Westminster Presbyterian Church

March 27, 2022
4th SUNDAY IN LENT

Welcome and Announcements — **Rev. Dr. Enikő Ferenczy**

Minute for Mission — **Dawn Kridel**

Prelude — "Lord God on High" — LANI SMITH

Let us open our hearts and minds to the rhythm of the gathering music as it centers us in God's presence for worship.

***Gathering Words** — **Juli Douglass-Gillespie**
*The * in the liturgy indicates that you are invited to stand in body or in spirit.*

God's reach is endless.
God's mercy is unstoppable.
God's grace is lavish.
God's love is constant.
God's wisdom is vast.
God's hope is stubborn.
God's presence is here—
with us, among us, moving through us.
Breathe easy. Breathe deeply.
We are in God's house.
Let us worship the One who welcomes us home.

***Opening Prayer** — **Juli Douglass-Gillespie**

God of open doors,
We often long to come home to you,
to love,
and to ourselves,
but we aren't always sure how to get there.

We know that we need you,
but the road back to you is heavy with distractions.
So reach into the cacophony of our hearts and minds
and make yourself known.

Leave us awestruck.
Drown out the distractions.
Come as thunder or come as a still, small voice;
Turn on the light.
Find the parts of us that are lost.
With hope we pray. Amen.

***Opening Hymn No. 649** "Amazing Grace, How Sweet the Sound" AMAZING GRACE

Call to Confession **Juli Douglass-Gillespie**

If you ask any parent with a teenager what it's like to wait up for their child to meet curfew, they will tell you—they're standing at the door. The porch light is on. No one can sleep until that child is home safe.
Friends, I think God is like that for us. The porch light is on. The door is unlocked. We might be late for curfew, but God is just so glad we're home.
So let us pray the prayer of confession together, trusting that no matter what we do or what we leave undone, the porch light is always on. Let us pray. . .

Prayer of Confession **Juli Douglass-Gillespie**

The prodigal child isn't given a name,
but we know their name.
It sounds like ours.
And we know their story.
It sounds like ours.

For who among us hasn't burned a bridge?
Who among us hasn't forgotten that we belong to one another?
Who among us has not ached for home?

The prodigal child isn't given a name, but we know their name.

Forgive us God. We want to come home.

Silent Confession

Assurance of Forgiveness **Juli Douglass-Gillespie**

Family of faith,
the word 'prodigal' can be defined as wasteful or imprudent.
However, 'prodigal' can also be described as extravagant and excessive.

Friends, we worship a prodigal God—a God who is
extravagant in mercy and excessive in grace.

For no matter how many times we run,
no matter how far we go or how lost we get,
God is standing at the end of the driveway waiting for us.
The doors are open.
The feast is for you. This grace is extravagant.

Thanks be to God, amen.

Musical Response ”Fairy Tale” DMITRI KABALEVSKY

Prayer of Illumination **Rev. Dr. Enikő Ferenczy**

Scripture Reading **Luke 15: 1-3; 11-32** **Rev. Dr. Enikő Ferenczy**

15 Now all the tax collectors and sinners were coming near to listen to him. **2** And the Pharisees and the scribes were grumbling and saying, “This fellow welcomes sinners and eats with them.”

3 So he told them this parable:

“There was a man who had two sons. **12** The younger of them said to his father, ‘Father, give me the share of the property that will belong to me.’ So he divided his property between them. **13** A few days later the younger son gathered all he had and traveled to a distant country, and there he squandered his property in dissolute living. **14** When he had spent everything, a severe famine took place throughout that country, and he began to be in need. **15** So he went and hired himself out to one of the citizens of that country, who sent him to his fields to feed the pigs. **16** He would gladly have filled himself with the pods that the pigs were eating; and no one gave him anything.

17 But when he came to himself he said, ‘How many of my father’s hired hands have bread enough and to spare, but here I am dying of hunger! **18** I will get up and go to my father, and I will say to him, “Father, I have sinned against heaven and before you; **19** I am no longer worthy to be called your son; treat me like one of your hired hands.”’ **20** So he set off and went to his father. But while he was still far off, his father saw him and was filled with compassion; he ran and put his arms around him and kissed him. **21** Then the son said to him, ‘Father, I have sinned against heaven and before you; I am no longer worthy to be called your son.’ **22** But the father said to his slaves, ‘Quickly, bring out a robe—the best one—and put it on him; put a ring on his finger and sandals on his feet. **23** And get the fatted calf and kill it, and let us eat and celebrate; **24** for this son of mine was dead and is alive again; he was lost and is found!’ And they began to celebrate.

