

Plymouth

Congregational
Church

Sharing Faith's Journey



Celebration of Worship

November 20, 2022

a service of public thanksgiving

AFTER THE ORDER OF OUR PILGRIM FORBEARERS

November 20, 2020

PRELUDE

Now Thank We All Our God
Christopher Shaw, organ

arr. Sigfrid Karg-Elert

The early Congregationalist said that the use of musical instruments was "the work of the devil." Around 1700, the viol and bass viol came into use. In 1713, the first organ was installed in a Boston meeting house.

CHURCH CONCERNS

Dr. Robu

STEWARDSHIP MOMENT

Stephanie Anderson

MISSION MOMENT

International Rescue Committee

Alejandra Acosta

DRUMMING TO WORSHIP

In the earliest days, the call to church was given on a conch shell or by a drummer. A procession of worshipers to the church in a body was common because of the need for protection. Today, we gather in peace. The call to church is given on a Shofar, the horn of a ram or other animal used by ancient peoples from many religious traditions. So we use the Shofar as an act of good will among all peoples.

* **READING OF THE PROCLAMATION**

On Sunday, November 22, 1620, when the Pilgrims reached Plymouth, Bradford records that they "gave God thanks for His mercies in their manifold deliverances." In 1676, was printed the first broadside officially summoning the inhabitants to an observance of Thanksgiving. In 1789, George Washington issued the first national Thanksgiving Proclamation. By the 1800s many states were celebrating Thanksgiving on various dates in the fall. In 1863 Abraham Lincoln issued his Thanksgiving Proclamation declaring the last Thursday of November a day of thanksgiving.

The Tything Man will read a Thanksgiving Proclamation.

* **THE SINGING OF A HYMN** *Come, ye thankful people* (pg. 10)

* **THE PRAYER**

The Pilgrim congregation stood as the service opened with prayer - the prayer lasting at least fifteen minutes. The Lord's Prayer is from the Geneva Bible 1599, which the Pilgrims used.

Generous God, we recognize that you are the source of all the good gifts in our lives. We worship you today with thankful hearts. We are grateful for the beauty and bounty of the world, and for all the joys and comforts of life. We are grateful for our homes and families, for our friends and the good will of persons near and far. We are grateful for the moments of love and joy which are given to us, and we praise you for all the ways your grace comes to us. Let us respond to your unfailing goodness with generous spirits, eager for the opportunity to serve. Amen

* THE LORD'S PRAYER

Our father which art in heauen, halowed be thy name. Thy Kingdome come. Thy will be done euen in earth, as it is in heauen. Giue vs this day our dayly bread. And forgiue vs our dettes, as we also forgiue our detters. And leade vs not into tentation, but deliuer vs from euill: for thine is the kingdome, and the power, and the glorie for euer. Amen.

MOMENT WITH THE CHILDREN

Dr. Robu

Our forbearers had no special time with the children during the worship service. Children were expected to be seen and not heard. Today, things have changed.

SPECIAL MUSIC

Make Me a Channel of Your Peace
Clifton Vogt

arr. Mark Hayes

Make me a channel of Your peace.
Where there is hatred, let me bring Your love,
Where there is injury, Your pardon, Lord,
And where there's doubt, true faith in You.

Make me a channel of Your peace.
Where there's despair in life, let me bring hope,
Where there is darkness, only light,
And where there's sadness, ever joy.

Oh, Master, grant that I may never seek
So much to be consoled as to console,
To be understood as to understand,
To be loved, as to love, with all my soul.

Make me a channel of Your peace.
It is in pardoning that we are pardoned,
In giving of ourselves that we receive,
And in dying that we're born to eternal life,
And in dying that we're born to eternal life.

* SCRIPTURE READING

Luke 17:11-19

The clergy called the public reading of scripture without comment "dumb reading." Some had no regular reading of the scripture because they disapproved of the prescribed versions of the Church of England.

