

# Red Clay Creek *Presbyterian Church*

Sunday | March 22, 2020 | 10:30 am LiveStream

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*The liturgical color during the season of Lent is purple—because it is a penitential time. This year during Lent we will sing a Kyrie instead of a response to the Assurance of Forgiveness. A Kyrie is a short liturgical prayer that begins with or consists of the words "Lord, have mercy" or "kyrie eleison". In addition, to mark our journey toward Holy Week, each Sunday an additional purple candle will be lit and a symbol will be placed on a table at the front of the sanctuary.*

## Calling the Community to Worship

### CHIMING OF THE HOUR

### GREETING

**Leader:** The Lord be with you.

**People:** And also with you.

### SHARING OF OUR LIVES

### LIGHTING THE LENTEN CANDLE (SAND)



### CALL TO WORSHIP

**Leader:** Lord Christ, open our eyes

**People:** to see clearly the light of the world.

**Leader:** Holy Spirit, illumine our minds

**People:** to perceive God's glory shining among us.

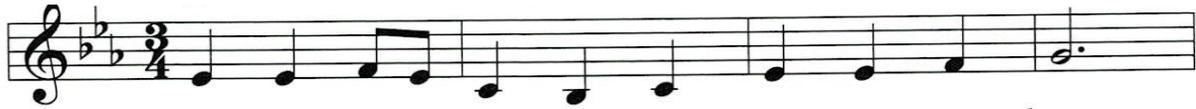
**Leader:** Almighty God, prepare our hearts

**People:** to see, to trust, to worship the Messiah.

### HYMN

*Be Thou My Vision*

# Be Thou My Vision



1 Be thou my vi - sion, O Lord of my heart;  
2 Be thou my wis - dom, and thou my true Word;  
3 Rich - es I heed not, nor vain, emp - ty praise;  
4 High King of Heav - en, my vic - to - ry won,



naught be all else to me, save that thou art;  
I ev - er with thee and thou with me, Lord;  
thou mine in - her - i - tance, now and al - ways;  
may I reach heav - en's joys, O bright heaven's Sun!



thou my best thought, by day or by night,  
thou my soul's shel - ter, and thou my high tower;  
thou and thou on - ly, first in my heart,  
Heart of my own heart, what - ev - er be - fall,



wak - ing or sleep - ing, thy pres - ence my light.  
raise thou me heaven - ward, O Power of my power.  
High King of Heav - en, my trea - sure thou art.  
still be my vi - sion, O Rul - er of all.

## PRAYER OF CONFESSION

Wonder-working God,  
forgive us when preconceived notions  
cloud our vision and blind us to your activity in our lives.  
We watch for signs of your glory  
in the successful and strong,  
in pious acts and answered prayers,  
in favorable outcomes and dreams fulfilled.

*(continued)*

But you make yourself known in unexpected ways:  
 in shepherd boys lifted to the throne  
 and outcasts returned to community;  
 in death-haunted valleys transformed by your presence,  
 and ordinary pools made extraordinary by your grace,  
 through water and mud,  
 and a table prepared with sacrificial love.

Forgive us for preconceived notions,  
 and for the ways we are blind to your activity.  
 Amen.

KYRIE

*Kyrie eleison*



*Ky - ri - e e - le - i - son. Ky - ri - e e - le - i - son.*



*Ky - ri - e e - le - i - son. Ky - ri - e e - le - i - son.*

ASSURANCE OF FORGIVENESS

SHARING THE PEACE OF CHRIST

CHILDREN'S MOMENT

Shelley Haines

**Proclaiming the Word**

PRAYER FOR ILLUMINATION

READING FROM THE PSALMS

*Psalm 23*

The Lord is my shepherd, I shall not want.  
 He makes me lie down in green pastures;  
 he leads me beside still waters;  
 he restores my soul.  
 He leads me in right paths  
 for his name's sake.

*(continued)*

Even though I walk through the darkest valley,  
I fear no evil;  
for you are with me;  
your rod and your staff—  
they comfort me.  
You prepare a table before me  
in the presence of my enemies;  
you anoint my head with oil;  
my cup overflows.  
Surely goodness and mercy shall follow me  
all the days of my life,  
and I shall dwell in the house of the Lord  
my whole life long.