25 “Now his elder son was in the field; and when he came and approached the house, he heard music and dancing. **26** He called one of the slaves and asked what was going on. **27** He replied, ‘Your brother has come, and your father has killed the fatted calf, because he has got him back safe and sound.’ **28** Then he became angry and refused to go in. His father came out and began to plead with him. **29** But he answered his father, ‘Listen! For all these years I have been working like a slave for you, and I have never disobeyed your command; yet you have never given me even a young goat so that I might celebrate with my friends. **30** But when this son of yours came back, who has devoured your property with prostitutes, you killed the fatted calf for him!’ **31** Then the father said to him, ‘Son, you are always with me, and all that is mine is yours. **32** But we had to celebrate and rejoice, because this brother of yours was dead and has come to life; he was lost and has been found.’”

Sermon **Prodigal Grace** **Rev. Dr. Enikő Ferenczy**

Hymn No. No. 182 “I Heard the Voice of Jesus Say” KINGSFOLD

Sharing of Joys and Concerns **Juli Douglass-Gillespie**

Prayer of the People **Juli Douglass-Gillespie**

We ask through the power of your Spirit and in the name of Jesus the Christ, who taught us to pray, saying:

Our God in heaven, holy is your name.
Your kingdom come,
Your will be done, on earth as is in heaven.
Give us today our daily bread.
Forgive us our sins
as we forgive those who sin against us.
Save us from the time of trial
and deliver us from evil.
For the kingdom, the power and the glory are yours.
Now and forever. Amen.

*** Closing Hymn No. 435** "There's a Wideness in God's Mercy" IN BABILONE

***Benediction** **Rev. Dr. Enikő Ferenczy**

Postlude "Prelude and Fugue in d minor" J. S. BACH

The service continues with fellowship.



To continue to assure the safety of all, the offering plate is located in the back of the sanctuary. If you are moved to support our ministry, we invite you to place your gifts in the plate.



You may also go on-line through our website by clicking on the "GIVE NOW" button at the bottom of the Home Page.

Your generosity helps us to fulfill our calling to engage in God's transformative mission in our community.

Note: Prayers were adapted from A Sanctified Art LLC | sanctifiedart.org.

