

Old Orchard Church

Celebrating 28 Years (1981-2009)

September 27, 2009-10:15 to 11:45 am.

See print copy for art work.



*Pen and ink drawing by the Czech artist and typographer,
Oldřich Hlavsa (1905-1995)*

Cover Art:

Pen and ink drawing by Jennifer (Owens) Brown. Early 1990s.

*I want to know Christ and the power of
his resurrection and the fellowship of
his sufferings, becoming like him in his
death, and so, somehow, to attain to
the resurrection from the dead.*

Philippians 3:10-11

Who Am I?

Consider the following short descriptions of different kinds of consciousness of self. Which of the selves, if any, do you identify with?

The Brahmin-Buddhist self. Who are you? What is your self? My self in this life is impaled on the wheel of non-being by penetrating the veil of *maya* and plumbing the depths of self until it achieves *nirvana*, nothingness, or the *Brahman*, God. The *atman* (self) is the *Brahman* (God).

The Christian self... The self sees itself as a creature, created by God, estranged from God by an aboriginal catastrophe, and now reconciled with him. Before the reconciliation, the self is, as Paul told the Ephesians, a stranger to every covenant, with no promise to hope for, with the world about you and no God. But now the self becomes a son of God, a member of a family of selves, and is conscious of itself as a creature of God embarked upon a pilgrimage in this life and destined for happiness and reunion with God in a later life.

The diverted self. In a free and affluent society, the self is free to divert itself endlessly from itself. It works in order to enjoy the diversions that the fruit of one's labor can purchase. The pursuit of happiness becomes the pursuit of diversion, and in this society the possibilities of diversion are endless and as readily available as eight hours of television a day: TV, sports, travel, drugs, games, newspapers, magazines, Vegas.

The lost self. With the passing of the cosmological myths [the ancient pagan myths that try to explain the world] and the fading of Christianity as a guarantor of the identity of the self, the self becomes dislocated....and is both cut loose and imprisoned by its own freedom, yet imprisoned by a curious and paradoxical bondage like a Chinese handcuff, so that the very attempts to free itself, e.g., by ever more refined techniques for the pursuit of happiness, only tighten the bondage and distance the self ever farther from the very world it wishes to inhabit as its homeland. The rational Jeffersonian pursuit of happiness embarked upon in the American Revolution translates into the flaky euphoria of the late twentieth century. Every advance in an objective understanding of the Cosmos and in its technological control further distances the self from the Cosmos precisely in the degree of the advance—so that in the end the self becomes a space-bound ghost which roams the very Cosmos it understands perfectly.

—Novelist Walker Percy, *Lost in the Cosmos* (1983)

Art Show Opening Today

Special thanks to the artists in the fellowship and to a couple of guest artists, painter Kenny Bini, and assemblage artist Keith Spoeneman, for displaying their work, the fruit of their artistic labors. I've been pondering for a while this statement made by the Czech artist and designer of letter fonts, Oldřich Hlavsa, who died at 90 in 1995:

Beauty is the visible expression of man's pleasure in labor.

Hopefully, he wasn't trying to capture the full essence of beauty in those 10 words. But as one sliver of insight into the meaning of the beauty we create as human beings in the world as we imitate God in his creative work—beauty that draws us, that captures our imagination and even puts an ache in our soul when we are near it, it's a wonderful statement because it reminds us that God made us to labor, to work and bring forth things from the creative energy of our blood, sweat and tears. And when we find our pleasure and delight in that demanding work, the beauty of the thing produced bears witness to that pleasure, whether what is produced is a bridge built or a child reared, or a picture painted. And as Christians, we say that that pleasure comes from God, as does the beauty of the created world we are trying to reflect in our own work.

Please thank the artists and find some pleasure yourself in their work! Special thanks to Josh Welker for taking charge of the hanging of the show. It will be up for a number of weeks.

--Ron Lutjens

See print copy for art work.

