



*The First Congregational Church  
of the United Church of Christ  
Stockbridge, Massachusetts*

FIRST SUNDAY IN LENT  
*February 26, 2023 – 10:00 a.m.*

For those worshipping at home: you are invited to text the names of those attending to 413-644-6435 that we might welcome you. Please also include prayers of joys and concerns as we will name them in worship.

For those in church: Masks are optional, but masking is always welcome. The balcony and a section of the first floor are designated as masking required.

### **PREPARING FOR WORSHIP**

GATHERING	A Lenten Suite, by Charles Callahan	Tracy Wilson, <i>organ</i>
PRELUDE	<i>O For a Thousand Tongues</i> , arr. Krug	Bell Choir
FRAMING WORDS		Rev. Brent Damrow

### **GATHERING FOR WORSHIP**

INVOCATION	written by Rev. Mindi	
TIME OF SILENCE/BRINGING IN OF THE LIGHT		
READING	Matthew 4:1-11	Miles Wheat
*HYMN	<i>O Love, How Deep</i> , vss. 1 & 2	See page 6

\*CALL TO WORSHIP

Miles Wheat

One: The Season of Lent sets us on a journey.

**All: The Journey of Lent begins in the wilderness.**

One: We follow the ways of Jesus who faced trials, trouble, temptation and testing in the wilderness.

**All: Like Jesus, we are not alone. The Holy Spirit is with us.**

One: Like Jesus, we are called to trust in God alone and follow God's will in all things.

**All: For God leads us not only into the wilderness but through the wilderness.**

WELCOME AND ANNOUNCEMENTS

Rev. Damrow

CHILDRENS TIME

WORDS OF ASSURANCE

SUNG RESPONSE *The Old Rugged Cross, vs. 1*

vs. 1 **On a hill far away stood an old rugged cross,  
The emblem of suffering and shame;  
And I love that old cross where the dearest and best  
For a world of lost sinners was slain.**

refrain **So I'll cherish the old rugged cross,  
Till my trophies at last I lay down;  
I will cling to the old rugged cross,  
And exchange it some day for a crown**

\*PASSING OF THE PEACE

GIVING THANKS FOR THE MUSICAL MINISTRY OF JILL WHEAT

LITANY

KID'S ANTHEM *Draw the Circle Wide*

Congregation sings refrain:

**Draw the circle wide, draw it wider still  
Let this be our song: no one stands alone standing side by side  
Draw the circle wide.**

Children are invited to take part in Sunday School classes.

## OFFERING OUR GIFTS

### CALL TO THE OFFERING

Remember to place your prayer tags in the offering plates if you would like them lifted. They will be read as written. You may also place your prayers directly on the prayer tree after worship.

OFFERTORY *Ah, Holy Jesus*, arr. Connor Bell Choir

\*DOXOLOGY Old 100<sup>th</sup>

**Praise God from whom all blessings flow;  
Praise Christ the Word in flesh born low;  
Praise Holy Spirit evermore;  
One God, Triune, whom we adore.**

\*PRAYER OF DEDICATION (unison)

**God of the wilderness, your Spirit leads us to face the truth,  
unprotected and exposed: in all our times of life. In this moment we  
overcome the temptation to keep and instead give - giving both who  
we are and what we have.**

**Meet us here in the wilderness. Bless all that we present. Shine  
before us the light of Christ. Empower us with the strength of the  
Spirit. Bring us home to your loving arms.**

## THE GIFT OF THE WORD

SCRIPTURE READING based on Genesis 2:15-17, 3:1-7 Don Eaton

The Lord God took the man and put him in the garden of Eden to till it and keep it. And the Lord God commanded the man, 'You may freely eat of every tree of the garden; but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall die.'

Now the serpent was more crafty than any other wild animal that the Lord God had made. He said to the woman, 'Did God say, "You shall not eat from any tree in the garden"?' The woman said to the serpent, 'We may eat of the fruit of the trees in the garden; but God said, "You shall not eat of the fruit of the tree that is in the middle of the garden, nor shall you touch it, or you shall die."' ' But the serpent

said to the woman, 'You will not die; for God knows that when you eat of it your eyes will be opened, and you will be like God, knowing good and evil.' So when the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise, she took of its fruit and ate; and she also gave some to her husband, who was with her, and he ate. Then the eyes of both were opened, and they knew that they were naked; and they sewed fig leaves together and made loincloths for themselves.

REFLECTION *Lent: A Season of Freedom and Choice* Rev. Damrow

\*HYMN *God Marked a Line and Told the Sea* See page 7

## OFFERING OURSELVES

TIME OF SILENCE

PRAYERS OF THE PEOPLE

*The Lord's Prayer*

**Our God, 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 trespasses as we forgive those who trespass against us. Lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory forever. Amen.**

PRAYER RESPONSE

## GOING FORTH INTO THE WORLD

\*INVITATIONS Rev. Damrow

\*HYMN *What Wondrous Love is This* See page 8

\*COMMITMENT written by St. Benedict (489-543)

**Almighty God, give us wisdom to perceive you,  
intellect to understand you,  
diligence to seek you, patience to wait for you,  
eyes to behold you, a heart to meditate upon you  
and life to proclaim you,  
through the power of the Spirit of our Lord Jesus Christ.**

\*BENEDICTION

Rev. Damrow

BRINGING OF THE LIGHT INTO THE WORLD/TIME OF SILENCE



POSTLUDE

*It is Well with My Soul*, arr. Thompson

Bell Choir

### Music notes

We selected *Draw the Circle Wide* today to honor Jill, who taught the Kids Choir this piece. It perfectly exemplifies Jill: bringing her gift of music-making to the kids of this church and creating a wider circle for them and all of us.

