp,

*Director of Music Ministries*

Michelle Lassiter, *piano*

#### AUDIO-VISUAL | SOUND

Nicole McKinley; Jerry Norris;

Bobby Randolph; Bill Watson

#### CHANCEL FLOWERS

In loving memory of  
my mother, Helen Krehbiel,  
by Kathrine MacNeil

#### COVER ART

"The Lamb of God enters Jerusalem"

#### COPYRIGHT LICENSES

Hymns from *Glory to God:*

*The Presbyterian Hymnal*

CCLI 196019

OneLicense.net A-718836

CVLI 504246321



### THIS WEEK AT FIRST PRESBYTERIAN CHURCH

#### PALM | PASSION SUNDAY, MARCH 28, 2021

9:00am Loose Leaf Church School Class-via Zoom

9:20am Seekers Church School Class-via Zoom

9:00am The Word Class Church School Class-303/via Zoom

#### Walk the Labyrinth-P (until 10:45am)

**10:45am Worship** (livestreamed)-Sanctuary

Following worship, viewable via [www.fpcbryan.org](http://www.fpcbryan.org), with click on homepage "sentence about worship" or small red YouTube box in far top right of homepage screen

6:30pm Stated Session Meeting-P/via Zoom

#### MONDAY, MARCH 29, 2021

5:30pm Cub Scout Pack 350-FH

7:00pm Boy Scout Troop 976-FH

#### TUESDAY, MARCH 30, 2021

#### WEDNESDAY, MARCH 31, 2021

11:45am Staff Meeting-L

#### MAUNDY THURSDAY, APRIL 1, 2021

6:30pm Worship with Lord's Supper-S

(pre-recorded viewable online at [www.fpcbryan.org](http://www.fpcbryan.org))

#### GOOD FRIDAY, APRIL 2, 2021

6:30pm Tenebrae-S

(pre-recorded viewable online at [www.fpcbryan.org](http://www.fpcbryan.org))

#### HOLY SATURDAY, APRIL 3, 2021

10:00am Youth (GR 6-12) Easter Sunrise Worship Rehearsal-meet in sanctuary

#### RESURRECTION OF THE LORD | EASTER, APRIL 4, 2021

**7:30am Outdoor Sunrise Worship**-on the church parking lot near the corner of Gordon and 31<sup>st</sup> Streets

**9:00am Easter Story and Crafts followed by outdoor Easter Egg Hunt** (for children thru 5<sup>th</sup> Grade)-meet in 304

**10:00am Festival Worship**-Sanctuary

Pre-recorded worship will be viewable via [www.fpcbryan.org](http://www.fpcbryan.org), with click on homepage "sentence about worship" or small red YouTube box in far top right of homepage screen

\* During COVID-19, Room 108 is available for your nursery needs.

## WANTED: EASTER CANDY



An Easter Egg Hunt will be held Easter morning (April 4) following the outdoor Sunrise Worship service (7:30am). Kathryn Nachlinger is seeking **pre-wrapped candy by Tuesday, March 30**, to fill eggs for the hunt. Please place your donations in the marked box on the Indoor Patio. The children appreciate your generosity.

## ONE GREAT HOUR OF SHARING OFFERING

The **ONE GREAT HOUR OF SHARING (OGHS) OFFERING** will be received thru **Easter, April 4**. OGHS is an offering that makes the love of Christ real for individuals and communities around the world who suffer the effects of disaster, conflict, or severe economic hardship, and for those who serve them through gifts of money and time. Projects are underway in more than 100 countries (incl. the U.S. & Canada). In 2020, FPC-Bryan's generous donations to this offering yielded \$1,535 supporting **Presbyterian Disaster Assistance** (32%), **Presbyterian Hunger Program** (36%), and **Self-development of People** (32%). From initial disaster response to ongoing community development, their work fits together to provide people with safety, sustenance, and hope. **Offering envelopes are included with today's bulletin**. Your donations to this offering may also be mailed to the church or made online by clicking **Give** in the upper righthand corner of our website at [www.fpcbryan.org](http://www.fpcbryan.org).

## PUZZLE SWAP

**Tired of working on the same old puzzles?** Then box them up and participate in FPC's Puzzle Swap organized by Congregational Care Committee. The puzzles are available in the Indoor Patio thru **Friday, April 16**. Bring in one puzzle, take one. Bring in two puzzles, take two. **Just want to clean out old puzzles? We'll take them!** BRING IN COMPLETE PUZZLE SETS (No missing pieces, please). Remember, children like to work puzzles, too. (NOTE: Donated puzzles will not be returned.)



## HELPING OTHERS IN NEED

Easter, April 4, and the first Sunday of each month is "Stock the Pantry" Sunday at First Presbyterian. Your donations of personal hygiene items, non-perishable foods, and pop-top, single serve nutritious snacks and food for their Blessing Box are most appreciated. Monetary donations are also welcome!