On the way to Jerusalem Jesus was going through the region between Samaria and Galilee. As he entered a village, ten lepers approached him. Keeping their distance, they called out, saying, "Jesus, Master, have mercy on us!" When he saw them, he said to them, "Go and show yourselves to the priests." And as they went, they were made clean. Then one of them, when he saw that he was healed, turned back, praising God with a loud voice. He prostrated himself at Jesus' feet and thanked him. And he was a Samaritan. Then Jesus asked, "Were not ten made clean? But the other nine, where are they? Was none of them found to return and give praise to God except this foreigner?" Then he said to him, "Get up and go on your way; your faith has made you well."

* THE HYMN

For the Fruit of All Creation

(pg. 11)

The unaided human voice was used to sing Psalms in the early Pilgrim churches. The tune was "lined out" by a stalwart person with a comely voice. The "devil's bagpipes," as the organs were called, were thoroughly shunned by good Puritans.

THE LONG PRAYER

The Pilgrims emphasized "free prayer" of the minister's own composition, rather than stereotyped prayers. The "long prayer," was felt to be the place in the service where the congregation had freest access to God.

As a mark of respect for scripture, the congregation stood while the minister "gave out" the text for the day's sermon. The major part of the service was devoted to the sermon. With their emphasis on reason and intelligence, the early Pilgrims regarded the sermon as the high point of worship. The minister had an hour glass on the pulpit which was turned as the sands of the full hour ran out. Sermons frequently lasted well into the second hour. A Tything Man kept the people awake by using a long pole tipped with a brass knocker at one end to rap the sleeping "males", and tipped on the other end with a rabbit's foot or feather for a more gentle persuasion of the sleeping "females." No one was permitted to leave until the service was ended.

Scripture:

Psalm 100:1-5 The Geneva Bible

Sing ye loude vnto the Lord, all the earth. Serue the Lord with gladnes: come before him with ioyfulnes. Knowe ye that euen the Lord is God: hee hath made vs, and not we our selues: we are his people, and the sheepe of his pasture. Enter into his gates with prayse, and into his courts with reioycing: prayse him and blesse his Name. For the Lord is good: his mercy is euerlasting, and his trueth is from generation to generation.

THE OFFERING

Today, our ushers will receive your offering. To this: Today, those of you at home can click on the “Give Now” button on your screen. Those who are in the sanctuary can leave your offering in the plates located at each exit at the conclusion of the service.

OFERTORY ANTHEM

I Dreamed of Rain

arr. Larry Nickel

I dreamed of rain, and the rains came
soft and easy, sweet and clear.

I dreamed of rain, and the rains came,
and peace spread over the land.

I dreamed of summer, and the winds changed,
and the green was easy and the rivers ran clear.

I dreamed of summer and the winds changed
and peace spread over the land.

And the flowers bloom in the desert,
and the air is fresh and clear.

I dreamed of rain and the rains came,
and peace spread over the land.

I dreamed of freedom and the moon rose,
and the way was easy and the path was clear.

I dreamed of freedom and the moon rose
and peace spread over the land.

And the guardian stars are shining
and the night is bright and clear.

I dreamed of freedom and the moon rose
and peace spread over the land.

I dreamed of heaven and the earth sang
and the sound was easy and the song was clear.

I dreamed of heaven and the earth sang
and peace spread over the land.

* DOXOLOGY

The Doxology, one of the best known of all hymn tunes, was first printed in a "Huguenot Psalter: published in Geneva in 1551, at the direction of John Calvin. The Puritan refugees returning to England after the death of Mary brought with them the Geneva Psalter and in it the Doxology.

Praise God, from whom all blessings flow;
Praise Him, all creatures here below;
Praise Him above, ye heav'nly host;
Praise Father, Son, and Holy Ghost.

* **THE SINGING OF A HYMN**

This is Our Church

(pg. 12)

* **THE BENEDICTION**

* **THE RESESSIONAL**

In the colonial churches the minister was the first to leave and the last to enter. In the earlier days, the men left first in order to give protection to the women and children.

POSTLUDE

Now Thank We All Our God

arr. Egil Holland

Christopher Shaw, organ

*Let all who are able please stand.