~ Tracy Wilson

*Welcome! We are an Open and Affirming Church which means that we invite persons of every sexual orientation, gender identification and expression, racial and cultural identity, age, physical ability, economic circumstance, faith background and family structure to share fully in the ministry, leadership and fellowship of this congregation's life in Christ.*

The Rev. Brent Damrow, Pastor

Peter Frost, Minister of Music

Will Garrison, Administrator

Marion Pomeroy, Financial Secretary

Will Curtiss and Will Pohl, Livestream Technicians

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## O Love, How Deep

Verses

1 &amp; 2

1. O love, how deep, how broad, how high,  
 2. For us bap - tized, for us he bore  
 3. For us he prayed; for us he taught;  
 4. For us to e - vil power be - trayed,  
 5. For us he rose from death a - gain;  
 6. All glo - ry to our Lord and God

it fills the heart with ec - sta - sy,  
 his ho - ly fast and hun - gered sore,  
 for us his dai - ly works he wrought;  
 scourged, mocked, in pur - ple robe ar - rayed,  
 for us he went on high to reign;  
 for love so deep, so high, so broad:

that God, the Son of God, should take  
 for us temp - ta - tion sharp he knew;  
 by words and signs and ac - tions thus  
 he bore the shame - ful cross and death,  
 for us he sent his Spir - it here,  
 the Trin - i - ty whom we a - dore,

our mor - tal form for mor - tals' sake!  
 for us the tempt - er o - ver - threw.  
 still seek - ing not him - self, but us.  
 for us gave up his dy - ing breath.  
 to guide, to strength - en, and to cheer.  
 for - ev - er and for - ev - er - more.

WORDS: 15th cent. Latin; trans. by Benjamin Webb, 1854; alt.  
 MUSIC: English melody; harm. from *Hymns Ancient and Modern, Revised*, 1950

DEO GRACIAS  
 LM

# God Marked a Line and Told the Sea

568

Thomas H. Troeger, 1986

Job 38:1-11; Gen. 2:15-17; 3:1-7

The musical score is written in 3/2 time with a key signature of two flats (B-flat and E-flat). It consists of three systems, each with a vocal line (treble clef) and a bass line (bass clef). The lyrics are as follows:

1 God marked a line and told the sea its  
2 God set one limit in the glade where  
3 The line, the limit, and the law are  
4 But, discontent with finite powers, we  
5 We are not free when we're confined to  
surg-ing tides and waves were free To trav-el up the  
tempt-ing, fruit-ed branch-es swayed. And that first lim-it  
pat-terns meant to help us draw A bound be-tween what  
reach to take what is not ours And then de-fend our  
ev-ery wish that sweeps the mind. But free when free-ly  
slop-ing strand but not to o-ver-take the land.  
stands be-hind the lim-its that the law de-fined.  
life re-quires and all the things our heart de-sires.  
claim by force and swerve from life's in-tend-ed course.  
we ac-cept the sa-cred bounds that must be kept.

Thomas Troeger has provided the following commentary on this text: "It was written as a polemical poem to counter spurious ideas of freedom as undisciplined license, and to affirm how the profoundest liberty involves a sense of boundaries and structure."

Tune: KEDRON L.M.  
Attrib. to Elkanah Kelsay Dare in  
Amos Pilsbury's United States Harmony, 1799

John 19:17; Rev. 5:13

19th century, United States; alt.  
First published in Mercer's Cluster, 1836

1 What won-drous love is this, O my soul! O my soul! What  
2 To God and to the Lamb I will sing, I will sing, to  
3 And when from death I'm free, I'll sing on, I'll sing on, and

won-drous love is this, O my soul! What won-drous love is  
God and to the Lamb, I will sing; To God and to the  
when from death I'm free, I'll sing on! And when from death I'm

this! that Christ should come in bliss to bear the heav-y cross for my  
Lamb who is the great I Am, while mil-lions join the theme, I will  
free, I'll sing and joy-ful be, and through e-ter-ni-ty I'll sing

soul, for my soul, to bear the heav-y cross for my soul!  
sing, I will sing; while mil-lions join the theme, I will sing.  
on, I'll sing on, and through e-ter-ni-ty I'll sing on!

*This anonymous folk hymn, with its modal (dorian) tune, has appeared in many versions. William Walker, compiler of Southern Harmony, one of the most important nineteenth-century tune books in the United States, lived and died in Spartanburg, South Carolina.*

Tune: WONDROUS LOVE 12.9.12.12.9.  
(CHRISTOPHER)  
Appendix to Wm. Walker's Southern Harmony, c. 1843  
Harm. The New Century Hymnal, 1993