The Temptation in Eden
Woodcut by Hans Holbein the Younger
Paris (1520)

Grace to you and peace from...Jesus Christ the faithful witness, the firstborn of the dead, and the ruler of kings on earth ...Behold, he is coming with the clouds, and every eye will see him, even those who pierced him....

-Revelation 14, 5, 7

Pre-service music

Greeting

God calls us to worship

“Antiphonal Psalm” Hal Hopson (1976)
(Psalm 150)

Praise the Lord! (**Praise the Lord!**)
Praise Him in his sanctuary. (**Praise Him in his sanctuary.**)
Praise Him! (**Praise Him!**)
Praise Him for the glory of the sky.
(Praise Him for the glory of the sky.)
Praise Him according to His greatness.
(Praise Him according to His greatness.)
Praise Him with trumpet sound.
(Praise Him with trumpet sound.)
Praise Him with the lute and harp.
(Praise Him with the lute and harp.)
Praise Him! (**Praise Him!**)
Praise Him with drums and dance.
(Praise Him with drums and dance.)
Praise Him with strings and flute.
(Praise Him with strings and flute.)
Praise Him with loud clashing cymbals.
(Praise Him with loud clashing cymbals.)
Join ev'ry thing that breathes. (**Join ev'ry thing that breathes.**)
Praise the Lord! (**Praise the Lord!**)
Praise Him (**Praise Him!**)
Praise the Lord! (**Praise the Lord!**)
Praise Him! Praise Him Praise Him! (**Praise Him!**)

Prayer invoking God's presence and power

Epistle Lesson | Thessalonians 1:2-3; 4:9-14 (see page 6-7)

**A warm welcome
to our guests and visitors this morning!**

We invite you to join us after worship for a picnic at Larson Park here in Webster Groves as we extend our celebration of God's kindness to us as a church community. Map to the picnic is below. See you there!



Directions to Larson Park

*Going west on Amelia turn right on to Fairlawn to Newport.
Turn left onto Newport Avenue
Turn Left onto E. Kirkham Avenue [Brentwood]
Pass Larson Park on left.
Turn left onto Denver Place.
Turn left on Clairmont Avenue.
And you are at the park!*

Communion in the Body and Blood of Christ
Song of longing

"How Deep The Father's Love For Us"

Stuart Townend (1995)

See Print Copy for words.

Blessing on the People of God

Litany of thanksgiving

Leader: In the midst of the pain of a broken and rebellious world, caught up in the violence of war, in economic upheaval, in the devastation of flood and fire, we say to each other: "Sing, and rejoice in your God! For he has done awesome things!" He has torn us, but he will come and heal us. Let us know—let us press on to know the Lord of glory! For he who died and rose again, will return, and his Coming will be like rain that waters the earth, for those who trust him. This is the day the Lord has made!

People: We will rejoice and be glad in it! Our help is in the name of the Lord, who made heaven and earth—the Lord, who takes for himself a people to be light for the nations. God reconciled the world to himself, for the display of his own splendor; he made us his ambassadors, to the end that others too might be taken up, into the saving power of Christ in the Kingdom of God.

L: Rejoice in the Lord always! I will say it again—rejoice!

P: O Father, as often as we have brought our sins and unbelief to the cross, you have nailed them there, and freed us from our guilt. Christ has died! Christ is risen! Christ will come again! His goodness is now counted ours, and the Spirit of Christ brings his resurrected life into our deadness. By your mercy: in the wasteland places of our lives and hearts, be to us like the spring rains once more.

L: It is a day to be glad! Through our Lord Jesus Christ, the infinite God has let himself be known; the High and Holy One lives with us!

ALL: It is the Lord's Day, it is Resurrection Morning. Christ is alive—risen from the grave, never to die again! In the garden of the Lord stands the Tree of Wisdom, whose leaves hold forth the healing of the nations. It is the Tree of all compassion; it is the Tree of all beauty, and its name is Jesus.