Welcome

It is Thanksgiving Sunday, a time when we worship, in part, according to the order of worship of our Pilgrim forbears of the 17th century. The Pilgrim Family, the Drum & Fife, the Ushers and the Tything Man add a sense of history to our worship. We are grateful for their participation.

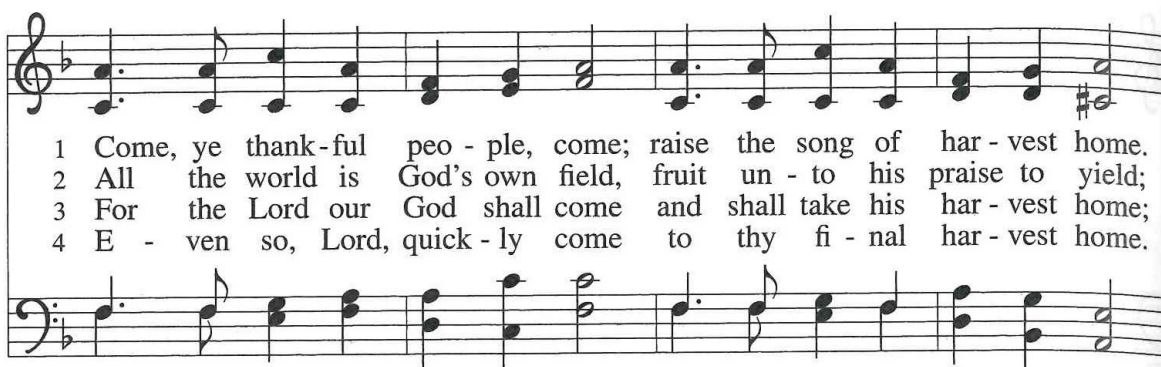
A Special Welcome to Visitors

We are very pleased you have chosen to worship with us on this special Sunday. Congregationalists are the "Pilgrim People" of Plymouth Colony and today is our day to celebrate. Please make yourself known to us. We do hope you will come again.

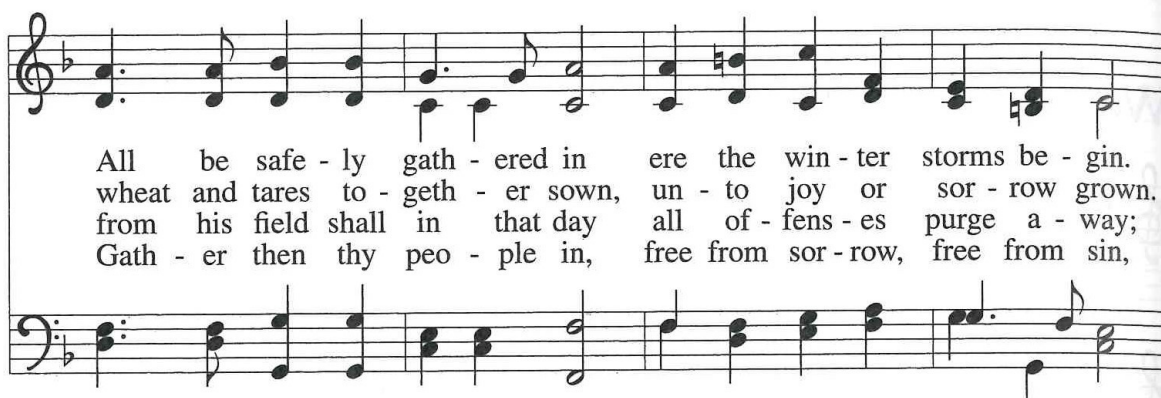
Plymouth Staff

Rev. Dr. Donald P. Olsen, Senior Minister
Rev. Dr. Karen Robu, Associate Minister
Dr. Henry Waters, Director of Music
Christopher Shaw, Organist
KD Keim, Administrative Assistant
Lindsay Miller, Sunday School Teacher
Tim Robu, Maintenance Engineer
Erik Breckenridge, Video Tech
John Palmer, Video Tech Assistant
Bill Berry & Ramikia Stevenson, Custodians