## READING FROM THE GOSPELS

*John 9:1-41*

As he walked along, he saw a man blind from birth. His disciples asked him, “Rabbi, who sinned, this man or his parents, that he was born blind?” Jesus answered, “Neither this man nor his parents sinned; he was born blind so that God’s works might be revealed in him. We must work the works of him who sent me while it is day; night is coming when no one can work. As long as I am in the world, I am the light of the world.” When he had said this, he spat on the ground and made mud with the saliva and spread the mud on the man’s eyes, saying to him, “Go, wash in the pool of Siloam” (which means Sent). Then he went and washed and came back able to see. The neighbors and those who had seen him before as a beggar began to ask, “Is this not the man who used to sit and beg?” Some were saying, “It is he.” Others were saying, “No, but it is someone like him.” He kept saying, “I am the man.” But they kept asking him, “Then how were your eyes opened?” He answered, “The man called Jesus made mud, spread it on my eyes, and said to me, ‘Go to Siloam and wash.’ Then I went and washed and received my sight.” They said to him, “Where is he?” He said, “I do not know.”

They brought to the Pharisees the man who had formerly been blind. Now it was a sabbath day when Jesus made the mud and opened his eyes. Then the Pharisees also began to ask him how he had received his sight. He said to them, “He put mud on my eyes. Then I washed, and now I see.” Some of the Pharisees said, “This man is not from God, for he does not observe the sabbath.” But others said, “How can a man who is a sinner perform such signs?” And they were divided. So they said again to the blind man, “What do you say about him? It was your eyes he opened.” He said, “He is a prophet.”

The Jews did not believe that he had been blind and had received his sight until they called the parents of the man who had received his sight and asked them, “Is this your son, who you say was born blind? How then does he now see?” His parents answered, “We know that this is our son, and that he was born blind; but we do not know how it is that now he sees, nor do we know who opened his eyes. Ask him; he is of age. He will

*(continued)*

speak for himself.” His parents said this because they were afraid of the Jews; for the Jews had already agreed that anyone who confessed Jesus to be the Messiah would be put out of the synagogue. Therefore his parents said, “He is of age; ask him.”

So for the second time they called the man who had been blind, and they said to him, “Give glory to God! We know that this man is a sinner.” He answered, “I do not know whether he is a sinner. One thing I do know, that though I was blind, now I see.” They said to him, “What did he do to you? How did he open your eyes?” He answered them, “I have told you already, and you would not listen. Why do you want to hear it again? Do you also want to become his disciples?” Then they reviled him, saying, “You are his disciple, but we are disciples of Moses. We know that God has spoken to Moses, but as for this man, we do not know where he comes from.” The man answered, “Here is an astonishing thing! You do not know where he comes from, and yet he opened my eyes. We know that God does not listen to sinners, but he does listen to one who worships him and obeys his will. Never since the world began has it been heard that anyone opened the eyes of a person born blind. If this man were not from God, he could do nothing.” They answered him, “You were born entirely in sins, and are you trying to teach us?” And they drove him out.

Jesus heard that they had driven him out, and when he found him, he said, “Do you believe in the Son of Man?” He answered, “And who is he, sir? Tell me, so that I may believe in him.” Jesus said to him, “You have seen him, and the one speaking with you is he.” He said, “Lord, I believe.” And he worshiped him. Jesus said, “I came into this world for judgment so that those who do not see may see, and those who do see may become blind.” Some of the Pharisees near him heard this and said to him, “Surely we are not blind, are we?” Jesus said to them, “If you were blind, you would not have sin. But now that you say, ‘We see,’ your sin remains.

The Word of the Lord.  
Thanks be to God.

## SERMON

Rev. Dr. Randall T. Clayton

## Responding to the Word

## HYMN

*Amazing Grace, How Sweet the Sound*

# Amazing Grace, How Sweet the Sound

1 A - maz - ing grace, how sweet the sound, that  
2 'Twas grace that taught my heart to fear, and  
3 Through man - y dan - gers, toils, and snares, I  
4 The Lord has prom - ised good to me; his  
5 When we've been there ten thou - sand years, bright

saved a wretch like me! I once was lost, but  
grace my fears re - lieved. How pre - cious did that  
have al - read - y come. 'Tis grace has brought me  
word my hope se - cures. He will my shield and  
shin - ing as the sun, we've no less days to

now am found, was blind, but now I see.  
grace ap - pear the hour I first be - lieved!  
safe thus far, and grace will lead me home.  
por - tion be as long as life en - dures.  
sing God's praise than when we'd first be - gun.

## PRAYERS OF THE PEOPLE

*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.