Music:	Piano	Bob Iams
	Organ	Ken Shafer
	Guitar	Pong Thiemmedh
Tech. Assistant/Event Steward		Tony Mendiola
Sunday Assistant		Juli Douglass-Gillespie
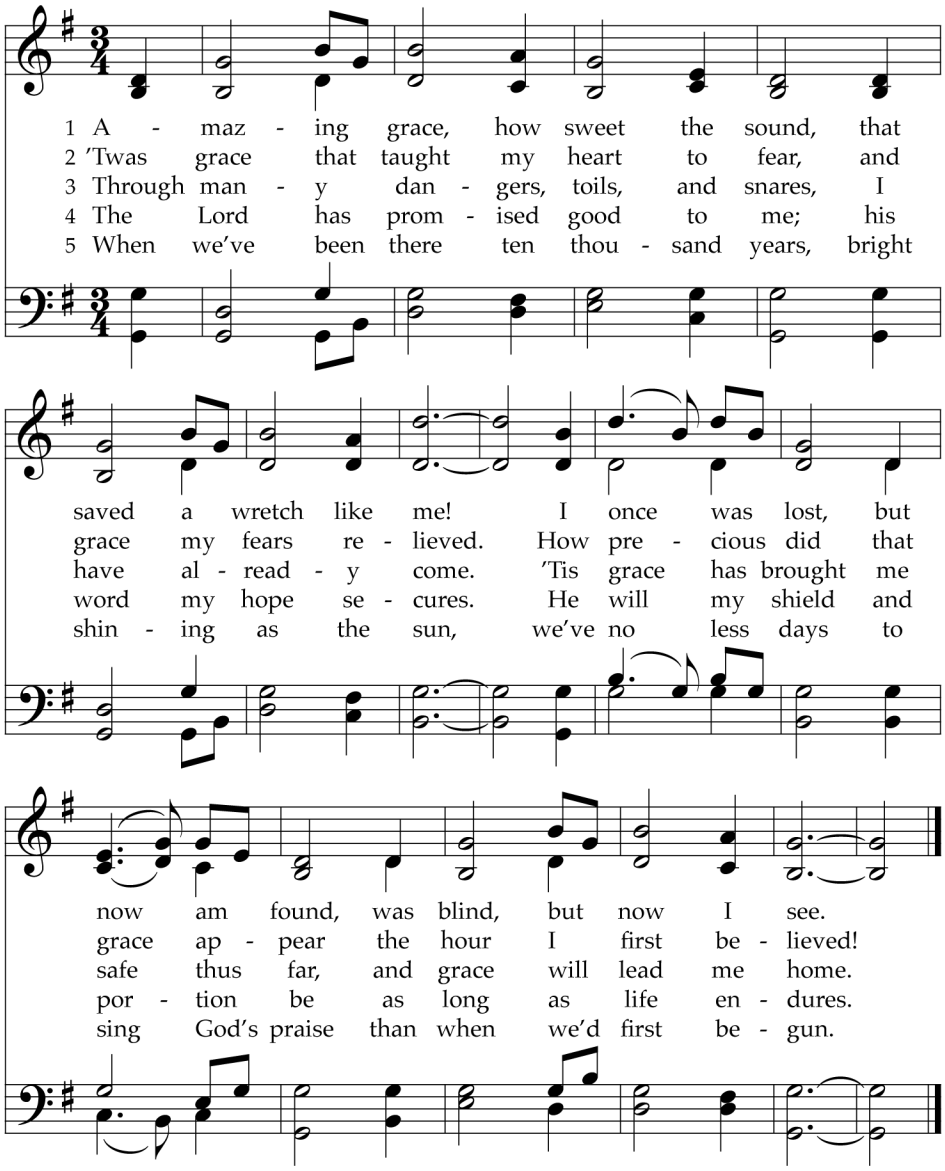
Westminster Presbyterian Church

Pastor Rev. Dr. Enikő Ferenczy
Office Administrator Judy Mowrer
Minister of Music and Worship Arts Dr. Divine Gbagbo
Worship Accompanists Mary-Marie Deauclaire, Ken Shafer
AV Assistant/Event Steward. Tony Mendiola
Custodian Kara Akers

353 East Pine Street, Wooster, OH 44691 Phone: 330-263-2398
Office Hours: 8:30 am–1:30 pm, Tuesday through Friday
Website: www.wpcwooster.org
www.facebook.com/wpcwooster / www.instagram.com/wpc_wooster/

Westminster Presbyterian Church strives to be a safe place for all people to worship regardless of ethnicity, creed, age, cultural background, gender identity, or sexual orientation.

649 Amazing Grace, How Sweet the Sound



CHOCTAW

Shilombish holitopa ma!
Ishmminti pulla cha
hatak ilbusha pia ha
is pi yukpalashke.

CREEK

Po ya fek cha he thlat ah tet
ah non ah cha pa kas
cha fee kee o funnan la kus
um e ha ta la yus.