-----  
The deadline for the next issue of the newsletter, The Chimes, is **Noon, Sunday, April 4**. This newsletter will be distributed **Wednesday, April 7**, and will cover news from **April 15-28**. Submit content to: [office@fpcbryan.org](mailto:office@fpcbryan.org).

### *Visit us on social media!*

On the web [www.fpcbryan.org](http://www.fpcbryan.org) for the newsletter, announcements, worship bulletins, updates, etc.

**Facebook** [www.facebook.com/FPCBryan](https://www.facebook.com/FPCBryan)

**Instagram** [www.instagram.com](https://www.instagram.com) Search for and follow **fpcbryantx1867** and/or **fpcbryan\_youth**

**BE THE FIRST TO KNOW** when **WORSHIP** and **ACTIVITY** videos are uploaded to our **YouTube** channel!

Go to [www.youtube.com](http://www.youtube.com), search for First Presbyterian Church of Bryan, Texas, then click **SUBSCRIBE**

**Share prayer needs and church group news with fellow FPC participants on Church Updates—**

FPC-Bryan's online tool for YOU to post church-related announcements, ways to serve, and your current prayer needs. This online tool is "REAL TIME." Users receive a weekly reminder email on Thursdays to view new posts.

Contact Karen in the church office, 979.823.8073 or [office@fpcbryan.org](mailto:office@fpcbryan.org) to set up your account.

Then, login at <https://fpcbtch.churchupdates.org/login> to create your password-protected account.

# EASTER LILIES



You are invited to beautify the sanctuary with lilies on Easter morning, April 4. The cost is \$20<sup>00</sup> per plant. Please write “for lilies” on your check and make it payable to FPC-Bryan. You may wish to sponsor one or more lilies in honor of or in memory of loved ones, or another designation of your choice. Please indicate your desire below and place in the offering plate or drop it by the church office by Wednesday, March 31.

*Thank you!*  
The Worship Committee

Given by \_\_\_\_\_  
*(please print clearly)*

No. of lilies \_\_\_\_\_ x \$20<sup>00</sup> = Amount \_\_\_\_\_

---

in honor of / in memory of / other *(please specify)*

---

in honor of / in memory of / other *(please specify)*

---

in honor of / in memory of / other *(please specify)*

## Verbs Revealing Jesus as a Jobian Character: Seek (God's Reconciling)

Job 39:19; 40:1-8; 42:1-6; Luke 19:36-42,45-48  
Ted V. Foote, Jr

March 28, 2021

First Presbyterian Church, Bryan, Texas

On the scale of worship, some of you know that I tend toward the quiet side, but I am toward the loud side of the scale in watching baseball, football, and basketball, also when playing cards and dominos. And I become loud in animation when discussing and arguing points of view. Loud implies intensity, whether the intensity is an expression of anger, excitement, or gladness. Yet there can also be immense intensity with minimal sound, such as during a game of chess, or in golf as a contestant prepares for a stroke in golf.

Three Sundays ago, I mentioned that if Job and his three friends and the young man passer-by Elihu were in Shipley's Donuts, or McAlister's Deli, or Fish Daddy's, while you were there reading or writing or conversing quietly with friends during a meal, undoubtedly their noise would be distracting, if not unnerving. The five are intense interactors and debaters, whether loud in volume or strongly whispering! Job and his friends may have debated back and forth in voices at the level of intense whispers! But clearly, the strong emotion was there. Then along comes God, who may have whispered forcefully, or may have conversed at loud volume.

Twice, at chapter 38, verse 1 and chapter 40, verse 6, readers are told that God "answers Job out of the whirlwind." The "whirlwind" might be a personification of how God is perceived: wild and on the move, compressed and powerful. It also might be a description of life as God makes entry, when life is crazy, traumatic, and potentially deadly – like a whirlwind with tornadic intensity can be. The whirlwind may be a symbol for God. It may be a symbol for the life of the world into which God enters for relational dialog with Job, who has felt the full force of life's whirlwind. Job is in the world devastated, like a snowman in the yard when the daytime high temperature rises to 55 degrees. God rides in and shows for a relational dialog, yet never answers the question uppermost in Job's agony, as to why there is suffering where there is innocence and where no justification for punishment exists.

To an "outsider," to any of us overhearing the dialog and judging the debate or refereeing the

contest, one can logically take points away from God, or score points for Job. Yet their debate and contest is relational. It is not decided or scored by "outsiders" or game officials or referees. Instead of Job declaring throwing up his arms with fists clenched in victory, saying, "See! See! I knew, God, that you were not up to this debate. I knew you could not or would not answer!" Instead of that, four times in verses 2 through 5 of verse 42 Job speaks a form of the verb, "I know," or "I realize," or "I understand." In the relationship he has with God and in the relationship God has with him, Job declares, "Understood. Debate concluded today. Shake hands? I salute." It's as if, in a game of baseball among young teens, with no umpire, and two strikes on the batter. The pitcher throws the next pitch. The batter does not swing but sees the ball clearly on the outside corner of the plate. The batter points at the pitcher in acknowledgement of a pitch well thrown and turns back to the dugout. In the dugout, teammates may say, "That pitch was not a strike. Stay up at the plate. You should still be batting." But the batter says, "From your seat in the dugout maybe, but the pitch was a strike."