## INVITATION TO GENEROSITY

*Personal checks may be mailed directly to the church office at 500 McKennans Church Road, Wilmington, DE 19808, addressed to the attention of: Jane Putscher, Finance. Or, you are welcome to make a one-time or recurring gift online at <http://www.rccpc.org/giving> (click on "Give Now").*

## MUSICAL OFFERING

*Blessings*

## CONGREGATIONAL RESPONSE

*We Lift Voices*

We lift our voices; we lift our hands;  
we lift our lives up to you: we are an offering.  
Lord, use our voices; Lord, use our hands;  
Lord, use our lives; they are yours: we are an offering.  
All that we have, all that we are, all that we hope to be,  
we give to you, we give to you.  
We lift our voices; we lift our hands;  
we lift our lives up to you: we are an offering; we are an offering.

## PRAYER OF DEDICATION

### Going Forth to Serve in Christ

## HYMN

*We Are Marching in the Light of God*

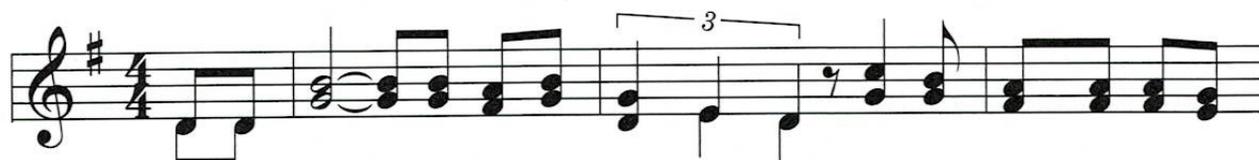
(see next page; additional stanzas: "We are praying..." and "We are singing...")

## BENEDICTION



# We Are Marching in the Light of God

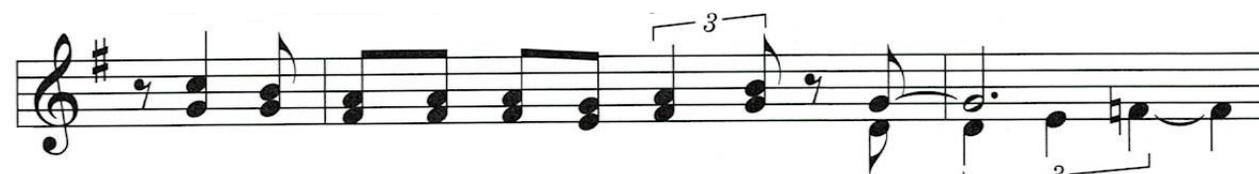
*Siyahamba*



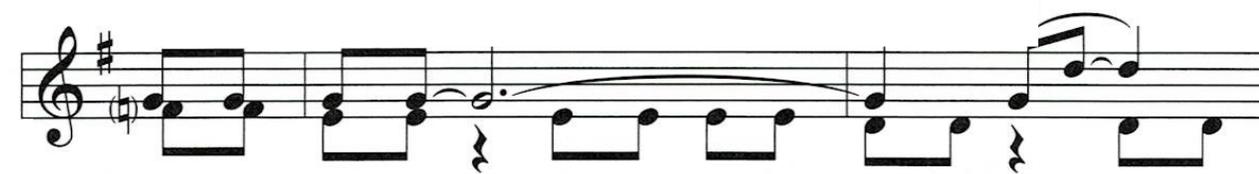
We are march-ing in the light of God; we are march-ing in the



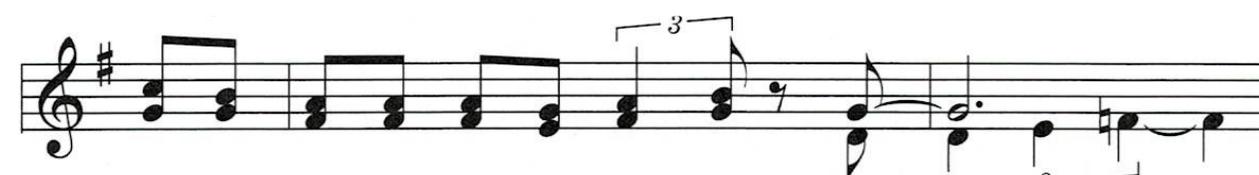
light of God. We are march - ing in the light of God;



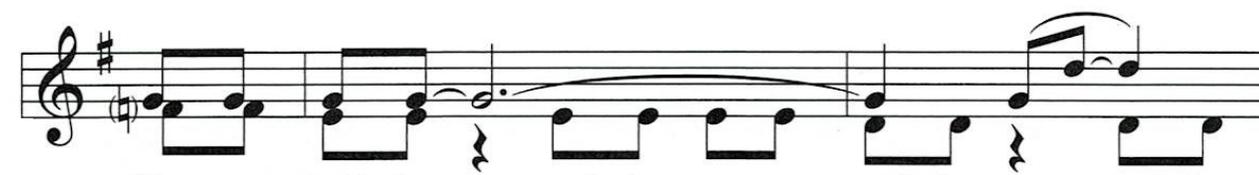
we are march-ing in the light of, the light of God.