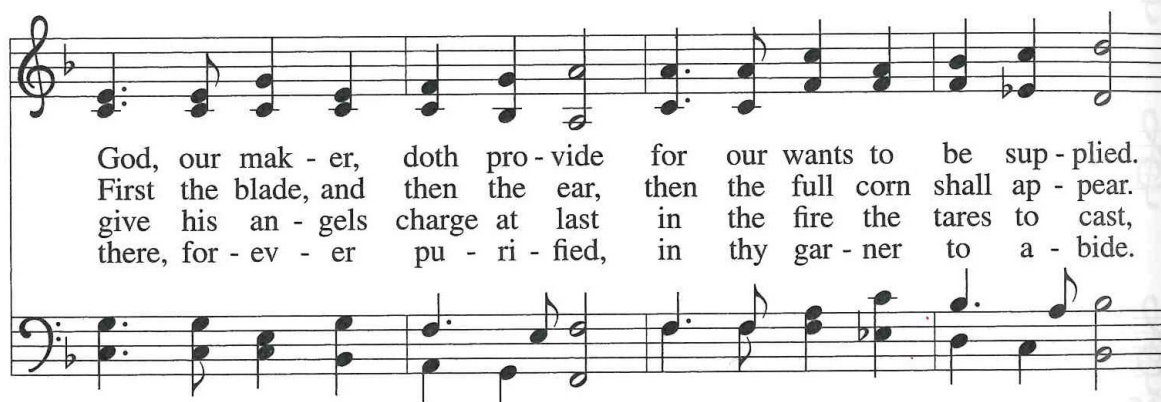
Come, Ye Thankful People, Come



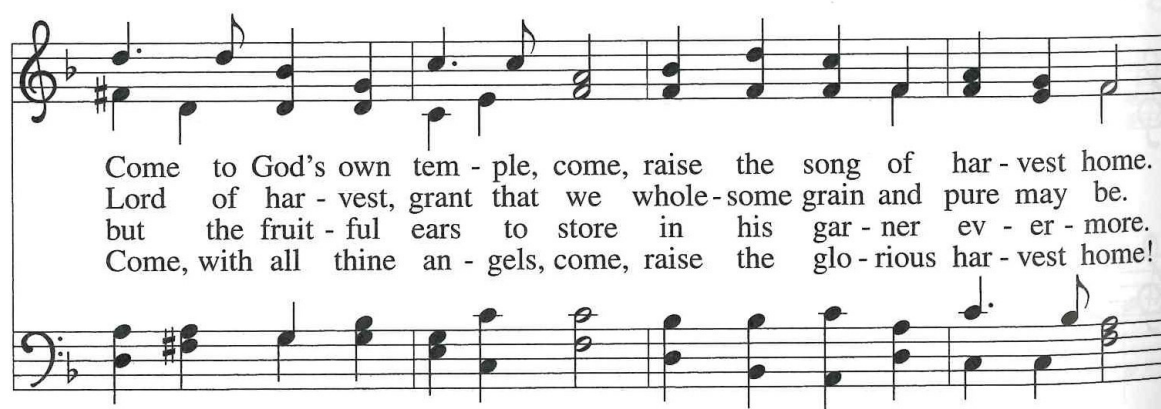
1 Come, ye thank-ful peo - ple, come; raise the song of har - vest home.
2 All the world is God's own field, fruit un - to his praise to yield;
3 For the Lord our God shall come and shall take his har - vest home;
4 E - ven so, Lord, quick - ly come to thy fi - nal har - vest home.



All be safe - ly gath - ered in ere the win - ter storms be - gin.
wheat and tares to - geth - er sown, un - to joy or sor - row grown.
from his field shall in that day all of - fens - es purge a - way;
Gath - er then thy peo - ple in, free from sor - row, free from sin,




God, our mak - er, doth pro - vide for our wants to be sup - plied.
First the blade, and then the ear, then the full corn shall ap - pear.
give his an - gels charge at last in the fire the tares to cast,
there, for - ev - er pu - ri - fied, in thy gar - ner to a - bide.