NAVAHO
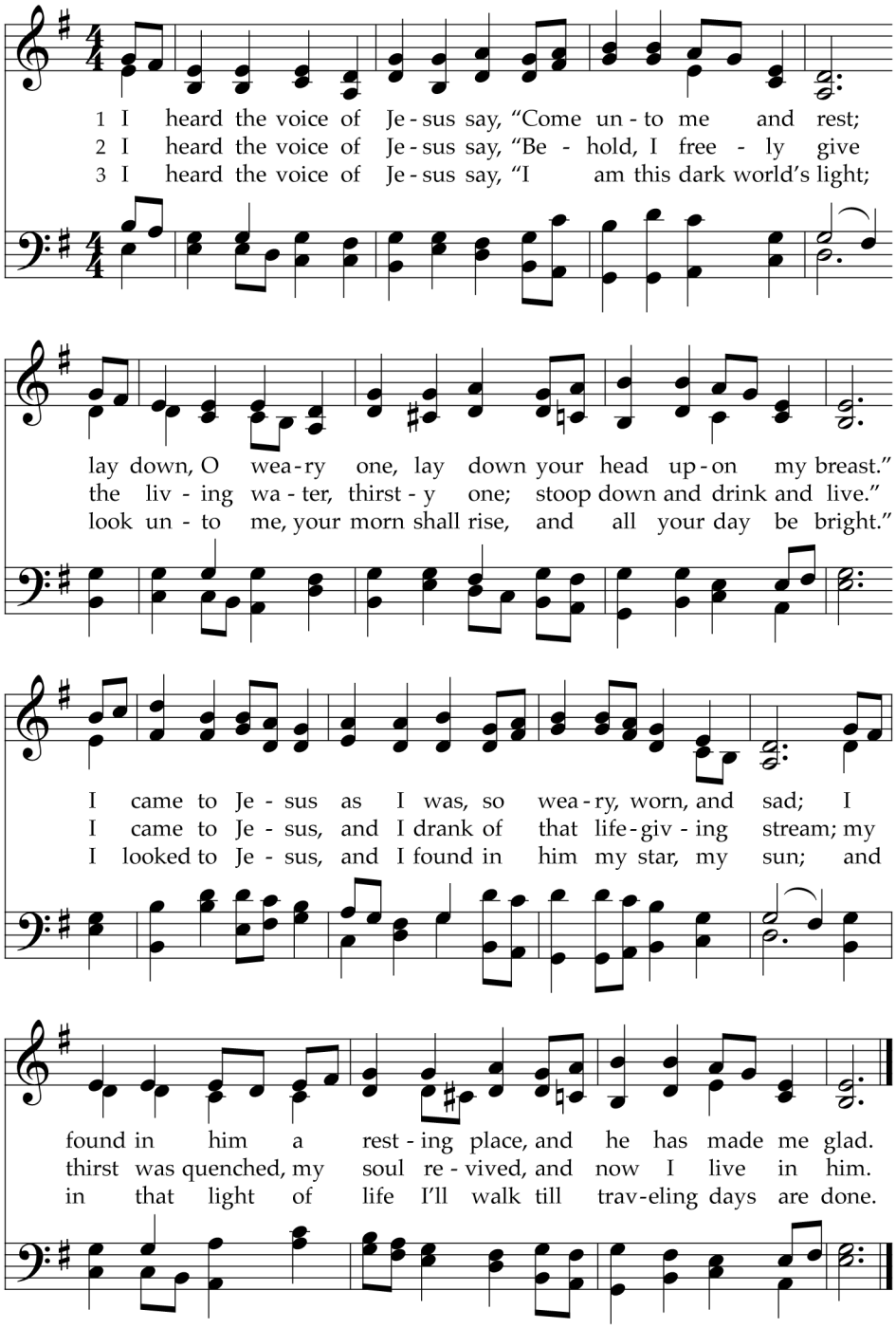
Nizhónígo joobá diits' a'
yisdáshtítinigíí,
lah yóóiiyá, k'ad
shénáhoosdzin,
doo eesh'íí da ńt'éé.

As was his custom, the author wrote this hymn to accompany his sermon on 1 Chronicles 17:16–17, preached on January 1, 1773; he called it "Faith's Review and Expectation." Much of its current popularity comes from this now-familiar tune, an association that began in 1835.

TEXT: Stanzas 1–4, John Newton, 1772; stanza 5, *A Collection of Sacred Ballads,* 1790; Navaho, Albert Tsosie
MUSIC: *Columbian Harmony,* 1829; arr. Edwin O. Excell, 1910, alt.
AMAZING GRACE
CM

Text Phonetic Transcr. Cherokee, Kiowa, Creek, and Choctaw © Oklahoma Indian Missionary Conference;
Phonetic Transcr. Navaho © Albert Tsosie