The traditional translation of Job's statement at verse 6 goes something like this: "Therefore I despise myself and repent in dust and ashes." The translation might better be, "I acknowledge that I am human, and I change my mind concerning the human angle I have argued." Job has never argued that he is not human. He has argued that God should be accountable for the suffering of the undeserving. Now, like a respectful contestant acknowledging one's opponent's higher score at a game's end, Job nods and points respectfully to God. He acknowledges that God might can be God and not be all powerful to prevent suffering or not choose to prevent suffering.. "I change my mind ("repent") concerning the human angle I have argued, because I am as dust and ashes." So here's the result: (1) Job determines to recognize "God as God" and to acknowledge the vulnerability of his own (Job's own) humanness. And (2) God determines to be God continually, and to

acknowledge the integrity, dignity, value, and care with which God has created Job and with which God has created other inquiring humans as well.

Eight hundred years plus or minus after the telling and editing of the story of Job, Jesus of Nazareth is entering Jerusalem in the region of Judah, during the time and occupying rule of the Roman Empire. Jesus has what a younger generation today would call some “hard core” followers and a number of “t-shirt fans.” That day, as Jesus entered Jerusalem close to an annual celebration of Passover, both Jesus’ “hard-core” disciples and his “t-shirt fans” are present, excited that he has come to the regional capital and hopeful that he will somehow rid their land of Roman control. This is surely the logical action God will take, isn’t it? Authorize and empower a Savior to begin a rebellion and vanquish opponents, as God’s local folks are made free and independent? Yet Jesus rides on a donkey, and he weeps in prayer from his understanding that Jerusalem under Roman rule and/or Jerusalem freed from Rome by an insurrection still will not understand what makes for God’s peace: what honors the integrity, dignity, and care for which God yearns in human relationships. Logically, it’s understandable that God should want the Roman rule to end. Yet, before the week concludes, the one thought to be a savior will be executed. This is traumatic; but no change happens without vulnerability.

The agony and debate within the story of Job are intense. The agony and developments of Jesus’ last week are intense. It’s always intense when God with vulnerability is reconciling something wrong, because God seemingly has no magic wand, but human beings.

On Palm Sunday 1964 seven youth, ages 10, 11, and 12 years, of the First Presbyterian Church in Gatesville, Texas, stood before the congregation to make professions of faith. My sister and I were two of them. Our parents and younger brother were there. Our grandmother and aunt from First Baptist Church were there. Everyone thought it was an important and even lovely day. In many ways it was lovely. The major source of intensity was challenge for everyone to be there on time and with their hair

combed. Yet our faith-logic of what was happening on Main Street in Gatesville, Texas in a 110-member church on Palm Sunday 1964 was sandwiched by date between awful events three states to the east in Alabama and soon-to-be two states to the east in Mississippi. Seven months earlier, on Sunday morning, September 15, 1963, a bomb was placed beneath the steps of the 16<sup>th</sup> Street Baptist Church in Birmingham, Alabama. When it exploded, slightly before 11:00 a.m., three 14-year-old young ladies and an 11-year-old in the basement women’s restroom were killed. On Youth Sunday. Because their church membership was African American, and their church members - with others - were seeking a non-violent community blessed by God’s integrity, dignity, and care. Then, three months after our Palm Sunday gathering as Presbyterians in Gatesville, Texas, which was much more lovely than intense, on June 21, 1964, near Philadelphia, Mississippi, three young men – ages 24, 21, and 20 years – were shot and killed in the dark of night by violent white racists, because those three and others cared enough to seek civil rights for all, based on a vision for a non-violent community/ a vision alive from God’s blessing of integrity, dignity, value, and care for each and all, near and far.

Life is intense and violence is abhorrent when God is seeking a world of blessed relationships. Like Job, we search for and seek understanding, although the logical understanding we seek may not exist. As the last week of Jesus’ life began – from the outside to the inside of Jerusalem – Scripture says people listened intently to every word he spoke (Luke 19:48), including some listening when Jesus was weeping and saying, “If only you knew what makes for God’s peace!” (19:42). God seeks communities being made new and a world of blessed relationships, and seeks you, and me, and others face-to-face, like Job and Jesus, claiming us to face intensity in the world where we live with our human vulnerability and with our seeking together – for every person – God’s blessing of gifts – integrity, dignity, value, and care, which have been among us from God’s beginning. – All honor and praise be to God.