Come to God's own tem - ple, come, raise the song of har - vest home.
Lord of har - vest, grant that we whole - some grain and pure may be.
but the fruit - ful ears to store in his gar - ner ev - er - more.
Come, with all thine an - gels, come, raise the glo - rious har - vest home!


For the Fruit of All Creation



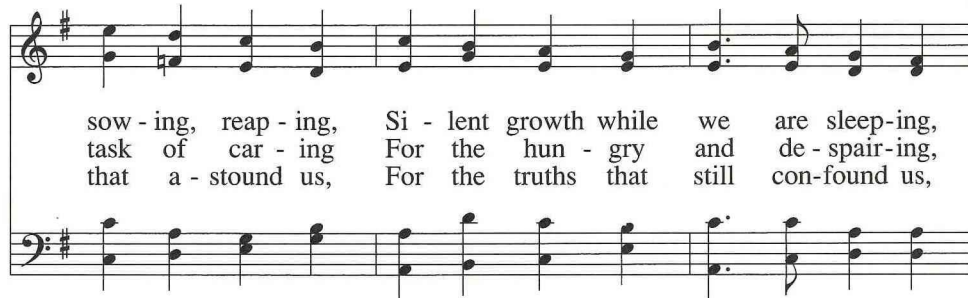
1. For the fruit of all cre - a - tion, Thanks be to
2. In the just re - ward of la - bor, God's will is
3. For the har - vests of the Spir - it, Thanks be to



God. For these gifts to ev - 'ry na - tion,
done. In the help we give our neigh - bor,
God. For the good we all in - her - it,



Thanks be to God. For the plow - ing,
God's will is done. In our world - wide
Thanks be to God. For the won - ders



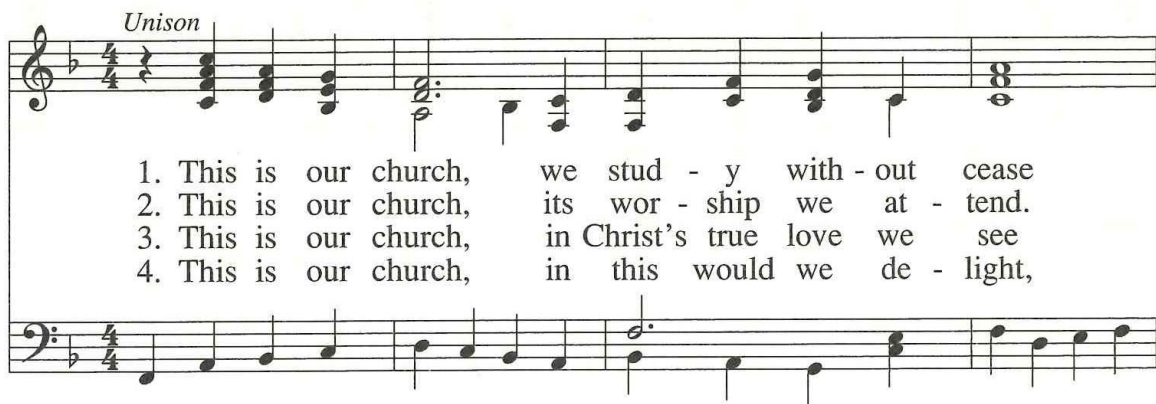
sow - ing, reap - ing, Si - lent growth while we are sleep - ing,
task of car - ing, For the hun - gry and de - spair - ing,
that a - stound us, For the truths that still con - found us,



Fu - ture needs in earth's safe keep - ing, Thanks be to God.
In the har - vests we are shar - ing, God's will is done.
Most of all, that love has found us, Thanks be to God.