182 I Heard the Voice of Jesus Say
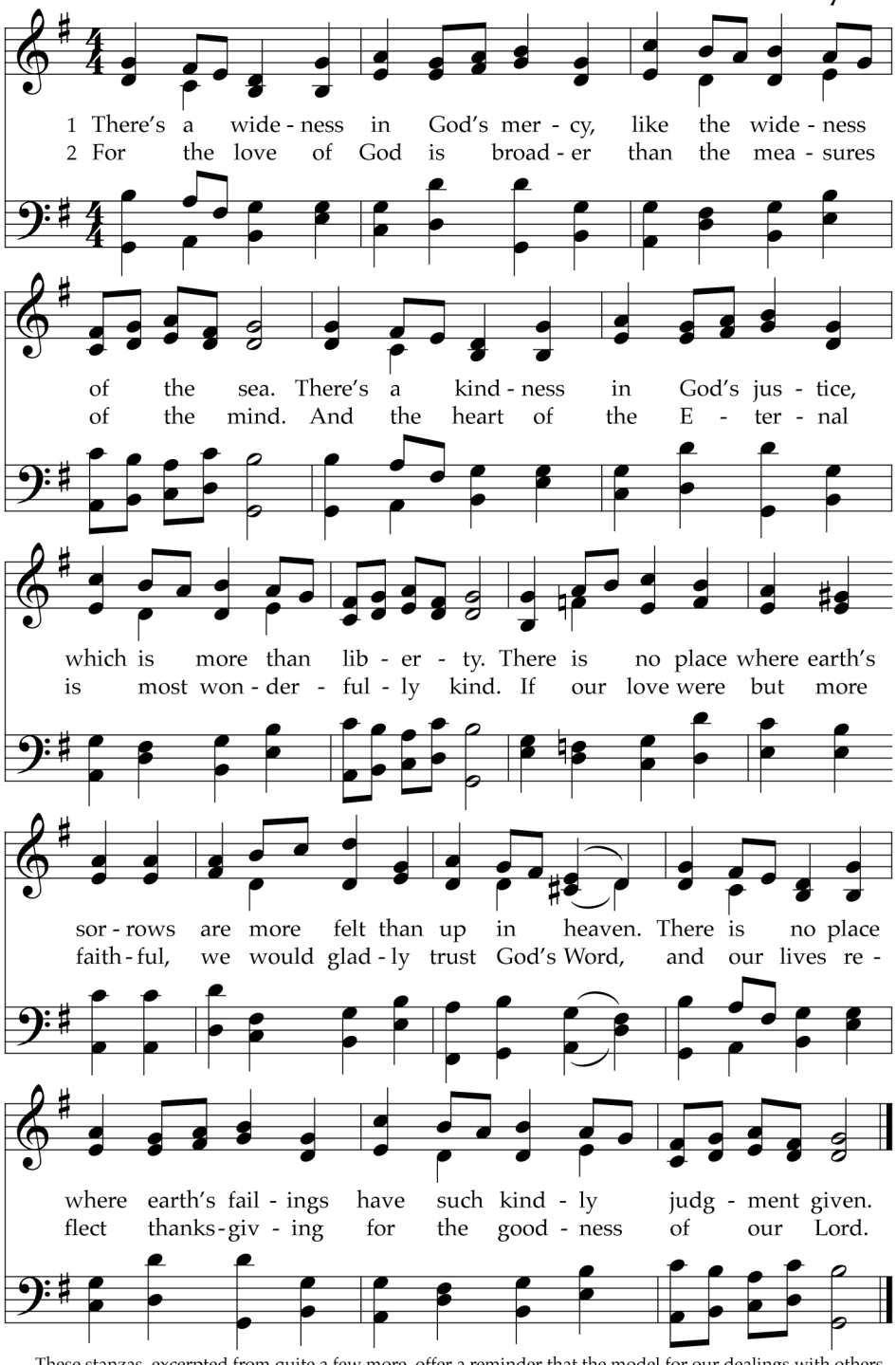


Each stanza here pairs an invitation from Jesus with a response from the narrator. These three invitations recall how Jesus welcomed those who were heavy laden (Matthew 11:28), offered living water (John 4:10–14), and identified himself as the light of the world (John 8:12, 9:5).

TEXT: Horatius Bonar, 1846, alt. KINGSFOLD
MUSIC: *English County Songs,* 1893; harm. Ralph Vaughan Williams, 1906 CMD

FORGIVENESS

435 There's a Wideness in God's Mercy



These stanzas, excerpted from quite a few more, offer a reminder that the model for our dealings with others should be God's generosity rather than limited human tolerance. The text is effectively set to a broad and sturdy Dutch folk melody, probably from the 17th century.

TEXT: Frederick William Faber, 1854, alt.
MUSIC: Dutch melody; arr. Julius Röntgen, c. 1906

IN BABILONE
8.7.8.7.D