High praise to him who has loved us, and freed us from our sins!

Let us know—let us press on to know the Lord! And for mercy's sake, as surely as the sun rises he will appear. Alleluia, and Amen.

Song of faith, hope, and love

“Be Thou My Vision” Ancient Irish Poem, ca. 8th cent.
(green 642) Versified by Eleanor H. Hull
Trad. Irish Melody Arr. By David Evans (1927)

Moment for Missions

Prayer of Intercession

Offering Our Gifts to God

“Magnificat”

Epistle Lesson (part 2)

I Thessalonians 4:14-5:11

Ch. 1

²We always thank God for all of you, mentioning you in our prayers.

³We continually remember before our God and Father your work produced by **faith**, your labor prompted by **love**, and your endurance inspired by **hope** in our Lord Jesus Christ....

Ch. 4

⁹Now about brotherly love we do not need to write to you, for you yourselves have been taught by God to love each other. ¹⁰And in fact, you do love all the brothers throughout Macedonia. Yet we urge you, brothers, to do so more and more.

¹¹Make it your ambition to lead a quiet life, to mind your own business and to work with your hands, just as we told you, ¹²so that your daily life may win the respect of outsiders and so that you will not be dependent on anybody.

¹³Brothers, we do not want you to be ignorant about those who fall asleep, or to grieve like the rest of men, who have no hope. ¹⁴We believe that Jesus died and rose again and so we believe that God will bring with Jesus those who have fallen asleep in him. ¹⁵According to the Lord's own word, we tell you that we who are still alive, who are left till the coming of the Lord, will certainly not precede those who have fallen asleep. ¹⁶For the Lord himself will come down from heaven, with a loud command, with the voice of the archangel and with the trumpet call of God, and the dead in Christ will rise first. ¹⁷After that, we who are still alive and are left will be caught up together with them in the clouds to meet the Lord in the air. And so we will be with the Lord forever.

Ch. 5

¹⁸Therefore encourage each other with these words.

¹Now, brothers, about times and dates we do not need to write to you, ²for you know very well that the day of the Lord will come like a thief in the night. ³While people are saying, "Peace and safety," destruction will come on them suddenly, as labor pains on a pregnant woman, and they will not escape.

⁴But you, brothers, are not in darkness so that this day should surprise you like a thief. ⁵You are all sons of the light and sons of the day. We do not belong to the night or to the darkness. ⁶So then, let us not be like others, who are asleep, but let us be alert and self-controlled. ⁷For those who sleep, sleep at night, and those who get drunk, get drunk at night. ⁸But since we belong to the day, let us be self-controlled, putting on faith and love as a breastplate, and the hope of salvation as a helmet. ⁹For God did not appoint us to suffer wrath but to receive salvation through our Lord Jesus Christ. ¹⁰He died for us so that, whether we are awake or asleep, we may live together with him. ¹¹Therefore encourage one another and build each other up, just as in fact you are doing.

The Story Unfolded

“Knowing the Power of Christ’s Second Coming”

I Thessalonians 4:9-5:11

Ron Lutjens, Senior Pastor, preaching

Songs of Hope

“The Tree of Life”

Praisebook, Seasonal #352

Pécselyi Király Imre (1961)

Paraphrased by Erik Routley (1974)

“Lo, He Comes With Clouds”

Praisebook, Seasonal #318

Charles Wesley (1707-1788)

Music Augustine Arne (1710-1778)

Harm. Ralph Vaughan Williams
(1872-1958)

We celebrate the Lord's Supper weekly—and in a circle, at the end of worship. A word of direction is given, and with this everyone stands and moves to the walls. The cup is passed in two forms: in a chalice and then in small individual cups. You are free to choose.

And as this is the Supper of the Lord Christ, please listen to the instructions we give as to what qualifies a visitor to participate. **But whether you intend to take communion or not, please join us in the circle.**