This is Our Church

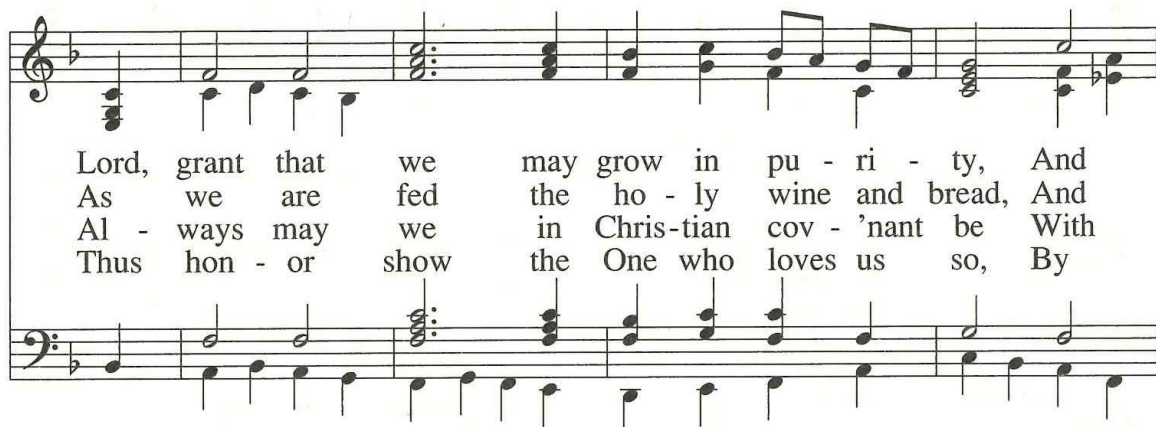
Unison



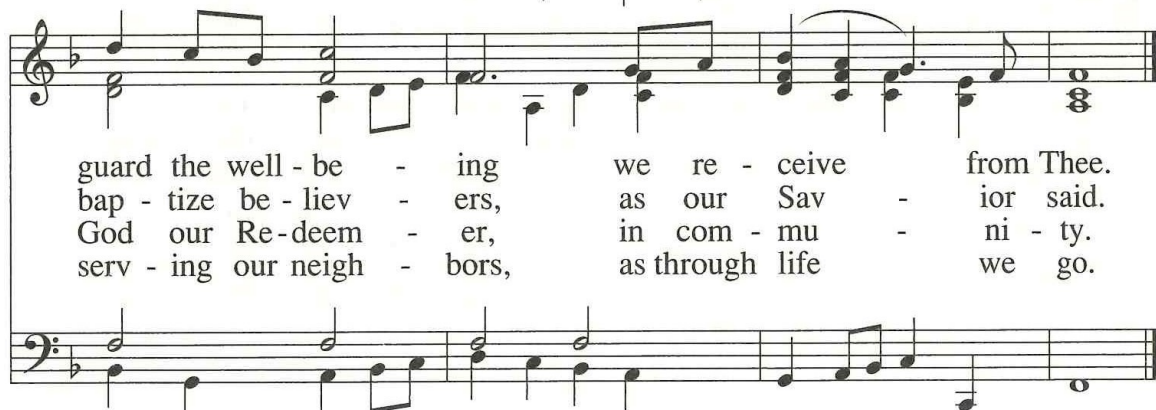
1. This is our church, we stud - y with - out cease
2. This is our church, its wor - ship we at - tend.
3. This is our church, in Christ's true love we see
4. This is our church, in this world we de - light,



How we may dwell in u - ni - ty and peace.
The liv - ing Christ is pres - ent as our friend,
Sis - ters and bro - thers dwell in u - ni - ty.
To no - bly serve God by an up - right life.



Lord, grant that we may grow in pu - ri - ty, And
As we are fed the ho - ly wine and bread, And
Al - ways may we in Chris - tian cov - 'nant be With
Thus hon - or show the One who loves us so, By



guard the well - be - ing we re - ceive from Thee.
bap - tize be - liev - ers, as our Sav - ior said.
God our Re - deem - er, in com - mu - ni - ty.
serv - ing our neigh - bors, as through life we go.