We are march-ing, march-ing, we are march-ing, march-ing,



we are march-ing in the light of, the light of God.



We are march-ing, march-ing, we are march-ing, march-ing,



we are march - ing in the light of God.

We are delighted that you have joined us for worship this morning and hope that you experience God's Spirit through worship and the fellowship of this community. At Red Clay our vision focuses on four pillars: belonging, nurturing, reaching & rejoicing. Our prayer is that you will experience the delight of belonging together as we rejoice together in God's love.

If you would like to learn more about our ministry, or if you have specific pastoral needs, please feel free to contact us!

Grace and Peace,  
Randy (randy@rccpc.org) & Eric (eric@rccpc.org)

The graphic on the cover of the bulletin is a photograph of the interior of Saint-Julien de Brioude in France, bathed in colored light.

This sizeable French Romanesque church, dating from the late 11th century, was a regular stop on one of the pilgrimage routes to Santiago de Compostela, Spain. In this week's reading from John 9, Jesus refers to himself as "the light of the world". One of the important French theologians of the 12th century, Hugh of St. Victor, speaks about the importance of light in the understanding of God and in the understanding of its presence in the new building style that bathed church interiors with light:

"Gazing upon the beauty of the Father we are refashioned, that is, reformed again, that is, converted to it by being led back...into the simplicity of its ray. For this reason the one light pours itself out to many lights, in order that, having been illuminated, the many lights might be reformed according to that one light, so that the many...might all appear as one in its form." [Coolman, 90]

Graphic source: **Art in the Christian Tradition**, a project of the Vanderbilt Divinity Library, Nashville, TN. <http://diglib.library.vanderbilt.edu/act-imagelink.pl?RC=47117>.

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## WORSHIP LEADERSHIP

|                                  |   |
|----------------------------------|---|
| Pastors:                         | Rev. Dr. Randall T. Clayton & Rev. Eric Koenig-Reinke |
| Director of Music:               | Jeffrey Miller  |
| Music Ministry:                  | Barbara Vanderkraats                                  |
| Director of Christian Education: | Shelley Haines  |
| Media Production:                | Al Leonhard   |

### Upcoming LiveStream Events

Mar. 29 Worship, 10:30 am by LiveStream  
April 5 Palm Sunday, 10:30 am by LiveStream  
April 9 Maundy Thursday, 7:00 pm by LiveStream  
April 10 Good Friday, 12:00 pm by LiveStream  
April 12 Easter Sunday, 10:30 am by LiveStream

### Upcoming Virtual Meetings\*

Sundays, 7:00 pm—Virtual Youth Group with Rev. Eric  
Mondays, 9:00 am—Virtual Prayer Group with Rev. Randy  
Wednesdays, 7:00 pm—“Parenting in a Pandemic” with Rev. Eric  
Thursdays, 7:00 pm—Electronic Bible Study “Exploring the  
Stories” with Rev. Randy

\*For instructions to join by computer or phone, please go to:

<http://www.rccpc.org/virtual>

*Note: In light of current recommendations by the CDC, significant cancellation of scheduled meetings has occurred. Please note that the situation is rapidly changing, and long-range planning will commence when we have permission to do so. Please take appropriate precautions in your own life during this time.*



### HELPFUL INFORMATION & REMINDERS

- **AT-HOME SUNDAY SCHOOL MATERIALS & YOUTH SUNDAY SCHOOL MATERIALS** are available from Shelley Haines and Rev. Eric Koenig-Reinke, respectively. All those who wish to be added to the electronic distribution list should email the Church office ([office@rccpc.org](mailto:office@rccpc.org)).
- To be added to the **PRAYER LIST**, contact the pastor at [prayers@rccpc.org](mailto:prayers@rccpc.org) or the Church office. Please keep us updated with concerns and seek permission before adding someone's name to the list. Names remain on the list for 1 month, after which time a name may be resubmitted.
- A **STEPHEN MINISTER** is available to speak or pray with you confidentially about any personal concern, if you would like to talk to someone during this difficult time. With over 50 hours of training, our Stephen Ministers give you a trained listener who can help. Please contact our Stephen Minister Coordinators: Suzanne Courter-Jann, 302-530-3468; or Leslie Gast, 302-239-2006.
- Not on our **EMAIL** list yet? Please email the Church office ([office@rccpc.org](mailto:office@rccpc.org)).
- If you are **SICK OR IN THE HOSPITAL**, and wish to be contacted, please let us know by calling the Church office (302-998-0434).



STEPHEN  
MINISTRY